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**THE CONCEPT OF ETHNIC CAPITAL:  
THEORETICAL FOUNDATIONS  
AND MECHANISMS OF INFLUENCE**

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*Seria empirycznych i analitycznych opracowań naukowych Centrum Studiów Ukraińskich w Szkole Głównej Handlowej w Warszawie (CSUkr SGH) dokumentuje badania współpracowników w Polsce i poza jej granicami. Celem badań jest wiedza ekspercka i praktyczne rozwiązania budowane dzięki pogłębianiu rozumienia współczesnych procesów społeczno-ekonomicznych. W szczególności celem Centrum jest wspieranie rozwoju więzi naukowych pomiędzy Ukrainą i Polską w kontekście odbudowy Ukrainy i jej współpracy z krajami Unii Europejskiej i jej partnerami. Badania te dotyczą problemów migracji, zmian społeczno-ekonomicznych, współpracy naukowej oraz rozwoju innowacji, a także integracji Ukrainy z Europejską Przestrzenią Badawczą. Podejmowane tematy mają wpływ na jakość edukacji, kształtowanie przyszłych liderów oraz ich gotowość do sprostania globalnym wyzwaniom. Centrum CSUkr SGH zaprasza do współpracy badaniach, w wymianie wiedzy i naukowej współpracy naukowców, ekspertów, studentów oraz przedstawicieli gospodarki zainteresowanych rozwojem projektów badawczych i ich zastosowań.*

*Серія емпіричних та аналітичних наукових досліджень Центру українських студій Варшавської школи економіки (CSUkr SGH) документує наукові роботи співавторів із Польщі та інших країн. Метою досліджень є поєднання експертних знань із практичними рішеннями, заснованими на поглибленому розумінні сучасних соціально-економічних процесів. Зокрема, CSUkr SGH спрямовує свої зусилля на підтримку розвитку наукових зв'язків між Україною та Польщею у контексті відбудови України та її співпраці з країнами Європейського Союзу та іншими міжнародними партнерами. Тематика досліджень охоплює питання міграції, соціально-економічних змін, наукової співпраці та розвитку інновацій, а також інтеграції України до Європейського дослідницького простору. Обговорювані теми безпосередньо впливають на якість освіти, формування майбутніх лідерів та їхню готовність долати глобальні виклики. Центр CSUkr SGH запрошує до співпраці науковців, експертів, здобувачів вищої освіти та представників бізнесу, зацікавлених у розробці дослідницьких проєктів і їх практичному застосуванні, а також у обміні знаннями та розвитку наукової співпраці.*

### **GRAPHIC DESIGN**

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### ABSTRACT

*The subject of the study is the social and economic consequences of migration processes in the context of shaping migration policies of countries. Based on a critical review of the literature, a conceptual model was developed to analyze the impact of ethnic capital on socio-economic processes in host countries and the home countries of migrants and refugees. A theoretical description of the concept of ethnic capital is presented. The analysis of ethnic capital considers its various types, levels, and causal relationships between structural elements. The behavioral aspects of the impact of ethnic capital from both the host population and the population of the migrants' home countries are systematized for the purpose of informing migration policy development. A theoretical description of the concept of ethnic economy and its functional characteristics is provided. The authors detail the mechanisms of the influence of ethnic capital and present internal behavioral aspects, highlighting their impact on the social cohesion of ethnic groups and the economic mobility of immigrants. The conclusions of the theoretical analysis describe the outcomes and effects that lay the foundation for further recommendations on improving migration policies, including the effective integration of ethnic groups into society.*

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## 1 Introduction

The aim of the study is to explore the theoretical description of the complex mechanisms through which the ethnic capital of migrants and refugees influences socio-economic processes in host countries and their countries of origin. The characteristics of these mechanisms form the basis for rational principles and practices to support international integration processes in the field of migration. The research focused on economic migrants and war refugees, examining the potential impact of their ethnic capital on the socio-economic processes of host countries and their influence on their homelands in the context of shaping migration policies.

The construction and existence of the European Union is based on the principles of social solidarity of nations. Through this solidarity, Europe overcomes important cultural, national and economic differences. Europe has developed institutional instruments leading to the development and expansion of the solidarity area. Examples of such instruments of different scales are institutional programs and arrangements, such as the European Parliament, the Council of the European Union, the European Commission, the Court of Justice of the European Union, The European Central Bank, the European Court of Auditors, the European External Action Service, the European Economic and Social Committee, the European Committee of the Regions, the European Investment Bank, the European Ombudsman, the European Data Protection Supervisor, the European Bank for Rehabilitation and Development (EBRD)<sup>3</sup> in Finance, the European Higher Education Area (EHEA)<sup>4</sup> and the European Research Area (ERA)<sup>5</sup> etc. It is also worth mentioning the extension of the Common Standards for the Recording of Statistics (Eurostat) as an analytical basis for the creation of joint solutions to problems on a local or European scale. Such institutions systematically strengthen the

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<sup>3</sup> The European Bank for Reconstruction and Development (EBRD), an international financial institution, aims to support the transition to a market economy and support the development of the private sector and entrepreneurship.

<sup>4</sup> The European Education Area (EHEA) was established in 2010 as a result of the Bologna Process at the initiative of 49 countries with different political, cultural and academic backgrounds, which created a toolkit for joint structural reforms. This cooperation aims to increase the mobility of workers and students and promote employment, combined with a concern for respect for the national identities that constitute a specific European identity.

<sup>5</sup>The European Research Area (ERA) is a system of scientific and research programs that bring together the scientific resources of the European Union, established in 2000. ERA focuses on European cooperation in the field of medical, environmental, industrial and socio-economic research. Its goal is to help and increase the efficiency of scientifically weaker countries through cooperation, the essence of which is a strong link between research programs, the free movement of scientists and knowledge, broad international cooperation, and the desire to build critical capacity and competitiveness.

continuous development of solidarity between countries that are members of the European Union or countries that are members of the Union.

A well-thought-out EU integration policy has brought Europe to third place in the world economy. Rosenow, (2009), but did not protect it from centrifugal forces. Europe and the whole world are struggling with migration, including military migration. Migration, which has existed for centuries, is today a phenomenon of unprecedented proportions. Minakov (2022), which disrupts the functioning of social and economic systems.

European solidarity also includes other forms of mutual support between EU countries and Member States, which are usually enshrined in basic constitutional documents or agreements ratified by parliaments. However, the challenge for the EU remains to implement multifaceted solidarity and promote global solidarity in a diverse transnational environment.

Until recently, the priorities of the Office of the United Nations High Commissioner for Refugees (UNHCR)<sup>6</sup> for the strategic development of the EU were relations with Asian countries and Turkey, from the Internet<sup>7</sup>, as well as support for North Africa<sup>8</sup>. Between 2007 and the migration crisis in the European Union in 2015, this area expanded due to the consequences of the escalation of conflicts in Afghanistan and the Gaza Strip<sup>9</sup>. 8.5 million Afghans emigrated to the war and became displaced from the war.

The explosive scale of the problems of emigration is evidenced by the figures. Over the past forty years, one in four Afghans has been displaced or emigrated to the country due to conflicts, natural disasters, disasters and the resulting socio-economic problems. UN experts estimate the scale of forced displacement from Gaza as a result of ethnic cleansing at more than 1.9 million Palestinians (85% of Gaza's population). For example, in Afghanistan, the scale of forced displacement far exceeds the scale of displacement in Palestine in 1948 during the establishment of the State of Israel<sup>10</sup>.

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<sup>6</sup> Global trends in forced displacement in 2022 <https://www.unhcr.org/sites/default/files/2023-06/global-trends-report-2022.pdf>

<sup>7</sup> Tumen S. (2023) The Case of Syrian Refugees in Turkey: Successes, Challenges and Lessons Learned World Development Report 2023 Background Paper: Migrants, Refugees and Societies WDR2023-Turkey-case-study-FORMATTED.pdf <https://thedocs.worldbank.org/en/doc/a007833298df4b9c3735602711dd9289-0050062023/original/>

<sup>8</sup> Return to Afghanistan in 2017. IOM/UNHCR Joint Final Report. 28 February 2018 Kabul, Afghanistan. <https://data.unhcr.org/en/documents/details/63077>

<sup>9</sup> Gritten D. BBC News. War in Gaza: Nearly 450,000 people fled Rafah in a week, UN <https://www.bbc.com/news/world-middle-east-69008173>

<sup>10</sup> OHCHR (2023). Gaza Strip: UN experts call on the international community to prevent genocide against the Palestinian people. <https://www.ohchr.org/en/press-releases/2023/11/gaza-un-experts-call-international-community-prevent-genocide-against>, Last accessed: 7.09.2024.

These migrations had different sources, such as economic (in the case of France, the Netherlands, Germany and Italy) and military (in the case of Afghanistan, Ukraine). The consequences of the lack of immigration policies adapted to this scale of migration and the diversity of problems became particularly evident around 2015. As a result, EU Member States have focused on changing priorities in order to maintain the integrity of the Union and public order in EU countries.

The pragmatic approach is dominated by priorities related to the sustainability of the Union as a supranational actor. Economic considerations, international relations, and other aspects, while still important, were no longer the only priority.

The study presents the basics of the concept of ethnic capital as a circumstance important for integration processes in the context of migration. The text defines the concept of ethnic capital and then collects, evaluates, and synthesizes existing theories and concepts related to ethnic capital, with a particular focus on its spatial mechanisms and changes in the life cycle of migration.

The study consists of three parts. After the introduction, the first section provides a theoretical overview of the concept of ethnic capital and its impact on socio-economic processes. This section examines existing scientific approaches and models to explain the role of ethnic capital in the context of migration. In particular, various aspects such as cultural, social, economic and political capital and how they can affect the interaction between immigrants and the host community are considered. Chapter 2 characterizes the concept and properties of ethnic capital, Chapter 3 systematizes the elements of the theoretical model of ethnic capital of refugees and presents the structural elements of the mechanisms of influence of the dynamics of ethnic capital on relations with the environment. The study concludes with concluding remarks, bibliography, and abstracts in English and Polish.

## 2 Ethnic Capital – Concept and Literature Review

In this chapter, in subsection 2.1. The concept and review of the literature on ethnic capital are presented. In subsection 2.2. - characteristics of ethnic capital to the extent necessary for the presentation of the material in the further part of the work. The evolution of changes in ethnic capital in migration processes, the study of ties between members of the diaspora, including family ties and solidarity, problems of cultural relations, norms and characteristics (for example, professional), as well as the structure and aspects of ethnic capital were considered. Next, the results of the study of the ethnic capital of the diaspora in the network approach and the spatial approach to ethnicity are discussed. The reasons for the change in the mechanisms of influence of immigrants as a result of the process of transformation of social capital in the host country are indicated. Section 2.3 describes migration policy from the point of view of the home country and the country that receives immigrants and refugees. In subsection 2.4. They discussed the concept of an ethnic community that is based on a common identity, origin and culture and creates sustainable social ties. Various forms of ethnic capital, including intra-group and connective capital, as well as their impact on socio-economic processes in the context of migration and refugees are analyzed.

### 2.1 The concept of ethnic capital in literature

According to the traditional economic approach to the definition of the concept of *capital*, it refers to tangible and intangible resources, including assets<sup>11</sup> and technical or organizational technological procedures for the processes of processing and coordination of material resources that can be used to generate income, property, wealth or investment.

Human capital in the study is defined as an individual or aggregate resource, which are personal characteristics of people that affect the management process, including the level of education, health, and entrepreneurship. The term "*ethnic capital*" in the study is used to describe that part of human capital that is created by the unique characteristics and values that characterize an ethnic community. This resource will cover cultural aspects such as: traditions and customs, language, cuisine, crafts and arts. Ethnic capital can be linked not only to the community of the home country, but in the case of migration and refugees to the host society.

Ethnic capital is considered a value and/or resource when it is utilized in ways that bring economic, social, and political benefits. Ethnic resources contribute to the development of ethnic communities, the economy, and society as a whole. For instance, ethnic entrepreneurship

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<sup>11</sup> In the study, the term "*asset*" is defined as a set of assets (resources) with a reliably determined value that can lead to economic benefits.



demonstrates strong ties and trust within an ethnic community, as well as networks and connections. Capital viewed as a resource evolves over time and within its structure. It can be accumulated, expanded, invested, and utilized with varying degrees of efficiency and effectiveness. However, it can also be directed toward activities that devalue societal worth or cause harm, such as wastefulness. Ethnic capital can also be wasted or underutilized, restricted due to circumstances such as war, refugee crises, or disorganization.

