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RELATIONSHIP PRACTICES, CONFLICTS, AND TRIGGER THEMES AMONG UKRAINIAN IDPS AND HOST COMMUNITIES, AS WELL AS RETURNEES AND HOME COMMUNITIES

SURVEY REPORT

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SURVEY REPORT

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METHODOLOGY

The study had two components: qualitative and quantitative researches. The aim of the qualitative research was to investigate potentially conflicting situations that may arise in different circumstances, as well as to form hypotheses regarding the most typical situations for their quantitative assessment.

The aim of the quantitative research was to assess the prevalence of such potentially conflictual situations and to assess how likely the respondents from different socio-demographic groups are to notice such situations and respond to them.

During qualitative research, 10 online FGDs were conducted with the respondents representing the following target audiences (TAs):

- **TA IDPs** (internally displaced persons): 3 FGDs;
- **TA host communities:** 2 FGDs with the residents of communities hosting the IDPs;
- **TA «returnees»:** 3 FGDs with the IDPs, who returned home and experienced temporary displacement in Ukraine or abroad (2 FGDs — "returnees" from Ukraine, 1 FGD — "returnees" from abroad).

TA home communities: 2 FGDs with the representatives of the communities where the "returnees" returned.

The FGDs were conducted in September 2022.

Table 1. **Geographical distribution of the FGDs**

TA	Oblasts
IDPs (live now)	Chernivetska, Lvivska, Dnipropetrovska, Vinnytska, Poltavska, Ivano-Frankivska, Zakarpatska
Host communities	
"Returnees"	Sumska, Kyivska, Chernihivska, Zhytomyrska
Home communities	

During the **quantitative research**, 1,242 interviews were conducted using a structured questionnaire, and the method of face-to-face personal interviews using computer equipment (tablets). The interviews were distributed by audience as follows:

- TA IDPs: 437 interviews;
- TA host communities: 131 interviews;
- TA "returnees": 432 interviews
- TA home communities: 212 interviews.
- The quantitative survey was conducted in October 2022.

Table 2. **Geographical distribution of the interviews**

TA	Oblasts
IDPs (live now)	Dnipropetrovska, Ivano-Frankivska, Kyivska, Kirovohradska, Lvivska, Poltavska, Rivnenska, Ternopilska, Khmelnytska
Host communities	
"Returnees"	Sumska, Kyivska, Chernihivska, Zhytomyrska
Home communities	

KEY FINDINGS

During the discussion at the qualitative stage of the research, the respondents often indicated that there were no conflicts between different groups. This is due to the fact that it was difficult for the respondents to talk about the conflicts. In particular, the difficulty is that a conflict and misunderstanding are somewhat taboo topics for discussion.

There is an attitude in the society that one should avoid open conflicts and disputes: this trend was manifested during the focus group discussions and confirmed at the quantitative stage. Therefore, the problems are often not discussed, not reflected on and may not be recognized by the respondents.

However, the first impression of the absence of conflicts in the society is false: the results of all FGDs show that there are quite a lot of conflicts and misunderstandings in all areas — domestic and emotion-based, due to language and differences in customs and mentality, in the process of distributing humanitarian aid.

During the quantitative stage, it was found that the level of potential tension regarding the occurrence of conflict situations, in addition to other factors, also depends on the emotional state of a respondent: the higher the level of distress, the more often people tend to notice potentially conflict situations and, accordingly, react to them.

The respondents of the quantitative survey were asked to rate a number of statements that describe potentially conflictual situations that may arise for the following reasons:

- Due to domestic issues;
- Due to emotional state;
- Due to cultural characteristics, values;
- In the course of providing or receiving assistance.

In general, most often the conflict situations are noticeable in the field of cultural and worldview features and due to the emotional state (non-reflective reasons). The conflict situations when providing or receiving aid happen less often, and domestic conflicts — even less often (with the exception of individual, most triggering situations, which are different for different target audiences).

CONFLICT SITUATIONS ASSOCIATED WITH DOMESTIC ISSUES

This is the most understandable, but the least tense area in which the conflict situations may arise.

The focus group discussions revealed that the domestic conflicts can occur between the IDPs and “host communities”. The reason is most often a difference in habits, and such conflicts are difficult to resolve, because everyday habits are ingrained. In places of collective living of the IDPs, domestic conflicts may arise due to the absence and vagueness of the rules of conduct and residence.

The quantitative survey confirmed that the host communities are the most sensitive to domestic conflicts. It is among this audience that the smallest share of the respondents said that the situations offered for evaluation had never happened.

Hosts are most annoyed when the IDPs do not clean up after themselves, damage owners' belongings, and disappear the owners' belongings: 26% say that this rarely happens, and another 11% say that they have encountered such situations from time to time or even often. In second place is the situation when the owners try to simultaneously receive compensation from the state and payment for housing and utilities from IDPs: every fifth respondent from the TA host communities encountered such cases, while more than half of them — quite often.

On the other hand, the IDPs themselves say that they encountered conflict situations less often. For example, only 13% of the IDPs know about the cases when the owners try to simultaneously receive compensation from the state and payment for housing and utilities from IDPs, which is almost half as much as among the host communities.

As for "returnees" and home communities, conflicts most often arise not between the representatives of these groups (such as the accusations of neighbors who left or stayed), but between the residents and utility services: the respondents of both groups say that it is difficult to involve utility services in repair of housing, elimination of consequences of accidents.

CONFLICT SITUATIONS THAT ARISE DUE TO THE EMOTIONAL STATE

According to the FGD respondents, emotion-based conflicts often arise due to stress and trauma.

The quantitative stage shows that potential conflict situations, which are associated with an emotional state, are noticed by the respondents (and, accordingly, they can react to them more often than to domestic conflicts). The largest share of the respondents in all groups say that they most often encountered cases when people were under stress and could express their negative emotions uncontrollably and inappropriately: 58% of the IDPs, 59% of the representatives of host communities, 68% of "returnees" and 74% of home communities indicated such cases.

The IDPs and host communities also often witness conflicts breaking out "in the right place" in the queues for humanitarian aid and in places where they live compactly. Among "returnees" and home communities, situations when the returnees try to ignore the war and the changes that have occurred in their communities due to the war, to "live a normal life" are also a common reason for conflicts: 28% of the returnees and 53% of the representatives of home communities encountered such situations (obviously the latter are more annoyed by such situations).

CONFLICT SITUATIONS THAT ARE ASSOCIATED WITH CULTURAL CHARACTERISTICS AND VALUES

Such situations are the most common among other causes of conflicts.

From the discussion at the FGD, it is clear that going through different experiences of living in war can be painful and difficult. Some people survived the occupation or defense of a settlement, some became witnesses or participants in hostilities, or even captivity and torture, others have experience of leaving and saving their lives and the lives of their close ones, experience of staying abroad, and etc.

A quantitative survey confirms that it is the different experience of war that is the most widespread cause of such conflicts. 52% of the IDPs, 66% of "returnees" and 69% of the representatives of home communities encountered situations where tension arises between the people due to very different experiences of war.

Some exceptions are host communities: here this reason ranks only fourth among the reasons for potential conflicts (55% of the respondents encountered such cases). On the other hand, in the first place are the situations when men are "hiding from Military Commissariat" (59%), and language issues (56% and 55% faced the fact that it is difficult for people to switch to Ukrainian or vice versa, it is difficult to hear the Russian language).

However, the ranking of the causes of conflicts here is quite conditional, because the respondents from other audiences also quite often face accusations that men do not want to fight, and the conflicts due to language issues. The only reason that does not cause conflict situations is the spread of Ukrainian in the public space and in everyday life.

In general, the FGD discussion suggests that the conflicts over language can be very acute and their resolution is rarely constructive. On the one hand, there are many negative emotions about the Russian language (to the point of non-acceptance and retraumatization), on the other hand, there are many Russian-speaking people who cannot quickly switch to the Ukrainian language, and perhaps do not consider it necessary (for example, they want to have the right to speak in Russian).

Mentality, customs and religious beliefs are less likely to cause potential conflicts.

CONFLICT SITUATIONS THAT MAY ARISE WHEN RECEIVING OR DISTRIBUTING AID

Due to lack of resources, employment difficulties, loss of income, socio-economic problems, humanitarian aid is a valuable and necessary resource. The conflicts also often arise on the ground of the distribution and receipt of the aid.

However, the most frequent cause of the conflicts is not the distribution of humanitarian aid, but the issue of employment. At the same time, the conflict equally causes both the preference of the IDPs over local residents and the opposite situation. However, the respondents of all TAs agree that it seems unfair that the IDPs receive aid and the local residents do not: 21% of the IDPs, 29% of the host communities, 28% of "returnees" and 21% of the home communities agree with this.

THE RESOLUTION OF CONFLICTS

Regarding conflict resolution, the representatives of all TAs say that most often they try to understand the person expressing criticism, negative judgments and complaints, put themselves in their place, understand their experiences, thoughts, emotions and needs. The respondents of all TAs can also avoid conflicts, or agree formally without changing their opinion. The choice of such answers may partly be an unconscious way of action of the respondents, but a consequence of the deep-rooted taboo topic of the conflicts. However, even if the respondents' choice of such answers is an attempt to imitate socially acceptable stereotypes, appropriate communication regarding the practices of implementing this way of interaction will lie on a fruitful and prepared ground.

The audience for such interventions should be community members, because the respondents of all TAs are unanimous that when conflicts arise, they should be resolved by people among themselves (82% to 89% of the respondents agree with this, depending on the TA). Among the actions that people can take to resolve and prevent conflicts, the first place in the sample as a whole occupies "to be tolerant of differences between people", so interventions that will help to foster tolerance, as well as demonstrate them properly, can contribute to conflict resolution and prevention.

However, the demonstration of tolerance is possible under the conditions of a stable psychological state, and as we observe, emotion-based conflicts are the most common. Therefore, prevention in this case is systematic work with a psychologist, both group and individual.

Demonstration of culture and dialogue skills, which would contribute to the establishment of understanding, can help Ukrainians to raise problematic issues and discuss them. In particular, this applies to transparent rules of cohabitation in order to avoid domestic conflicts.

The debunking of a number of negative clichés and mutual rejection between the people of the East and the West can become a more complex topic of such interventions (this conflict has a long history; it was formed during the times of the USSR under the influence of propaganda). In particular, the image of a "Banderivets" [the follower of Bandera] can still evoke a negative attitude among the residents of the East. And on the part of the residents of the West, there may be a negative attitude towards the residents of the East, as "non-Ukrainians" who have forgotten their language, traditions, faith, and etc.

The respondents suggest involving the community or local authorities in resolving conflicts much less frequently (from 24 to 33%), and an even smaller share of the respondents prefer the remaining options (volunteers, NGOs, and other organizations). According to the respondents, the community and local authorities can primarily contribute to the resolution and prevention of the conflicts precisely through the creation of additional jobs, as well as the improvement of basic living conditions.

WHAT WILL BRING US TOGETHER AFTER THE WAR

Among the characteristics and aspirations of Ukrainians from different regions, which will become unifying and cohesive after the war, three characteristics are the leaders among all groups of the respondents: patriotism, mutual trust and hard work.

Let's note that trust in each other is one of the most unifying characteristics, while a large number of respondents experience loss of trust. Obviously, this is the gap, the filling of which can have the most positive effect on both the cohesion and the emotional state of Ukrainians.

QUALITATIVE RESEARCH RESULTS

SOCIO-DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

- Men and women were equally represented in each FGD.
- The respondents of different age categories participated in each FGD: 25–35 years old, 36–45 years old, 45–55 years old, 56–65 years old.
- Geography: respondents represented all regions of Ukraine.
- The respondents live in the settlements of different sizes/types: cities with the population of 500,000+, in oblast centers, cities with the population of 50–500,000, cities with the population of less than 50,000, and villages.
- In each FGD, the respondents have a different level of education: higher, incomplete higher and secondary special education.
- The respondents represented various areas of employment: entrepreneurs, cultural and educational workers, civil servants, service and catering staff, trade workers, specialists in the medical sector, specialists in the banking and financial sectors, IT specialists, representatives of the public sector (including volunteers), specialists/workers in production, utility workers, managers, security workers, Ukrainian Railways workers, transportation specialists, drivers/taxi drivers/ auto repair shop workers, students, retirees, unemployed (including mothers on maternity leave).
- Indicated economic situation: none of the respondents indicate that they have to save on food, 8 respondents indicate that they have enough for food, but they need to borrow or save money for clothes and footwear. The vast majority of the respondents chose the average values of the scale — "we have enough for food, clothes/footwear, but we need to save or borrow money to buy small household appliances" and "we have enough for food, clothes/ footwear and other purchases, but we need to save or borrow money to buy household appliances." Only 2 respondents chose the highest values of the scale — "we can buy everything we need at any time" and "we have enough for clothes/footwear and other expensive things, but we need to save or borrow in order to buy an apartment or a car".

LIVING CONDITIONS AND DOMESTIC CONFLICTS

Living conditions, changes in living conditions since the beginning of the war

IDPs

Some of the respondents rent accommodation, others live in housing found through relatives and acquaintances, or in housing together with relatives and acquaintances.

The vast majority of the respondents live in apartments and indicate that they are satisfied with all living conditions. Most of them have access to shelters, but the respondents more often use protected parts of their own homes.

The respondents indicate the following positive changes in living conditions:

- homemade, fresh products and fresh air, a lot of space for children in the village compared to the city where the family used to live before the war;
- nature helps to overcome stress, life in the village creates a sense of security;
- compared to a small town and life in a detached house before the war, life in a big city has advantages — developed infrastructure, access to medical services;
- better renovation than at home.

The respondents indicate the following negative changes in living conditions:

- unusual conditions, everything is more comfortable at home;
- there is lack of household amenities — there is no water in the house, the toilet is outside, there is heating with firewood or no heating at all, there is no washing machine, no TV;
- there are difficulties with the infrastructure — the store and medical facility are far away, and there is no car;
- there are no enterprises or institutions nearby — there is no employment opportunities;
- living with owners, lack of private space.

Several respondents indicate that they painfully perceive the loss of housing in their hometown, because either they recently purchased it and completed renovations, or they had a fully equipped and comfortable life, so the good conditions in the new housing do not make them happy, and they want to go home.

> *"We have my mother's house in the village. It is an ordinary village house. There are amenities, the Internet, light, but there is no air conditioning, water and toilet is outside. The heating is with firewood and gas. We started working on the land, planted a vegetable garden so that we could have it for ourselves and for sale. We've never done it. I used to be taxi driver in the city."* *(IDP)*

> *"We live in the apartment of my husband's relatives. We have access to everything, the conditions are good. There is a shelter, but we did not go. All the neighbors went down to the basement of the house in the first days. There is access to medical care, we only turned to the private dentistry."* *(IDP)*

> *"To live in your own house and come to the rented without having anything. Our conditions have not worsened, we earn enough, we earn for everything, but it is not the same."* *(IDP)*

> *"The city is big, developed. It has good infrastructure. We have all the amenities. The medical care is better than in my city. The only thing missing is a private area, because I used to live in a detached house, and now — in an apartment. I'm satisfied with the work, but I earn less."* *(IDP)*

> *"I even got better, I used to live in a bad house in the village after the divorce. I feel better in the apartment. It has all the amenities, good infrastructure."* *(IDP)*

Host communities

All respondents are doing well in terms of living conditions. They have not changed since the beginning of the war.

In this TA, the respondents, when discussing living conditions, more often indicate the problems faced by the communities since the beginning of the war, due to martial law and the arrival of the IDPs:

- the pressure on the city's infrastructure — traffic jams and long queues at all government agencies, including medical institutions, due to the large number of the IDPs;
- schools and kindergartens are not always ready for the school year, because the IDPs lived there in the summer;
- there are institutions that do not have shelters, they cannot provide services (the library was mentioned);
- significant growth in housing prices (rent and purchase) due to increased demand;
- failing to observe the curfew, the increase in crime, which is associated with the arrival of the IDPs;
- predicted growth in the incidence of HIV/AIDS and other socially dangerous diseases;
- in the cities, there is lack of comfortable housing with all amenities for the IDPs, it is not possible to accommodate all of them, while the number of IDPs is increasing;
- there are not enough jobs for both the local residents and IDPs;
- there are difficulties with the access to medical services; there is more pressure on the medical system (due to IDPs, wounded soldiers); at the same time, the list of drugs that require prescriptions is increasing — antibiotics are sold only by prescription;
- the shelters are often located in the basements of buildings; they were equipped by the residents of the buildings themselves;
- there is a lot of russian language in public space;
- the city has become dirtier due to the large number of people (including the IDPs do not clean up after dogs).

The respondents indicate the following positive changes in the communities with the arrival of the IDPs:

- good specialists came to the city and provide services;
- NGOs from the occupied territories moved to the cities;
- some higher education institutions from the occupied territories were moved to the community;
- assistance to the IDPs brought the community together;
- people from different regions have the opportunity to communicate with each other;
- there are many examples of gratitude and mutual support;
- increased solidarity in the community and in Ukrainian society in general;
- there are many new children in educational institutions;
- modular towns for the IDPs were established.

> *"Many schools are not ready for the school year. Many people came from Kharkiv. Sumy — they react negatively, because people have nowhere to go."* *(Host communities)*

> *"The library was forbidden to work, we don't have a bomb shelter, it's a pity, because there were many IDPs. They got distracted and took books according to the program. It's a pity that it is so. They worsened people's access to books."* *(Host communities)*

> *"We have IDPs, we feel sorry for them. I cry all the time, a person arrived in a broken car, with a small child, as they were leaving this Izium. They complain that housing is expensive. They don't claim comfort. They don't have enough money to pay. Their son-in-law and daughter work — it's not enough... We don't have a bomb shelter, it's in the basement of the house. But the conditions are not very good there."* *(Host communities)*

> *"The prices for apartments rose as much as possible. Not poor people came to Chernivtsi. We had like a Geneva car showroom... The government bought mobile boilers from us, but they need to be installed."* *(Host communities)*

> *"Cool specialists came to us. They offer their services in various fields. I can say for sure that the arrival of the IDPs is not only bad for the community. Super talented and necessary people come to us"* *(Host communities)*

> *"There is a huge pressure on the city's infrastructure, and we are informed of new figures on how many people will arrive — 58,000 are expected to arrive. We cannot accommodate those who are here already. Now schools and kindergartens are asking them to leave. There is housing in the oblast, but people want to live in the cities, because there is work, assistance and humanitarian headquarters."* *(Host communities)*

Returnees

Some of the respondents indicate that their living conditions have not changed, the respondents did not indicate any changes for the better.

Some of the respondents indicate the following household problems and difficulties in living conditions:

- there is no hot, less often cold water (some respondents indicate that the problem existed in pre-war times as well);
- there is no or uncertainty that there will be heating in the winter (a boiler house is damaged in the city);
- damaged property (roof, windows);
- there are no necessary products in the nearest stores, the need to go to the city for products;
- damaged infrastructure in the city, in particular the hospitals, difficulties in accessing medical services;
- lack of shelters and insufficiently equipped basements in the houses;
- a significant increase in prices, a decrease in purchasing power, so the respondents are concerned about paying for utility services in winter.

For the most part, the respondents spoke favorably of the work of utility services, which work properly and maintain cleanliness and order in the cities.

> *"Our city is heated by boiler houses, during the hostilities one of the boiler houses was partially destroyed, now it has been restored. But we are worried, because there is a threat that it will be damaged — there is a threat to the heat supply. The other boiler house was not restored. It was badly damaged."* *(Returnees)*

> *"When we arrived, everything was fine. The house is great. Home is the best. We have everything in a detached house. There are no changes in household conditions."* *(Returnees)*

> *"Regarding household, everything is fine. The local authorities even work well, which was surprising — garbage is taken out and cleaned. How it will be with the heating, what the prices will be, but at least the boiler houses are not damaged and all utility structures are working. There are few bomb shelters, but they exist. They are not close to everyone."* *(Returnees)*

Home communities

Some of the respondents indicate that there are no changes in their living conditions.

Some of the respondents indicate the following problems in housing conditions and in the community in general:

- there are communities in which utility systems (heating and energy networks, utility networks, telecommunications and the Internet) have been damaged and have not yet been restored;

- there are communities in which the housing stock is significantly damaged, it will not be restored before the start of the heating season;
- there is no hot water in the city;
- there are problems with heating, lack of firewood;
- due to the return of people to the city, there is a heavy pressure on the unrestored infrastructure;
- there are repeated damages, outages often occur due to heavy pressure on the infrastructure;
- due to relocation and service in the Armed Forces, the community lacks specialists — doctors, construction workers, workers at enterprises, etc.

The respondents indicate the following positive changes in living conditions:

- people return home, despite certain difficulties in living conditions and in the communities;
- people often return because of their children's education — there is a desire for children to study in their native schools;
- city authorities and the state help restore and repair housing;
- the damaged infrastructure of the city is restored — the roads, bridges, power grids, Thermal Power Station, etc.

> *"**The light and the Internet went off at first, we were cut off. Now all the problems have been resolved, the heating period is going to be difficult. There is not firewood everywhere. Also, there are no bomb shelters everywhere.**" (Home communities)*

> *"**Now everything has been restored, all utility structures are available. The buildings are actively repaired in the city, but there is no hot water. I have it in my house, because we have autonomous heating.**" (Home communities)*

> *"**In Bucha, we have places where utility services have not been restored and there is significant destruction of the housing stock. It will not be restored this winter**" (Home communities)*

> *"**We have districts where the electricity supply has not been restored, the light masking has only been canceled, but we still turn off the lights in the evening, because the networks cannot withstand it.**" (Native communities)*

> *"**People returned and started rebuilding houses. There is a noticeable increase in the movement of cars. There used to be always traffic jams on the roads, and now we are returning to the pre-war norm. It is noticeable. People rebuild houses, insert windows, and the state helps, and the city council helps.**" (Home communities)*

"Many people fled, most returned by the school year, many children, students. At first glance, there are no changes, as if people are more attentive to each other." *(Home communities)*

"100,000 residents have not yet returned to Chernihiv, and 100,000 have already returned and it was immediately felt. There was no water, it disappeared, there were leaks. Even during the encirclement, the sewage system did not work, all pumping stations were destroyed, basements and first floors were flooded. There was also not enough food because the trucks did not arrive. There was no bridge, so there were queues, people tried to stock up on food. The doctors returned late, the patients arrived earlier, and there were no doctors in the facilities. There are many men in the Armed Forces, so the work of enterprises has not resumed, and there are not enough builders to rebuild the city. Many workers came from other oblasts, for example, from Rivne, to restore and dismantle the rubble, there were not enough of own men. The mayors of other cities helped." *(Home communities)*

Domestic conflicts

IDP

The respondents indicate the following conflicts and tense situations:

- remarks from the owners due to excessive and uneconomical use of the water and other utility services;
- remarks from the owners due to the difference in household habits, approaches to cleanliness and cleaning;
- remarks from the owners due to the difference in approaches to eating (diet, amount of food, food costs);
- the owners receive compensation from the state, IDPs pay for utility services, but there are still issues of savings and excessive use of utility services (water, gas, electricity) on the part of the owners;
- prejudice against the IDPs, categorical refusal to rent housing — the ads state "IDPs, do not disturb";
- IDPs are denied housing due to the presence of children, animals, etc., despite the willingness of the IDPs to compensate for possible damages;
- conflicts with the owners due to noisy behavior of children;
- conflicts between the IDPs and neighbors due to loud music;
- conflicts with the owners due to raising the cost of rent without prior agreement;

"My wife likes to wash dishes for a long time, but the people save water. This caused a conflict, the remarks were made. It's like psychological pressure, we are forced to adhere." *(IDP)*

> *"We didn't want to move, but they have their own rules, their own habits, we adjusted, but still decided to move later. TsNAP pays them something, we pay the utilities, but there are still complaints. We tried to obey these rules, but there are many of them — the rules are impossible. We prepared food, invited them out of politeness, and the owner told us that in Khmelnytskyi region, they have a table full of food, and they take as much as they want, and we are like beggars, give a portion for everyone. And we don't have it, we save, so we share equally. When we arrived, we were also accused that we arrived, ran away, did not defend ourselves." (IDP)*

> *"We lived with acquaintances for free, but we were looking for an apartment because it was inconvenient. And we were refused because we had children. I sometimes reacted emotionally to this. The children were 3 years old and 10 months old, and we were told that they would paint on the walls. I give you 10,000 hryvnias, so can't you repaint the wall with this money? We found housing through acquaintances, otherwise we probably wouldn't have found it." (IDP)*

> *"The children were making noise, we lived with the landlady, she didn't like it, she made remarks that there was a war going on, and my children were laughing. I answered that they understood everything, they had relatives on the war, they fled the war, but this was not accepted. As a result, we changed our place of residence. It's probably difficult for these old ladies when there are children, you have to walk quietly." (IDP)*

Host communities

The respondents spontaneously indicate many conflicts with the IDPs, but most of them do not concern living conditions. More urgent ones are the issues of adaptation and distribution of resources in the community, as well as political issues (responsibility for the conflict, contribution to the defense of the country, etc.).

