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Between ‘Quo Vadis?’ and ‘Unde Venis?’ Identity and the Legal Order of Young Poles Living in Ireland

Abstract: The aim of the research presented here was to diagnose the personal and social identity of young Poles living in Ireland and attending Polish schools, and to analyse the relationship of this identity with selected elements of the legal order. The main research problems were formulated in the form of questions: (1) What characterises the personal identity of the adolescents surveyed? (2) What is the social identity of the respondents? (3) What is the relationship of the respondents’ personal and social identity to selected elements of the legal order? A diagnostic survey method, a survey technique and a research tool in the form of a survey questionnaire were used to realise the aim of the research and to answer the questions posed. The research was conducted among young Poles living in Ireland and attending Polish weekend schools (n=104). The analysis of the survey results shows that the identity of Polish young people is multifaceted and combines a strong sense of Polishness with living in Ireland. Key elements of identity include a sense of belonging to the Polish nation, their families and the larger European community, while recognising themselves as Irish residents. Furthermore, identity traits are shaped by place of birth, educational context and key elements of the legal order, such as adherence to the law and respect for human rights, highlighting their willingness to engage in socio-political life.

Keywords: education, family, identity, legal order, security

Introduction

We are interested in two issues, taken together: the identity of young Poles in Ireland and the legal order. At the outset, let us note that, according to the Migrant Integration Policy Index (MIPEX), Ireland ranks in the top ten countries with the highest scores on integration law and practice.¹ Approaching an understanding of how the legal order is intertwined with the formation of young people's identities is key to analysing the integration and adaptation of Polish migrants, and potential conflicts and synergies between them and Irish society. Research on identity has implications for the legal order and allows a better understanding of contemporary migration, just as discussions of the effects of migration on the legal order shed new light on questions of identity. The phenomenon of 'liquid modernity' observed in the world (Bauman, 2000) is gaining in complexity and is becoming an increasing challenge for researchers and legislators. It also poses a challenge for host societies of migrants and for migrants themselves, who encounter a 'legal order' not always previously known to them. Meanwhile, the legal and political arrangements of the host country are a key factor in favouring or hindering migrant activity in various spheres of social life. We should add that research on Poles in Ireland has resulted in a number of valuable studies which concern a range of issues, both general and specific. Particularly outstanding in recent years are those concerning not only the history and dynamics of the phenomenon (Kloc-Nowak, 2023a), but also integration policies in Ireland (Lesińska, 2023a), labour issues (Cawley, 2022), the functioning of Polish NGOs (Płachecki et al., 2023; Pszczółkowska, 2023a), Polish education in Ireland (Kloc-Nowak, 2023b), childcare among Polish working mothers (Bojarczuk, 2023), political participation of Poles in Ireland (Lesińska, 2023b; Pszczółkowska, 2023b; Fanning et al., 2021; O'Boyle et al., 2016) and the projected future of Poles in Ireland (Pszczółkowska, 2023a).

Young Poles who emigrated with their parents to Ireland as children or who were born into Polish families, regardless of their parents' temporary or permanent plans, face the challenge of adaptation and integration. These young people are put in the position of experiencing a variety of identity pressures because the language and culture in their homes is different from what they experience in, for example, an Irish school. Their identity is shaped in a continuous process of negotiation, not only between past and present, but also between Polishness and Irishness, influenced by the cultural, social and legal pressures of both countries. Such identity pressures affect their perception of the applicable law in the society in which they live. This demographic group, discovering and shaping its identity in a unique Irish and Polish con-

1 MIPEX is an indicator of the quality of integration policies in dozens of countries around the world; <https://mipex.eu/>.

text, is creating a new identity mosaic that is both Polish and Irish, which requires careful analysis.

As the identity of young Poles in Ireland is shaped at the intersection of both cultures, which permeates their personal experiences, and in the context of two languages and legal and social traditions, an analysis of this identity must take into account the dynamics between the preservation of Polishness and the process of adaptation to the Irish socio-legal order. At the intersection of these worlds, unique patterns of identification emerge in response to the challenges of living in the diaspora. For a young generation balancing two identities, the question of belonging to a society, the depth of that belonging and the impact on that society becomes crucial. The legal order in Ireland provides a framework within which the identity of young Poles is not only lived, but also constructed and manifested. Law, as one of the basic determinants of social interaction, influences the formation of personal and group identity. From how to obtain citizenship, to employment rights, to issues of education and social participation, all these elements of Irish law are reflected in the individual and collective sense of identity of young Poles.

1. Methodology

The aim of the research was to diagnose the personal and social identity of young Poles living in Ireland and attending Polish schools, and its relationship with selected elements of the legal order. The main problems of the empirical research were encompassed by three questions: (1) What characterises the personal identity of the adolescents surveyed? (2) What is the social identity of the respondents? (3) What is the relationship of the respondents' personal and social identity to selected elements of the legal order? The research problems were mainly related to description and diagnosis, and were not related to verification studies, hence the formulation of research hypotheses was abandoned. This allowed the research hypotheses to avoid affecting the final outcome of the research (Nowak, 2012).