Ethnic capital can be considered as a process tool for implementing policies aimed at achieving specific goals in practice. Ethnic capital in this capacity can be used at different levels, from individual to institutional. An example of the process of creating ethnic capital is intercultural education, which can serve as a policy of economic integration. Another example is the inclusion of ethnic minorities through the implementation of strategies that recognize and support ethnic diversity and social inclusion and counteract discrimination against ethnic groups. Other examples are cultural propaganda (demonstration of cultural wealth) or international cooperation using knowledge and ethnic contacts.

Regarding the concept of ethnic capital, proposed by Philips and Fishman (2006) in the model combines existing structural-centric approaches with concepts of ethnic, human and social capital within *the framework of the theory of bounded rationality*. Borjas (1991) presents the context of the study of skills in intergenerational ethnic capital. Therefore, the author conducted fundamental research and proved that the skills of the next generation depend on the contribution of parents and the quality of the ethnic environment in which parents invest, i.e. "ethnic capital". Empirical evidence shows that the skills of today's generation depend not only on the skills of their parents, but also on the average skill level of a given ethnic group in their parents' generation. In addition, Philips and Fishman (2006) present the results of empirical studies of mixed marriages of American Jews, which support a variety of social institutions and are characterized by significant differences in the level of ethnic capital.

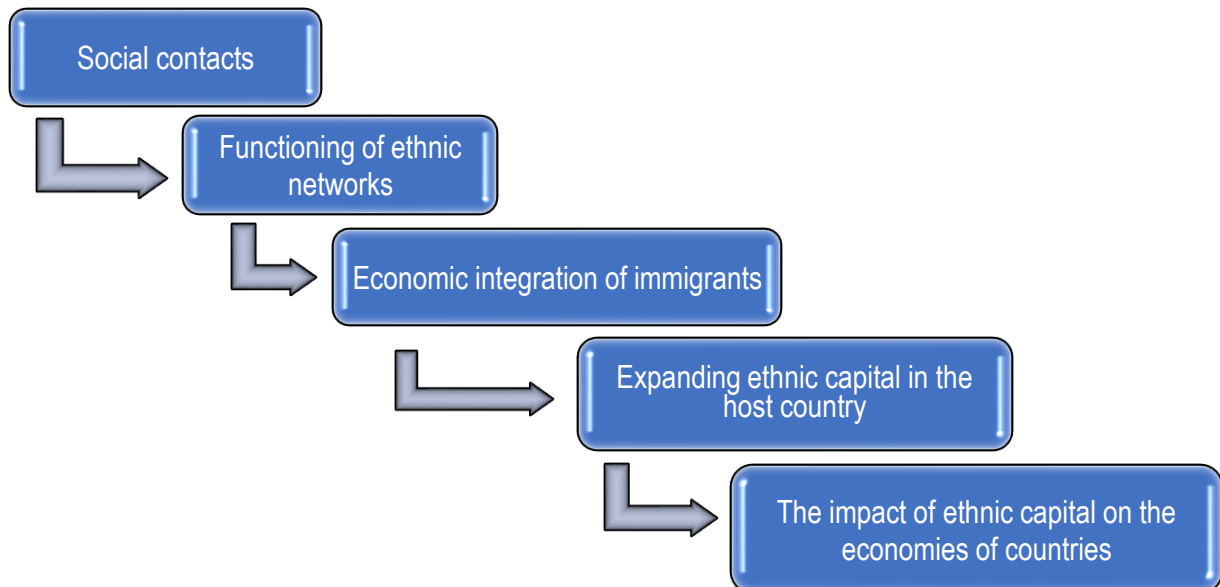
The role of immigrants' ethnic capital in the socio-economic system of the host country is complex. The ethnic capital of immigrants is manifested in social contacts and determines the functioning of ethnic networks, which in turn leads to the economic integration of immigrants and the growth of human capital and its impact on the economy (see Figure 2.1).

The participation of immigrant ethnic groups in the host country's economy has potential social costs. Fong and Ooka (2002) analyzed a case study of the Chinese ethnic economy in Toronto. Their results showed that employment in economies that accept immigrants can hinder their participation in social activities. Peters (2003) studied in a broader context the formation



of immigrant groups that play a significant role in national and transnational enterprises – formal and informal. According to Peters, this leads to the creation of broad cross-cultural ties that contribute to the development of the host country as well as the homeland of immigrants.

### Evolution of Transformations of Ethnic Capital in Migration Processes



*Source: author's development*

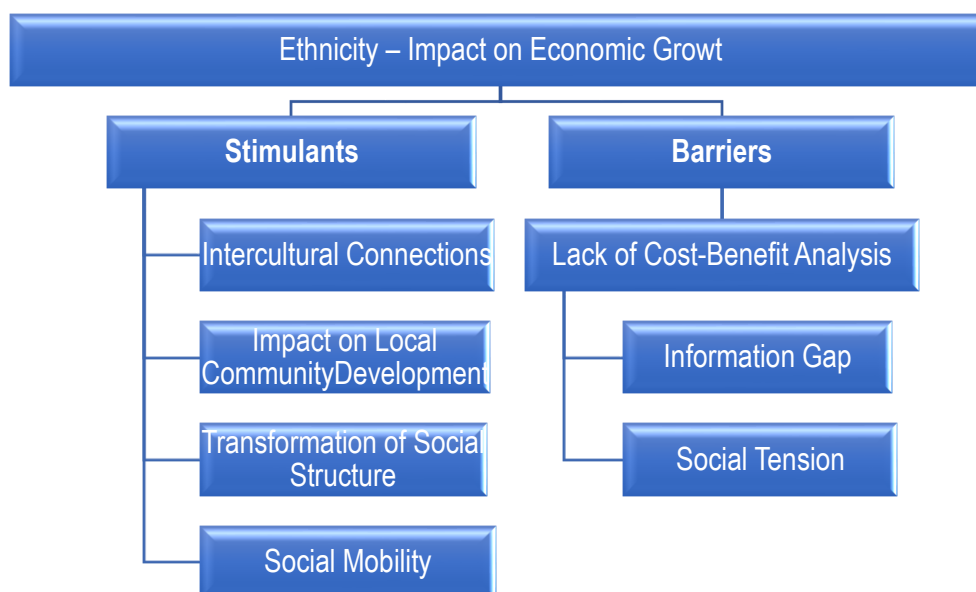
**Figure 2.1.** *The social contacts of ethnic communities are a complex process that ultimately affects the economy*

Figure 2.1. shows that the social contacts of ethnic communities are a complex process that ultimately affects the economy.

Galbraith *et al.* (2007) emphasize the role of economic interests. They argue that different sociological forms of social capital and types of social networks require differentiated patterns of ethnic and immigrant behavior. According to Galbraith and his colleagues, social capital should be studied from an economic perspective, as it leads to better economic outcomes.

The diversity of ethnic capital is determined by the differences between countries and the different processes of population immigration, analyzed from a historical perspective. It is worth noting here that m.in. Connelly *et.al.* (2016) question the generalization of findings from accurate comparisons of minority groups in individual countries.

### The Impact of Immigrants' Ethnic Capital on the Economy.



*Source: author's development*

**Figure 2.2.** *The economic benefits of immigrant communities in the country receiving migrants face serious barriers, an important cause of which is the information gap, and as a result, social tensions.*

Figure 2.2 presents factors selected from the literature presented in this subsection that show the mechanisms of the influence of ethnic capital on the economic growth of the host country.

The key research questions concern the impact of immigrant employment and the risks to the social welfare system arising from the scope of new insurance entitlements for immigrant groups. These factors lead to significant pressure on the insurance system, as well as contributions to the system through insurance premiums paid by immigrants with legal employment and entitlements. The lack of analysis of these costs and benefits, along with the absence of information about the outcomes of such calculations, contributes to misinformation and tension between immigrant communities and social groups in host countries.

Another critical factor requiring investigation is the changes in the mechanisms of immigrant influence resulting from the transformation of social capital in the host country, as well as in their countries of origin due to the interaction between immigrants and social groups in the host country. The consequences of these changes may be either beneficial or adverse for all parties involved in these interactions. Understanding the nature of these changes (and the mechanisms by which they impact social capital in both the host country and the country of origin) is essential for mitigating the negative effects of transformational shifts, including risk management within the social welfare system. This topic is explored in greater detail in Chapter 3.

Social capital, which includes commitments, expectations, and information channels, is a specific form of capital created by the cultural heritage of individuals, Zhou (2007). The capital created in this way plays a significant role in building and transforming communities, influencing the social mobility of immigrants, the author notes. The relationship between ethnicity and social capital has influenced the political debate around ethnicity and family.

The social capital of an ethnic community includes the resources available to individuals through their membership in that community or group, and remains in "*...a closed system of social networks, inseparable from the structure of relations between people and between individuals in a collective...*", see Zhou and Bankston (1994). However, the preservation of social capital in ethnic networks is a complex issue, especially in the case of the British-Asian business community noted by Janjuha-Jivraj (2003). Pizzio (2018) draws attention to the peculiarities of ethnic social capital, which is a tool for social transformations and at the same time can be a mechanism for the development of a local community. Pizzio points out that ethnic social capital is an important resource for the development of communities in the region, as it contributes to the multiple perceptions of the topics covered by development policies and projects, as well as allows for the involvement/integration of more actors in local development management processes and increases the involvement/integration of these actors and reduces inequalities in terms of social status. As a result, Ethnic capital expands the fields of economic opportunities.

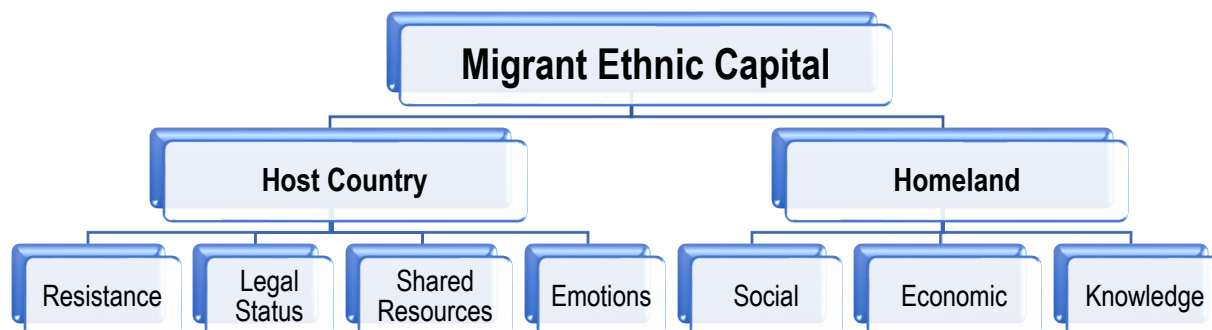
Ethnic capital as a form of social capital is a valuable resource for ethnic communities (Giorgas 2000). This resource plays a particularly important role in building resilience to the weakening of individual ethnic ties of young people who remain in ethnic minorities. In this way, ethnic capital counteracts the loss of a key link with native cultural values. However, the effectiveness of ethnic capital depends on the degree and intensity of social ties and cannot replace other forms of capital (Li 2004).

The question of the influence of the diversity of an ethnic or ethnic community on social processes is difficult to explain. Ethnic social capital is key to overcoming the negative effects of transformational change and assessing the impact of risks on the social security system.

Within ethnic communities, there are strong complementary ties between their members, including family ties and solidarity. The level of cultural relations, norms and characteristics (e.g. professional) also play an important role. The relationship between ethnic and social capital is determined by the influence and overcoming of cultural boundaries in

interaction with a sense of national identity, which in turn leads to an improvement in the ability to use social capital effectively.

### The Impact of Immigrants' Ethnic Capital



*Source: author's development*

**Figure 2.3.** *Positive and negative features of the influence of ethnic capital on the economy of the host and home country. The features and characteristic features of the mechanisms of influence are indicated.*

Figure 2.3 shows the impact of ethnic capital on the economies of host and home countries. In the economy of the host country, the barriers that determine the influence of immigrants are their resistance to the weakening of individual ethnic ties and problems with differentiating their legal status. Shared ethnic resources, networks and migrants' culture have a positive impact on the host country's economy. An important element pointed out in the literature is There is a role of emotions in the formation and transformation of ethnic capital. Ethnic capital also affects the economy of the native country, because thanks to immigrants, there is a transfer of socio-economic experience from host developed countries to home countries.