The respondents indicate the following conflicts and tense situations:

- conflicts due to the fact that the IDPs can (intentionally, unintentionally) damage the property of the owners and/or leave the house untidy after departure (cases of property theft were also indicated);
- conflicts due to the fact that the IDPs do not observe cleanliness in the places of collective accommodation and do not respect the work of the cleaning staff.

Individual respondents indicated the problems, the conflicts they did not personally encounter, but suspected that they could arise in the following situations:

- the IDPs were evicted from the premises of the schools and kindergartens because of the beginning of the academic year, probably no other accommodation was provided;

- housing prices in the cities have risen, not all IDPs can afford to rent comfortable housing, some IDPs agree to live in the villages, in the houses with no amenities;
- the recruitment office "hunt" for local men, but do not check male IDPs (Chernivtsi).

> ***"I'm sorry, I'll tell you about one case. A janitor cleans the toilet, and the IDPs crap. And there was a scandal, after this huge scandal it became cleaner, people became neater. Maybe it would be more correct to make a shift schedule — in the kitchen and in the toilet. I feel sorry for them, they suffered, but sometimes they become impudent."*** *(Host communities)*

Returnees

The respondents indicate the following conflicts and tense situations:

- the relatives and friends of the "returnees" reproached them for having to take care of their housing;
- the "returnees" could not achieve a solution to the emergency situation, their appeal was ignored by the utility services;
- "returnees" are suspected of being saboteurs (in general, there is a tense atmosphere in the community and the level of suspicion towards neighbors has increased).

> ***"My neighbor's house burned down, but mine didn't, so the person's reaction is negative, why did you look after my house so badly, why didn't you put it out. They are restoring it, but relations have not normalized, there is resentment that we did not protect their property. There is the same offense from those whose houses were looted by russians and marauders. Somewhere it's the russians, we didn't let the marauders in, and somewhere it's the marauders because we missed it."*** *(Returnees)*

Native communities

The respondents indicate that the level of cohesion and mutual understanding has generally increased in the communities due to the threat and military actions. At the same time, those who have not left the community treat "returnees" with a certain suspicion and mistrust, there are often hidden and unspoken accusations. The respondents indicate that "returnees" avoid communication and contact with those who have not left the community.

The respondents indicate the following conflicts and tense situations:

- during their stay in the shelter, the residents who did not leave used electricity and water, since the territory is shared, the bill was divided among all residents, while some residents did not use the services;
- the residents of the community can break the silence, make loud celebrations, listen to music, set off fireworks, which is not ethical during wartime.

> *"I think this is a post-traumatic behavior of the people who try to suppress anxiety with music, go out, drink, have fun, but because of this, conflicts regularly arise."* *(Native communities)*

Ways to resolve and prevent domestic conflicts

All TAs had the same recommendations:

- to clearly speak and write down conditions of residence and rules of conduct, especially in places of collective accommodation of IDPs;
- if there are misunderstandings, try to discuss them without emotions;
- minor misunderstandings can be ignored, you can compromise in a one-sided way to avoid aggravating the conflict;
- treat each other with understanding, loyally, taking into account the experienced stressful experience;
- involve mediators, psychologists, if disputes arise, conduct trainings (psycho-emotional relief, etc.);
- look for opportunities to meet people's needs, involve additional organizations, resources, volunteers, etc.

> *"Speak directly, what does not suit, in an even tone. But I didn't speak up, kept it to myself, avoided quarrels. Because there is no point, you can quickly forget your emotions, and an argument with someone is for a few days."* *(IDP)*

> *"Due to what the adaptation took place (in places of collective accommodation of the IDPs), I think because we have a good civil society. There were tea parties, trainings, measures for psycho-emotional support of people. These small events helped the IDPs and community residents to perceive the new reality and perceive people without prejudice, regardless of difference, language, geography."* *(Host communities)*

> *"I try to avoid conflicts, I'm not a conflict person, I prefer to keep silent. I won't be able to convince anyone, and the relationship will be ruined. That's why there were some remarks, but I don't pay attention to it, it is forgotten over time."* *(Returnees)*

EMOTIONAL STATES AND CONFLICTS DUE TO EMOTIONS

Positive and negative emotional states associated with the war, as well as with displacement/moving of the IDPs to the community/ returning to the native community/returning of "returnees"

The respondents in all TAs indicate both positive and negative emotions arising as a result of the war. The respondents mention a lot of negative emotions, but they also indicate that they try to hold on, be positive, and look for reasons for optimism and joy.

Many respondents indicate that emotional "swings" are not uncommon — positive emotions can quickly change to negative ones. There is a difference between the TAs, but most of the emotions and the reasons for the emotions are the same. Positive emotions that are associated with relocation, arrival of the IDPs, returning home or returning of "returnees", are indicated in a separate section.

The following positive emotions are indicated:

- faith in the best — in the victory of Ukraine, in the Armed Forces;
- joy due to good news from the front;
- faith in the future of Ukraine;
- the desire to live, a sense of the value of life and freedom;
- faith in justice and truth, which are on the side of Ukraine;
- pride for the people that came together and resisted;
- hope for the end of the war and a peaceful sky;
- joy due to the growth of patriotism — children sing patriotic songs;
- joy of every day lived — work, communication with relatives, pets, rest;
- joy of meeting new interesting people;
- joy of being in nature;
- satisfaction from doing sports;
- a good mood due to humor;
- good mood due to self-care (care, cosmetics, etc.);
- the ability to create a good mood for oneself and those around you;
- faith in oneself, in one's strengths.

> *"There is pride that my (native) city is a hero city, we survived, when you talk to acquaintances, you understand that it could be worse, you distract yourself, you look for joy. I'm not depressed all the time. I pulled myself together and we continue to live" (IDP)*

> *"There is pride for our people, that we came together, we are helping each other… probably there should have been such a shake-up, although maybe not so severe. Children have a positive effect on the state, they all sing this Kalyna, smile, play" (IDP)*

> *"I am an optimist — negative emotions will not help us. I have one concern for the war to end. I am worried that my hometown will be bombed and I may be left without housing. Now I have a new job, new house, new friends — there is no great stress. There is hope to return home." (IDP)*

> *"I imagine a better future. I try to find the positive in it. Maybe we will feel like Ukrainians, even due to this spilled blood." (Host community)*

*"**Feeling involved in something good, I help others. Hope, humanity — people should help each other regardless of differences. It gives inner energy. I have learned a lot. People need what I do.**" (Host community)*

*"**We've learned to appreciate the minimum — life, I can cry with joy that everyone is alive, when there are no air raid sirens. In the past, we didn't appreciate it and didn't know it.**" (Host community)*
*"**There was no fear, we help people every day. There are only positive emotions, people need me. Every day I'm in a good shape**" (Home communities)*

The following negative emotions were indicated:

- feeling of uncertainty in the future, fear of the future;
- anxiety, feeling of danger, threat;
- fear for relatives in different parts of Ukraine and the world, missing them (TA IDP more often);
- fear for relatives in the Armed Forces, sadness from the loss of soldiers;
- sadness from the loss of relatives;
- sadness due to the impossibility of helping relatives in the occupied territories;
- feeling of insecurity, guilt, despair — everything gained has been lost (TA IDP more often);
- indignation and resentment due to lost opportunities — "the war is taking away my life time";
- insult on the relatives in the russian federation;
- hatred of russians;
- depressed mood due to rejection of the war, lack of understanding of the reasons;
- fatigue, apathy, depression, psychological exhaustion due to a complex of factors;
- shock state, panic;
- confusion, loss of control;
- anxiety due to the air raid sirens and other threats, as well as the fact that people do not follow safety measures.

*"**There probably will never be positive emotions, only fear remains during air raid sirens, sense of anxiety will probably stay forever from loud sounds. I lived in a bomb shelter for a month. I was barely evacuated. I still feel frightened, restless, and insecure.**" (Home communities)*

*"**There is exhaustion. There is fatigue, very great fatigue, because we were on duty at night, we resolved all the problems, helped — there were no days off. It's very difficult for me — I'm tired of everyone.**" (Host communities)*

*"**There is anxiety, depression, and fear is in the first place. Now I'm used to it, but I still won't say that I feel positive. There really is hatred for all katsaps***

> *[russians]. There was never such a thing for people before. There is a terrible hatred."* *(Returnees)*

> *"Anxiety, as if outwardly everything is the way it used to be, but people are dying, friends, acquaintances are losing children. It's very difficult because of this. There is more negativity, anger, resentment. There is a small town. We said goodbye to the defenders every day. I know them, I went to school with them."* *(Returnees)*

> *"I am under severe psychological stress. There are many orders. There are not enough of them. They do not decrease and the physical load. We used to walk. We are looking for nets on our own, the materials, camouflage. We are always worried that we don't have enough time. It is a difficult psychological situation. I cannot say that it has become easier, even though there is no occupation. I constantly feel this war."* *(Home communities)*

The respondents have also indicated positive and negative emotions due to resettlement, arrival of the IDPs, returning home or arrival of "returnees".

The following positive emotions were indicated:

- positive feelings of rest, vacation (TA IDP);
- joy of visiting relatives, to whom you have been planning to go for a long time (TA IDP);
- feeling of security and comfort in a new city (TA IDP);
- happy to hear the Ukrainian language in Western Ukraine and see a lot of patriotism (TA IDP);
- joy when they tried normal food (during the occupation there was not even bread) (TA IDP and native communities);
- compassion for the IDPs, understanding their problems and needs (TA host communities);
- pride for the community — its strength and potential (TA host communities and native communities);
- feeling of involvement in good deeds, feeling you're useful (TA host communities);
- hope to return home (TA IDP);
- joy of helping those in need (TA host communities, TA native communities);
- joy of meeting new people (TA host communities);
- joy of returning home, meeting relatives and neighbors (TA «returnees»);
- joy of returning to the native land (TA «returnees»);
- joy of meeting people who return to their native community (TA native communities);
- joy from the fact that life is getting better in the city/community — the city/community is "reviving" (TA native communities).

"I was scared to lose my job, my life plans — everything scared me. But we began to adapt — a job was found for me, for the girl, we began to smile." (Home communities)

"I am glad that we are alive, that we are in Western Ukraine. I was very cornered, now I have time for creativity — poems, songs. I got closer to my husband, separation brought us closer." (IDP)

"When we left, our values changed. You are glad to be alive. I believe in the best, I know that we will return home." (IDP)

"I was very pleased to be back, I almost kissed the walls. A positive thing is meeting parents." (Returnees)

"We enjoyed looking at every bit of our land. I think we didn't value it so much in the past. The children kissed pillows, toys, plates. It was necessary to see that. We couldn't say that we had a bad time there, everything was fine." (Returnees)

"Only the positive, we see a movement towards restoring the city, the city is coming to life. I'm glad to see my acquaintances, it's great when people come back, there are only positive things from coming back." (Home communities)

The following negative emotions were indicated:

- uncertainty, fear of the future, adaptation, challenges (TA IDP);
- fear of criticism and rejection by local residents (TA IDP);
- condemnation of people who raise the prices of accommodation (TA host communities);
- self-doubt (TA IDP);
- condemnation of IDPs due to violation of customs, rules, usual comfort and order (TA host communities);
- psychological tension due to exhaustion (TA host communities);
- sadness when you find out that one of the residents has died («TA «returnees»);
- sadness and anxiety due to condemnation by residents of those who left the community («TA «returnees»);
- negative attitude towards those who left and do not return to the community (TA native communities);
- negative attitude, mistrust of those who returned (TA native communities);
- sadness over the city, which was deserted due to the fact that many people left (TA native communities);
- misunderstanding of the motives and condemnation of those who left the communities where there were no military operations, especially if they are the representatives of the authorities (TA native communities).

> *"Anxiety due to the air raid sirens, danger. We drove through bombed areas, it was nightmare, awful." (Returnees)*

> *"The negative thing is that I have to go to work, the plant was damaged, it's a pity, it's all like native. My flowers in the office died... I feel homesick, when you say — I'm going home, it's a bit easier. Positive expectations were not fulfilled, because when we arrived, we felt empty — someone deletes you, others don't answer, not all people returned. It is joyful when you gradually learn that everyone is alive. On the negative side, it's not over yet, you still don't know what will happen tomorrow, we're all in the risk zone, the uncertainty is worrying and stressful." (Returnees)*

> *"It was sad in the city when everyone left — there were no children, empty streets. When they return — there is joy. People saw positive in Ukraine as well, compared and chose Ukraine. Now we need to rebuild the city, and they are ready." (Home communities)*

Emotion-based conflicts with the residents of the host community/ IDPs/residents of the native community/"returnees"

Some of the respondents indicate that they do not have conflicts. In the event that there are any disputes, they tend to avoid the conflict, not to aggravate the situation. On the other hand, the respondents indicate that in a stressful situation, conflicts can unfold faster, "out of the blue." Since there are many stressful and traumatic experiences, conflicts can easily arise in some situations. There are many emotions and conflicts arise due to language. These conflicts will be discussed in the next section.

The IDPs indicate that they feel like guests, so they try to avoid conflicts, realizing that they are "on someone else's territory". The respondents representing the host communities indicate that they try to understand the IDPs, the traumatic experience they went through, and therefore not to point out or ignore certain shortcomings or differences in behavior and customs.

"Returnees", despite the joy of return and meeting, indicate that they felt mistrust from the people who remained in the community. The representatives of native communities point out that "returnees" do not understand the experience (defense of the city or preparation for defense) that the people who remained in the communities went through.

The following conflict situations were indicated:

- conflicts between relatives over small things;
- conflicts with children due to bad behavior (TA IDP);
- negative attitude towards the IDPs, aggression, prejudice (regions neighboring Donbas are more pronounced) (TA IDP);
- conflicts between the IDPs in shelters (TA host communities);

- conflicts between the IDPs and volunteers due to stress and experienced traumatic events, concerns both TAs (TA host communities);
- conflicts between "returnees" and the residents of native communities, accusations of insufficient patriotism, escape, rest, etc.; (TA «returnees» and native communities)
- misunderstandings and conflicts due to the disbelief of the "returnees" in the military, traumatic experience the residents of their native communities have gone through, rejection of this experience (TA native communities);
- accusation by the residents of native communities of "returnees" that they left their homes and elderly relatives/pets, and neighbors had to take care of them (TA native communities)
- accusation by "returnees" of the residents of native communities that they did not take care of their houses and relatives/pets (TA native communities);
- accusation by the residents of native communities of high-ranking "returnees" (deputies, civil servants, heads of institutions, etc.) that they left the community at a critical moment (TA native communities);
- older people when hosting, can behave very emotionally, be conflicting. The respondents indicate that elderly people are often under stress (they often watch the news, feel vulnerable), which causes conflicts and misunderstandings with those around them.

> *"There are always such conflicts in the shelters, with time the conflicts are resolved, because emotions soothe and the mind is activated. And psychologists help well. It is a very big contribution now" (Host communities)*

> *"I got it for everyone who left — a colleague scolded me for leaving, although many people fled. I got it all. No one intervened, but later they said that they felt sorry for me." (Returnees)*

> *"Misunderstanding of what was happening on the part of the evacuees, especially who evacuated before the events had begun. They did not see the events and they do not even believe and do not want to believe that there were such terrible episodes, they reject them — this could not have happened, they give a number of arguments — this could not have happened. There are quarrels, there are fights at times." (Home communities)*

> *"When there were 100,000 left, there were many bedridden ones and their relatives stayed, and it began — go, find, there is no food. But why did you leave? I understand that they did not want to leave, but they were rescuing young people, children. Those who returned, the neighbors told them everything — why did you leave your parents." (Home communities)*

"People who are returning are complaining about why they haven't rebuilt the city before our arrival. But we dug trenches, wove nets, and looked for humanitarian aid. And they came and asked — what were you doing here?" (Home communities)

"People of retirement age are sad, anxious and they have difficulty controlling their emotions. They are categorical. They are right and everyone else is wrong. A person insists on his own opinion, other people have different views, that is why conflicts arise." (Home communities)

Ways to resolve and prevent emotion-based conflicts

- avoid conflicts, do not match the emotions;
- the work of a psychologist with traumatic experience, including awareness raising on the actions and work with trauma;
- calm dialogue about the experiences experienced by different TAs, learning to conduct such a dialogue, to listen to each other;
- educational work that helps people understand that their opinion and experience are not the only correct ones;
- social advertising aimed at conflict prevention — a message about the unity of Ukrainians, despite different experiences, language;
- leaders of public opinion, representatives of the authorities should talk about problems and conflicts, indicate ways to resolve them;
- in some cases, time soothes emotions and communication is restored;
- in some cases, reasonable rules and regulations should be established (IDPs in shelters, actions of officials, etc.).

"The word conflict has no meaning for me, it lost its meaning after what we saw — these are small things. We find a solution, on its own, without conflict." (IDP)

"I tried to explain that we lived in a different situation. We had a different life. They don't understand. That's why I kept silent — we lived in different ways." (IDP)

"It is wrong for the people to vent their aggression on russian speakers. It is necessary that the mayor and the president speak. The parents should tell their children that russian speakers are not bad, not traitors, they are not russians. There should be some kind of social advertisement that Ukrainian and russian speakers are the same. I am also a citizen of Ukraine. If you don't emphasize attention, then everyone will gradually switch to the Ukrainian language. You can't force it. There should be presentations everywhere — not to oppress russian speakers." (IDP)

"A person who has not been through something will never understand you. He will not fully feel it. He will not get under your skin. Therefore, there is no

> ***resolution. I respected people, they were in charge of hospitals, on the 4th day they were no longer in the city. When they return, the consequences cannot be avoided.*** *" (Home communities)*

CULTURAL CHARACTERISTICS, VALUES AND CUSTOMS AND CONFLICTS ON THIS GROUND

Cultural characteristics, values and customs in the community (liked/disliked)

Different TAs have different experience regarding this block of questions. The experience of the IDPs corresponds to the experience of the respondents from TA host communities, and the experience of "returnees" — with the experience of the respondents from TA native communities.

The IDPs give many positive comments about the religious and folk traditions of the residents of Western Ukraine, the religiosity and human qualities of the local residents, as well as the resourcefulness of the local residents, the development of small and medium-sized businesses. In the host communities, the respondents mention the gratitude of the IDPs, their resilience in overcoming life's difficulties, their openness to local residents, and their desire to speak Ukrainian.

In a negative context, from the very beginning of the conversation, the IDPs mentioned misunderstandings and conflicts on language grounds. They often received remarks from the residents of the host communities about speaking in russian, as well as using surzhyk [i.e. the "mix of languages", russian and Ukrainian here] or Russianisms [Russified words, expressions, or grammar constructs used in Slavic languages]. Similar conflicts could also occur on a domestic ground, in the context of the IDPs' communication with the owners and "guided by emotions", when a misunderstanding or conflict could arise from a minor situation. The representatives of the host communities also mention that the prevalence of the russian language in the cities bothers them, as well as the reluctance of some IDPs to learn and use the Ukrainian language, at least at the level of a few basic words — "good day", "thank you".

In TA "returnees" there were respondents who indicated that they did not notice any particular changes in the community or themselves. Other "returnees" indicated that they felt community cohesion, growing patriotism, a noticeable desire to abandon everything russian and switch to Ukrainian — from the language and colors to the support of the Ukrainian manufacturer. The support of the local authorities in the communities has also increased. The residents are more actively following the life of the community and participate in it. The volunteer initiatives are widespread — there is noticeable community cohesion due to the experienced trials. The prevalence of russian narratives, limited access to resources and services, and conflicts over humanitarian aid were mentioned among the negative aspects.

The respondents representing native communities often mentioned changes in the community in general, as did the "returnees". The main changes are associated with the return of "returnees", it is the return itself, as well as the fact that the "returnees" have come back with new experiences and views, seek to speak Ukrainian, get involved in volunteer projects, cities and communities in general "are reviving" with the return of people. Among the negative aspects, the following was indicated: the "returnees" misunderstand the traumatic experience of the community residents, the stress of the "returnees" from the destruction in the community and the increased level of danger, misunderstandings and conflicts between the "returnees" and the residents of the communities who did not leave.

IDP

Cultural characteristics, values and customs that are liked about the host communities and their residents:

- religiosity of the residents of Western Ukraine, rooted religious customs: not to work on Sundays, regular prayer, church visits on Sundays and holidays;
- a special dialect of the residents of Western Ukraine, interesting and unusual language expressions, words ("hazda");
- folk traditions and traditional crafts that have been preserved and are supported — folk weddings, folk clothes, local history of the territories and individual villages/cities (Western Ukraine, but Cherkasy was also mentioned);
- family values, family traditions;
- significant development of small and medium-sized businesses, lack of paternalism, focus and reliance on one's own strength in terms of financial provision of needs — no expectations that the state/authorities should resolve the financial problems of the residents, employ them;
- active development of tourism, trade, etc.;
- developed tourist cities and sites, beautiful architecture (Lviv), cleanliness of the cities;
- hospitality and benevolence, openness, caring, well-mannered and manners (Lviv) of the residents of the host communities, sometimes they also mentioned Christian values and upbringing — mercy, love for one's neighbor in action;
- compliance with traffic rules;
- solidarity, volunteer movement in the communities, strength of spirit, patriotism, love for Ukraine, active pro-Ukrainian position;
- absence or much smaller number of homeless people;
- celebration of a large number of religious holidays, including saints' days and name days;
- organizing a cultural program and recreation for the IDPs — a desire to share all the good things they have.

> *"The language, everything they say, I didn't understand half of it. Hutsul people — the weddings, that was so great. They celebrate, a whole book written only about the weddings and ceremonies. I was positively impressed, because I had never seen anything like that. It is impossible to understand anything. Hazda — they use it everywhere. I like it, but I don't understand half of what they say when they speak fast. And they tell us that we have a fine Ukrainian language, we are trying."* (IDP)

> *"They are almost all entrepreneurs in the city, they live for the sake of tourists. Everyone has own business, pharmacies, stock shops, etc. They don't sit still, look for work, they want to have everything — they don't wait for help."* (IDP)

> *"It is a Cossack region. They speak Ukrainian, they have traditions, they cherish traditions and history. The people go out in vyshyvankas [embroidered shirts], riding horses, souvenirs. It's interesting, there's a lot to see. In Kryvyi Rih, we are not very interested in this. And in the village, actually, people are open, they will tell and help. I like it, there are more decent, good people. We have more either indifferent, or angry, dissatisfied people. In Cherkasy, people are good-natured and pro-Ukrainian."* (IDP)

Cultural characteristics, values and customs that are not liked about the host communities and their residents:

- negative attitude, acute reactions and rejection of the russian language spoken by the IDPs, persistent inclination to switch to the Ukrainian language;
- "religious fanaticism" — rejection of the absence of religious practices of the IDPs, persistent inclination to visit church, pray, etc.;
- a lot of anti-russian content and context — songs, outdoor advertising, everyday conversations, in which there may be cruelty and/or curse words;
- insufficiently restored architecture (Lviv);
- insufficient acceptance of IDPs — refusal of accommodation, reluctance to hire them;
- growth in housing prices.

Host communities

Cultural characteristics, values and customs that are liked about the IDPs:

- efforts of the IDPs to learn and communicate in the Ukrainian language, interest in the language, decision to switch to the Ukrainian language;
- the inner strength of the IDPs who have experienced the loss of property and relatives, but find the strength to move on and overcome life's difficulties;
- prompt involvement of the IDPs in volunteer activities;
- patriotism of the IDPs, active pro-Ukrainian position;

- quick employment, focus on working for the benefit of the community, realizing oneself professionally in the community;
- openness to interaction, willingness to study, get to know local customs, traditions, interest in them;
- gratitude for help, not a consumerist attitude to the efforts of the residents of the host community;
- finding a common language, new friends;
- the representatives of the native communities try to treat the IDPs with tolerance and understanding, even in cases when the IDPs carry russian narratives and propaganda.