A diagnostic survey method and a questionnaire technique were used to achieve the above objective and thus to answer the research problems (Łobocki, 2006). The research tool used was an original survey questionnaire designed for young Poles living in Ireland and attending Polish weekend schools.²

Two independent variables were used in the research, namely the respondents' place of birth (indices: Poland and Ireland) and the education of the respondents' parents (indices: higher and lower, where lower meant secondary or vocational). Three dependent variables were also used, such as respondents' personal identity

2 Krzysztof Koseła's (2003) personal identity indicators were used in the construction of the research tool.

traits, their sense of belonging to 'we' groups and their opinions on selected elements of the legal order.

The research was conducted in November 2022 among Polish young people attending Polish weekend schools in Ireland; the research team intended to survey all seventy Polish weekend schools in Ireland.³ The selection of the young people surveyed was purposive. The following group selection criteria were adopted: Polish origin, participation in a Polish weekend school, age (13–15 years old). The criteria for selecting respondents in this way were intended to select a group that was highly representative of the Polish youth population in Ireland and of an age that would enable the content of the survey questionnaire to be interpreted correctly.

The population of students aged 13–15 in Polish weekend schools in Ireland at the time of the empirical study was $n=800$.⁴ For the surveys to be representative, the minimum sample size should be $nb=343$ people. In the end, 104 people took part, from thirteen of the seventy schools that were invited to participate. The research results obtained are therefore of a pilot nature and represent a preliminary diagnosis of the trends under investigation.

A non-parametric chi-square test (χ^2) was used to analyse the results, which made it possible to check whether there were relationships between the variables. In the statistical analysis, the correlation condition was assumed to be $p<0.05$. When indicating percentages, it was assumed that a strong indication was present for responses of 70%–100%, moderate for 41%–69% and low for 0–40%.

2. Research results

2.1. The personal identity of Polish adolescents in Ireland

The issue of personal identity is addressed in the Irish document 'Migrant integration strategy: A blueprint for the future' developed by the Department of Justice and Equality. In defining integration, one can speak of one's 'own [...] identity': integration is defined in current Irish policy as the 'ability to participate to the extent that a person needs and wishes in all of the major components of society without having to relinquish his or her own cultural identity' (Department of Justice and Equality, 2017, p. 11). The same document also states that '[m]igrants are enabled to

3 The research team consisted of Dr hab. Ilona Urych (Associate Professor, War Studies University), Dr hab. Cezary Smuniewski (Associate Professor, University of Warsaw), Dr hab. Karolina Kočańczyk-Bonińska (Interdisciplinary Research Centre of the University of Warsaw 'Identity – Dialogue – Security') and Dr Jarosław Płachecki (Old Polish University of Applied Sciences in Kielce). The research was supported by Ognisko Polskie CLG, based in Dublin, as part of the project 'Polish children and adolescents in Ireland – experiences and life projects'.

4 The data comes from Dr Jarosław Płachecki – Director of the Dublin Branch of the Old Polish University of Applied Sciences in Kielce.

celebrate their national, ethnic, cultural and religious identities, subject to the law' (p. 10) and that 'Ireland's integration policy is intercultural in nature, seeking to promote the engagement of migrants, to address their specific needs and to ensure respect for their distinct identities' (p. 12). The issue of personal identity is a sensitive matter, as evidenced by the transcript from the document 'Migrant integration strategy 2017–2020: Progress report to Government Office for the Promotion of Migrant Integration', which was presented by the Minister of State at the Department of Justice and Equality. Among other things, the text presents anti-bullying procedures for all primary and post-primary schools:

The procedures include a number of specific measures in respect of identity-based bullying including a requirement on all schools to have in place education and prevention strategies that explicitly deal with identity-based bullying. The education and prevention strategies that the school will implement must be documented in the anti-bullying policy and must explicitly deal with the issue of identity-based bullying. (Government of Ireland, 2019, p. 45)

The above data in the Irish documents do not say precisely what personal identity is, but support the statement that it is related to a set of personal traits referring to concepts such as ethnicity, nationality, culture and religion. Therefore, during the research, we asked young Poles living in Ireland which of the indicated traits they would use to characterise themselves. In other words, the young people were asked to complete a sentence by ticking the answers of their choice: 'An important trait of mine is that I am...'. Thus the analysis of the research results allowed for a diagnosis of the personal social identity of Polish youth in Ireland (cf. Table 1). The research shows that 89.4% of the young people surveyed feel Polish, 76.9% feel that they are a member of a family, 68.3% feel that they are European and 62.5% feel that they care about others. Thus it can be shown that the main identity indicators of the respondents are related to social identity, including Polish national identity, while about half of the respondents have a sense of Irish social identity: 52.9% feel they are residents of a region, city or town, and 48.1% feel they are Irish citizens.