The ethnic capital of the diaspora influences the host country's management decision-making system and policy-making processes. The migrants' homecountry maintains interaction with its ethnic diasporas in the host countries. Such interaction and cooperation contributes to the stimulation of development in various fields through the transfer of experience and knowledge from developed countries to developing countries.

The structure of ethnic capital in diaspora communities is multifaceted, as it includes a financial and generally economic, individual and social perspective (Zhou, 2007). This capital can have a significant impact on the social, political, and economic life of both the host country and the country of origin (Sarisir, 2011). The role of the state in sanctifying ethnicity and defining ethnicity is critical to the functioning of ethnic capital in immigration and citizenship.

Kim (2018) noted that ethnic capital plays a vital role in migration through ethnic affinity and external citizenship. Kim Jong-un criticizes the so-called "methodological nationalism" and emphasizes the role and importance of such a state body as an ethnic group as a category that requires taking into account the diversity of migrants and defining key criteria for ethnicity. The author also points out that the state in migration processes does not have a monopoly on the transformation of ethnic affiliation to the resource. Kim Jong-un refers to other actors *as intermediaries* in relations between migrant communities and those of the host country. In many ways, migrants may question the host State's methods of organizing the diversity of migrants' environments or deliberately cultivate specific ethnic characteristics, leading to various consequences for their ethnic identity. The perception of ethnicity due to the individual characteristics of migrants is being replaced by analysis the impact of migrants' ethnicity on the host country, and in particular on the conceptualization of ethnic capital. Conceptualization here refers to a description that explains the mechanisms of ethnic capital formation and its impact on socio-economic processes, evaluation processes and legitimization in macropolitical, meso-institutional and micro-interaction contexts, with different programs and asymmetric regulations on migrants in the host country. In subsequent works, Kim (2018, 2019) emphasizes the role of state power and the activities of migrants and intermediaries in shaping these processes, with a particular focus on the strategies of migrants with limited capital.

*Diaspora ethnic capital* is a term that refers to the collective resources, networks, and cultural knowledge that a diaspora community possesses. This can include financial capital, social connections, and a shared cultural identity. Ethnic communities and the structure of the diaspora play a key role and are of great importance in the processes of economic development of migrants and in the processes of transition from the status of war refugees to the status of economic migrants. From a strategic point of view, ethnic Capital alleviates the difficulties of economic refugees in obtaining the citizenship of the host country. This view contradicts classical theories of assimilation, according to Zhou and Bankston (1994), which postulate that collective identity is an important resource in the process of assimilation, point out Fernández-Kelly and Schaufler (1994).

Research on the relationship between personal networks and ethnic identification has shown that the structure and composition of these networks can significantly influence how strongly individuals identify with their ethnic identity. Research on the relationship between personal networks and ethnic identification has shown that the structure and composition of

these networks can significantly influence how individuals identify ethnically, notes Lubbers (2007).

The literature also examines the *networked approach to ethnicity*, which also emphasizes the role of social actors in developing strategies for benefits and the importance of understanding the range of meanings of ethnic categories. The networked approach to ethnicity also emphasizes the role of social actors in developing strategies for tangible benefits, as well as the importance of understanding the range of meanings of ethnic categories (Salamone (1982).

The rate of formation and connections of ethnic capital is largely influenced by emotions, according to Slany and Strzemecka (2016). Migrants surround themselves with closer, more trusting and at the same time more reliable people, the greater the emotional, practical and material benefits it brings them" (Barvinska-Malażowicz (2012). Groups with higher levels of emotion experience and engagement may function more effectively than groups with moderate levels of emotion. who are depressed. Therefore, emotions can be treated as a resource, which in the literature is referred to as emotional *capital*.

The spatial distribution of ethnic capital and its impact on changes in the development of the host country takes into account the emotional *capital* underlying transnational ethnic ties. Research shows that emotional capital plays a key role in building transnational family ties and ethnic identity. Slany and Strzemecka (2016) and Górska (2017). This proves the importance of ethnic and emotional capital in the formation of ethnic identity. On the other hand, the *spatial approach to ethnos* and the processes of formation of ethnic capital emphasizes the importance of influence in the formation of collective opinion about a given ethnic community, its culture, national identity, recognition and popularity of these elements of identification.

At the same time, migration policy in the host country is seen as a way for governments to manage migrant behavior. The instruments of this change are, m.in, legitimacy, nostrification, recognition, etc. The ethnic capital of the diaspora plays the role of a link in international relations, and its participation is crucial for the successful integration of the country into the supranational community. As a result, ethnic diasporas in the host country are independent entities that influence national foreign policy, and the degree of this influence is determined by the share of the ethnic capital of the native language and the host country. As Milonas and Žilović (2017) point out, Batkivshchyna politics are influenced by the economic profile of the diaspora ethnic group, its status in internal ethnic hierarchies, the power of lobbying, and the dynamics of party politics in the host country. The formation of diaspora

ethnic communities can lead to a change in attitudes towards the native country. Grossman (2024) in his study emphasizes the important role of ethnic and national identity and the prospects for the return of emigrants. The country of origin may initially view the formation of a diaspora as a detriment to accelerating emigration and deterring repatriation and ethnic immigration. At the same time, the author emphasizes the specifics and importance of forming the ethnic capital of the diaspora in the host country in order to receive compensation for the assimilation of IDPs in the host society and strengthen their commitment to the Motherland through the creation of newly formed diaspora ethnic communities and their ties with older diaspora ethnic communities.

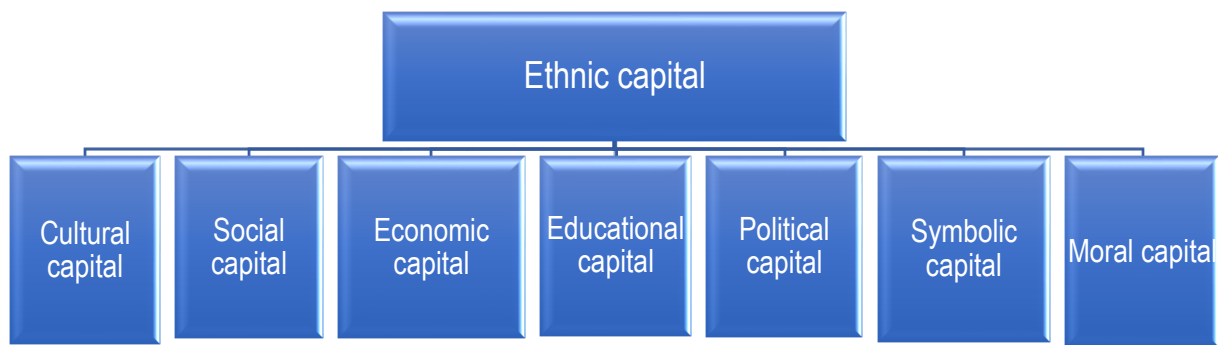
Therefore, ethnic capital is the set of cultural, social, economic and other resources that are stored and transmitted within ethnic groups and affect their social and economic success. Ethnic capital helps preserve identity, promotes social and economic mobility, and ensures the integration of ethnic groups into the wider society without losing their specific culture. Understanding the mechanisms of migration impact on society and the economy allows us to develop a migration policy, but requires a scientific description, especially in the field of ethnic issues.

## **2.2 Functional Structure of Ethnic Capital**

Ethnic capital is a set of cultural, social, economic and other resources that plays an important role in the formation of the socio-economic development of ethnic groups. The concept of ethnic capital is divided into several *functional subcategories*, including cultural, social, economic, educational, political, symbolic, and moral capital. Cultural capital, according to Bourdieu's theory (1979), refers to social structures of power and symbolic violence. The functional elements of ethnic capital serve as mechanisms that help maintain and develop social, economic and cultural integration within the group, as well as its interaction with society as a whole. They work at different levels, providing the community with resources and support to adapt, maintain their identity, and succeed in the host environment.

### **Ethnic Capital Structure**





Source: author's development

**Figure 2.4.** *The functional components of ethnic capital form a complex set of components that form a structure that systematizes the reasoning in the study.*

Figure 2.4 shows the types of capital that make up ethnic capital based on the functional features presented in this subsection, showing the mechanisms of the influence of ethnic capital on the economic growth of the host country.

*Cultural capital* includes knowledge, values, traditions, and language specific to a particular ethnic group, and is a resource that provides community members with a unique potential for socialization and adaptation, see Yurchak (2023), Mielitska-Pawlowska (2018). *Cultural capital* includes knowledge, values, traditions, language, and other cultural elements specific to a given ethnic group. It provides community members with unique resources to promote socialization and adaptation in society. Cultural capital consists of, m.in: knowledge of the native language and literature; religious or folk practices relevant to national identity; ethnic traditions, customs, forms of art passed down from generation to generation. Knowledge of the native language, religious rites, ethnic traditions, and forms of art have been passed down from generation to generation. Bartminski (2019) and Zarycki (2009). Cultural capital is closely related to social and symbolic capital, influencing cultural identity and ethnic entrepreneurship. Kruhlaya & Molenda (2021), Zarycki (2009). For ethnic minorities, linguistic identity plays a key role in the struggle for recognition and identity politics<sup>12</sup>. In the case of the Russian-Ukrainian war since 2014, the language issue and the so-called "*protection of the Russian-speaking population*" are presented by Russian propaganda as one of the reasons for the introduction of Russian troops into the territory of independent Ukraine. This situation in

<sup>12</sup> The literature indicates that the Silesian language is *in statu nascendi* (Tomasz Camussella, Artur Ćezak, Norman Davis, Jolanta Tambor, Bogusław Wyderka (2006), which affects the level of ethnic capital of the Silesian population.

Ukraine was called a "language conflict". This is a consequence of the actual displacement of the Ukrainian language from many social networks. spheres on the territory of Ukraine since the beginning of active Russification in the mid-1930s<sup>13</sup>.

*Social capital* in ethnic communities includes the resources available to individuals through group membership, a sense of shared social and network belonging. Giorgas (2000). et.al It plays a key role in entrepreneurship, especially in the case of immigrant groups. Vershinina et.al. (2011), Kruhlaya and Molenda (2021). However, ethnic ties only become social capital when they are mobilized and useful for the public good, depending on factors such as social evaluation, the actor's social position, and context. Social capital is formed in a network of connections - connections within an ethnic community and interactions between its members. Social capital manifests itself in the support provided by ethnic networks (family ties, communities, business associations). For the formation of social capital, it is important to have access to resources, social connections, mutual assistance and collective action to improve living conditions (e.g. financial support in times of crisis, employment assistance).

*The economic capital of ethnic groups* includes various traditional forms of capital and social, cultural, and economic resources that can be transformed into entrepreneurial activity et.al.(2011). The transformation of social capital into economic capital is driven by cultural characteristics and the ability to adapt to changing economic conditions. Supporting entrepreneurship among marginalized ethnic groups is crucial for their social and economic inclusion in the information society. Social and economic capital in ethnic communities are closely intertwined, constituting important resources for individuals who can use them both to build social bonds, and for the development of entrepreneurship. Social capital only becomes valuable if it can be used effectively. Therefore, supporting the entrepreneurship of marginalized ethnic groups plays a key role in their socio-economic integration. The economic capital of an ethnic community or its members includes property rights, business assets or other forms of ownership belonging to the ethnic group, economic traditions that contribute to the preservation of financial resources (for example, the traditions of family enterprises), ethnic enterprises that support the economic integration of group members and ensure economic stability.

Research on *educational capital* among ethnic groups highlights its importance in intergenerational mobility and socioeconomic progress. These studies show that the social

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<sup>13</sup> Gradually, the use of the Ukrainian language in the education system, the media, and government agencies was restricted. In the 60s and 80s of the twentieth century, especially during the reign of Leonid Brezhnev, there was an intensive Russification of Ukraine.

capital of ethnic communities, including shared resources and networks, plays a key role in educational achievement. Family background and cultural factors significantly influence children's educational achievement, with some ethnic groups making more effective use of social capital due to stronger family ties and collectivist values, see Nauck *et.al.* (1998), Giorgas (2000). The transfer of skills between generations depends not only on the contribution of the parents, but also on the level of average skills of the ethnic group. Borjas (1991). Strong family ties and collectivist values in some ethnic groups contribute to better use of social resources and higher educational outcomes. Research indicates that the transfer of skills and knowledge between generations in ethnic communities is critical to the success of future generations in both the educational and professional spheres. Educational capital takes into account the level of education and knowledge of an ethnic group. Educational capital is characterized by traditions of learning and professional development in the field of career development, the benefits of participation in educational institutions established or supported by ethnic groups, ethnic values that support the process of acquiring knowledge and skills.