*"**People are positive, although they are depressed that they've lost everything, two children, three cats — they did not abandon their cats as family members. It was necessary to find carriers. I was amazed that they lost their home but saved the cats. We sat and cried, helped with money.**" (Host communities)*

*"**The IDPs often work, they work as volunteers, a lawyer helps the IDPs, they look for housing. Some of them are already planning to live in Chernivtsi.**" (Host communities)*

Cultural characteristics, values and customs that are not liked about the IDPs:

- non-religiousness, no faith in God, religious practices of the IDPs — prayers, church visits;
- complete misunderstanding of the religious context and denomination (ignorance about the Greek Catholic Church, for example, that it is Christian);
- active pro-russian views and positions that could cause misunderstanding and conflict;
- the prevalence of negative stereotypes and prejudices about Western Ukraine, the desire to divide the West and the East (the "Banderivtsi" narrative);
- disrespect, negative feedback about the Armed Forces, dissemination of false testimony about the actions of the military;
- reluctance of IDPs to participate in volunteer initiatives, to do something useful for the IDPs, for themselves;
- ingratitude of the IDPs;
- the prevalence of bad habits, especially among children — curse words, smoking, alcohol and drug use;
- the arrival of people from lower social strata — the poor, uneducated, ill-mannered, prone to criminal offenses.

*"**For them, God is in the last place, and Lviv. The people believe in God the Lviv region. They pray, ask for health, and don't just go to church. More than once, the IDPs washed their clothes on Sundays. If they came here, value the traditions — go to the church on Sundays. There was not a conflict, maybe**

there was a certain negative reaction, but they did not say, they listened, did as I said." *(Host community)*

"They may have been under the influence of propaganda for some time, because the people who came to our territory were the supporters of the russian peace. So, it is not clear why they came here. They are propagandizing and there are conflicts on this ground. We try to be silent, and not to enter into a conflict with them." *(Host community)*

"There are situations when the IDPs don't want to volunteer, don't want to do anything on the spot when they arrive. They don't want to unload food for themselves. There are ungrateful people." *(Host community)*

"... children smoke, aged 12 or 10 years old — a child is already smoking. Many of them came having bad habits and they demonstratively show it. Hide and smoke, no, they do it in plain sight. Our children begin to perceive this as a norm... Drugs were brought to them from some neighboring city, there was an overdose" *(Host communities)*

Returnees

Changes in culture, values and customs that are liked when returning to the native community:

- more people have switched to and speak Ukrainian;
- decrease in consumption of russian content, such as music, TV series;
- the understanding of history has changed, there is a noticeable interest in history, there is a desire to understand historical lessons and parallels;
- the growth of patriotism — Ukrainian colors are everywhere;
- widespread volunteering initiatives;
- a loyal, friendly attitude towards returning "returnees", the joy of meeting them;
- community cohesion;
- growth of authority and support of local authorities, heads of communities;
- friendliness, amiability of the neighbors — they began to greet each other, communicate, set up a shelter together;
- joy from holidays in the community — city day, speech of the head;
- the value of life has risen;
- the value of family and family relations has increased;
- a change in attitude towards the usual Soviet holidays (March 8);
- support of the Ukrainian manufacturer, desire to buy Ukrainian goods;
- transition from the russian to the Ukrainian church;
- many people donate to the Armed Forces.

> *"People have greater self-awareness — attention to history. They look for reasons why certain events happen. People speak Ukrainian a lot, Ukrainianization is going on, people are consciously switching to Ukrainian. There is a desire to speak Ukrainian, but the languages are mixed up in my head."* *(Returnees)*

> *"Will we celebrate March 8 at work? Rather no. Neighbors came together, immediately asked how we got there, whether we needed help or it was necessary to buy anything in the store."* *(Returnees)*

> *"People are kinder, everyone tries to help, there was solidarity, we didn't use to greet each other, but we started greeting each other. Some acquaintances, quite a few of them have switched to the Ukrainian language. Some neighbors became kinder. They ran to the basements together, equipped these basements, cleaned them up, made benches. Everyone became kinder to each other — adversity brought them together."* *(Returnees)*

Changes in culture, values and customs that were not liked when returning to the native community, including problems noticed by the "returnees":

- accusation by the residents of the community of "returnees" for vacationing in Western Ukraine or abroad, condemnation of "returnees", prejudiced attitude, conflicts;
- many IDPs in the community, difficulty accessing services, queues;
- resource limitations — queues for food, water, etc.;
- people want to forget that the war is going on, return to normal life, rest, celebrate, etc.;
- there are residents who spread russian narratives — "America is to blame for everything";
- tangible tension in the community, stress, conflicts often arise;
- conflicts due to the receipt and distribution of humanitarian aid, lack of humanitarian aid to all those in need;
- abuse of humanitarian aid or rumors about it;
- limited access to medical services or lack of funds to receive treatment, including after being wounded as a result of military operations.

> *"There is a conflict over who left for Western Ukraine and Europe. There is envy, irritation. They left for Europe from Western Ukraine, even though they had no reason. They will get payments for a year. Europe pays all Ukrainians, and Ukraine has cancelled payments where hostilities have ended. So, they have left safe areas and are living in ready-made facilities."* *(Returnees)*

> *"There are constant arguments in these queues, and you have not encountered what is it like to stand for water, get food, etc. So why is there help for some and not for others?"* *(Returnees)*

Home communities

Positive changes in culture, values and customs upon the return of the "returnees":

- "returnees" came back more patriotic than they were before leaving;
- actively join volunteer projects;
- the local authorities try to help the "returnees" too, if there is destruction of housing and other needs, in particular medical ones;
- residents of the communities try to speak Ukrainian;
- the "returnees" share with the residents of the communities interesting impressions from their stay in other regions and abroad, in particular regarding religiosity (Western Ukraine, Poland), the work of the state apparatus, environmental issues (garbage sorting), tolerance, etc.;
- the "returnees" share with the community residents' negative feedback about the bureaucracy in Western Europe, compared to which the Ukrainian state system is fast and efficient, the value of Ukrainian state institutions and services has increased;
- according to the community residents, the "returnees" have become politer and more attentive — the culture of communication and behavior has changed;
- revaluation of values took place in both TAs, the attitude to life has changed — more value and gratitude for what you have;
- mutual joy from the meeting — the return of "returnees" brings life back to the community, the number of children on the streets and playgrounds is growing.

> ***"They stopped listening to russian songs, they are all Ukrainian, they don't watch russian TV series. russian has become less. They don't buy russian manufacturers. Many switch to the Ukrainian language. I want to support the Ukrainian manufacturer more, to invest in our production. We use colors to show that we are Ukrainians, regardless of language."*** *(Home communities)*

> ***"The fact that we stayed changed us. The youth began to come together, the youth became patriotic — people brought the last thing. We collect things for those who were affected. People became kinder — this damn war brought us together."*** *(Home communities)*

Negative changes in culture, values and customs that were not liked upon the return of the "returnees":

- "returnees" do not understand and cannot perceive the events, including tragic ones, that happened in the community, there is misunderstanding and tactless behavior, lack of support and sympathy;
- "returnees" have a sense of guilt for escaping a traumatic experience, while there are those in the community/surroundings who was affected;

- both in the community and among the "returnees", there are people who have completely immersed themselves in the context of the war, subordinated their whole lives to it, therefore refuse to rest, celebrate, rejoice and try to change their environment in this direction, etc.;
- there is a lot of aggression in the information space, curse words;
- both in the community and among the "returnees", people try to stock up on food, and sometimes it is excessively alarming and the accumulation of food is excessive;
- on the part of the residents of the community, there is an accusation of "returnees" that they left in a situation when there was no significant threat in the community;
- "returnees" are greatly affected by the destruction in the community;
- according to the residents of the community, those "returnees" are returning who could not find themselves abroad or in other regions — there is an ambiguous attitude both to those who returned, their negative experience of being abroad, and to those who were able to adapt and stayed;
- "returnees" experience stress from returning to a less safe space, while those who did not leave have already adapted to crisis conditions;
- according to the residents of the community, "returnees" more often accuse the government of not protecting the community/country from war, destruction, painfully experiencing the events;
- according to the residents of the community, after returning, the "returnees" notice that quarrels and misunderstandings between the representatives of the authorities in the community have intensified, there is a struggle for influence (the mayor and the head of the oblast).

> ***"The children's vocabulary has changed — they started using a lot of obscene language, there were posters about the russian ship, then the children understood what can be used. I think this is a problem. At the rally, children shouted "the russian ship go...". This must be changed, where we are heading is negative."*** *(Home community)*

> ***"We are a little different — the community has come together, we help each other. They have calmed down a bit there, now they are more scared, now they are still adapting. They learn to perceive in a new way. We accept them into our unity. According to my observations, people have returned with a broader mindset, with different values, more understanding of others, respect, tolerance. We don't have enough of it, but they came back and brought it with them. It's nice to feel it. We are glad to see them. It is very noticeable that they have a greater tolerance."*** *(Home community)*

Conflicts based on cultural characteristics, values and customs

In all TAs, the respondents indicate that they try to avoid conflicts and treat representatives of other TAs with loyalty, understanding, and tolerance. Nevertheless, when discussing conflicts, the respondents mentioned the conflicts they faced or heard about.

IDP

- the perception by representatives of the native communities that they are Ukrainians of the highest class, better than the IDPs, reproaching and humiliating the IDPs for their insufficient "Ukrainianness" — on the grounds of language, historical identity, understanding of events, political views, etc.;
- accusing the IDPs of seeking assistance to which they are not entitled;
- conflicts in official institutions in the process of registration of assistance;
- tactless, rude attitude towards the IDPs in official institutions;
- stereotype about the inferior culture of IDPs, for example, the use of curse words, remarks;
- accusation of the IDPs that they have increased the level of crime, the negative stereotype that the IDPs are criminals;
- conflicts in the public places (in transport, on the street) due to the russian language and music, including physical ones;
- local residents associate the language issue with the political context — the russian language is associated with military aggression, a russian-speaking IDP can be accused of "speaking Putin's language and supporting aggression", including accusations against children, people with disabilities, mothers with children and other vulnerable categories;
- in the communities, there is a lot of swearing and aggression in the public and information space in relation to the russian federation, the russian language, which easily transfers to the interpersonal level;
- accusing male IDPs of running away, not protecting their communities, avoiding recruitment offices.

> *"They can do anything. This is the mentality of the region — they consider themselves better and higher. I agree, well, you are better Ukrainian."* (IDP)

> *"There was a conflict over the language in the transport. An elderly woman shouted at the whole tram, what are we doing here, in Lviv, why we came here. I made the excuse that we speak the language. Maybe it annoys them, I understand that they are not used to the russian language."* (IDP)

> *"The language issue made itself felt. Rhetoric is that you speak Putin's language, you support the war, switch to the Ukrainian language forcefully. Every time I was forced, and it was difficult."* (IDP)

"People come from Luhansk, Donetsk and the children say that Ukraine will follow the russian ship and we will soon win. Such families move all over Ukraine. Skhidnytsia hosts even them." (IDP)

Host communities

- conflicts between the IDPs and local residents due to the refusal to rent housing to the IDPs;
- lack of housing, high prices create conflict situations involving the IDPs;
- conflicts due to different social statuses both between the IDPs and local residents and distribution/lack of resources;
- conflicts between the IDPs in the shelters on various issues — the language, patriotism, humanitarian aid, etc.;
- conflicts due to stress between the IDPs and volunteers, including that the volunteers are psychologically exhausted;
- accusations of the IDPs by the local residents that they are responsible for the war, they were not sufficiently pro-Ukrainian. The ideological confrontation between the West and the East is intensifying, stereotypes and accusations can become the ground for conflicts;
- conflicts between the local residents and male IDPs due to the fact that they avoid recruitment offices, because of which the people/institutions that host them may have problems with the local authorities, reports of newly arrived IDPs to the relevant authorities are common;
- biased attitude towards male IDPs on the part of local residents;
- tension due to the fact that recruitment offices avoid issuing summonses to the IDPs and prefer the local residents.

"It is necessary to understand how our brain is built, how a person reacts to trauma after shelling, that it takes time to come to one's senses, certain steps. When people started coming from Mariupol, there was a separate place for them for 2–3 months, psychotherapists and psychologists worked. Understanding of the traumatization experienced by everyone, volunteers, IDPs, and all Ukrainians. There must be hygiene of war trauma." (Host communities)

"The IDPs fight with each other, different things happened, the police were called. In the shelter, a man spoke Ukrainian, and his townspeople did not switch, so they fought. He said that they were not patriots, even though they were from the same city." (Host communities)

Returnees

- conflicts over the language — which language is "right" to speak;
- conflicts during discussions of ideological and political issues — differences between East and West, causes of the war, assessment of the military situation, military and political perspectives;

- the accusation of "returnees" in social tourism, that they left for the sake of payments and humanitarian aid, and not because of danger;
- lack of help for "returnees", they can be told, "you have already received your aid";
- conflicts due to the fact that aid is more often available for the IDPs, which creates tension and becomes the ground for conflicts;
- conflicts between men who left and men who were in the Territorial Defense forces, defending the community, often without weapons, equipment, etc.;
- conflicts due to the russian and Ukrainian churches, the issue of transition to the Ukrainian church in the community (does not directly concern "returnees", but all residents of the community).

> ***"On the route minibus, when a woman is an IDP, people attacked her for her language, and she may have been left without a house. They accuse the eastern regions of having caused the war — "you speak russian, you invited them yourself." But our ordinary men, ordinary people stopped the influx, without weapons — this is unique."*** *(Returnees, Sumy)*

> ***"Regarding religion, there has been a conflict in our village for a long time, it escalates at Christmas and Easter. There is moscow church, but the Ukrainian church hasn't been built yet, but the Batiushka [Orthodox priest] is there. People quarreled on social networking sites on the pages of the local authorities, so the comments were blocked, because there were many conflicts."*** *(Returnees)*

Home communities

- religious conflicts — the russian and Ukrainian churches;
- language conflicts;
- conflicts over russian music in public space;
- conflicts with the IDPs, they are often accused of fraud or criminal offenses;
- conflicts and disputes in the community and with the local authorities due to decommunization, renaming of streets and dismantling of monuments;
- conflicts of the residents with local authorities due to insufficient activity, inactivity of representatives of the authorities;
- conflicts due to the fact that in the border areas people watch russian television and broadcast propaganda — a conflict of pro-Ukrainian and pro-russian positions and views arises (local residents may turn out to be more pro-russian than the "returnees" and say that there was no need to defend);
- conflicts between the local residents and "returnees", especially if they are civil servants or specialists who abandoned their duties (heads of state institutions, institutions, law enforcement agencies) and fled. There is a reluctance of local residents for these people to continue working in the community and occupy their positions, they have lost trust and authority.

"There is our russian-Belarusian-Ukrainian surzhyk. There are russian-speaking people, but they are very patriotic. I saw a video of a soldier who said that he spoke russian and defended the country, while someone speaks Ukrainian and lies on the sofa. This issue should be approached very tactfully." *(Native communities)*

"At the beginning of the war, we did not have law enforcement officers, prosecutors, deputies, a head doctor and many others in the city. But we were able to defend and protect our city without them, now they are coming back and hiding from people. I think that they will not be able to return to their positions, people will not allow them. Let them live, but they are no longer trusted. It is necessary to hire those who remained, the doctor who performed operations in the basement under the shelling, without light, should be the head one." *(Native communities)*

Ways to resolve and prevent conflicts based on cultural characteristics, values and customs. Strengthening understanding and cohesion in the community

- avoid conflicts, do not aggravate the situation;
- seek an individual approach to a person, talk to him, explain own position to him;
- learn to accept differences;
- respect the differences, people's way of life, who host them, the customs, religious traditions, etc.;
- basic respect for each other, tolerance, regardless of the differences;
- to switch to the Ukrainian language, it is a slow process, everyone passes it at own pace;
- be tolerant of people who learn to speak Ukrainian and make mistakes;
- sharing experiences, getting to know people from different regions, visiting each other will be helpful for the development of tolerance;
- useful for resolving various conflicts is communication and interaction of different TAs — events, dialogues, including with a mediator (mediation), etc.;
- the community authority should be a mediator, conduct a dialogue with people, prevent social tensions, establish trusting relationships in the community, then the number of conflicts and tensions can be reduced;
- in ideological, political, and language conflicts, the representatives of different TAs should try to expand their mindset, build their own identity, search for content, but not conflict at the level of personalities;
- it is necessary to spread awareness raising information about conflicts, possible causes, prevention and resolution;
- it is necessary to unobtrusively motivate people to speak Ukrainian more, appreciate and know Ukrainian symbols, culture, history, etc.;

- it is necessary to limit the consumption of alcohol, make social campaigns in this direction (alcohol consumption causes conflicts);
- prevention of the stress among the population, the work of psychologists, advice on how to reduce stress and avoid conflicts are necessary;
- there should be more positive films and music to distract people from their problems.

> *"It disturbs comfort, but this process must be completed, we must speak Ukrainian. It is impossible to avoid it." (IDP)*

> *"There should be events at the local level, so that the local communities, the volunteer movement, make something similar to our gathering. In order to convey the necessary information to people, psychologists should help adapt to each other, not to be left alone. In order for the people to come and explain how it is done in the kindergartens, these people were beaten up, don't insult them. We need a neutral party to introduce us to each other... a few people take the time to do that. It is necessary to devote time to this and have specialists work on it — so that there should be a mediator." (IDP)*

Completion of phrases, associations: "IDPs/local residents are/ are not like us"

TA IDPs and host communities were asked the questions. The answers from different TAs were similar. Most often, the respondents mentioned the following associations: we are people, Ukrainians, we have the same experience, the same pain, feelings, goals, and rights. The respondents also emphasized that it is normal for people to have differences, and also that not all people from among the IDPs or local residents are right and perfect.

Completion of the phrase "People here are like us":

- we are all people first of all;
- we support each other in times of trouble;
- we understand each other;
- we are Ukrainians;
- they're just like us;
- they are even better than us (TA IDP);
- there are good and bad people both among them and us, good and bad qualities, because we are human beings (imperfect);
- we are all different, each person has differences, but that's normal;
- they would behave the same way if we came to them in trouble (TA host communities);
- we share common values (history, culture) and have shared pain;
- we are strong people and nation, we are strong;
- we have the same goals — victory, ending the war, rebuilding the country;

- we have a common enemy against which we are fighting;
- we live in Ukraine, this is our land, country;
- we are Christians;
- we have the same rights;
- each of us wants to be happy.

Completion of the phrase "People here are not like us":

IDP:

- local residents have experience of resistance and struggle, they are rebellious;
- they are closer to Europe, they have a different mindset;
- more residents live in rural areas here, they have a different way of life;
- they help us in trouble, they are kinder than us, they sympathize;
- they do not fully understand the experience of military actions;
- they are at home, and we are guests;
- they are more hardworking;
- they are brought up in religious and folk traditions;
- they are more hardworking, "like bees"
- there is a certain coldness, manners, social distance of the local residents (about Lviv);

Host communities:

- IDPs are more influenced by the russian and Soviet mentality;
- there is a slight difference in mentality and culture between the IDPs and local residents;
- they are from a different area;
- they are displaced, uprooted from their usual environment;
- they are in great trouble, have experienced losses;
- people are all different — each of us reacts and perceives differently;

*"**We are all Ukrainians, we have both good and bad traits. The good ones are kindness, understanding. I think if the IDPs came to me, I would behave the same way.**" (IDP)*

*"**We have common history, common places that connect us, where we have been, we understand each other. We have great freedom, we are proud together that we are Ukrainians, this is a common elevation. We have shared pain**" (IDP)*
*"**We are all Ukrainians, this cannot be changed, we are one nation, we have the same borders. We love, we get angry, we have the same feelings because we are people. I'm russian, but I live here, so I'm Ukrainian.**" (Host community)*

EXPERIENCE OF RECEIVING ASSISTANCE AND CONFLICTS ON THIS GROUND

Positive experience of receiving/providing assistance

IDP

Most of the IDPs received humanitarian aid, but there were respondents who did not receive the aid because they did not need it. The respondents did not indicate the exact number of times, but there were the respondents who received the aid more than 10 times.

Organizations and institutions that provided:

- assistance from charitable organizations, volunteers;
- from churches ("Caritas" foundation);
- state EDopomoga;
- the United Nations;
- neighbors;
- relatives;
- from community residents;
- head of the HOA;
- The Red Cross;
- foreign foundations;
- local authorities.

The following assistance received was indicated: food products, clothing, hygiene products, bedding, mattresses, wheelchair, free meals, vouchers for goods, free housing (including accommodation in one's own home), medical assistance/check-ups/medicine (free and discounted), repair of equipment (phone), household appliances, necessary information about the city, help with evacuation.

> ***"People brought things and products from their homes on their own, self-organization took place, there was a lot of help. This is what sets us apart from our enemy. I always believed in the Ukrainian nation, but I had no idea that it was so tremendous."*** *(IDP)*

> ***"There was assistance with food product, I found out in the HOA chat. There was British organization, from the UN or from the church. Financial aid was received for 2 months of payments, it was very difficult to get it, there were delays and problems. I decided to look for a job and found it, so I didn't need help from the employment center."*** *(IDP)*

> ***"Relatives hosted, we eat at the same table. I have my own savings, so I didn't ask for help, let those who need it more take it. Maybe one day such help will be needed, but I hope I won't."*** *(IDP)*

Returnees

"Returnees" received less aid, received it irregularly. In this TA, there were more respondents who did not receive any aid, because they indicated that they did not need it.

Also, in this TA, the respondents mention more often of not receiving the aid — about the queues and difficulties in receiving the aid, about the fact that after their return, stockpiling products made earlier, were help for them. "Returnees" often could not get the aid they would like to receive. Also, "returnees" often mentioned the alleged abuse of humanitarian aid.

Organizations and institutions that provided:

- Ukrainian volunteers and charitable organizations;
- relatives;
- aid from the UN;
- city authorities;
- state EDopomoga;
- neighbors;
- the employer (paid wages, although people did not work).

The following aid received was indicated: food kits, money (including salary), medicine and treatment, transportation, moral and psychological support (informal).

> ***"I'm grateful for the humanitarian aid, it was important. One organization helped with medicine, there was a turning point — they just helped us, we didn't have any money."*** *(Returnees)*

> ***"There was aid from the UN, we lived from this aid. The assistance from the state has just come. We tell each other where to go, what is available for the retirees, we pass each other on, we try to help."*** *(Returnees)*

> ***"I got a call from the city center, and we got a big box with cereal, pasta, a bottle of oil. When we arrived, it was very necessary, but now it is still necessary."*** *(Returnees)*

Host communities

There were the respondents who indicated that most of the assistance experience was positive, that they received a lot of gratitude from the IDPs every day. But they also mentioned many negative cases, indicated that they were less than half, about 40% according to one of the respondents.

The respondents indicated the following positive examples when they provided help and received gratitude:

- the company developed a mobile application that recorded all aid recipients in the city (Chernivtsi), which makes the distribution of aid more fair and controlled;

- the volunteers have constructive experience in discussing rules in a shared apartment in order to avoid conflicts;
- the IDPs are renovating their home, and the owner gave them a discount on accommodation;
- the IDPs lived for free, but bought (and left) necessary things in the house, for example, a TV;
- the local residents helped the IDPs to buy vyshyvankas [embroidered shirts], gave them as gifts;
- the local residents dispelled stereotypes of the IDPs that in Western Ukraine are hostile to everything russian, including the residents of more Eastern regions;
- there is experience when the IDPs were involved in helping the local volunteers, there was cooperation — these are new friends;
- it is interesting to work with a team from different parts of Ukraine — interesting new words, slang, views.

> *"We developed an application, and there you can see who received what aid. We can provide other places with this application as well. There is a good accounting system, it is immediately clear who received what."* *(Host communities)*

> *"People are surprised that we are so kind, maybe they were misinformed — they thought we would treat moskali [Muscovites] badly. There is a woman from Zaporizhzhia, her daughter and her son-in-law fight, on the day of the vyshyvanka, everyone was looking for vyshyvanka, so I brought her the vyshyvanka."* *(Host communities)*

> *"We are given things, food, we pass them on to the shelters. There are many positive examples. There are examples when the IDPs made repairs, even bought a TV set and kept it. People are grateful to the local population. They thanked every day. We ask to stop it, we have to help."* *(Host communities)*

Home communities

Most of the respondents mention the experience of providing the aid, less often — the experience of receiving it. The experience is mostly positive and often given in critical circumstances of military operations. But the respondents also mentioned shortcomings — it was not easy for the IDPs to officially register all the documents for receiving assistance. There was a lack of information, and people did not always understand how and where to apply for assistance and receive it. Also, according to the respondents, not all IDPs needed assistance, since some of them were well-off people.

Organizations and institutions that provided:

- residents of the community;
- local authorities;

- volunteers from other cities, despite the risks, came to the occupied cities or the cities where hostilities were taking place;
- mutual assistance of neighbors, joint efforts to set up shelters.

The following assistance received was indicated: only food products were mentioned, including fresh bread and milk, occasionally medical assistance, medicine.

The following assistance provided was indicated: food, medicine (including during shelling and military actions, cases were indicated when volunteers died while providing aid), and transport.

> *"Non-poor people left, with more than the average salary, so I think they don't need assistance. We had a lot of IDPs, they were helped, there were people without things at all, then they were helped."* (Home communities)

> *"The centralized aid was not always well organized, the IDPs did not always know how to apply for this aid, people went from office to office — there should have been more information."* (Home communities)

> *"As much strength as we had, we did as much as anyone asked. We were setting up a bomb shelter at school. I wanted to see all our children at school. There is an inclusive child in the class with cerebral palsy, he lives on the 5th floor, they needed support — we help as much as we can."* (Home communities)

Negative experience of receiving/providing assistance and conflicts on this ground

IDP

The IDPs mentioned many difficulties and problems with receiving humanitarian aid:

- long queues, signing up at night;
- a limited amount of aid, for example, there is aid for 100 people per day, and there are significantly more people willing to receive it;
- abuse of aid, for example, receiving it for all relatives, "carousels" — receiving aid several times a day, 30–40 people receive the aid from various funds every day and sending it to other cities, selling;
- there are cases that the kits are incomplete, there are rumors that the representatives of the authorities in the city stole humanitarian aid and/or it did not come to the city in full (the box is half-empty, each box has an incomplete composition of products, etc.);
- conflicts and fights every day when receiving the aid;
- there is no aid for the needy categories from the host communities;
- volunteers burn out, get tired, stop working;

- the IDPs are ungrateful, they treat volunteers and organizations without respect, they behave badly (situations were mentioned when the volunteers entered the delivery point only with the police);
- the people who arrived in expensive cars received the aid, which raised suspicions — whether they really needed the aid;
- obtaining the status of the IDPs and assistance to the people who left the cities significantly earlier than the military actions took place, thus the status was obtained illegally;
- it is difficult for the IDPs who are not privileged categories to get the services, including in the state institutions, because privileged categories receive services without a queue.

All these problems are quite painful, resolutions to all these problems are rarely found and implemented by the organizations, and there are few success stories.

> *"There are long lines for free meals, they sing up, they are occupied from the night, so mothers with small children cannot get it. Someone can receive it every day and send to other cities, but mothers with children do not receive." (IDP)*

> *"It is not organized. There are terrible conflicts, up to fights. In order to get a ticket, you have to wait in line and these people sign up at 3 am. Every day they receive aid from different funds, but I see the same faces. One of the organizations forbade giving aid to the local residents, because there was also a fight. There was an announcement, now the local people are not given aid." (IDP)*

> *"I used to work in a volunteer center, so in the morning there was always a long line to receive it. We know that there is aid for only 100 people, and there was still a queue of about 100 people, so there were resentments and conflicts. And there were people who received it repeatedly, although it was one-time assistance." (IDP)*

Returnees

A smaller share of the respondents indicated that they received the aid. The specified TA was not a priority group for receiving the aid in the communities affected by military actions, so even the families that were in critical need of it (lost income, have small children, etc.) could not often receive the aid.

The following problems were indicated:

- a limited amount of aid for all categories of community residents and IDPs, sometimes there was aid only for the IDPs aged 60+, there was no aid for the local residents, and for "returnees" as well;
- "returnees" do not have the right for aid, even when they really need it;
- the respondents were forced to sell valuables in order to buy food products;

- there was no accurate information about who could receive what kind of aid, there was no refusal, but the aid was not provided either — "returnees" went around in circles through various institutions and organizations, not having clear information about their rights;
- occasionally, only church organizations could provide "returnees" with the aid, they do not have strict restrictions in terms of TA;
- instead of the aid, government institutions and non-governmental organizations could provide unsolicited advice on how to resolve problems without the aid (how to live without diapers, medicine, etc.);
- the products may not be suitable for people who are on a diet, for example, diabetics, more often there were many carbohydrates in food kits.

> ***"In Sumy, not everyone was given the aid, only the disabled, aged older than 70–75, maybe the IDPs, and the residents of Sumy were not given anything."*** *(Returnees)*

> ***"When we returned, we applied, but we were told that you did not have the right. We could not register as low-income, as we have no salaries, but we were refused everywhere. The state organization said, go to the church, they help everyone there. We needed diapers — we ask all the time. We exchanged our things for food products, because the prices are unreal, we cannot live as we used to. Now it has become a little easier, there is work."*** *(Returnees)*

Host communities

The respondents from TA host communities partially indicate the problems of the organization of aid distribution and its abuse, which are identical to the IDPs, but also the problems with the IDPs themselves.

The following problems were indicated:

- there are examples when the IDPs receive the aid under the influence of alcohol and drugs, which created problems and conflicts;
- there are the IDPs who demanded the best things and products, looked for certain brands, and then sent things to their relatives or sold them on the Internet;
- the term humanitarian tourism arose, when people received a large amount of aid and sold it;
- the IDPs sometimes manipulate, saying that they are not understood, that they are in trouble, they seek to make volunteers feel sorry for them, they can accuse them of prejudice in order to get more help;
- there are examples of fraud and abuse by the IDPs, in particular at workplaces where they were hired in the new communities;
- the IDPs received a lot of aid, but when they left the community, they did not say goodbye to the owners and do not keep in touch, which offends the residents of the community;

- there are examples of conflicts between the IDPs, including children, but local residents are most often blamed, their reputation in the community, if it is small, may be affected. There are examples when local residents were fired from their jobs because of the IDPs;
- there is violation of the curfew, as the IDPs (similar situations may occur with other TAs) were queuing for humanitarian aid, even the police could not force people to leave;
- the heads of the communities could refuse humanitarian aid that could be provided to the community, since there was not enough for all those in need, so the authorities wanted to avoid conflict in the community;
- there are unfair complaints and appeals to the police and the prosecutor's office by the IDPs against volunteers, regarding embezzlement of humanitarian aid — this is a common accusation, including in everyday communication.

> ***"People from Bucha lived, the families, they were not taken the money. They were helped, given potatoes. When they moved out, they left a mess. It was an unpleasant impression, I saw it later, because they left the keys, we didn't have a chance to see. It depends on people — everyone has their own mentality, culture. I think it happens a lot."*** *(Host communities)*

> ***"Humanitarian tourism — people go and collect the aid, sometimes they demand too much. People took branded items and resold them on the Internet. Maybe well done, they needed the money and found the opportunity. They had to eat and sleep..."*** *(Host communities)*

TA native communities

The respondents representing their native communities indicated a number of acute and painful problems that they encountered or witnessed during the distribution and delivery of humanitarian aid:

- volunteers are accused of low-quality aid, that they distribute "junk";
- volunteers cannot always get support in the community, find the necessary premises to work and provide the aid;
- unfair distribution, there are people who received the aid many times, and there are those who did not receive it at all;
- older people, people with disabilities cannot stand in queues, so they do not receive the aid, although they are entitled to it;
- there is competition and mutual accusations between volunteer headquarters, especially if the leaders represent certain political forces. There are cases of spreading false information to compromise competitors (probably by third forces);
- there are cases when, according to the local residents, humanitarian aid in the same city appeared on the store shelves or was sold on the market;

- there are cases of mass embezzlement of the aid, according to the volunteers, when they lost humanitarian aid packages on the way and this requires an investigation by law enforcement agencies, currently volunteers are accused of abuse, investigations and inspections are underway, which do not contribute to the effective work of the organizations.

> ***"Volunteer centers say that there have been negative statements that you have collected junk and are handing out the wrong canned goods, the wrong flavors of juices, and so on. I had 1 case when the school premises had to be repaired, and there was a warehouse of the volunteers. I tried to find a place for the volunteers and I heard the answer in my school, 'we don't need other people's junk; we have enough of our own problems."*** *(Home communities)*

> ***"Sometimes aid takes on a political connotation. The two aid centers are organized between former political rivals, so there are mutual accusations of "handing out buckwheat" for votes. Someone is engaged in anti-PR, because it is as if they do not do this about each other."*** *(Home communities)*

> ***"The aid was from a religious organization, but there was no distribution mechanism, so the person in charge could only get to her workplace with the police. When volunteering was organized, I witnessed the inadequate reactions of people who demanded better products than those given. People made a fuss, tried to get in without a queue, saying that they were retired, disabled people. There were uncivilized people — they were fighting, cursing. This greatly demotivated the aid organizers."*** *(Home communities)*

Ways to resolve and prevent conflicts on the basis of receiving/ providing assistance

- clear and transparent accounting, databases, public reporting of the aid received and provided;
- more effective organization of humanitarian aid distribution — making lists, calling TA in order to cover everyone, setting a time for receiving the aid, etc.;
- there was a success story in Chernivtsi, an IT company created an application for accounting of received and provided humanitarian aid in the city, which is ready to be shared with other communities;
- pre-registration for a certain time, so that long queues do not form, especially at night;
- legal responsibility for the sale of the humanitarian aid;
- expand assistance groups so that all those in need can receive it, especially if people have no income;
- targeted delivery of the aid to the neediest — older people, disabled people, mothers with small children;

- study of the needs so that people can receive the necessary assistance, for example, collection of needs in places of collective accommodation of the IDPs and delivery of the necessary;
- a separate window of services for the IDPs of privileged categories (pensioners, people with disabilities, mothers with small children), since there are many of them, they make it impossible to receive services for non-privileged categories.

Other types of discrimination, conflicts and misunderstandings

In all TAs, the respondents indicated the conflicts and misunderstandings with employers, including during employment. There are also difficulties in the work of labor legislation during the war, which leads to the fact that unemployed people who have fled cannot be fired, and those who work for them cannot be paid for their work. The respondents also mentioned the cases when, due to certain regulatory obstacles, the salary, which should have been paid, was not paid or was delayed.

Other specified conflicts for various reasons other than domestic, emotional, worldview or related to humanitarian aid:

- it is more difficult for the male IDPs to get a job; the employer does not want to deal with a recruitment office if the employee is drafted into the army (TA IDP);
- the local residents are not hired, and their children are sent to the kindergarten, families do not receive assistance, as the IDPs are the priority (TA host communities);
- due to registration in the communities that were occupied or where hostilities were going on, many people who left such communities a long time ago have the status of IDPs, they may in fact be local residents, but receive the status of IDPs and assistance;
- the activities of volunteers are being investigated, the volunteers are being accused of missing humanitarian aid, while goods could disappear on the way to the city in large quantities, in wagons and trucks, people who are not responsible for abuse can be brought to justice (TA host communities);
- difficulties with the work of labor legislation in wartime — someone is not paid the salary that should be paid, they want to fire someone, but do not have the right, a person does not work, but will receive a salary, while the work is performed by other employees;
- there is a very difficult situation with employment in the communities affected by hostilities, there is a high level of unemployment — "returnees" and local residents may have no income at all (TA returnees and native communities);
- employers do not want to hire the IDPs, because a person may leave the city;
- conflicts due to each other's suspicions of working for the enemy (SRG, gunners, etc.) (TA native communities).

Ways of conflicts prevention, reconciliation, strengthening of understanding and cohesion in the community

In all TAs, the respondents gave recommendations that would help resolve and prevent conflicts in the communities, as well as promote understanding and cohesion between different TAs. Often, the recommendations provided for a number of activities and efforts on the part of the local authorities, it includes the organization of communication and information, educational work, events, dialogues, assistance services, and etc.

Also, according to the respondents, the specialists and mediators should be involved in the work on conflict resolution and prevention, which would contribute to the establishment of a dialogue, search for the format of measures (mediations). There is a need in wartime for more active work of psychologists and education on the topic of trauma and chronic stress, PTSD, etc.

Let's list the recommendations given by the respondents, divide the recommendations by direction:

Information direction:

- create and spread rules of interaction and behavior that are understandable for local residents and IDPs, especially in places of collective accommodation, this will prevent conflicts;
- provide clear and understandable information about the rights to receive humanitarian aid for different TAs;
- carry out effective information work, provide access to information about various types of assistance for local residents and IDPs;
- create and distribute digital tools that would help the IDPs find the information, assistance and services they need;
- avoid media materials that contribute to conflicts and exacerbate misunderstandings.

Distribution of resources in the community, delivery of humanitarian aid, provision of needs:

- provide basic living conditions for the IDPs and local residents, including social housing, financial and humanitarian aid to the families in need;
- maintain social justice — equal access of all groups to community services and resources;
- study the needs of different groups and provide assistance as needed;
- there were thoughts that the aid can be provided for a small donation, then there will be fewer lovers of free aid, people probably will not take extra.

> *"**Resolution of basic household conditions, so they do not live by 5 people in a room. You can't live in the gym for several months. It is necessary to pay the benefits for the IDPs that were promised to the people who are ready to host and are hosting the IDPs, then it should be done.**" (Home communities)*

"Make it for a fee, for a minimum fee, so that people stop taking extra, there would be no fights and queues." *(Returnees)*

Public sector (in cooperation with the local authorities):

- to develop the public sector, to strengthen the capacity of organizations;
- to ensure the efficient organization of the work of humanitarian centers — accounting of the aid and a database of those in need, recipients, to create an effective system of issuing and delivering the aid to the TA;
- improve the coordination and cooperation of the state structures among each other and state structures with charitable organizations;
- hold public hearings on various issues;
- attract grants and implement useful social and business projects in the community;
- create working mechanisms of public control over the representatives of the local authorities in order to prevent abuses in the distribution of humanitarian aid;
- involve the IDPs in volunteer projects and paid public works after the initial period of adaptation;
- organize public paid workplaces in the community.

"It is necessary to create a database, take passport data, control. I worked in many warehouses, but not all warehouses are organized like that, there is no equipment everywhere. Now the employees are learning little by little how to work with it. One of the Protestant churches gives out rations every 2 weeks and they already have an accounting system, everything is done systematically, they have already set it up — there is already a systematic approach." *(IDP)*

"So that people know that they cannot go and get the aid every day. And there are people who do not know at all that they can get it. It is necessary to tell them. A person should know that there is a single mechanism, there is a base, a person is called back, asked about the needs, told where and when to come, where to register. It should be done on the part of the city or regional military administration." *(Host communities)*

"The IDPs treat volunteers like service personnel, so it is necessary to involve them in helping for sure. Let them receive the aid some time, and then they are involved in the volunteer center. Then they will see that it does not fall from the sky — it is worth the effort. It's good if they get a salary. Do not separate those who help and those who are helped. Volunteers also need help to make it easier for them." *(Host communities)*

"The authorities should control the distribution of this aid more. It is important for me that the humanitarian aid is not sold, because it happens that they get it and sell... We keep everything to ourselves, but you have to be strong to come up and say when something is unfair, as with this humanitarian aid." *(Returnees)*

Activities that will promote cohesion (dialogues, mediation, etc.):

- conduct dialogues of mutual understanding between different groups of the local residents and the IDPs, the authorities and the community (regarding language, religious issues and other hot topics), as an example, in a format similar to focus group discussions (the respondents did not mention the term mediation);
- to hold cultural and sports, as well as public events in the community, which would promote informal communication between community residents, IDPs and "returnees";
- involve young people in community activities, young people are better able to resolve conflicts, come to agreement, because they have fewer stereotypes and are more tolerant.

"People don't understand each other, they can't put themselves in another place. ...the IDPs often think only of themselves, but one must think that they disrupt the normal course of life in the community. Everyone thinks based on own experience, but we need to communicate. I was able to do this in the church, when there was joint work, there was communication. And I've heard the local residents rethinking their attitudes toward the IDPs when they hear their stories. Meetings like ours, it is interesting to communicate with the representatives from all over Ukraine." *(IDP)*

Awareness-raising and educational programs:

- spread the educational information about non-violent communication, non-discrimination — to increase the culture of communication;
- to create educational hubs that could engage in awareness-raising and educational work, as well as help in writing, receiving and implementing grants for the IDPs and other TAs;
- involve mass media in educational work in matters of mutual understanding in the communities;
- work with children and youth on the topic of mutual understanding in kindergartens, schools and universities.

"Organization of educational hubs, as our libraries conduct, people come, get to know each other, there are lectures, psychologists. There are both the IDPs and local residents. And there are many grants designed for the IDPs. But people do not know how to write, they are not confident in their abilities. Organize hubs to help people find a grant or combine them for their own business so that

they receive money for the first time. This is a good way out, there are enough grants, good amounts for the IDPs." *(Host communities)*

Psychological direction:

- increase the level of psychological knowledge of the local residents, IDPs and "returnees", understanding of stressful and traumatic conditions for all TAs, psychological first aid and self-help skills;
- create a system of affordable and free psychological assistance for all TAs and groups in the communities.

Legal direction, normative regulation:

- create an effective and real road map for the adaptation of the IDPs in host communities, based on the experience of the European countries, where all rights are written, assistance is provided, but after a certain time the IDPs should start living independently in the community, without assistance;
- to make the IDPs and representatives of other TA familiar with their rights and mechanisms for their protection;
- provision of free legal assistance and consultations to the IDPs and local residents.

"It is necessary to involve the IDPs in work, in solidarity, when they can. We work with the organizations in other countries, everything is written there, everything is structured and clear, when and what needs to be done. There is a scheme and a road map. We have many shelters where there are no rules, that's why the conflicts arise. No one says, but people are expected to know and understand." *(Host communities)*

"To create a common cause so that there is no separation between local residents and the IDPs. Different fairs, consultations, provision of work, housing, language issue, raising awareness on discrimination, some brochures so that the IDPs know their rights. They are aware who to turn to. We have courts and law enforcement agencies, we have protection, they don't know their rights." *(Home communities)*

Economic and investment direction:

- attract grants for the development of entrepreneurship, there are many such grants for the IDPs now;
- create jobs and attract investments in the community, including grant funds;
- according to the respondents, there is an unnoticed and unengaged TA. These are men who returned to Ukraine from abroad (they lived abroad for a long time, have families there, although the citizenship is Ukrainian) in order to join the Armed Forces or as volunteers, but for certain reasons they did not get in these structures, at the same time, they cannot return abroad and must

remain in Ukraine, probably for a long time. According to the volunteers, such people should be given grants for business development, because many of them have or had their own businesses. It will work for the benefit of the communities, create jobs, etc.

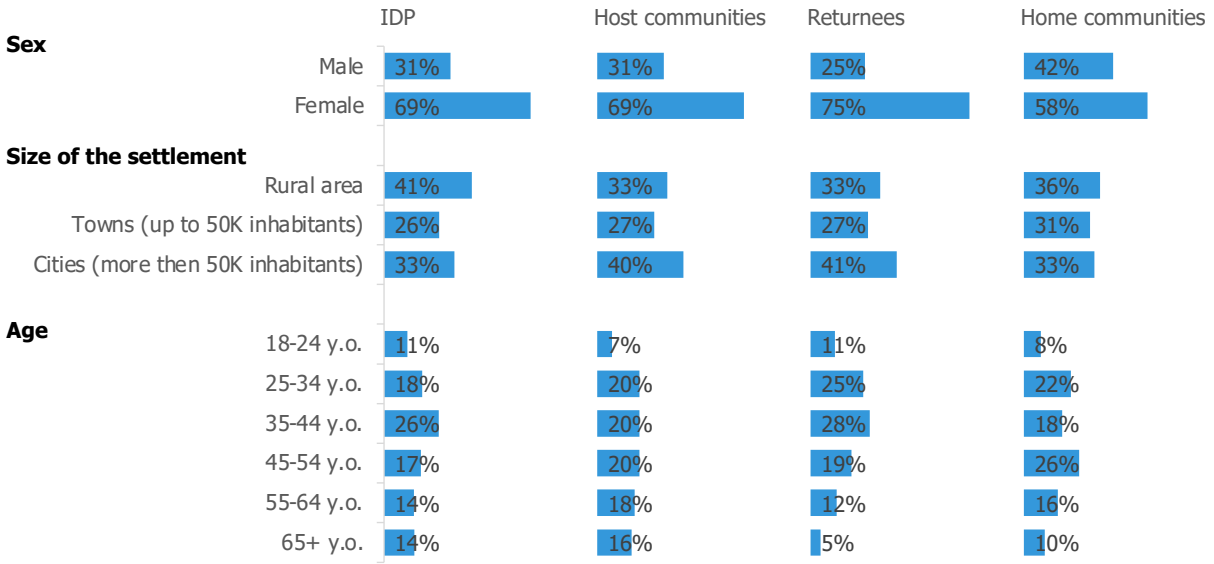
"Creating an enterprise that can help the Armed Forces — collective work unites. Jobs should be created. To hold an Olympiad [the contest] in the Ukrainian language, to show that people from eastern Ukraine can know the language well, no worse than in Western Ukraine or the Center." *(IDP)*

QUANTITATIVE RESEARCH RESULTS

RESPONDENTS PROFILE

Women predominate among the interviewees, for the most part this applies to TA Returnees, where the share of women constitutes 75%. The largest groups by age are 25–34 years old, 35–44 years old and 45–54 years old. The respondents aged 35–44 years old make up the relative majority of the TA IDPs and Returnees (26% and 28%, respectively). There are more young people aged 25–35 years old in TA Returnees than in other groups (25%). In the Home communities group, the relative majority are the people aged 45–55 years old (26%) (Figure 1).

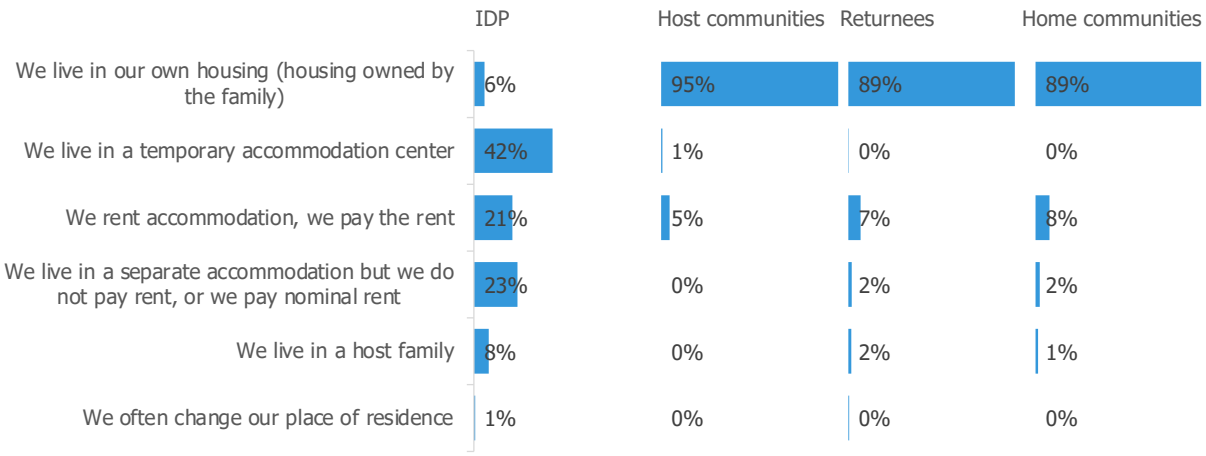
Figure 1. **Which of the following best describes your family's current living conditions?**



LIVING CONDITIONS

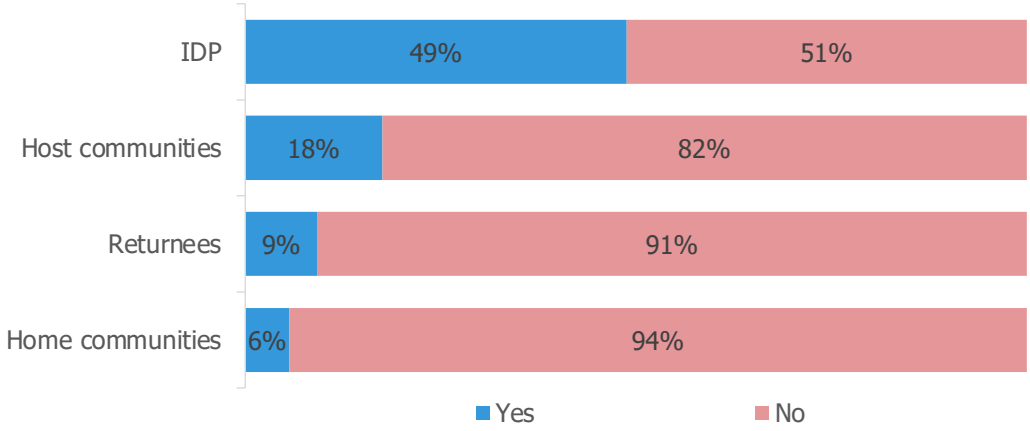
The living conditions vary significantly for the IDPs. The respondents of the other three groups live mainly in their own homes (89%-95%), and the remaining 5%-8% rent apartments. The relative majority of the IDPs interviewed live in temporary accommodation centers (42%). Also, a significant proportion lives in a separate accommodation with rent (21%) or without it (23%) (Figure 2).