*The political capital* of ethnic groups includes their participation in political processes and their ability to influence political decisions. A group's political capital is the result of group members playing representative roles in political institutions, which leads to influencing legislative processes or lobbying the interests of the group, for example, by associations or ethnic parties. Kantyka and Kantyka (2020), Rybiński *et al.* (2013). This point of view is supported by an empirical study of the impact of social capital of initiative groups on the legislative process in Poland, which was conducted on a sample of 1365 laws adopted between 1990 and 2011. The results of this report testify to the scale of interests of initiative groups seeking to influence the legislative process, the current economic situation in the country and the state of public finances. Political capital includes the participation of representatives of an ethnic group in the political game of interests outside their home country, the ability to influence political decisions. Elements of political capital are reflected in individual or formalized ethnic representation in political institutions (deputies, local authorities). The effect of the presence of political capital is the ability to influence legislative and other political processes through associations or ethnic parties, lobbying for the interests of their group at the local or national level.

*Ethnic symbolic capital* includes the resources available through community membership, including shared social affiliation and access to institutions. This capital plays a key role in preserving local identity and shaping the future of communities. Symbolic capital

can influence educational plans and career choices: wealthy people choose prestigious specialties or according to personal preferences, while people with a lower financial status are guided by economic security. Symbolic capital has a significant impact on the social, economic and cultural aspects of the life of ethnic groups. Symbolic capital is associated with the ability to manifest one's identity, expressed in objects (material symbols) that signal the idea of the importance of a particular ethnic group in society (trident, state emblem, et.al). These symbols are the bearers of values and traditions that enable the group to mark its presence in the social space, forming its prestige and influence. The scale of symbolic capital is determined by the levels of recognition, prestige, and authority of an ethnic group. Thus, symbolic capital is a tool for identity formation both within and in relations with the wider society.

*Moral capital* includes ethical development and supports business performance. Wódka (2016). This has important social and economic implications. In the case of ethnic groups, moral capital influences ethnic entrepreneurship among immigrants. Kruhlaya i Molenda (2021). The theory of the so-called "*Morality as Cooperation*" (eng. *Morality-as-Cooperation* links universal moral values to cooperative behavior. Landowska (2021). Ethnic groups, such as the Kashubians, have a distinct moral consciousness rooted in their cultural experience. Skorowski (1995). Moral capital, which develops ethical cooperative values, influences business performance, and has important social implications, especially in the context of ethnic entrepreneurship. By pooling these resources, ethnic communities effectively use both moral values and social capital to support the development of future generations and strengthen their position in society as a whole. *Moral capital and ethical capital* form common moral principles and ethical norms of representatives of an ethnic group, which are reflected in the performance of laudable actions that correspond to moral values. Moral capital is the source of attitudes that manifest themselves in a high level of solidarity and mutual assistance within society and the trust that exists between members of the group on the basis of common moral and ethical norms.

Social, economic, educational, moral, political and symbolic capital are integral elements of the functioning of ethnic communities and their interaction with society as a whole. Social capital supports entrepreneurship and education, while economic and educational capital play a key role in the adaptation and development of ethnic groups. Moral capital strengthens the ethical foundations of these communities, and political capital allows them to influence legislative processes and fight for recognition and identity. Symbolic capital, in turn, plays an

important role in shaping local identity, influencing career choices and educational plans, contributing to the overall social and cultural development of ethnic groups.

In summary, it can be said that the previously defined ethnic capital can be considered as the set of cultural, social, economic and other resources that are accumulated and inherited within ethnic groups and affect social and economic success. Ethnic capital is an important element in the support and development of ethnic communities. It contributes to the preservation of identity, promotes social and economic mobility, and ensures the integration of ethnic groups into society as a whole without losing its cultural specificity.

### **2.3 Migration Policy in the Context of Ethnic Capital**

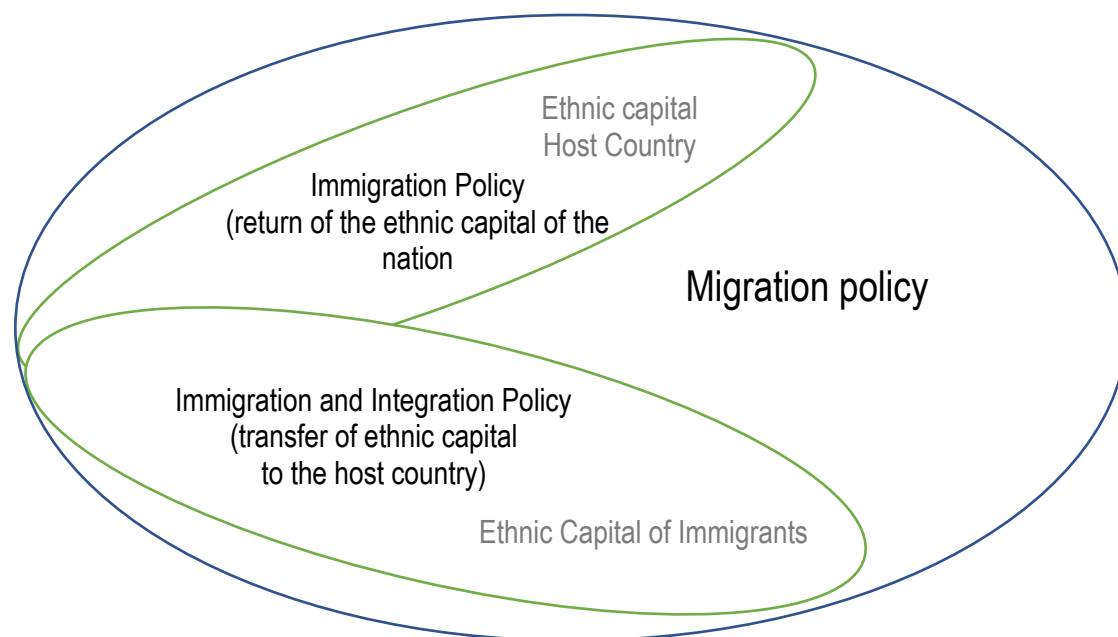
The analysis of the theoretical foundations of the formation and spatial mechanism of the influence of ethnic capital on the internal and external environment of the host countries proves that the formation of the ethnic capital of the immigrant diaspora in the host country can become an important tool for maintaining ties between immigrants and their home country and affects the formation of the migration policy of the host country. Therefore, these mechanisms are taken into account in the formation of the migration policy of the host country.

Friendly immigration and integration policies aim to take advantage of the ethnic capital of immigrants. A country's migration policy should take into account two important elements (see Figure 2.5), namely:

- emigration policy (return of the ethnic capital of the nation to the Motherland);
- immigration policy, which includes integration mechanisms for the adaptation of immigrants in the environment of the host country (transfer of ethnic capital of another nation to the host country).

The country's bilateral migration policy on immigration is designed not only to compensate for the loss of indigenous ethnic capital, but also to ensure a steady increase in national potential. This is achieved by attracting skilled professionals, investors, and other immigrant groups who can make a significant contribution to the economy and social development.

#### **Components of the country's migration policy**



*Source: author's development*

**Figure 2.5.** *The country's migration policy consists of two directions. Migration policy is aimed at balancing the outflow of native ethnic capital with the benefits associated with the inflow of ethnic capital of countries receiving migrants to their homeland.*

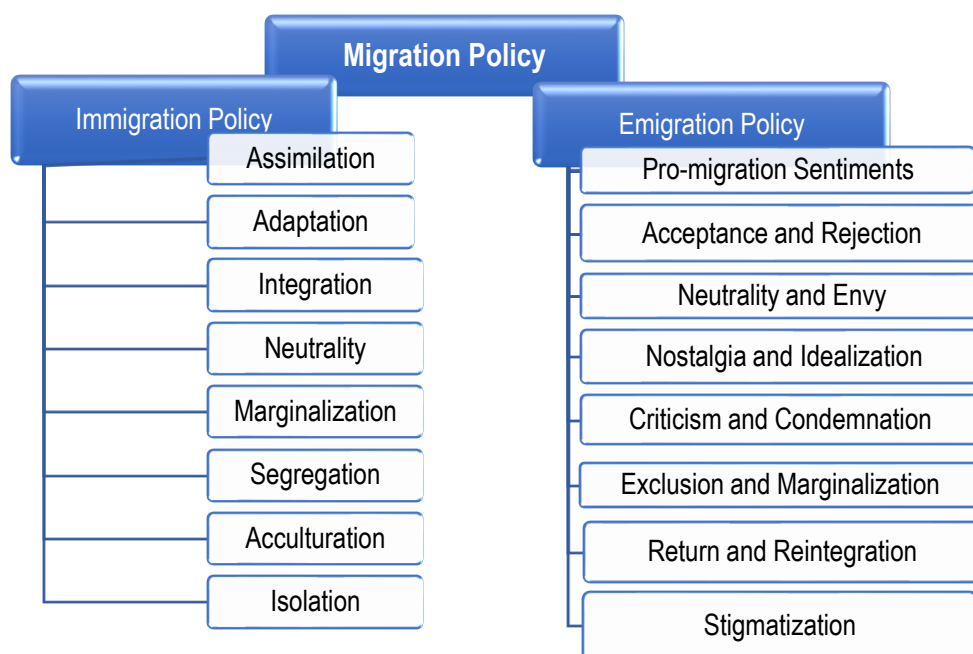
Figure 2.5. shows that emigration, immigration, and war refugees build migration policy. Migration policy aims to balance the loss of ethnic capital and includes the creation of favorable conditions for the adaptation and integration of newcomers, support for their professional development, as well as the preservation of cultural diversity that supports national identity. Particular attention should be paid to maintaining ties with the diaspora and involving it in the development of the country, which makes it possible to more effectively compensate for the losses of the indigenous population and strengthen the economic and social foundations of the state.

Figure 2.6 shows the behavioural aspects manifested in the behaviour of residents of host countries towards immigrants and war refugees, which may be the result of different mechanisms or strategies for managing the impact on social adaptation, integration and relations with the host or local society.

One of the central concepts is "marginalization", which appears in both immigration and emigration policies and poses a serious threat to migrants. In immigration policy, marginalization refers to the inability or unwillingness of migrants to fully adapt to life in the host country. As a result, these people may be excluded from both the culture of the country of origin and the culture of the host country, leading to social exclusion. In emigration policy, marginalization is associated with separation from one's home society and lack of support upon

return. Expats who leave the country may face misunderstanding or criticism for their decisions, which can lead to alienation both in their home country and in their new location. In both cases, marginalization harms migrants, as it prevents them from fully participating both in the public life of the host country and in relations with their home country.

### Behavioral Aspects in Migration Policy



*Source: author's development*

**Figure 2. 6.** Migration policy is divided into two separate groups of complex models of behavior, which are considered in the study as different approaches, taking into account their specifics.

Figure 2.6. describes different approaches to migrants both in the host country (immigration) and in the country of origin (emigration).

The most important of these mechanisms are:

- *adaptation* - adaptation of immigrants to new living conditions in the host country while preserving native cultural characteristics;
- *assimilation* - immigrants adopt the culture of the host country, while maintaining their native cultural characteristics;
- *integration* - active participation in the life of the host country, based on trust and mutual respect for different cultures;
- *marginalization* - the inability or unwillingness to adopt the culture of the host country, which can lead to the alienation of individuals from their native culture and social alienation;



- *segregation* is a parallel cultural dimension of the functioning of individuals or groups in the community of the host country and the limitation of contacts to the necessary minimum area;
- *acculturation* is a process of rapid cultural change that takes place in a situation of close and long-term contact between culturally different ethnic and national groups or persons belonging to them, and the adoption of the dominant culture at the expense of the native one – from the Internet<sup>14</sup>;
- *Isolation* leads to the rupture or weakening of ties between people, and as a result, a decrease in the level of trust, cooperation and mutual assistance in the host country.