Figure 2. **Which of the following best describes your family's current living conditions?**



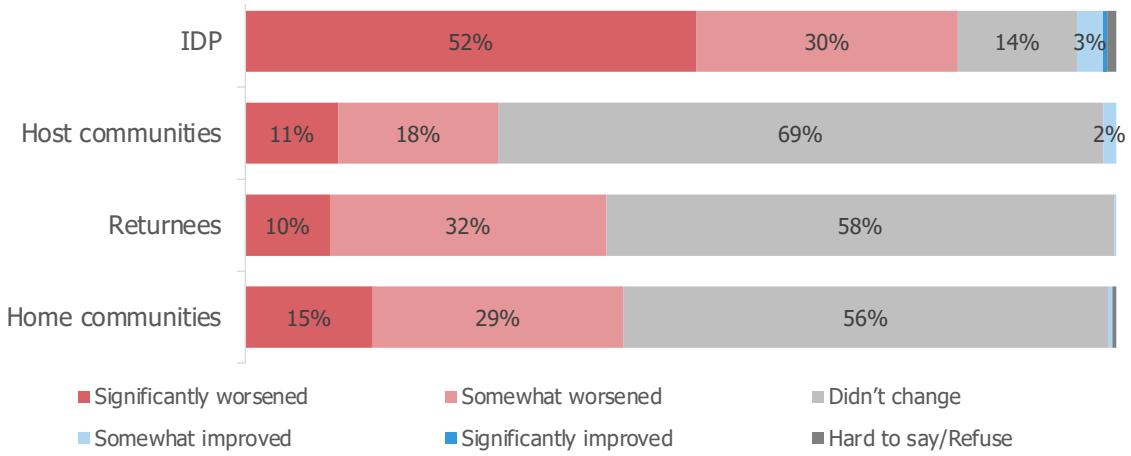
Accordingly, it is among the IDPs that the largest share of the respondents lives with other families (49%). But this share is also quite high among the host communities: almost every fifth family among the respondents (18%) lives together with another family on the same living space (Figure 3).

Figure 3. **Do other families live with you?**



The new living conditions of the IDPs are much worse than those they lived in before the full-scale invasion began: 52% of the respondents in this TA say that living conditions have significantly worsened. Another 30% report that the conditions somewhat worsened. Accordingly, the share of the IDPs whose living conditions have not changed or even improved equals only 17%. Among other groups of the respondents, on the contrary, the majority says that the conditions have not changed (from 56% to 69% in different groups). However, a significant share of the respondents from other TAs (from 29% to 43%) also complain that the living conditions have worsened (Figure 4).

Figure 4. **How have your living conditions changed compared to the situation before February 24?**



ACCESS TO THE BASIC AMENITIES

The survey was conducted before the large-scale attacks by the Russian Federation on the Ukrainian power supply system, so the majority of the respondents of all groups said that their homes had a full electricity supply.

In general, the majority of the respondents of all groups have access to the basic amenities. The premises where the IDPs live are less likely to be equipped with gas supply (+ IDP distribution+), while the Returnees and Home communities are less likely to have hot water.

It is also quite a threatening sign that a significant share of the families among the Returnees and Home communities do not have access to the shelter in case of danger (38% and 36%, respectively). Among the IDPs and Host communities, the share of those with no access to the shelter is 25% and 20%, respectively (Figure 5-Figure 8).

Figure 5. **Access to the basic amenities (IDP)**

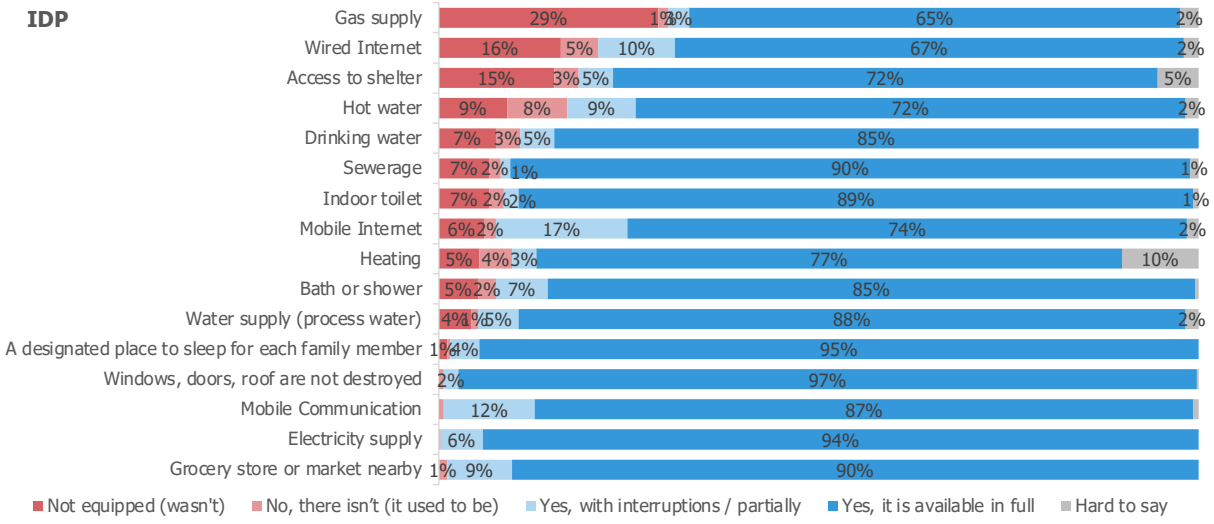


Figure 6. **Access to the basic amenities (Host communities)**

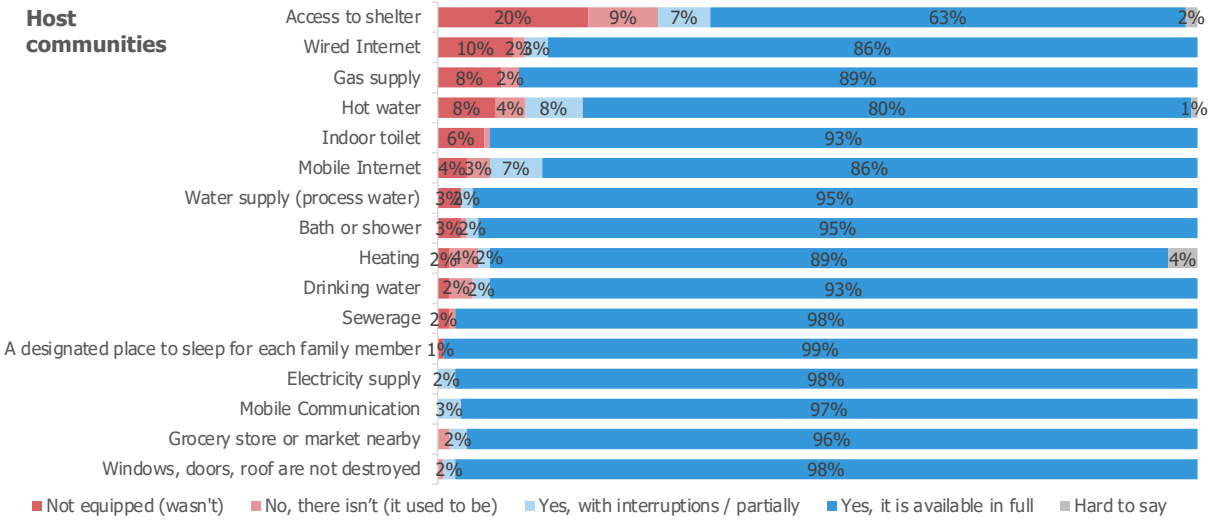


Figure 7. **Access to the basic amenities (Returnees)**

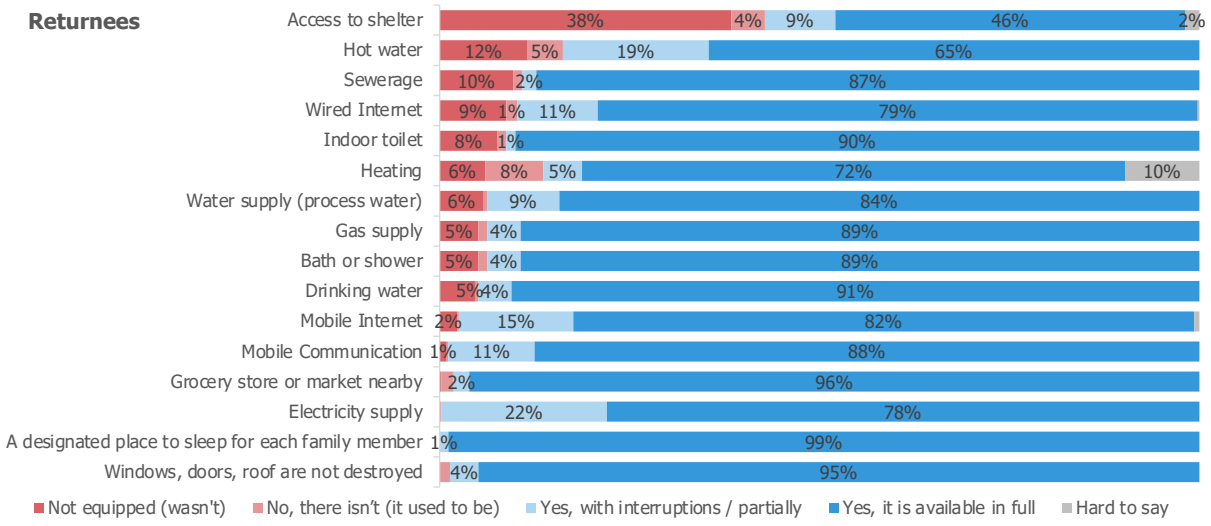
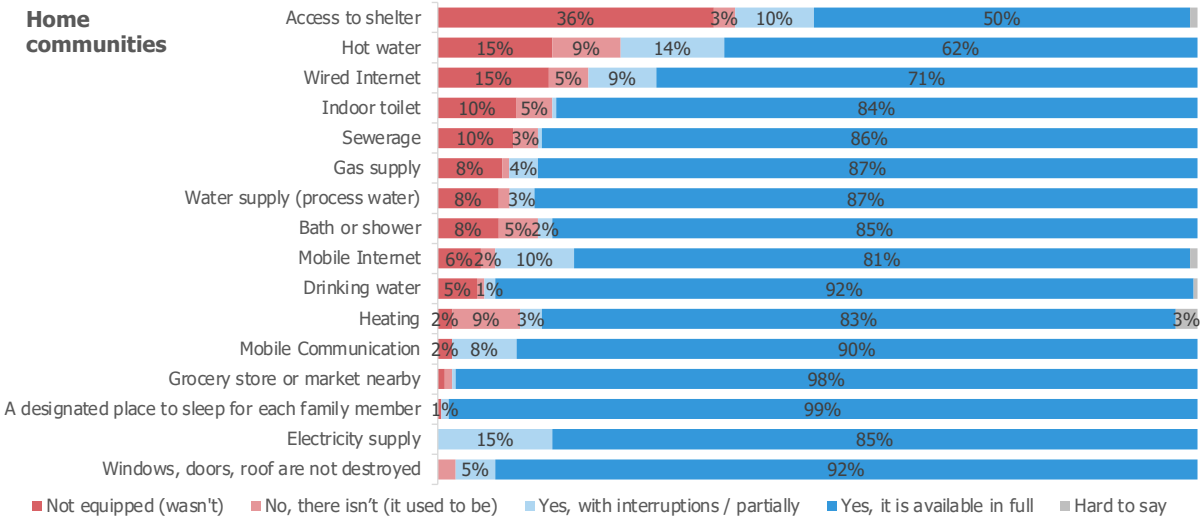
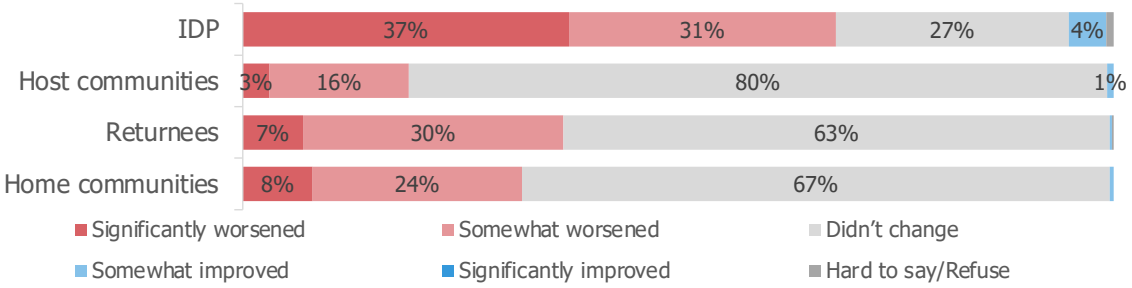


Figure 8. **Access to the basic amenities (Home communities)**



Despite the formal availability of basic amenities for the majority of the respondents, a significant number of the respondents in all target audiences say that the quality of services has decreased. The largest number of such respondents is among the TA IDP (68%), and the smallest — among the Host communities (18%). Among the Returnees and Home communities, approximately one in three (37% and 32%, respectively) says that the quality of services has decreased (Figure 9).

Figure 9. **How has the situation with basic amenities changed after February 24?**

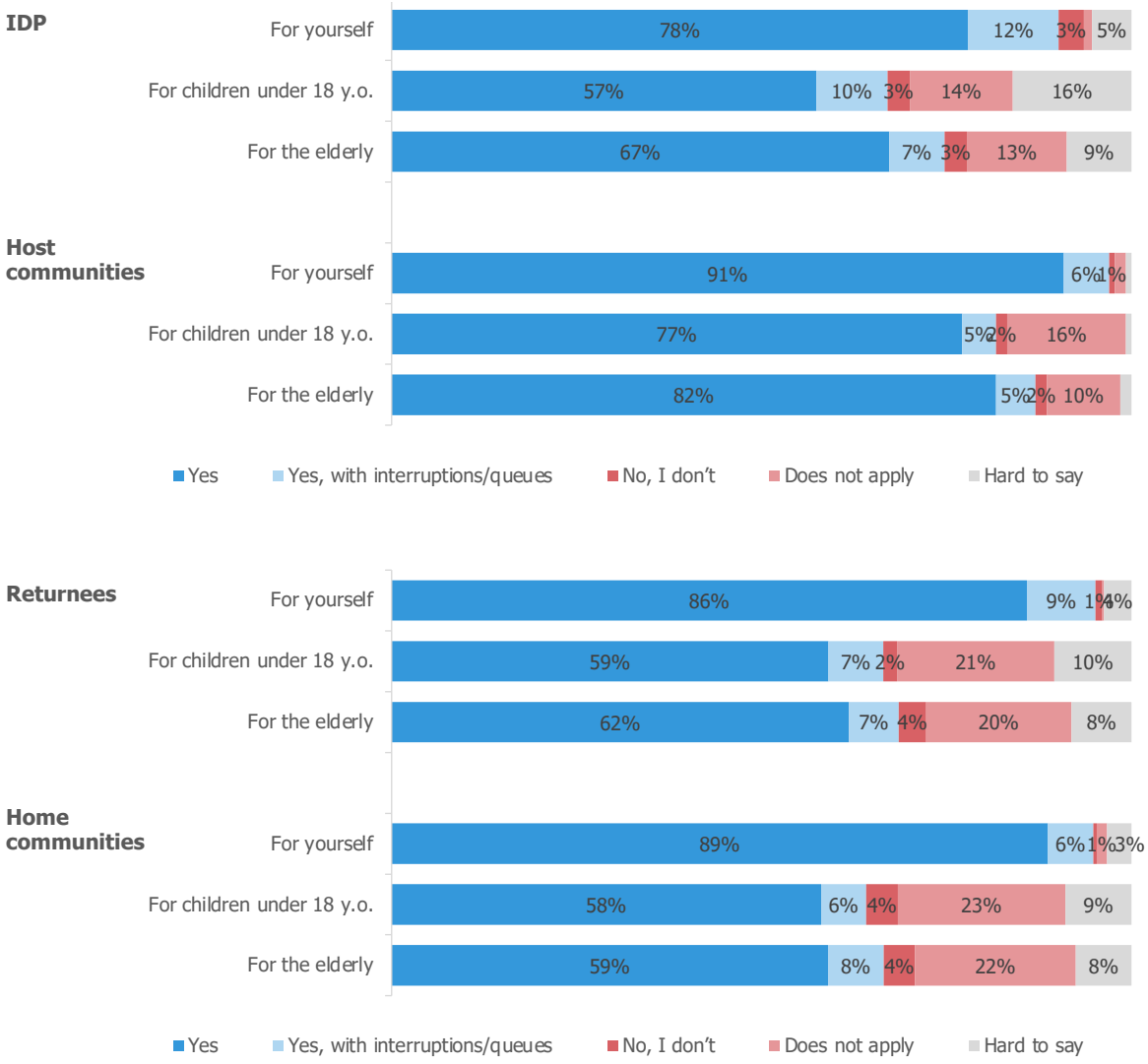


ACCESS TO MEDICAL CARE

The vast majority of the respondents have access to medical care, but the IDPs more often complain about queues (12%). Regarding the access to medical care for children and the elderly, access to medical care among the IDPs is almost the same as among the Returnees and Home communities.

Host communities have better access to medical care for all household members (including children and older family members) (Figure 10).

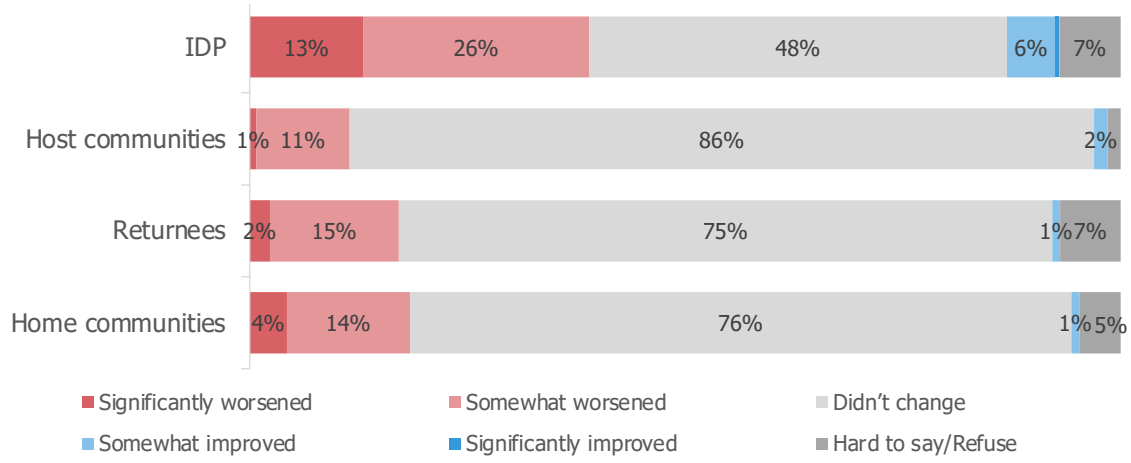
Figure 10. **Do you have access to medical care?**



For the representatives of the three target audiences — Host communities, Returnees and Home communities — the access to medical care remained at the level as it had been before the full-scale invasion, this is said by 76% to 82% of the respondents in these TAs (the best estimate is among the Host communities). Among the IDPs, only 48% indicate that the level of medical care has not changed, while 39% mention that access to the medical care has worsened. However, 6% of the IDPs say that the access to the medical care has improved.

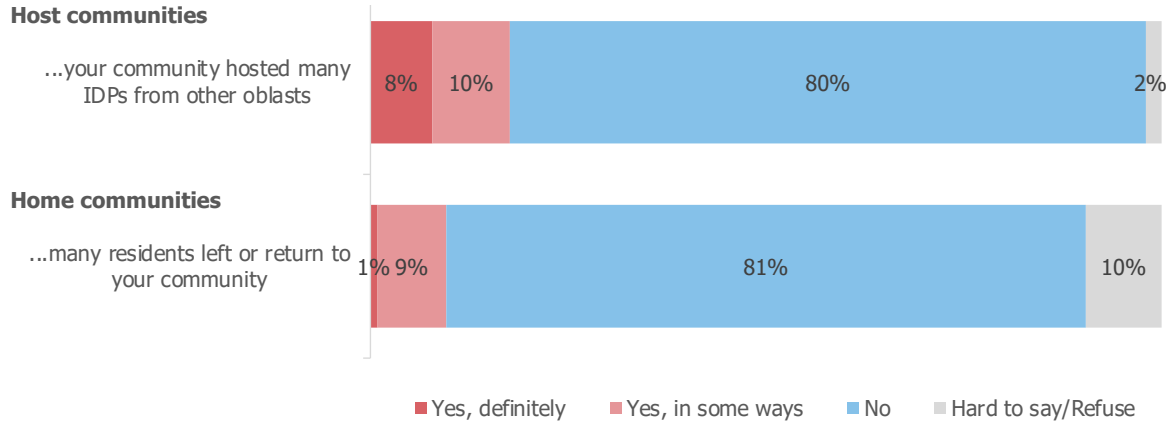
Among the Host communities, Returnees and Home communities, the share of those who say that access to the medical care has worsened ranges from 11% to 18% (Figure 11).

Figure 11. **How has the situation with access to medical care changed after February 24?**



However, the respondents mostly do not associate the deterioration of access with the fact that many displaced people have arrived (or left) to them (Figure 12).

Figure 12. **Is the worsening of living conditions, basic amenities, access to medical care associated with the fact that…**



CONFLICT SITUATIONS ASSOCIATED WITH DOMESTIC ISSUES

The conflict situations, which are related to household issues, most often arise among the Host communities. It is amongs this audience that the smallest share of the respondents indicate that the situations offered for evaluation have never happened. The hosts are most often annoyed when the IDPs leave their temporary housing in disarray: they do not clean up after themselves, damage the owners' belongings, disappear the owners' belongings, etc. 26% say that this rarely happens, another 11% say that they have encountered such situations from time to time or even often. Less than half of the

respondents of this TA say that they have never encountered similar situations. The second place is occupied by the situation when the owners try to simultaneously receive compensation from the state and payment for housing and utilities from IDPs: every fifth respondent from Host communities encountered such cases, with more than half of them — quite often. Other conflict situations occur less often, but still, 20 to 25% of the representatives of Host communities at least occasionally indicate similar experiences. The respondents from TA Host communities most rarely say that they are aware of conflicts between the IDPs and staff in places of collective accommodation.

On the other hand, the IDPs indicate that they less often encountered conflict situations. Thus, only 13% of the IDPs know about the cases when the owners try to simultaneously receive compensation from the state and payment for housing and utilities from IDPs, which is almost twice as low as among the Host communities. About 15% of the IDPs at least occasionally face the situations of domestic conflicts in places of collective living, the disputes due to lack of clear agreements between the IDPs and owners, as well as due to excessive (in the opinion of the landlords) use of water, electricity, etc. The smallest share of the IDPs (about 10%) faced conflicts due to the mismatch of the eating habits of the hosts and the IDPs (Figure 13, Figure 14).

Figure 13. **Conflict situations associated with domestic issues (IDP)**

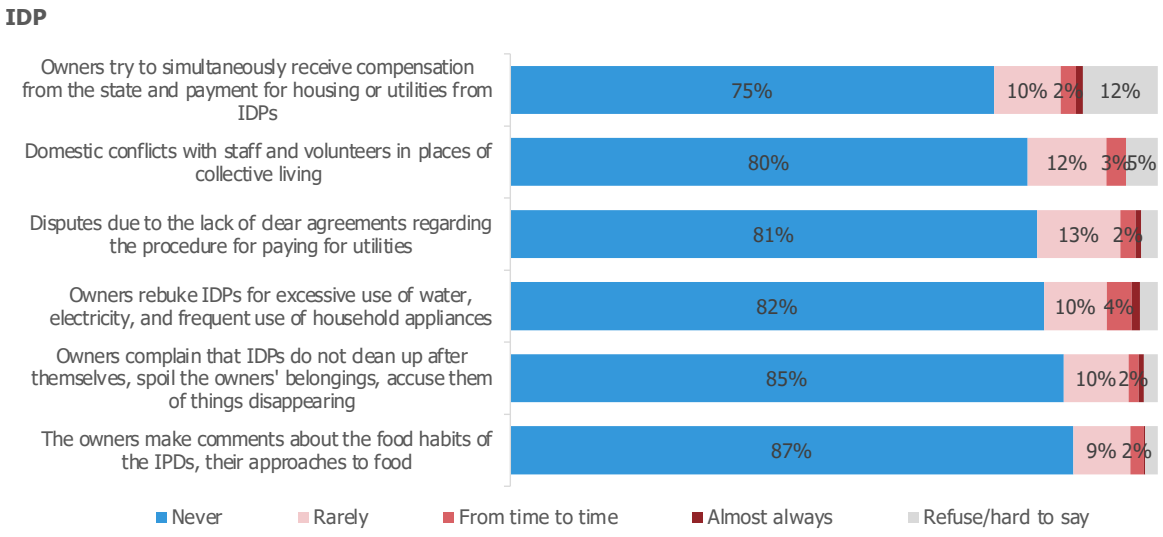
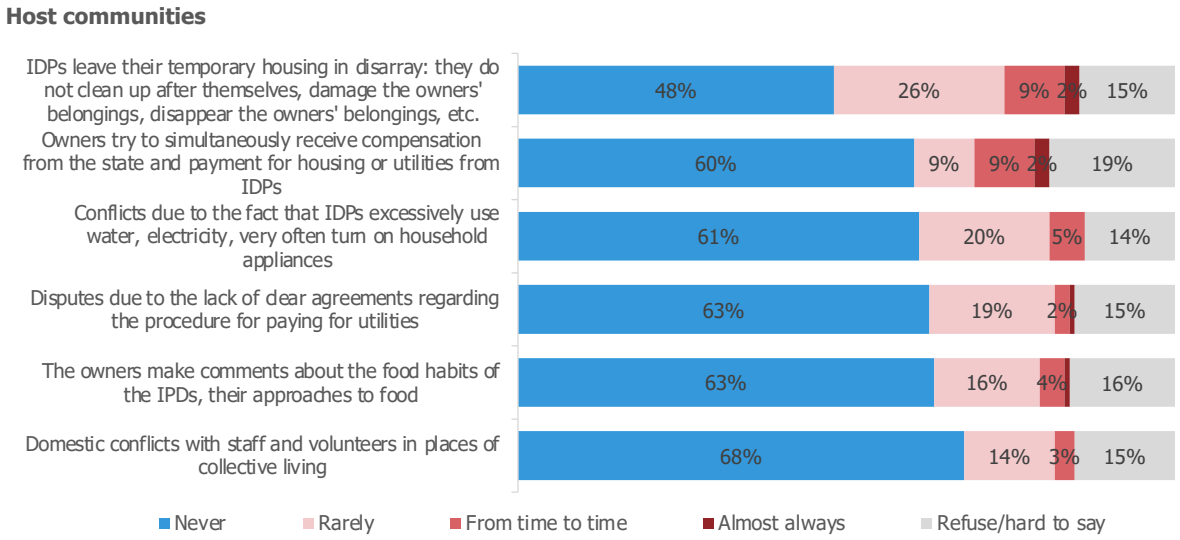


Figure 14. **Conflict situations associated with domestic issues (Host communities)**



Regarding the Returnees and Home communities, conflicts most often arise not between the representatives of these groups (such as accusations of neighbors who left or stayed), but between the residents and utility services: the respondents of both groups say that It is difficult to involve utility services in the repair of housing, elimination of the consequences of accidents. At the same time, Home communities more often suffer from such situations (only 55% said that they had not encountered similar situations). Among the Returnees, 66% did not have conflicts with utility services. However, this may be due to the fact that the families whose housing needs the intervention of the utility services the most simply have not yet returned home (Figure 15, Figure 16).

Figure 15. **Conflict situations associated with domestic issues (Returnees)**

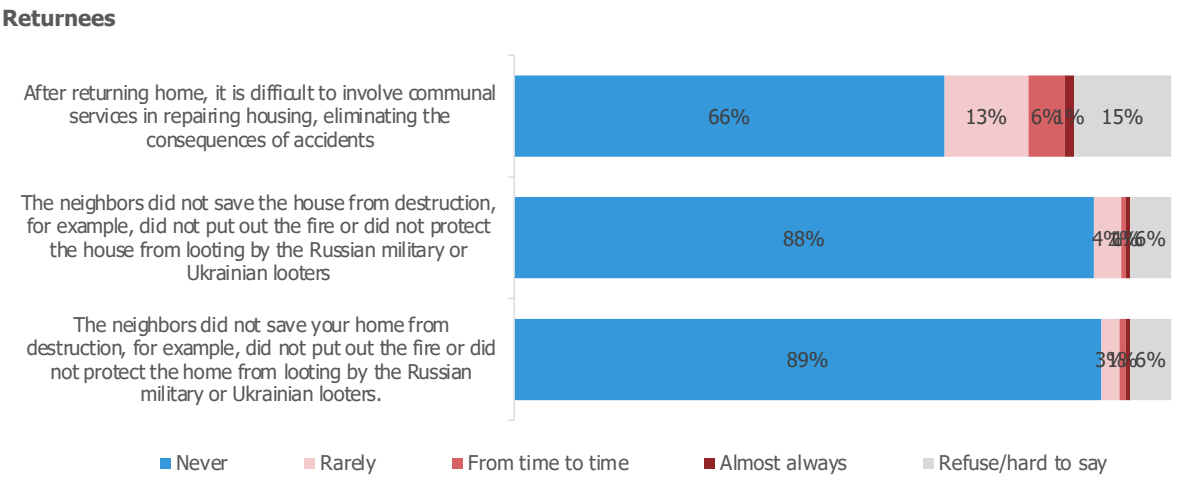
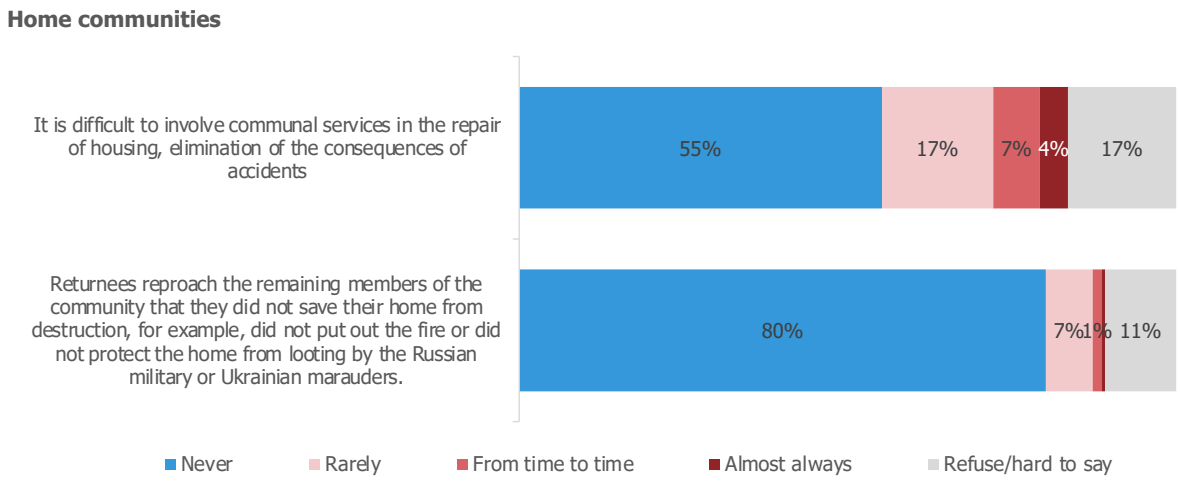


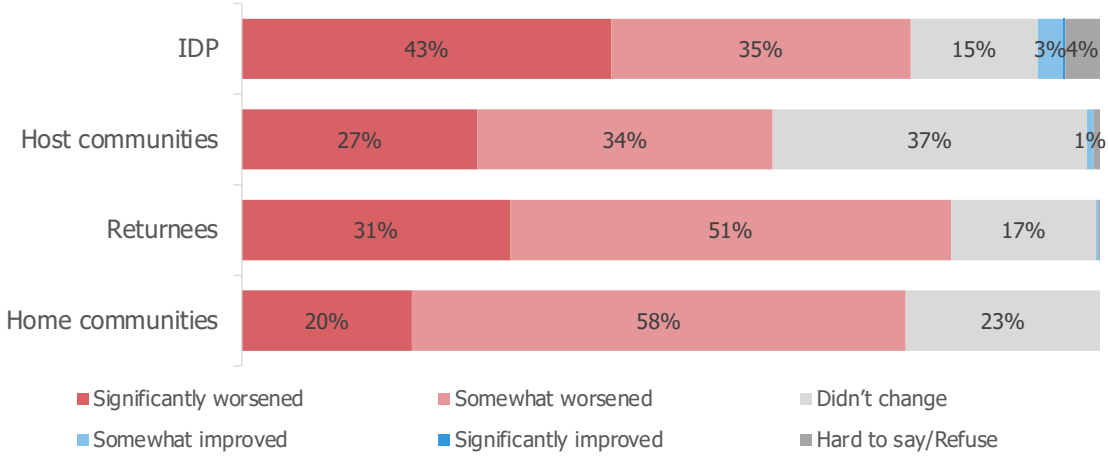
Figure 16. **Conflict situations associated with domestic issues (Home communities)**



EMOTIONAL STATE

In all groups of the respondents, the emotional state has worsened after the start of a full-scale invasion. Host communities turned out to be the most emotionally stable group — 37% of the respondents indicate that their emotional state has not changed. For the remaining groups of the respondents, this share ranges from 15 to 23%. Among the IDPs, there is the largest share of those who said that their emotional state has significantly deteriorated, 43%. But there is also a small share of the respondents (3%) who say that their emotional state has improved (Figure 17).

Figure 17. **How has your emotional state changed compared to the situation before February 24?**



Among the signs of distress states,[1] for all groups of respondents, except for Host communities, Feeling sad or disappointed came first: 87% of the IDPs, 82% of Returnees and 79% of Home communities mention this state, albeit rarely. Among Host communities, 61% of the respondents indicate this condition. However, for the Host communities, the most characteristic sign of distress was The feeling that most people cannot be trusted — this is mentioned by 63% of the respondents.

The feeling that most people cannot be trust is also quite often reported by other TAs: 51% of IDPs, 74% of Returnees and 73% of Home communities (Figure 18-Figure 21).

Figure 18. **Distress assessment (IDP)**

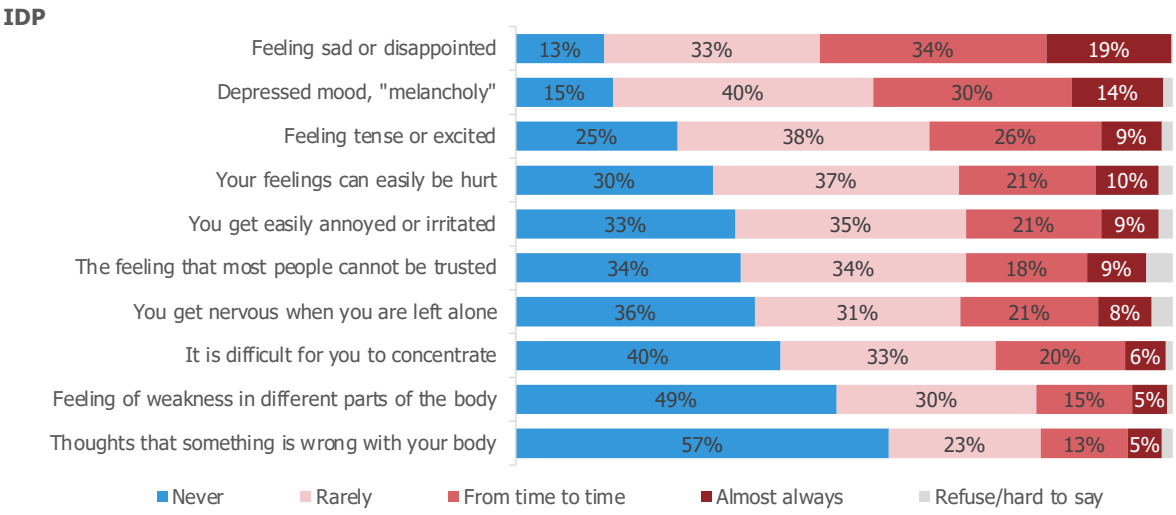
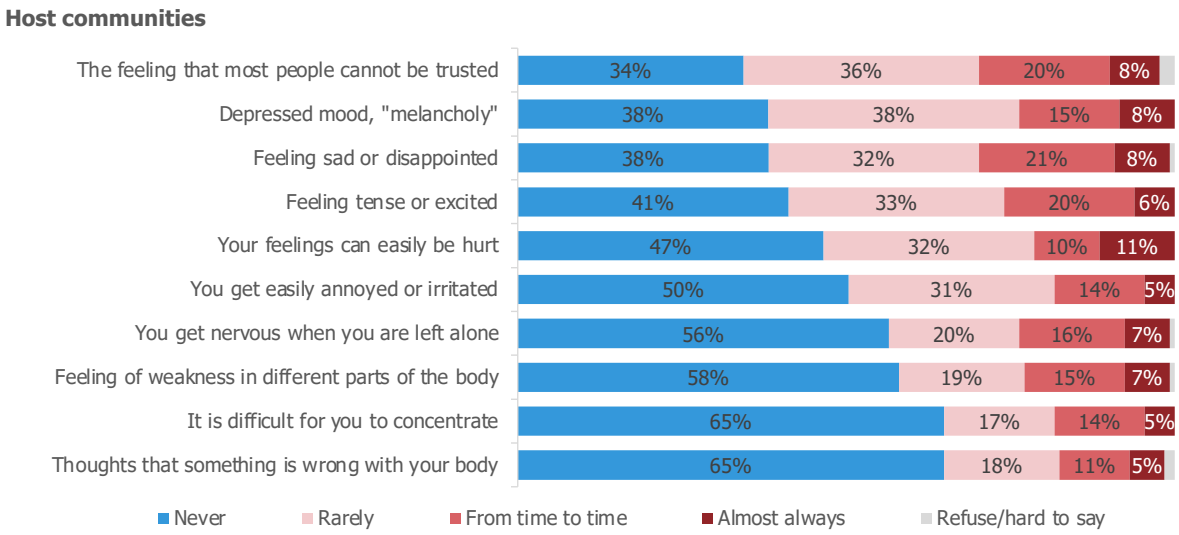


Figure 19. **Distress assessment (Host communities)**



[1] The elements of the express test of psychological distress SCL-9-NR by Sergiy Dembitskyi were used.

Figure 20. **Distress assessment (Returnees)**

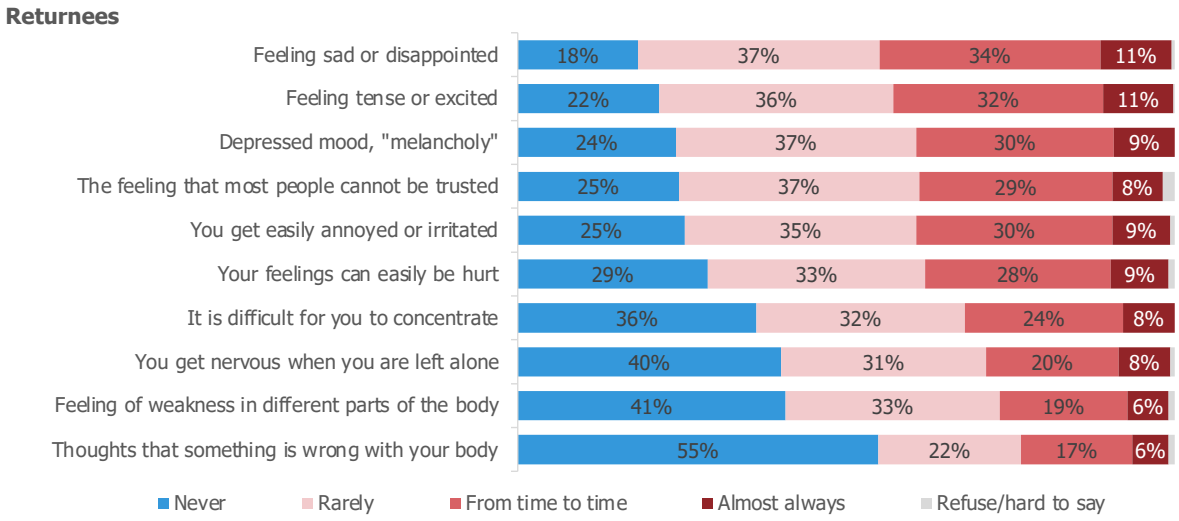
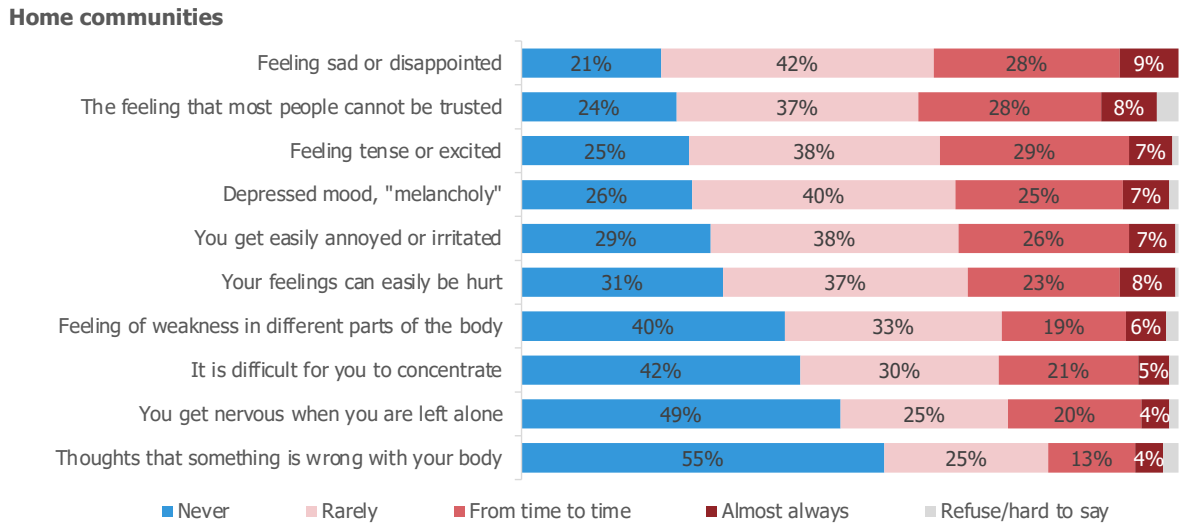
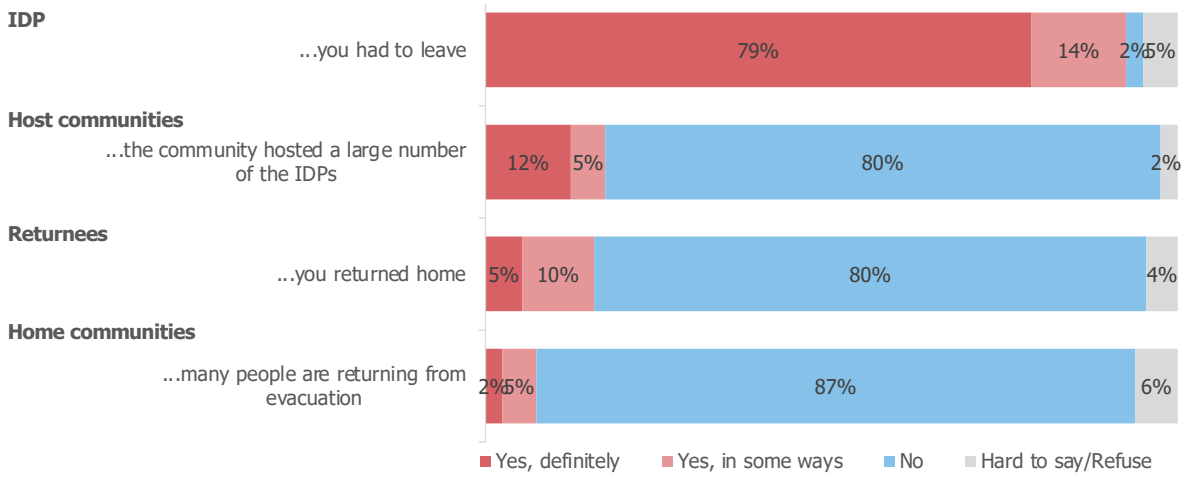


Figure 21. **Distress assessment (Home communities)**



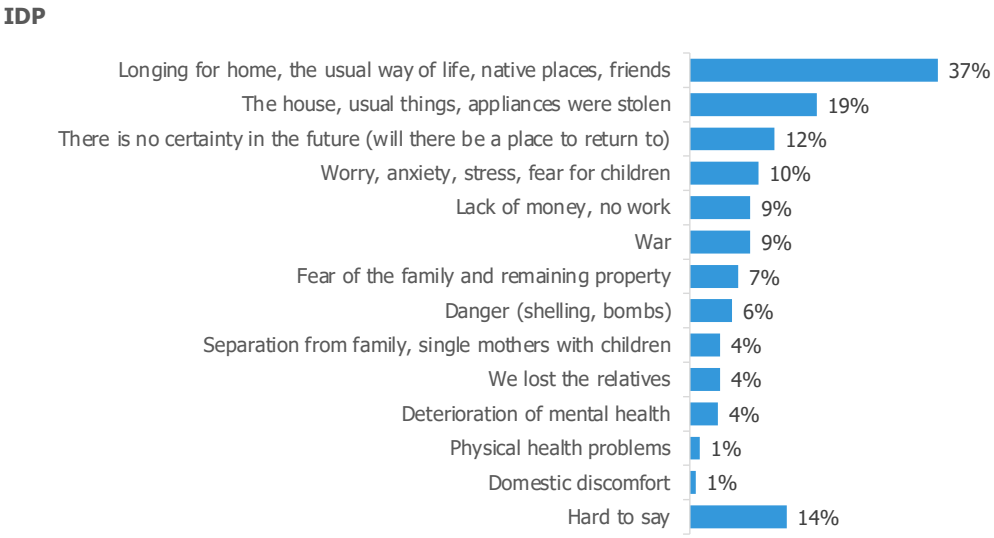
However, only IDPs associate the deterioration of their emotional state with the fact that they had to leave, most (from 80 to 87%) of other target groups do not associate the deterioration of their emotional state with the status of Host communities, Returnees or Home communities (Figure 22).

Figure 22. **Has your emotional state worsened due to the fact that...**



For the IDPs, the main reason for the deterioration of their emotional state is Longing for home, the usual way of life, native places, friends (37%). Many of them have nowhere to return to (12%). Only 1% of the IDPs associate the deterioration of their emotional state with domestic discomfort (Figure 23).

Figure 23. **Why do you think that your emotional state worsened due to the fact that you had to leave? (IPD)**



CONFLICT SITUATIONS THAT ARISE DUE TO THE EMOTIONAL STATE

So, it is not surprising that the largest share of the respondents in all groups say that they most often encountered cases when People are under stress and can express their negative emotions uncontrollably and inappropriately: 58% of IDPs, 59% of Host communities, 68% of Returnees indicate such cases and 74% of Home communities.

The IDPs and Host communities also quite often witness when conflicts break out "in the right place" in the queues for humanitarian aid and in places where they live compactly. Among Returnees and Home communities, the situations where Returnees try to ignore the war and the changes that have occurred in their communities due to the war, to "live a normal life" are also a common reason for conflicts: 28% of Returnees and 53% of Home communities encountered such situations (apparently the latter are more annoyed by such situations) (Figure 24-Figure 27).