The behavioral aspects of migrants at home are determined by the following mechanisms that shape the process of maturation of an emigrant for a long-term stay abroad:

- *idealization of the native country* combined with nostalgia and idealization of foreign experience, perceived as success or model in the native country;
- *idealization of the host country* - a natural stage of the adaptation process - is replaced by a more realistic image, which is a protective mechanism to avoid disappointment and better integrate into the new environment;

Behavioral aspects in the attitudes of the home society in relation to the following attitudes are determined by the following attitudes:

- *Neutrality or envy* is the perception of undeserved success by emigrants, which is unfairly treated as an example to follow;
- *Criticism and condemnation*, which occur in the context of large differences in wealth between the inhabitants of the home and host countries, and manifest itself in the manifestation of jealousy of immigrants and in the presumption of material grounds for making a decision to migrate at the expense of concern for relatives or society.
- *Disunity and marginalization* manifested themselves in criticism of the decision of emigrants to leave their homeland, perception of such a decision as undesirable in times of conflict or instability, and in extreme cases in the assessment of such a decision in terms of betrayal of the country. This mechanism can lead to a loss of contact with the home community, especially in the case of long-term migration or in the absence of support from the local community of the host country. In extreme cases, negative perception of the decision to emigrate can lead to the severance of ties with family and friends.

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<sup>14</sup> Pazderskyi F. (2024) <https://cbh.pan.pl/pl/akulturacja>, Last accessed: 25.08.2024

- *stigmatization* – migrants may be perceived as those who have “betrayed” their home country.
- *question the return and reintegration of* emigrants in their home country. Although they bring inspiration, skills and experience, on the one hand, they face barriers related to the changes that have occurred in their absence or the reassessment of their cultural values.

The perception of migrants in the country of origin is a complex and multidimensional process that depends on the social, economic and cultural context. The mechanisms and attitudes presented here, related to the relations of migrants in their home and host countries, were the subject of the study. The purpose of this study was to answer the question of the effectiveness of the implementation of migration policy.

In the context of the formation of the country's emigration policy in order to support civic sentiment or ease social tension in the post-war period, the following steps should be considered: the creation of programs for the reintegration of citizens returning from emigration, the formation of a policy of social support for displaced persons, the involvement of the diaspora in the development of the country, support for the psychological adaptation of citizens, an information campaign for national unity and cooperation in the post-war period.

Global trends in migration policy are formed under the influence of several key factors. On the one hand, see. Salt (1987) identifies the impact of existing minorities, irregular migration, and the refugee crisis on state relations and migration policy-making. On the other hand, Bailey (2015) highlights the role of the state, which dominates the migration policy management system, which affects the influx of migrants. Therefore, according to Bailey, it is necessary to understand the mechanism of interaction and determine the dominant position and what exactly distinguishes this position. In contrast, see Fig. Yu (2022) highlights the complexity of immigration, given its economic, political, and social dimensions, as well as the need for a multifaceted approach to policy. Massey (2004) emphasizes the role of global market expansion in stimulating international migration, with developed countries focusing on immigrant spending and regulation. Taken together, this study highlights the multifaceted nature of migration policies shaped by global economic, political and social dynamics.

The European Union's migration policy focuses on the integration of third-country nationals into host communities, with particular emphasis on participation in the labour market and the fight against discrimination. Klymchuk (2020). These priorities are in line with the global trend of migration policy. This tendency is determined by the desire to regulate migratory flows in such a way that they stimulate economic development. Yuskova (2015). However,

there is a general tendency for governments to maintain or reduce the rate of migration. Facchini (2018). Effective migration management can benefit both host and country of origin, but it is a complex and difficult task.

Klymchuk (2020) points out that the EU's migration policy is a complex system of the following four key elements: institutions, political and legal acts, information support, and economic and organizational components. The elements contribute to the formation of a legal framework for legal labor migration, taking into account the integration of migrants into host communities. Korolova (2021). However, these policies are still largely regulated individually by individual Member States, leading to different treatment of migrants. Klymchuk (2020). The European Union has also introduced a global approach to migration, using measures such as TREVI, the Schengen Agreement and the European Return Fund. Ślęzak (2018). Recently, the policy has shifted its priorities towards strengthening efforts to combat illegal migration, support legal migration, and integrate immigrants into Western European society. Sadykova (2018).

The literature also points to the complexity of the impact of human capital on the family, the business environment, and in the context of social transformations. Specifically, Goulborn (2003) argues that the relationship between ethnicity and social capital has influenced the political debate on ethnicity and family. However, the preservation of social capital in ethnic networks is a complex issue, especially in the context of the British-Asian business community. Janjuha-Jivraj (2003). Pizzio (2018) draws attention to those features of ethnic social capital that are a tool for social transformations and, at the same time, a mechanism for the development of a local community. Pizzio argues that the importance of social ethnic capital for community development in the region stems from its important role in the process of expanding topics that are brought up in political debates and included in development projects. This is due to the fact that ethnic capital increases the involvement and integration of social actors in the processes of local development management, actors, and last but not least, reduces differences in social status and expands the field of economic activity. A particularly important topic in this study is the problems of ethical migration policy.

The study shows that migrants may experience different integration processes, such as adaptation, assimilation or segregation, depending on their ability to adapt to a new environment. Ethnic capital, which combines financial, social, and human resources, plays a key role in the economy of immigrant cities. Behavioural aspects and attitudes towards migrants in the countries of origin are also important, which affects the relationship with those who

remain. Global migration policy, including within the European Union, focuses on integration and the fight against discrimination.

## 2.4 Ethnic Capital - Sociological Aspects

In this study, a group of individuals is considered as a **community** if it shares a common identity and creates lasting bonds that arise as a result of membership in the community. This identity and a strong social sense of connection to one's own group distinguishes the group from other groups. If a shared identity is based on belonging to one common ethnic system, then a community is called an ethnic group.

In the study, we also use the concept of community to distinguish between situations in which a sense of group belonging is the result of or dominates the prerequisites associated with action and interaction. Important features of the network are the internal hierarchy and the potential to connect to other networks.

An ethnic community is an interconnected network of relationships and interactions within a particular ethnic group. These networks are formed on the basis of shared ethnicity, culture, language, and often geographic proximity. Ethnic communities are organized by circles of interconnected elements, including individuals and organizations, which can also be linked to specific systems of interaction, including connections through the use of devices.

Important examples in ethnic communities are the Chinese, Indian, and Hispanic communities. Chinese business communities are formed by extensive social networks around the world. They are formed by family and clan communities that support each other in business endeavors, exchange market information and financial guarantees. The Indian diaspora community maintains ties in the form of cultural organizations, professional associations, and clubs, which contributes to the promotion of Indian culture and the support of economic activities. The U.S. Hispanic community supports new immigrants in finding jobs, housing, and education, and organizes cultural festivals and other initiatives for Latino rights.

The social capital of a community, and therefore ethnic capital, can be studied taking into account the nature of interactions in a social network. *Ethnic intragroup capital* (abbreviated: *internal*) is formed by ties between family members and close friends, people similar in standard of living, education, place of residence, with whom we have common problems. This type of interaction is rarely socially beneficial, but it often benefits individuals. Intragroup equity is created in networks of family and friends and can be intuitively identified with communication with family and friends.

*Ethnic bridging capital* (abbreviated: *internal*) is created through voluntary participation in different types of organizations, such as cultural, professional, political or religious. The amount of time spent socializing associated with these capitals can serve as a measure of the intensity of potential resulting from the available time, opportunities, knowledge, skills, and talent of a member of an ethnic group. Intergroup capital expands through connections between individuals with different demographic characteristics, between different institutions and local communities. Its potential can be used to transfer information, technology, and distribute access to institutions.

Ethnic communities can enjoy many benefits, but they are not free from threats. The DIO of the latter refers to the dualistic nature of the sense of social belonging, which creates the alternative of inclusion or inclusivity. A strong ethnic identity can limit interaction with other communities and potentially contribute to exclusion from other communities, as well as, in resource-limited settings, impede access to broader resources outside the ethnic community. Strong ethnic communities can be seen as a threat in a host society where defense mechanisms are triggered. In this case, discriminatory attitudes appear, especially with significant economic diversity and a low level of cultural awareness of the ethnic group of immigrants.

The dynamics of ethnic communities – growth and development – can be inherited, but they can also grow in organic or traumatic social processes. This study discusses the war refugee community. The trauma of war greatly hinders the ethnic capital of refugees. War leads to the disintegration of family, local and global structures, administrative procedures, economic rationality, affects relations in the internal environment of individuals, and in the case of refugees in a new geographical space, forces them to face a new external environment. Therefore, the war has a dramatic impact on ethnic capital, changing not only the material, but also the intangible resources of the ethnic community.

Ethnic capital plays a crucial role in transforming the institutional structure of the socio-economic system in cross-border relations. Cross-border socio-economic systems involve complex interactions across national borders. These systems are characterized by a specific institutional structure that influences the functioning of economic sectors and growth poles, constituting important prerequisites that shape development strategies. Slusarciuc (2016). The phenomenon of refugees on the impact of ethnic capital and socio-economic systems is cross-border in nature. It influences complex interactions across national borders by interfering with national institutional decisions, which leads to changes in these institutions and the creation of

a kind of global regulatory subsystem <sup>15</sup>that affects the functioning of national economies and national development strategies. This subsystem arises as a result of the creation and implementation of a unified policy on ethical issues.

The cross-border nature of ethnic capital can be seen as a risk factor associated with additional uncertainty. Ethnic capital is a valuable intangible resource and at the same time a tool and resources for different communities, and its characteristics are a specific feature for these communities. It can be used in the mechanisms of social adaptation to the realities of the host country. Adaptation contributes to the transformation of social capital into tangible and intangible benefits. This means inefficient use of social capital, including ethnic waste.

In summary, the concept of capital is constantly expanding its meaning along with a growing understanding of the complexity of processes (including services, technology, and intangibles). Intangible assets related to culture and social interactions are considered in the study as *an ethnic resource* or *internal or external ethnic capital*.

The terminological and literary review presented in this section allows us to give an accurate description of the influence of ethnic factors on the socio-economic processes of the native country and the host country. In particular, it turns out that an intangible resource – ethnic capital – becomes a systemic element in the formation of state policy in the field of migration policy both in the homeland and in the country that accepts refugees and economic migrants (see Fig. 1). 2.5. It turns out that in the absence of migration policy, it is important to take into account the specifics of ethnic capital in order to form it. The next section is devoted to the diasporas of war refugees and a description of the structure of the mechanisms of influence of their ethnic capital on the communities of their home and host countries. Specifically, the following section presents the distribution of differentiated interactions of ethnic capital between the refugee community in the home country and in the host countries, creating a conceptual framework that we will briefly call "segmentation".

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<sup>15</sup> The influence of ethnic capital on various aspects of the functioning of these systems and the emergence of institutions whose functioning is subject to supranational regulation can be described as a meta-institution that has an important impact on social and economic integration.

### 3 Ethnic Capital of Refugees – Theory (Model) and Structure

Preliminary considerations prove that the structure of ethnic capital and the model of dynamics of ethnic capital in relations with the environment contribute to the understanding of transformation processes and the systematization of pro-effective changes. Also, the spatial mechanisms of changes in ethnic capital in migration processes and the differentiation of the ethnic capital of migrants and the ethnic capital of the host country in the situation of divergence of these ethnic capitals are circumstances that must be taken into account.

In Chapter 3, Subsection 3.1. describes the methodological foundations of the analysis of the capital of ethnic communities, in particular in the context of the economics of entrepreneurship and the diaspora. Using the concepts of social capital and migration networks, the authors explore the impact of ethnic group capital on the economies of immigrant cities, their role in globalization, and the risk of these cities turning into ethnic ghettos. The text also mentions the problems of studying the economy of ethnic communities, especially in urban settings, and the impact of these communities on globalization processes and economic development. In subsection 3.2. - It was noted that the process of creating recommendations on migration policy requires taking into account individual, group, national and international perspectives. The complex legal and administrative procedures associated with obtaining citizenship status by persons with refugee status and the impact of various factors on the adaptation of migrants are described. The analysis took into account the concept of ethnic capital, which includes both internal (loss of work, severance of ties with family) and external attributes (language, culture). The methodological framework includes migration stages, population cohorts, and interactions between countries of origin and host countries. The mechanisms describe the impact of refugee subpopulations on their environment in their home and host countries.

#### 3.1 Methodological aspects

The methodological basis for further analysis is concepts, approaches, methods (m.in. theories of human and cultural capital, the theory of the so-called ethnic border, the theory of race, the theory of traits, the theory of adaptation, the theory of gender leadership). This analysis combines two important theoretical traditions, social capital theory and migration network theory, used as part of a systems approach.