Figure 24. **Conflict situations that arise due to the emotional state (IDP)**

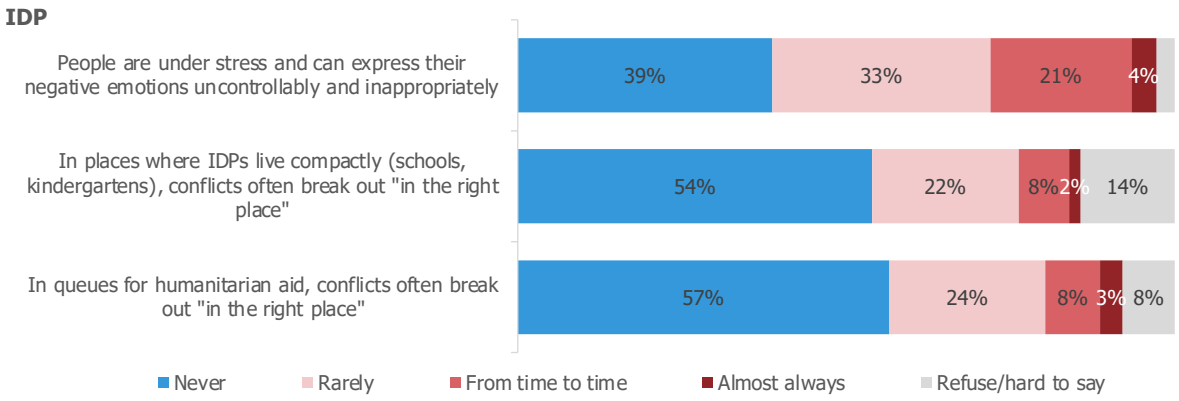


Figure 25. **Conflict situations that arise due to the emotional state (Host communities)**

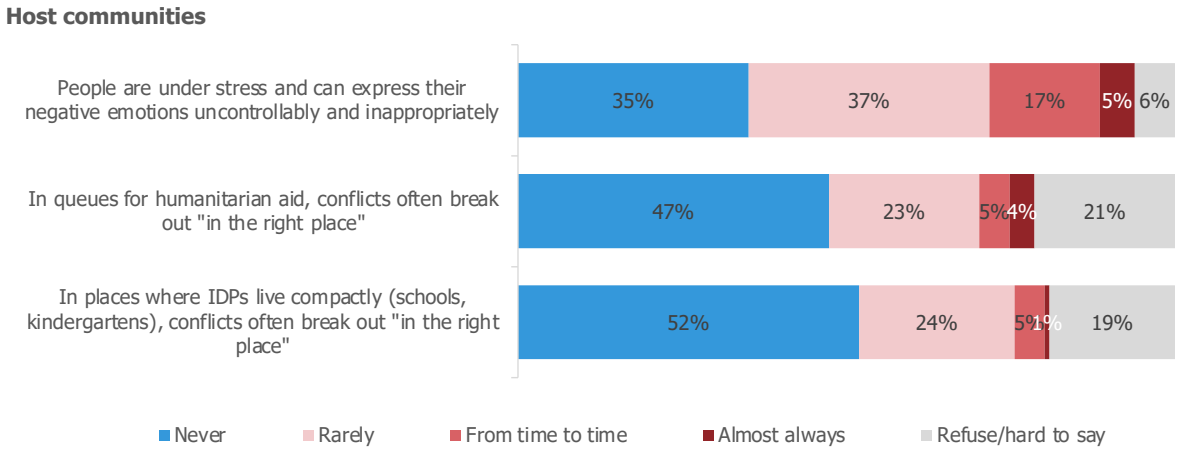


Figure 26. **Conflict situations that arise due to the emotional state (Returnees)**

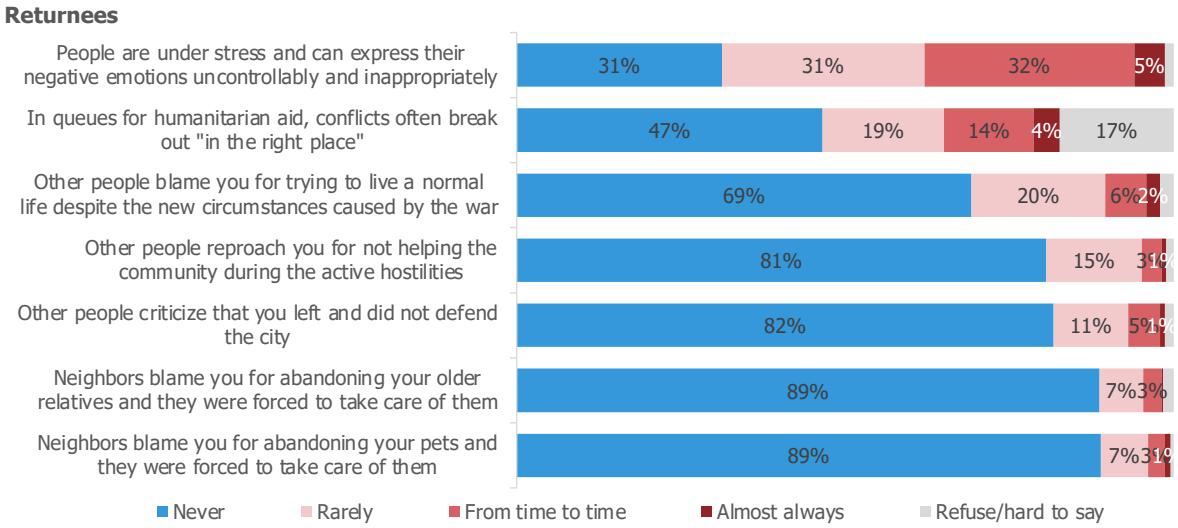
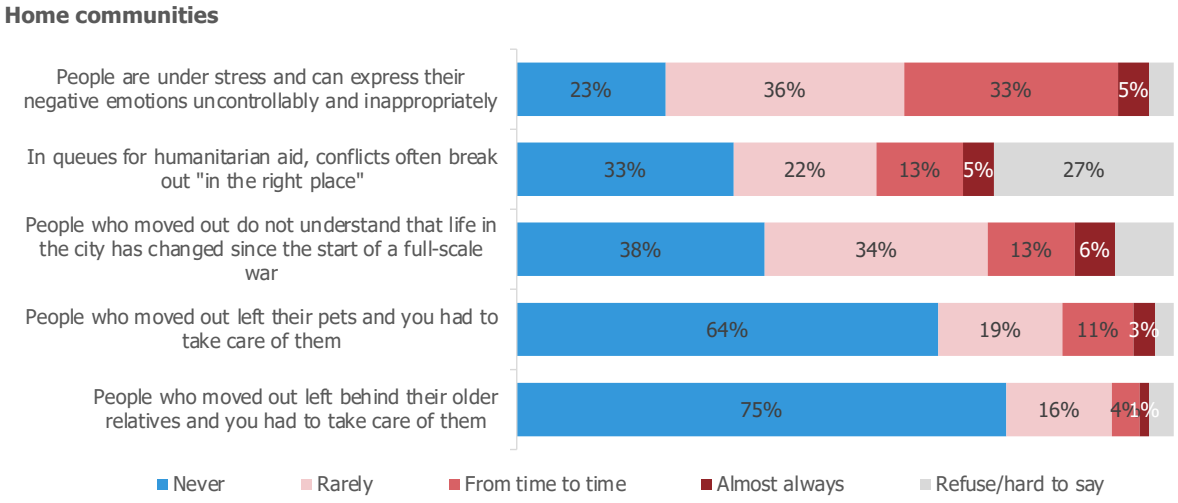


Figure 27. **Conflict situations that arise due to the emotional state (Home communities)**



CONFLICT SITUATIONS THAT ARE ASSOCIATED WITH CULTURAL CHARACTERISTICS AND VALUES

Among the causes of potential conflicts due to the cultural characteristics and values of different people, the first place in most groups is occupied by cases where tension arises between people due to very different experiences of war. 52% of IDPs, 66% of Returnees and 69% of Home communities faced such situations. Among Host communities, 55% of the respondents encountered such cases, and this reason ranks only fourth among the reasons for potential conflicts in this TA. On the other hand, the first place is occupied by the cases when men are “hiding from Military Commissariat” (59%) and language

issues (56% and 55% faced the fact that it was difficult for people to switch to Ukrainian or vice versa, it was difficult to hear Russian). However, the ranking of the causes for the conflicts here is quite conditional, because the respondents from other audiences also quite often face accusations that men do not want to fight, and the conflicts due to language issues. The only reason that does not cause conflict situations is the spread of Ukrainian in the public space and in everyday life (Figure 28-Figure 31).

Figure 28. **Conflict situations that are associated with cultural characteristics and values (IDP)**

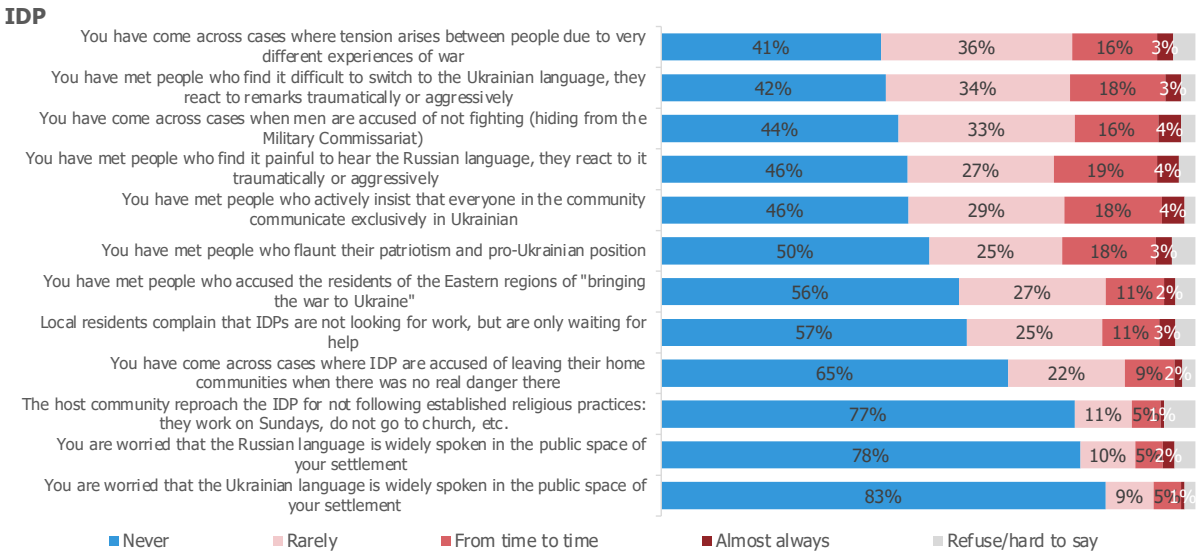


Figure 29. **Conflict situations that are associated with cultural characteristics and values (Host communities)**

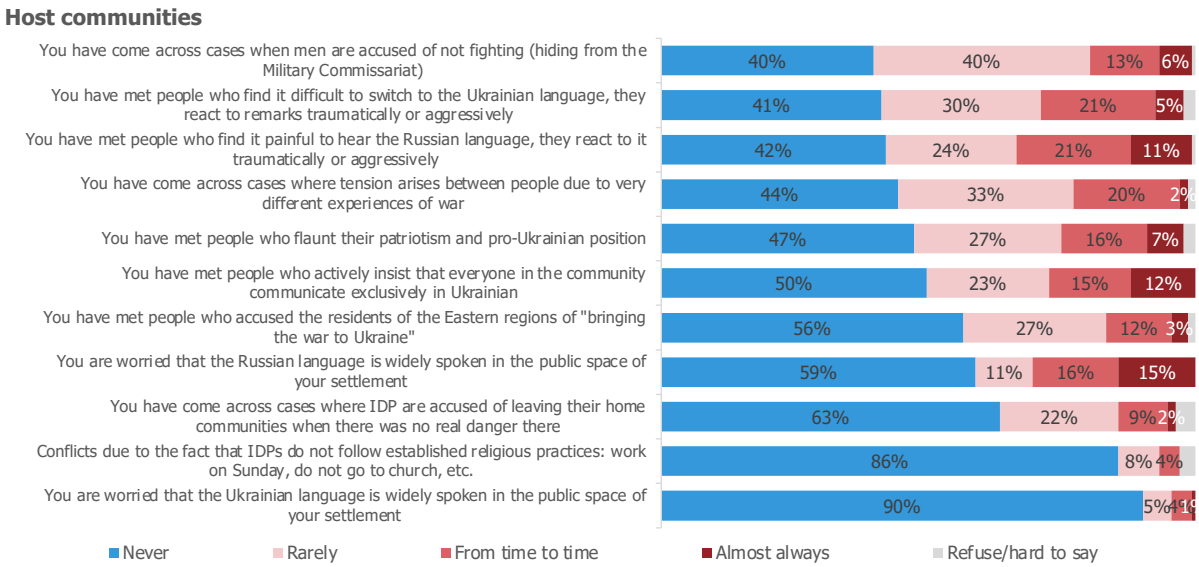


Figure 30. **Conflict situations that are associated with cultural characteristics and values (Returnees)**

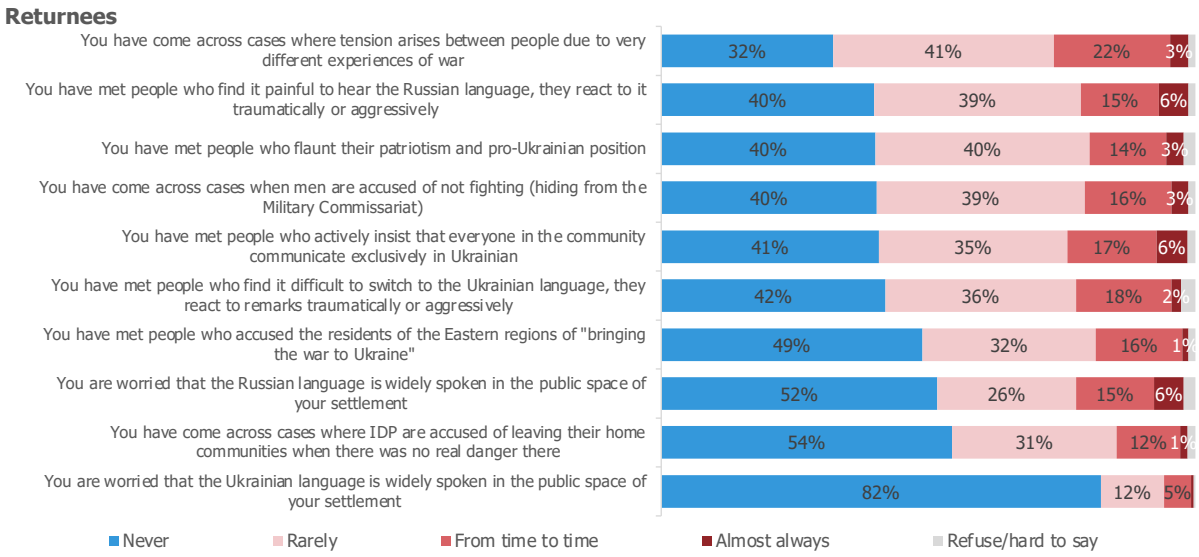


Figure 31. **Conflict situations that are associated with cultural characteristics and values (Home communities)**

CONFLICT SITUATIONS THAT MAY ARISE WHEN RECEIVING OR DISTRIBUTING AID

Among the potential conflicts related to the issues of support, humanitarian aid, and employment, the cause of conflicts is often the issue of employment (whereas the conflict equally causes preference for the IDPs over local residents, and vice versa).

However, the respondents of all TAs agree that It seems unfair that IDPs are given aid, but local residents are not: 21% of IDPs, 29% of Host communities, 28% of Returnees and 21% of Home communities agree with this. A small proportion of the respondents in all TAs encountered conflicts that could have arisen due to the fact that children of IDPs, or, vice versa, local residents, have better access to educational services (Figure 32-Figure 35).

Figure 32. **Conflict situations related to the issues of support (IDP)**

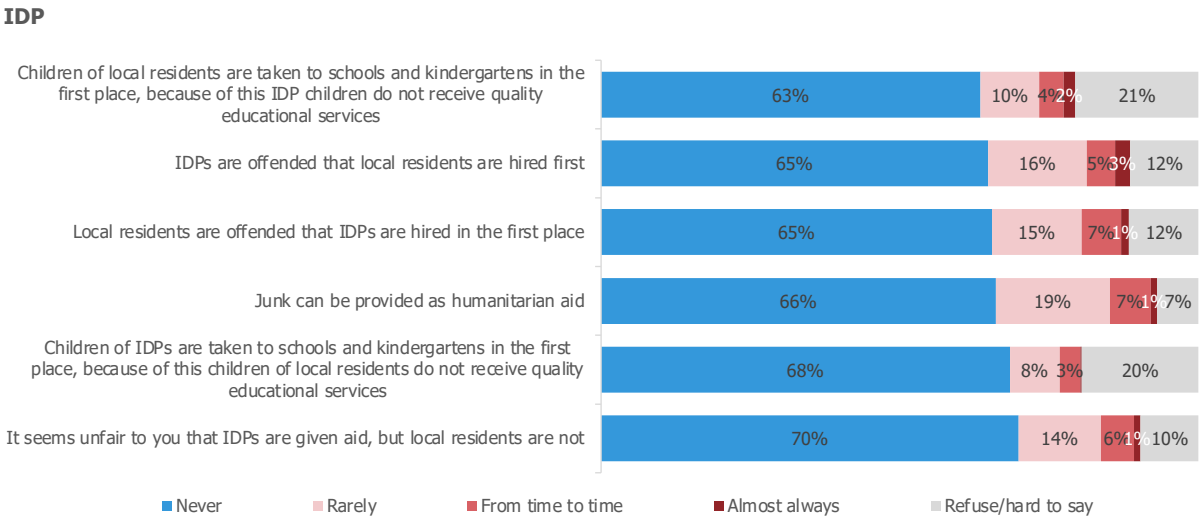


Figure 33. **Conflict situations related to the issues of support (Host communities)**

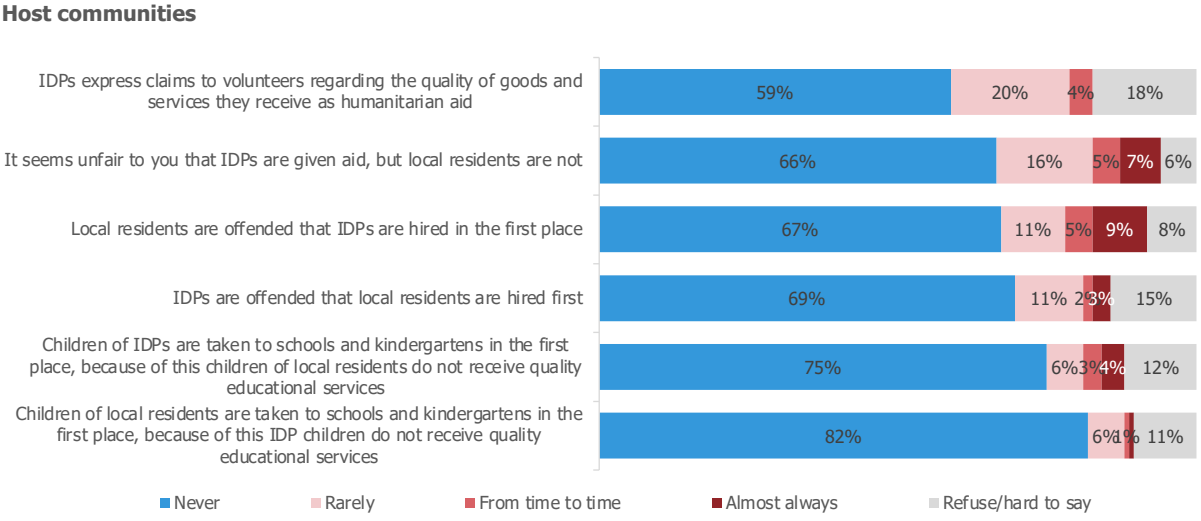


Figure 34. **Conflict situations related to the issues of support (Returnees)**

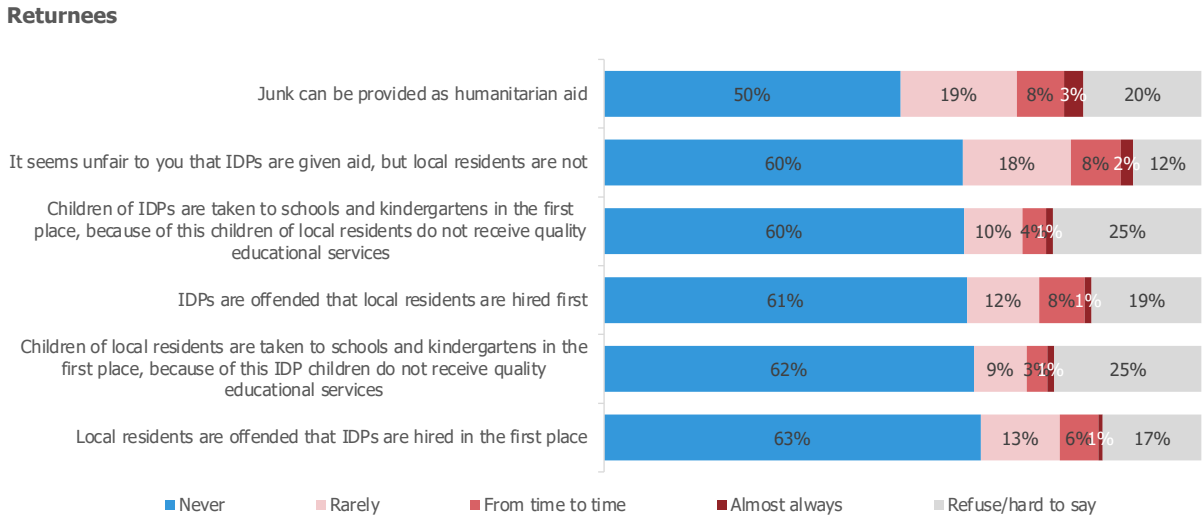
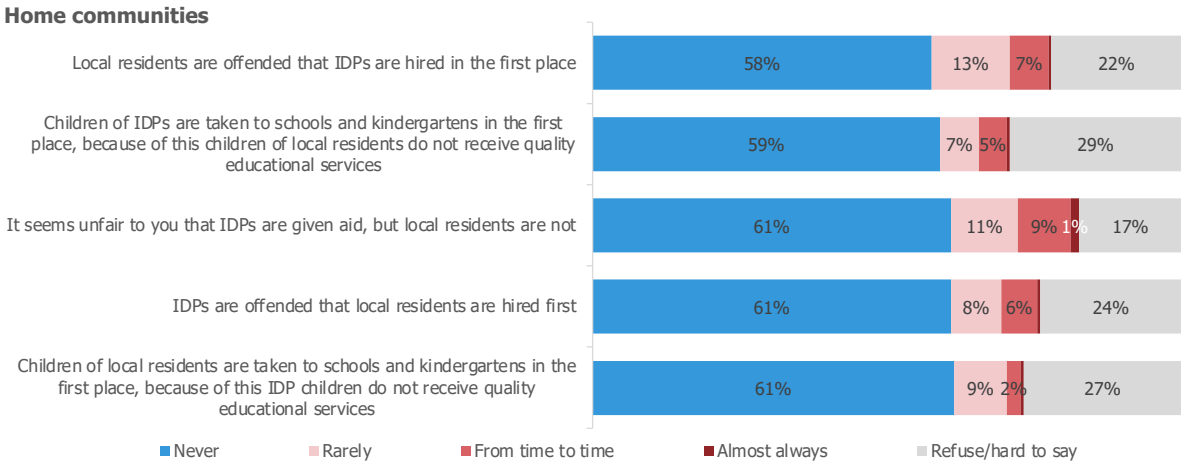


Figure 35. **Conflict situations related to the issues of support (Home communities)**



THE RESOLUTION OF CONFLICTS

Regarding the resolution of conflicts, the representatives of all TAs say that most often they try to understand the person who criticizes them and look for arguments and calmly try to explain their experience and position. These strategies are the most characteristic of all interviewees. The respondents of all TAs can also avoid conflicts, or agree formally without changing their opinion. The share of the respondents who admitted that they increase the level of conflict is minimal in all TAs (Figure 36-Figure 39).