Ethnic capital is conceptualized as a combination of financial, human, and social capital specific to ethnic communities. Zhou & Lin (2007). Models explaining ethnic entrepreneurship are presented in the literature, including the *model of forms of capital* (Nee and Sanders, 2001),



*the dispersion approach (mixed)*. Vershinina and others. (2011) and *Club Theory* (2007). Neer and Sanders (2001) argue that immigrants arriving with low financial, human, and cultural capital are more likely to find employment in ethnic economies, while immigrants with human and cultural capital that can be exchanged in the host society are more likely to find employment in the broader mainstream economy. This framework takes into account factors such as capacity structures, institutional contexts, and intra-ethnic differences. Arjona Garrido and Checa Olmos (2006), see Vidiki (2020).

The formation of the ethnic capital of the diaspora allows to strengthen the socio-economic potential of the region. Lin (1998) adds to this by discussing the re-evaluation of ethnic places in cities that are gateways to immigration, emphasizing the role of ethnic entrepreneurs, community activists, and artists in the process.

Cities of immigrants that are created on the basis of the ethnic capital of one diaspora, if they overcome the threat of turning into ethnic ghettos, can compensate for the deindustrialization and decline of cities by creating and expanding places of exchange of labor, capital, goods and culture in the new global economy. The economy of immigrant cities is influenced by the economic potential of the ethnic capital of the diaspora. The concept of ethnic economy in cities, and in particular the use of economic potential of the ethnic capital of the diaspora, little researched and poses a scientific challenge in this area.

Demchuk (2009), considering the formation of economic potential in cities with the participation of the ethnic capital of the diaspora, points out that this is a complex process, the analysis and explanation of which requires solid methodological foundations. The impact of this economic potential can be studied in a variety of industries. A significant role in strengthening the economic potential of the capital of the ethnic diaspora is also played by the integration of ethnic capital into the world space. Under the nascent ethnic economy, This refers to the creation and development of institutions, social networks or symbolic transnational spaces - ethnic cities of immigrants, which make an important contribution to the processes of economic and cultural globalization.

*Ethnic economics* is a branch of economics that studies the influence of ethnic groups on economic processes, structures, and outcomes, studies the cultural, historical, and social characteristics of different ethnic groups and their impact on economic behavior, productivity, production, consumption, entrepreneurship, and other aspects of the economy. Research of relations between ethnic groups in the field of economy, the role of ethnic networks and communities in the formation of business and trade, The influence of cultural and religious

factors on economic development, as well as the impact of discrimination and social exclusion on the economic status of ethnic minorities, is the basis for the emergence of *economic theories of ethnoeconomics*. Important aspects of these theories are the economic integration of immigrants, the interaction of different ethnic groups in labor and product markets, and the development of economic strategies aimed at preserving and developing ethnic communities.

The conclusion is that ethnic capital, a combination of financial, human, and social capital, plays an important role in shaping ethnic economies and entrepreneurship in immigrant cities. This capital contributes to the growth of the socio-economic potential of regions, especially in the context of globalization, and its impact is particularly visible in job creation, culture and trade. The study of ethnic economics and its impact on the development of immigrant cities is a scientific task that requires a solid methodological foundation. Another important issue is the economic integration of immigrants and the avoidance of turning cities into ethnic ghettos.

### **3.2 Empirical aspects**

The process of making recommendations on migration policy requires taking into account individual, group, national and international perspectives. For example, the stages of obtaining citizenship status for refugee holders involve complex legal and administrative processes that are a consequence of the migration policy of the host country. The success of the country's migration policy and accelerated adaptation depend on the multifaceted nature of the change in the status of migrants and various factors influencing these processes. Important factors of transition processes are the behavior of migrants during their stay, the characteristics of the qualifications and competencies of the individual, the influence of family factors on individual characteristics that may be important for the social and cultural integration of migrants. The legal framework of migration policy, public administration, social policy and criminal justice is key to determining the legal status and rights of migrants in the host country.

The study suggests that ethnic identification is described by features such as shared national and territorial origins, tradition, culture, values, language skills, a sense of belonging to an ethnic network, shared history, religion, and shared traumatic experiences.

The analysis of ethnic capital includes internal attributes (breaking physical contact with family members who remained in their homeland, replacing business relationships with remote ones, job loss, etc.) and external attributes (different languages, alphabet, professional culture). These attributes determine the social and economic cohesion of a group.

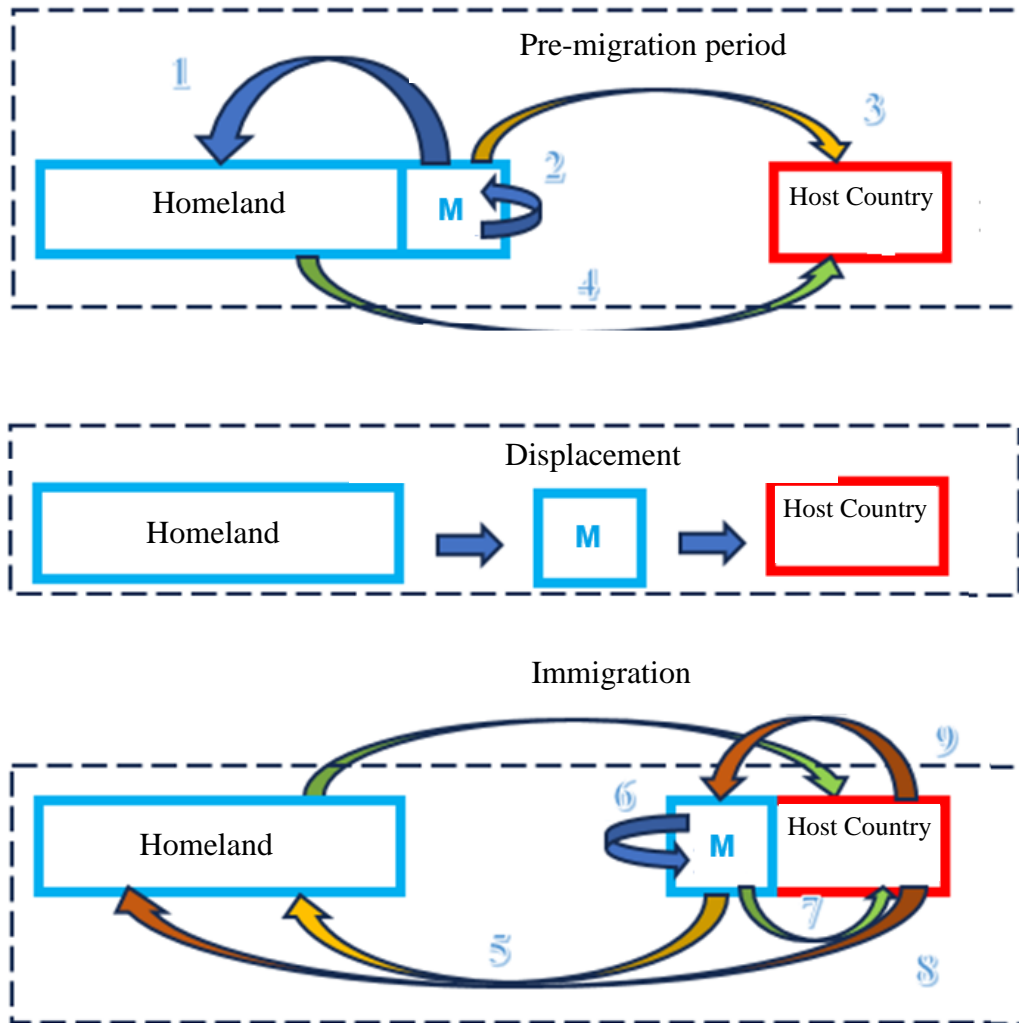
The concept of analysis presented in the study is determined by:

- *Temporal structure* – there are three phases: the pre-emigration phase, the transition phase, and the post-emigration phase (immigration)
- *The structure of the cohorts* is the following three cohorts: the population of the home and host countries of immigrants, as well as the population of immigrants
- *The structure of interaction* is a characteristic for each phase and for each pair of cohorts of the types of mechanisms that describe the impact of ethnic capital on the internal and external environment. In total, this means 9 mechanisms, indicated in Figure 3.1 by arrows
- *Social characteristics* – for each mechanism of the impact of ethnicity on the environment, the scale of influence is distinguished: general cultural influence, national influence, institutional influence (network influence corresponding to ethnic external capital) and (network influence corresponding to ethnic internal capital in family ties and social circles). Social characteristics are presented in Figure 3.2 in the form of a pyramid.

The mechanisms describing the impact of ethnic capital on the internal and external environment in Figure 3.1 are described as follows:

- *The M1 (M2) mechanism* describes the impact of a subpopulation of potential refugees on their internal (external) environment in their home country,
- *The M3 mechanism* describes the impact of subpopulations of future refugees on their external environment in the host country
- *M4 mechanism* – describes the influence of the population of the home country on its external environment
- *M5 (M6) mechanism* – describes the impact of the refugee subpopulation in the host country on the internal (external) environment of the home country
- *The M7 mechanism* describes the impact of the refugee subpopulation on the internal environment in the host country
- *The M8 (M9) mechanism* describes the impact of the host country's population on the internal environment of the immigrants' home country (on the refugee subpopulation in the host country)

**Mechanisms of Interaction and Vectors of Influence of Ethnic Capital  
on the internal and external environment**

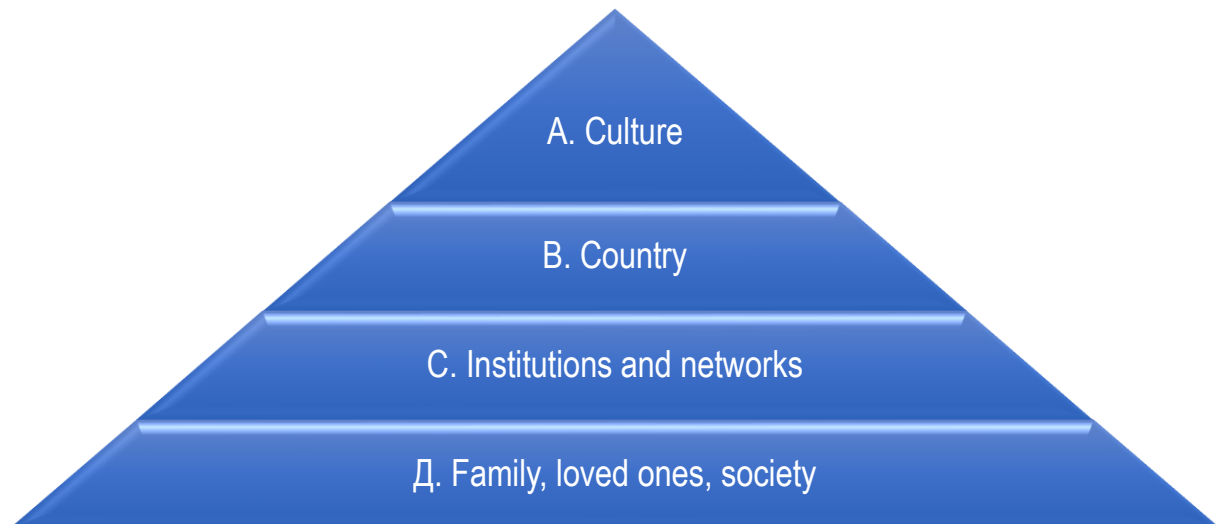


Source: author's development

**Figure 3.1.** There are nine mechanisms of influence of the ethnic capital of the diaspora on the internal and external environment and on themselves in the internal and external environment. The authors have developed 9 mechanisms for influencing changes.

Figure 3.2 shows a pyramid consisting of four levels, each of which represents a different type of impact of ethnic capital on the internal and external environment. The pyramid illustrates the different levels and mechanisms of the impact of ethnic capital on the environment – from the personal and local level to national and cultural aspects.

### Social Characteristics of the Influence of Ethnic Capital



*Source: author's development*

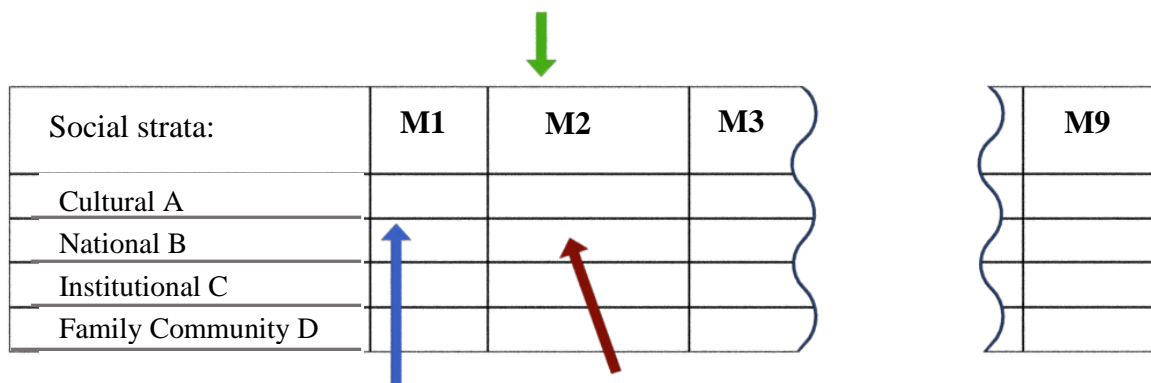
**Figure 3.2.** *Levels of mechanisms of influence of ethnic capital on the internal and external environment.*

In Figure 3.2, the top level of the pyramid (A. Culture) reflects culture, which is the main and most important element that creates ethnic capital. Culture encompasses traditions, language, values, and customs that are passed down from generation to generation and have a huge impact on the identity of both individuals and entire communities. The second level (B. Countries) represents the country that determines the macro-environment of ethnic capital. This includes the political system, economic conditions, legislation, and other national factors that influence the development and functioning of ethnic capital. The third level (C. Institutions and networks) includes institutions and networks that create organizational and social structures that support and protect ethnic capital. These include educational institutions, religious organizations, public associations, and other forms of collective action. The lower level (D. Family, friends, society) focuses on the family, relatives and the local community. These are the main centers where ethnic capital is formed and maintained at the level of everyday interactions and social ties.

Figure 3.3 schematically presents nine mechanisms of influence of ethnic capital on the internal and external environment, belonging to four types of communities. So, there are 36 of them in total, and from now on they will be called partial mechanisms. In particular, the first column in Figure 3.3 (blue arrow) represents the impact of the M1 mechanism, i.e. the impact of the subpopulation of future refugees on the internal environment in the home country (without reference to the time structure). Each field in the table is described by the abbreviations

M1-A, M1-B, M1-C and M1-D indicating the social layer, and in the following parts of the text we change these notations, replacing M1 with M2, M3 and M4 respectively).

### Structure of Conceptual Analysis



Source: author's development

**Figure 3.3.** An example of a red arrow points to the M2-B field, which is a description of the impact of a subpopulation of future refugees on their external environment in their home country. Blue arrow addresses the Mechanism M1 for all layers

The 36 partial mechanisms described below provide examples of their occurrence.

Parts of the Mechanisms are related to Mechanism 1. (first column in Figure 3.3), describing the "Impact of the subpopulation of future refugees on their external environment in their home country" in the pre-war period, are characterized as follows.

*Cultural dimension (M1-A).* In the pre-war period, a natural process of development of national culture took place in the native country. Residents, including future refugees, expand their cultural habits and incorporate new values into their catalogue of values. In the process, new traditions and customs are created, which contributes to the enrichment of local culture, which is manifested in the customs and manner of celebrating celebrations, festivals, exhibitions, conferences, etc.

*National dimension (M1-B).* A country's ethnic capital contributes to cultural, economic, social, political, and institutional progress. This phenomenon can be described as the healthy functioning of the economy, which leads to economic growth in conditions of social cohesion and, in many cases, political integration and the strengthening of social institutions.

*Institutional dimension (M1-C).* Ethnic capital contributes to the effective cooperation of organizations that make foreign investments, carry out activities, for example, in the field of tourism, the organization of scientific and academic internships, etc. This has a positive impact on the functioning of the labor market due to the expansion of the network of contacts, which

facilitates the problems of employment, professional development and professional development, and thus reduces unemployment and increases economic productivity.

*Family Community Dimension (M1-D).* Ethnic capital fosters, strengthens and fosters the development of family traditions and values. This process, in turn, strengthens social capital, which is important for many aspects of society. Thus, the subpopulations of future refugees who remain in their homeland contribute to the development of the social structure and the strengthening of its foundations, which is manifested in the improvement of social relations and the increase in the overall stability of the community.

The sub-mechanisms associated with Mechanism 2 (second column in Figure 3.3) "*Impact of the subpopulation of future refugees on their external environment in their home country*" in the pre-war period are characterized as follows.

*Cultural dimension (M2-A).* National ethnic capital is enriched through participation in international competitions, acquaintance with the best practices of world culture, cooking, traditions, clothing (fashion), sports, etc.

*National dimension (M2-B).* National ethnic capital is strengthened as a result of active participation in the political and social life of the country, as it contributes to the development of democratic processes and socio-economic development of the country. Such development is due, in particular, to an increase in civic activity through participation in elections, social movements and other initiatives (development of key competencies, signing of visa-free travel, etc.). Since ethnic groups have their representatives in international organizations, the ethnic capital manifested in such forums contributes to the partnership representation of the home country in the international forum and the development of political stability.

*Institutional dimension (M2-C).* An example of the impact of institutions and regulations on efficiency is the introduction of a visa-free regime in the European Union. This is expressed in the expansion of international contacts initiated on a national basis, and therefore in the increase in this capital. The economic and cultural consequences of this growth are particularly evident in international tourism and the offer of professional internships.

*Family Community Dimension (M2-D).* This is due to the development of cross-border contacts by ethnic origin, international ethnic cohesion, representatives of the ethnic capital of the Motherland with immigrants from the Motherland who emigrated early to different countries. It strengthens the level of social support for refugees in the host countries on the part of the indigenous people of the Motherland.



The size of the emergence of Mechanism 3 (third column in Figure X.Y) "*Impact of the subpopulation of future refugees on their external environment of the host country*" in the pre-war period is characterized as follows.

*Cultural dimension (M3-A)*. A preventive cultural exchange is carried out. Visitors from other countries can experience the richness of cultural traditions brought by different ethnic groups. This fosters reciprocal cultural exchange, where visitors have the opportunity to learn about a variety of cultural practices, traditions, cuisine, music, and art. Through cultural exchange, cultural barriers are reduced. Encounters with different ethnic groups help migrants better understand and respect cultural differences, which contributes to reducing cultural barriers and increasing tolerance and openness. Economic and social support is provided to promote entrepreneurship, employment and education

*National dimension (M3-B)*. Ethnic capital has a multifaceted impact on newcomers from other countries, fostering cultural exchange, economic development, social interaction, and institutional support. This influence helps guests to better integrate into the new environment, find support and opportunities for growth, which generally contributes to the formation of a more inclusive and tolerant society. Social services are provided to refugees from other countries.

*Institutional dimension (M3-C)*. A subpopulation of future refugees and their companies creates a variety of institutions, offers goods and services that are of interest to visitors from other countries, and creates an attractive environment for tourists and visitors to the city. (e.g., ethnic restaurants, convenience stores, and other businesses). New business opportunities in emerging economies. The external environment in the host country expands business cooperation with ethnic entrepreneurs, which helps to attract investment, create and strengthen partnerships, and expand sales markets.

*Family Community Dimension (M3-D)*. Refugee families, connected to families in the host country through economic activities, cultural exchange, social inclusion and civic engagement. This influence contributed to the strengthening of people-to-people ties, the development of the economy and the increase in the level of mutual understanding between the two peoples. The close ties between refugees and the host population have laid the foundations for further cooperation and support in difficult times, in times of crisis.

The size of the emergence of Mechanism 4 - "*Impact of refugee subpopulations on the external environment of the Motherland*" in the pre-war period is characterized as follows.

*Cultural dimension (M4-A).* Knowledge of cultural and historical aspects of the formation of collective identity. Refugee families brought their traditions, customs and cuisine to the international community. This contributed to cultural exchange, enrichment of the culture of other countries of the world and increased level of intercultural understanding and tolerance. Dialogue between different national groups developed, which contributed to the strengthening of interpersonal ties and the creation of communities in which representatives of both nations could cooperate and cooperate.

*National dimension (M4-B).* Many refugees have come to work elsewhere in the world, often working in labor-scarce industries such as construction, agriculture, elderly care, and cleaning. This has reduced pressure on employers in the host country and contributed to economic stability and the development of certain sectors of the economy. Income support for refugee families. Refugees who have worked in other countries around the world, They often supported their families in their homeland by sending the money they earned. This helped to reduce the economic burden on Ukrainian families and increase their well-being, which had a positive impact on the stability of family life. The amount of payments made by immigrants dominates foreign investment in the country.

*Institutional dimension (M4-C).* Refugees support the development of democratic processes. Children from refugee families studied in foreign educational institutions, which contributed to the exchange of knowledge and cultural enrichment of both refugees and children from the host country. It has also helped refugee children to better integrate into international society and make friends with peers from other countries.

*Family Community Dimension (M4-D).* Refugee families actively advocate for the protection of the rights of migrant workers, which has contributed to the improvement of the working and living conditions of all migrants in other countries of the world. It has also raised the international community's awareness of the issues and challenges faced by economic migrants.

The size of the emergence of Mechanism 5 - "*The impact of the refugee subpopulation in the host country on the internal environment of the Motherland*" in the pre-war period is characterized as follows.

*Cultural dimension (M5-A).* The cultural aspects of the impact of the refugee subpopulation on the internal environment of the Motherland during the crisis are multifaceted and include cultural exchange, preservation of national identity, strengthening ties with the diaspora, support for cultural initiatives and integration of new elements into the culture of the

refugees' homeland. This influence contributes to the enrichment and development of the culture of the refugee homeland, the strengthening of national identity and the maintenance of cultural ties between the homeland and its diaspora. Refugees in The host country actively interacts with the culture of the host country, which promotes mutual cultural enrichment. They bring refugee traditions, music, art, and cuisine to the host country's society while adapting and adopting elements of the host country's culture.

*National dimension (M5-B).* Ethnic capital stimulates interaction and dialogue between ethnic groups, which can contribute to a more tolerant and open society. It also helps to reduce prejudices and stereotypes about different ethnic groups. Refugees invest in Batkivshchyna's projects, including charities and reconstruction initiatives, to support local communities and businesses affected by the crisis.

*Institutional dimension (M5-C).* The formation of refugee and refugee communities in the host country contributes to the preservation of national traditions, customs and rituals. This helps refugees maintain their national identity and stay connected to their native culture. Diaspora ties are strengthened by maintaining close ties with families and friends with the homeland, which promotes the exchange of information and cultural practices. This contributes to the preservation of cultural heritage and the support of mutual support.

*Family Community Dimension (M5-D).* Refugees working in the host country regularly send funds to their families in their home country. This supports the economy of the Motherland, especially in times of crisis, when many people have lost their sources of income. At the same time, there are cases of refugee displacement, severance of family ties and an increase in the number of divorces. There are even examples of mutual support in difficult conditions after a divorce. There is a loss of contact with relatives and the separation of families.

The size of the emergence of Mechanism 6 - "*The impact of the refugee subpopulation in the host country on the external environment of the Motherland*" - in the pre-war period is characterized as follows.

*Cultural dimension (M6-A).* The interaction of the group takes place with the environment, which contributes to a better recognition of the Motherland, elements of the culture of an ethnic group in world culture, adaptation and manifestation of elements of ethnic culture, in the international environment in the culture of other ethnic groups. For example, Ivan Marchuk is a well-known Ukrainian artist, and many foreigners learn about Ukrainian artists and the contribution of Ukrainian culture to world culture for the first time. For Ukrainians, it is an inspiration and popularization of national identity.

*National dimension (M6-B).* Refugees take an active part in international actions and political events, which helps to draw attention to the situation in their homelands. This includes participation in demonstrations, meetings with politicians, and participation in media campaigns. Refugees contribute to lobbying the interests of the Motherland in the host country, in particular in the field of humanitarian aid. Ethnic capital stimulates interaction and dialogue between ethnic groups, which contributes to the formation of a tolerant and open society. This helps to reduce prejudices and stereotypes against different ethnic groups. Refugees are actively involved in volunteer initiatives aimed at helping the victims of the Motherland. They work with international organizations and local volunteers to provide the necessary support and resources.