Figure 36. **Behavioral patterns for the resolution of conflicts (IDP)**

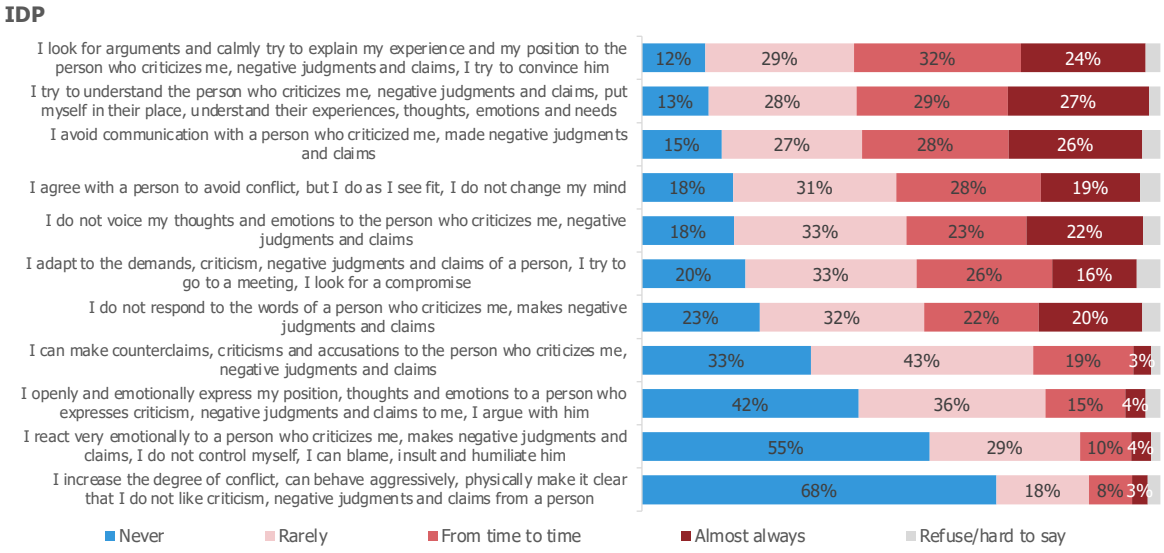


Figure 37. **Behavioral patterns for the resolution of conflicts (Host communities)**

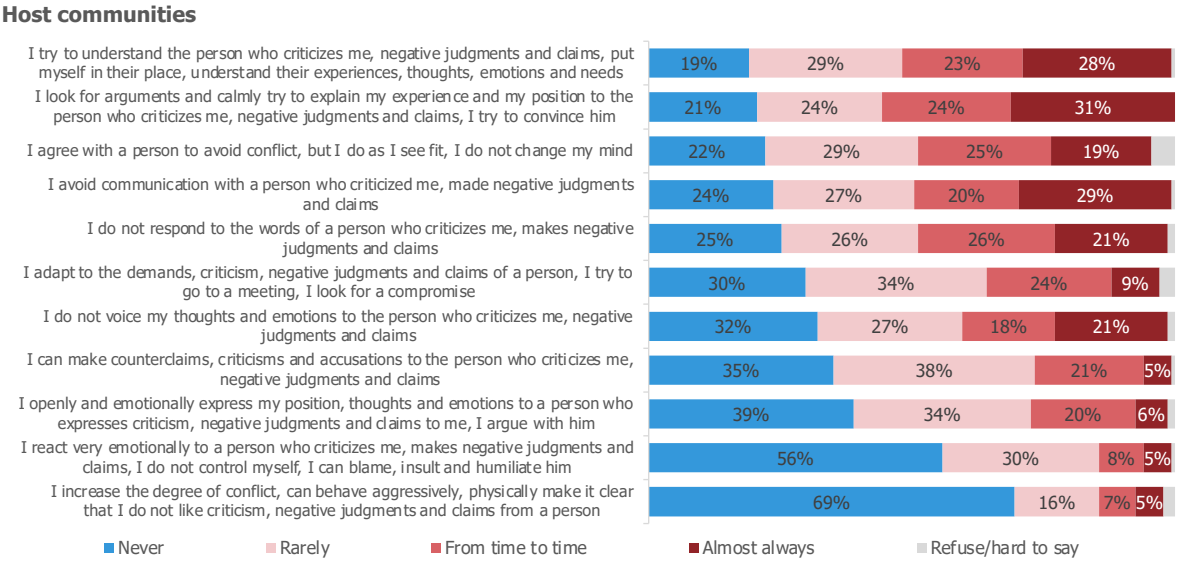


Figure 38. **Behavioral patterns for the resolution of conflicts (Returnees)**

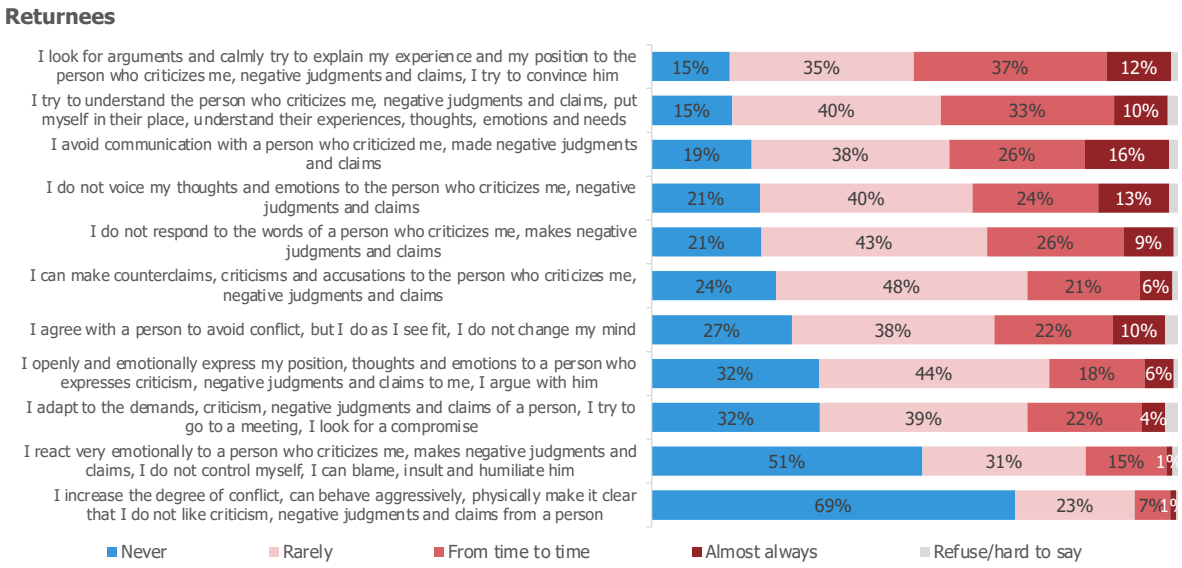
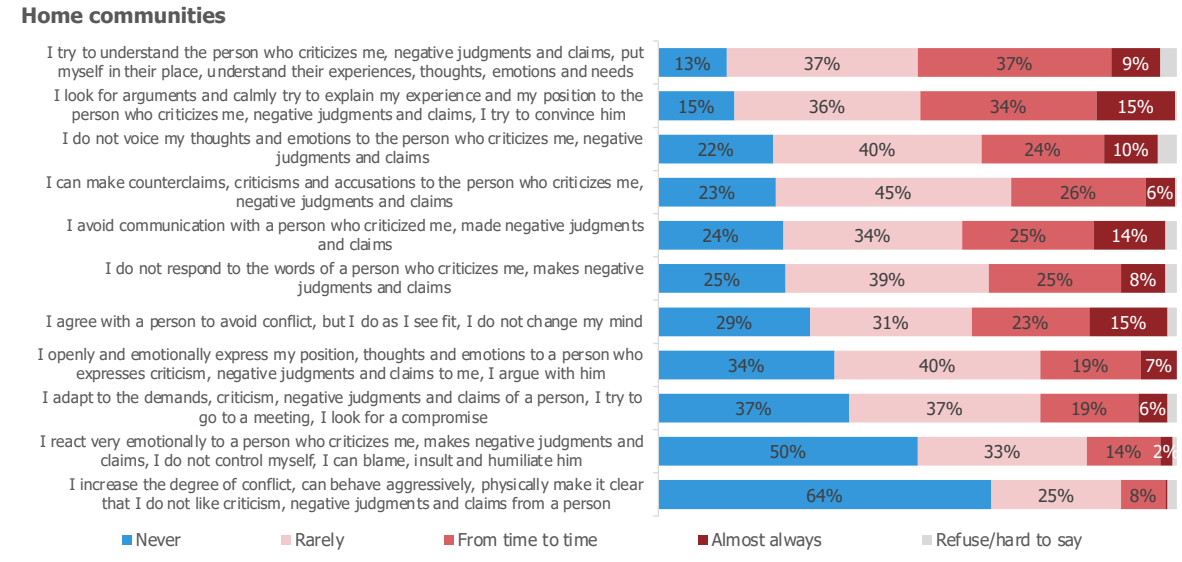
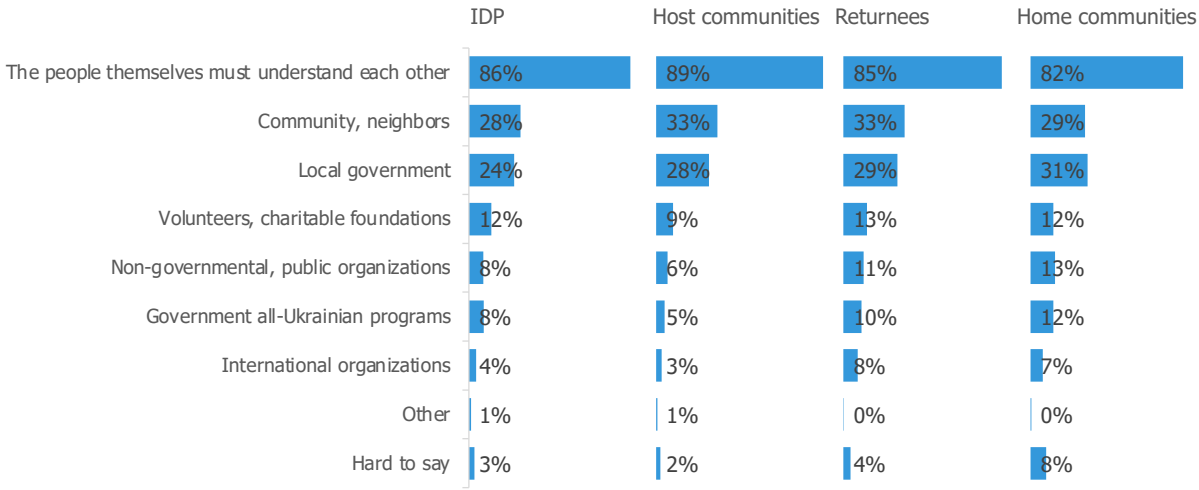


Figure 39. **Behavioral patterns for the resolution of conflicts (Home communities)**



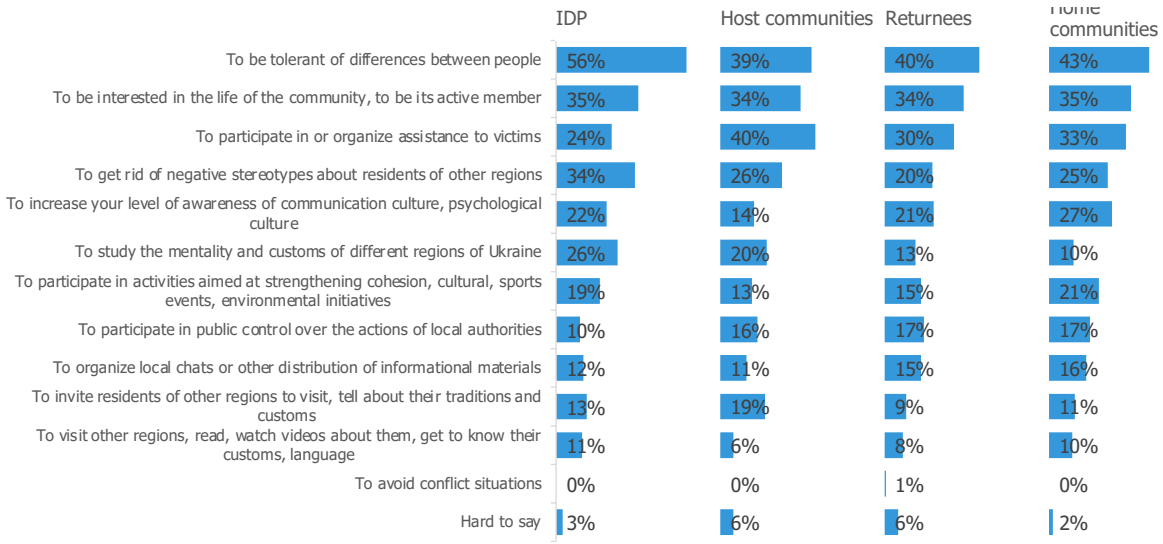
Also, the respondents of all TAs are unanimous in the fact that when conflicts arise, they should be resolved by people among themselves (82% to 89% of the respondents agree with this, depending on the TA). Involving the community or local authorities in resolving conflicts is suggested much less often (from 24 to 33%), and an even smaller share of the respondents prefers the remaining options (volunteers, NGOs, and other organizations) (Figure 40).

Figure 40. **Who and how should help resolve conflicts when they arise?**



Among the actions that people can take to resolve and prevent conflicts, the first place in the sample as a whole is occupied by To be tolerant of differences between people (but among Host communities, the answer is To participate in or organize assistance to victims). In second place is To be interested in the life of the community, to be its active member (and the IDPs often add To get rid of negative stereotypes about residents of other regions). Victim assistance ranks third overall (and, as we've already mentioned, for Host communities ranks first). Also, the IDPs and Host communities speak more often than other groups about the need to study the mentality and customs of different regions of Ukraine (Figure 41).

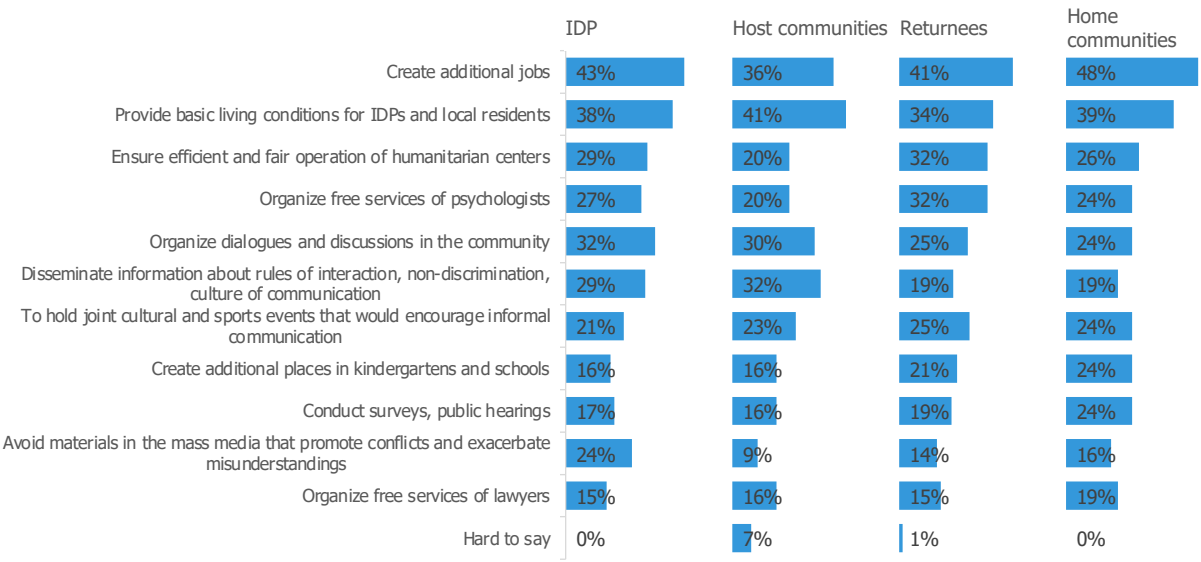
Figure 41. **What exactly can people, community, neighbors do to prevent misunderstandings and conflicts and to strengthen cohesion?**



Regarding how the authorities or non-governmental organizations can contribute to resolving or preventing conflicts, Create additional jobs and Provide basic living

conditions for IDPs and local residents, occupies first place in the sample as a whole. Creating jobs is more often chosen by the IDPs and Returnees (43% and 41%, respectively), and the answer Provide basic living conditions is more relevant for Host communities (chosen by 41% of the respondents) (Figure 42).

Figure 42. **What exactly can local authorities or public organizations, charitable foundations do to prevent misunderstandings and conflicts and to strengthen cohesion?**



In the TAs IDP and Host communities, third place was shared by the answers Organize dialogues and discussions in the community and Disseminate information about rules of interaction, non-discrimination, culture of communication (they were chosen by approximately every third respondent in these TAs). Among the Returnees, the third place was shared by the answers Ensure efficient and fair operation of humanitarian centers and Organize free services of psychologists (which were also chosen by every third). There is no clear third place in the TA Home communities, the respondents here, in addition to the mentioned answers, also say about the need To hold joint cultural and sports events that would encourage informal communication, Create additional places in kindergartens and schools and Conduct surveys, public hearings (Figure 42).

UNIFYING CHARACTERISTICS AND ASPIRATIONS OF UKRAINIANS

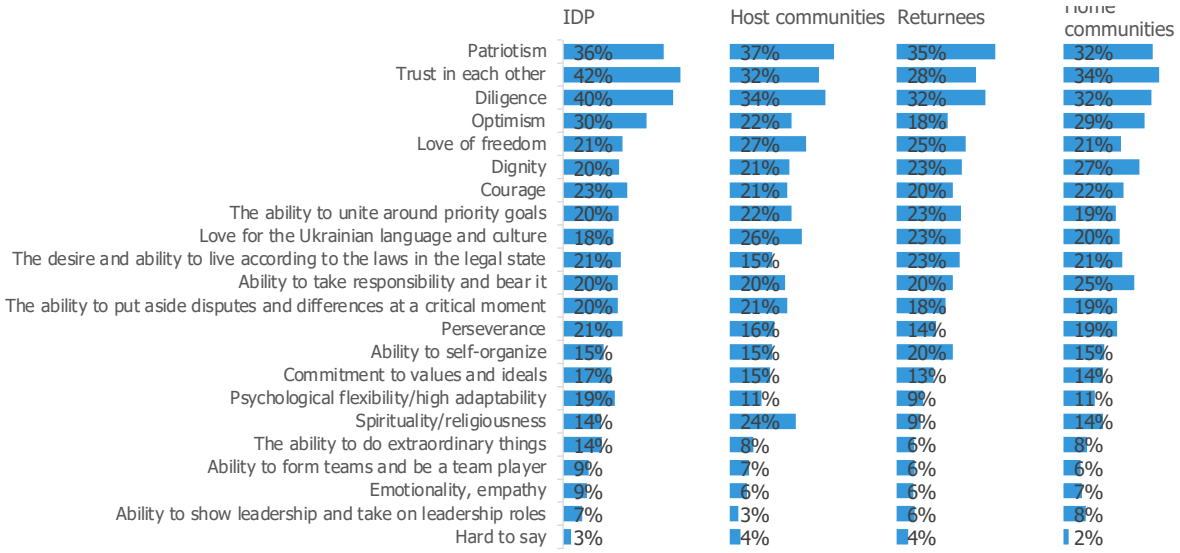
Among the characteristics and aspirations of Ukrainians will become unifying the war, three characteristics are the leaders among all groups of the respondents: Patriotism, Trust in each other and Diligence (hard work).

Among the Host communities, in addition, approximately one in four mentioned love of freedom, love for the Ukrainian language and culture, and spirituality/religiousness.

In other communities, these characteristics do not have such support. Optimism was often mentioned by the IDPs and Home communities. In Home communities, dignity and ability to take responsibility and bear it were also mentioned more often.

Interestingly, trust in each other is one of the most unifying characteristics, while a large number of the respondents feel a loss of trust. Obviously, this is the gap, the filling of which can have the most positive effect on both the cohesion and the emotional state of Ukrainians (Figure 43).

Figure 43. **What characteristics and aspirations of Ukrainians will become unifying the war?**



APPENDIX

THE DEMOGRAPHY PROFILE OF THE RESPONDENTS

Figure 44. **Source of income**

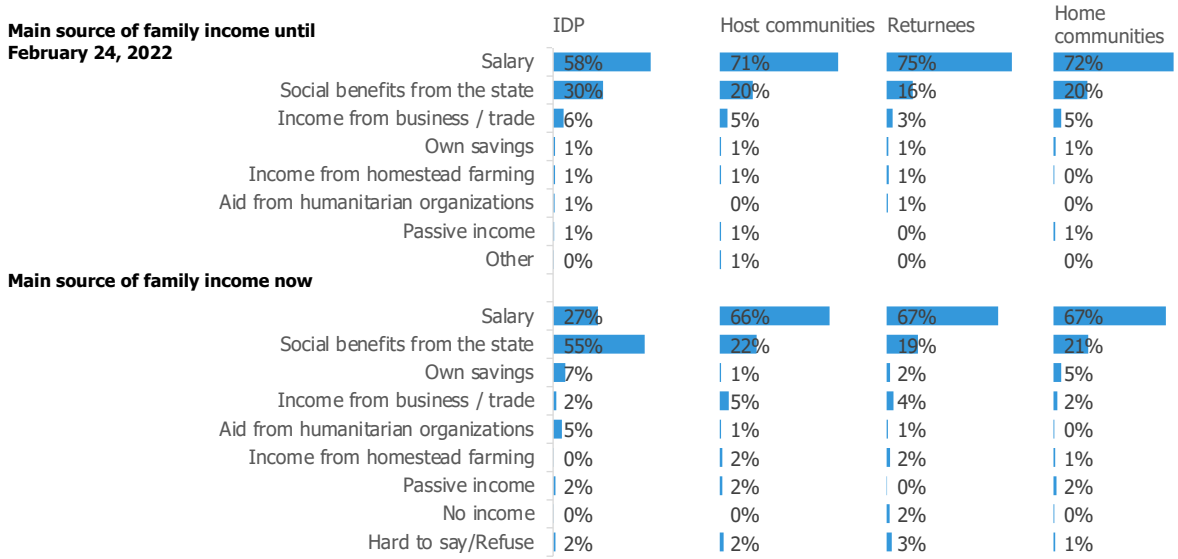
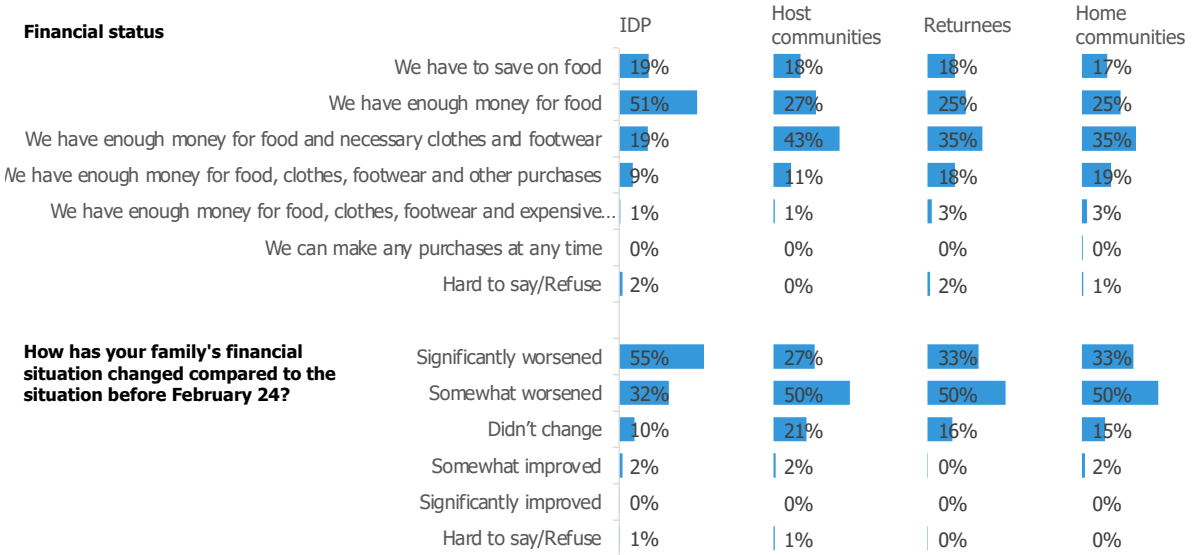



Figure 45. **Financial status**