*Institutional dimension (M6-C).* The ethnic group of the host country participates in international cultural projects aimed at supporting the Motherland and its cultural heritage. This strengthens the ties between the ethnic diaspora and the Motherland, promotes mutual understanding and support. Support for ethnic cultural initiatives of refugees is carried out through the organization of charity events in the host country, charity concerts, performances and auctions in order to raise funds to support ethnic capital in the homeland and cultural Initiatives. It helps to support "its people" and protect the national culture during crisis events. Interaction with associations and public organizations is expanding. Refugees actively cooperate with Ukrainian and Polish organizations to implement joint projects, which contributes to the development of professional, cultural exchange and support for the Ukrainian community.

*Family Community Dimension (M6-D).* At the family level, the influence of the Ukrainian refugee subpopulation in the host country stimulates the global community in terms of financial support, emotional interaction, cultural preservation and social integration. These aspects help Ukrainian families adapt to new living conditions, preserve their culture and identity, and attract international support to overcome the consequences of the crisis.

The size of the emergence of Mechanism 7 - "*The impact of the subpopulation of refugees from the Motherland on their internal environment in the host country*" - in the pre-war period is characterized as follows.

*Cultural dimension (M7-A).* Ethnic communities contribute their traditions, language, customs, and cultural practices, which promotes cultural diversity and mutual enrichment. For example, ethnic festivals, national holidays, and cuisines enrich the cultural life of a country. There is an interaction of the group with a new culture, intercultural spheres are created,

elements of the cultural ethnos of one culture are integrated with another culture, and there is a consolidation and adaptation of culture among other ethnic groups. At the same time, between the Polish population and There may be cultural tensions among refugee subpopulations due to different cultural traditions and lifestyles. This can lead to misunderstandings and conflicts.

*National dimension (M7-B).* Ethnic capital stimulates interaction and dialogue between ethnic groups, which can contribute to a more tolerant and open society. It also helps to reduce prejudices and stereotypes about different ethnic groups. In the refugee subpopulation, the demographic structure in the host country, the age and gender structure are changing, there is an increase in population in some places and an increase in diversity. Social security funds are burdened by an intense influx of migrants in comparable to the moderate growth rates of capital accumulation funds. Refugees can contribute to the economy if they actively participate in the labour market.

*Institutional dimension (M7-C).* Ethnic communities form their own businesses, non-profit organizations, and public associations, which can become important economic players. Ethnic entrepreneurs can contribute new ideas, business models, and innovations, which in turn contribute to the development of the local economy. The influx of large numbers of Ukrainian refugees is increasing the burden on the education, health, social welfare and housing sectors. This trend is prompting the government and local governments to engage additional resources and policy changes. There is a need to develop institutional capacity, introduce new approaches to management and service delivery, and strengthen cross-sectoral cooperation. Under the new conditions, Ukrainian refugees are strengthening ethnic social networks, a diaspora is forming, creating new connections and interactions between people. New communities and examples of mutual aid are being created. At the same time, Ukrainian refugees may face social isolation and difficulties integrating into new communities, especially in the presence of cultural and language barriers.

*Family Community Dimension (M7-D).* At home, there is a rupture of family relations with family members, the number of divorces is increasing. New forms of family relations are emerging, due to low self-esteem in crisis conditions (separation due to war, civil marriage or civil partnership with third parties in the state of official marriage, civil polygamy, civil partnerships in the cohabitation of heterosexual people). This phenomenon is reinforced by mechanisms that test traditional family ties that were already present before the war, and not only. Łódźska and Kurtyka-Halas (2018) draw attention to crisis changes, which often

traumatically disrupt the existing social order, causing a deterioration in human status and well-being, as well as disruption of many aspects of social life, including family life.

The extent of the emergence of Mechanism 8 "*The Impact of the Population of the Host Country on the Internal Environment of the Donor Country of Immigrants*" in the pre-war period is described as follows.

*Cultural dimension (M8-A)*. The population of the host country has a significant and multifaceted influence on the internal environment of the immigrant donor. It contributes to cultural enrichment, economic development, social support and political integration of the immigrant donor in the EU. This influence contributes to the strengthening of Ukrainian society, promotes mutual understanding and integration, supports the development of democratic values and economic growth.

*National dimension (M8-B)*. The population of the host country contributes to the dissemination of European values, such as democratic principles, human rights and the rule of law. This contributes to the strengthening of civil society and the development of democratic institutions in the country of the donor of migrants. Attractive host countries for immigrants actively support European integration. The population of the host country supports the processes of European integration and contributes to the dissemination of information about the benefits of integration into the EU. This includes political and social support for reforms aimed at rapprochement with the EU.

*Institutional dimension (M8-C)*. The population of the host country actively participates in social programs and charitable projects in the donor country. This includes support for schools, hospitals, community institutions, and programs to support vulnerable groups. The population of organizations in the host country often organizes humanitarian aid and support for the community of the immigrant donor country.

*Family Community Dimension (M8-D)*. The number of international marriages and civil partnerships is increasing.

Dimensions of the mechanism 9 (last column in Figure 3.3.) "*The impact of the population of the host country on the subpopulation of refugees in the host country*" in the pre-war period is characterized as follows.

*Cultural dimension (M9-A)*. The culture of the host country may lean towards the assimilation of refugees, which means that refugees must accept the values and cultural norms of the host country. Integration, on the other hand, refers to mutual adaptation, in which both refugees and the host society learn and adapt to each other. Knowledge of the language of the

host country is a key element of integration. The population of the host country can support language learning, by organizing language courses, which makes it easier for refugees to communicate and find work. Refugees may be pressured to accept the cultural norms and values of their host country. This can include aspects such as gender equality, religious and ethnic tolerance, and lifestyle.

*National dimension (M9-B).* National refugee policies affect their rights and obligations. The migration policy of the host country creates opportunities for integration by offering refugees support, education, health care and employment programs. Regulations on the employment of refugees create opportunities or barriers to access to the labour market. The host country has its own local rules for the recognition of the professional integration of refugees, according to the European Network of Information Centres.

*Institutional dimension (M9-C).* Non-governmental and other organisations offer support in the areas of education, health, legal advice and social integration. Educational institutions and other educational institutions develop inclusive policies for refugees by offering integration programs, language courses and career counseling.

The health care system, in accordance with the requirements of migration policy, provides access to medical care, both physical and mental.

*Dimension of family community (M9-D).* Immigration is a difficult test for a refugee family, it can be the basic unit of emotional and material support. However, it can reveal weaknesses. The family supports the children's education, which is crucial for long-term integration. Refugee families can form social networks with local families, which promotes mutual understanding and integration.

To sum up, this section proposes structuring the interaction of ethnic capital. The proposed structure allows segmentation of research areas and search for sets of specific indicators that will measure the effects of the functioning of partial mechanisms of influence of social capital on the internal and external environment. The introduced segmentation scheme is general and is built without references to specific countries and statistical data. This approach allows us to consider segmentation as a conceptual basis (analytical procedure) for conducting research on the dynamics of ethnic capital in specific cases.

#### **4 Concluding Remarks**

It can be noted that although ethnic capital has important partial influences in each segment (see Chapter 3), it is very diverse and requires use of specific research approach in each segment.



The European Union builds its existence and development on the principles of social solidarity of peoples, which enables it to overcome cultural, national and economic differences. Institutions such as the European Parliament, the European Commission and the European Central Bank play a key role in promoting this solidarity through a variety of programmes and institutional mechanisms. European solidarity not only supports integration within the Union, but also aims to promote global solidarity in the face of challenges such as military migration and humanitarian crises.

A key element of integration processes is ethnic capital, understood as a set of social, cultural and economic resources. The mechanisms of ethnic capital are characterized by the impact of changes in the life cycle of immigrants on adaptation to a new environment that contributes to their socio-economic integration. Ethnic capital is seen as a resource, an asset, and a tool that, in practice, helps to achieve specific goals, such as intercultural education, inclusive policies, and cultural promotion.

Migration processes, especially in the context of war refugees, have a dramatic impact on ethnic capital, transforming both the tangible and intangible resources of ethnic communities. Effective management of ethnic capital in host countries can lead to an increase in the socio-economic potential of regions, as well as better integration and adaptation of refugees.

Migration management and the integration of refugees are complex tasks that require the cooperation of many institutions and organizations at different levels. The EU's migration policy aimed at integration and non-discrimination is a key element in this process, although it remains a challenge due to the complexity and dynamics of global migration flows.

Thus, ethnic capital plays an important role in the socio-economic integration of immigrants and refugees. Its effective use can lead to positive change for both ethnic communities and host societies, helping to build more cohesive and inclusive societies.

The impact of the host population on the refugee subpopulation is multidimensional and includes various cultural, political, institutional and family aspects. Successful integration of refugees requires cooperation at many levels to ensure that they are adequately supported and enable them to participate fully in the social life of the host country.

The concepts presented in the study will be continued in the next study in order to provide answers to questions about the possibility of creating institutions for the management of ethnic capital, about the role of regulatory decisions in this context, as well as about the coordination of national migration policy and other state policies. An interesting direction of

future research arises from the question of the general economic mechanism of the influence of ethnic capital on the economy and the role of institutions in the management of this capital, and in particular about the practical possibilities of forming the principles and standards of functioning of these institutions.

In the second part of this study, the structuring presented in this part will concern the interaction of ethnic capital on the example of two countries: Poland and Ukraine. The time structure here is determined by the date of Russia's aggression against Ukraine, the approximately two-year period of organization of Polish legislation on refugees and emigrants from Ukraine, as well as the current and future period. The empirical analysis of individual areas of segmentation proposed here will allow us to offer recommendations on migration policy in both countries and directions for conducting research on the dynamics of ethnic capital in Poland and Ukraine.

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## 6 Resume

### АБСТРАКТ

*Предметом дослідження є соціальні та економічні наслідки впливу міграційних процесів в контексті формування міграційної політики країн. На основі критичного огляду літератури було побудовано концептуальну модель для аналізу впливу етнічного капіталу на соціально-економічні процеси в приймаючих країнах і на Батьківщині мігрантів та біженців. Представлено теоретичний опис концепції етнічного капіталу. При аналізі поняття етнічного капіталу враховуються різні його типи, рівні, причинно-наслідкові зв'язки між структурними елементами. Систематизовано поведінкові аспекти результатів впливу етнічного капіталу з боку приймаючого населення та населення рідної країни для подальших цілей формування міграційної політики країн. Представлено теоретичний опис концепції етнічної економіки, особливості її функціонування. Авторами було деталізовано механізми впливу етнічного капіталу та представлено внутрішні поведінкові аспекти, їх вплив на соціальну згуртованість етнічних груп та економічну мобільність іммігрантів. У висновках теоретичного аналізу надано опис результатів впливу – ефектів, що формують підґрунтя для подальших рекомендацій щодо вдосконалення міграційної політики країн, у тому числі ефективної інтеграції етнічних груп у суспільство.*

### STRESZCZENIE

*Przedmiotem badania są społeczne i ekonomiczne skutki wpływu procesów migracyjnych w kontekście kształtowania polityki migracyjnej państw. Na podstawie krytycznego przeglądu literatury opracowano model konceptualny do analizy wpływu kapitału etnicznego na procesy społeczno-ekonomiczne w krajach przyjmujących oraz w ojczyznach migrantów i uchodźców. Przedstawiono teoretyczny opis koncepcji kapitału etnicznego. W analizie pojęcia kapitału etnicznego uwzględniono różne jego typy, poziomy oraz związki przyczynowo-skutkowe między elementami strukturalnymi. Usystematyzowano aspekty behawioralne wyników wpływu kapitału etnicznego ze strony ludności przyjmującej oraz ludności kraju pochodzenia w celu dalszego kształtowania polityki migracyjnej państw. Przedstawiono również teoretyczny opis koncepcji gospodarki etnicznej oraz specyfikę jej funkcjonowania. Autorzy szczegółowo omówili mechanizmy wpływu kapitału etnicznego i przedstawili wewnętrzne aspekty behawioralne oraz ich wpływ na spójność społeczną grup etnicznych i mobilność ekonomiczną imigrantów. W podsumowaniu analizy teoretycznej opisano wyniki wpływu – efekty, które stanowią podstawę do dalszych rekomendacji w zakresie doskonalenia polityki migracyjnej państw, w tym skutecznej integracji grup etnicznych w społeczeństwie.*