Table 1. Personal identity of respondents*

PERSONAL IDENTITY TRAIT (I AM...)	n	%
Polish	93	89.4%
a family member	80	76.9%
a person who cares about other people	65	62.5%
European	71	68.3%
Irish	38	36.5%

the master of my own destiny	18	17.3%
a person with a future	28	26.9%
a citizen of Poland	23	22.1%
a citizen of Ireland	50	48.1%
a resident of a region, city, locality	55	52.9%
a representative of a national minority in Ireland	26	25.0%
a person attached to Polish traditions	33	31.7%
a person attached to Polish national values	27	26.0%
a supporter of democracy	18	17.3%
a person of modest means	17	16.3%
a person attached to Catholic values	22	21.2%
a person attached to non-Catholic religious values	10	9.6%
a person cooperating with the Polish community	18	17.3%
a believer	28	26.9%
a person associated with the Catholic Church	32	30.8%
a person associated with a Catholic weekend school	10	9.6%
a person critical of the Church	8	7.7%
a non-believer	11	10.6%
a citizen of a country important in the world	35	33.7%
an advocate of equality and social justice	41	39.4%
an individualist	46	44.2%

* *multiple choice*

Source: *own study*.

Based on the survey results, the personal identity traits of the respondents were determined according to their place of birth (cf. Table 2). Responses indicate that those born in Ireland are more likely than those born in Poland to have a sense of being Irish, the master of their own destiny, a person with a future, a citizen of Poland, a citizen of Ireland, a representative of a national minority in Ireland, a person attached to Polish traditions, a person cooperating with the Polish community, a believer, a person associated with the Catholic Church, a person associated with a Catholic weekend school and a supporter of equality and social justice.

Table 2. Personal identity traits of respondents according to their place of birth⁵

PERSONAL IDENTITY TRAIT (I AM...)	Poland (n=30)		Ireland (n=74)		p
	n	%	n	%	
Polish	25	83.3%	68	91.9%	0.198
a family member	24	80.0%	56	75.7%	0.635
a person who cares about other people	20	66.7%	45	60.8%	0.576
European	20	66.7%	51	68.9%	0.823
Irish	5	16.7%	33	44.6%	0.007
the master of my own destiny	1	3.3%	17	23.0%	0.016
a person with a future	3	10.0%	25	33.8%	0.013
a citizen of Poland	3	10.0%	20	27.0%	0.044
a citizen of Ireland	10	33.3%	40	54.1%	0.049
a resident of a region, city, locality	17	56.7%	38	51.4%	0.622
a representative of a national minority in Ireland	2	6.7%	24	32.4%	0.006
a person attached to Polish traditions	3	10.0%	30	40.5%	0.002
a person attached to Polish national values	5	16.7%	22	29.7%	0.138
a supporter of democracy	3	10.0%	15	20.3%	0.209
a person of modest means	4	13.3%	13	17.6%	0.597
a person attached to Catholic values	3	10.0%	19	25.7%	0.076
a person attached to non-Catholic religious values	1	3.3%	9	12.2%	0.166
a person cooperating with the Polish community	1	3.3%	17	23.0%	0.016
a believer	4	13.3%	24	32.4%	0.047
a person associated with the Catholic Church	2	6.7%	30	40.5%	0.001
a person associated with a Catholic weekend school	0	0.0%	10	13.5%	0.034
a person critical of the Church	2	6.7%	6	8.1%	0.802
a non-believer	2	6.7%	9	12.2%	0.409
a citizen of a country important in the world	8	26.7%	27	36.5%	0.337
an advocate of equality and social justice	18	60.0%	23	31.1%	0.006
an individualist	13	43.3%	33	44.6%	0.907

Source: own study.

⁵ Green colour in tables indicates statistically significant results.

The analysis of the survey results made it possible to diagnose important personal identity traits of the respondents depending on their parents' education (cf. Table 3). Respondents indicated that the feeling of being the master of own destiny, a person of modest means and a person who is attached to Polish traditions is more common among those whose parents have a higher education.

Table 3. Personal identity traits of respondents in relation to parental education

PERSONAL IDENTITY TRAIT (I AM...)	Higher education (n=50)		Lower education (n=54)		p
	n	%	n	%	
Polish	43	86.0%	50	92.6%	0.274
a family member	35	70.0%	45	83.3%	0.107
a person who cares about other people	31	62.0%	34	63.0%	0.919
European	30	60.0%	41	75.9%	0.081
Irish	18	36.0%	20	37.0%	0.912
the master of my own destiny	14	28.0%	4	7.4%	0.006
a person with a future	17	34.0%	11	20.4%	0.117
a citizen of Poland	13	26.0%	10	18.5%	0.358
a citizen of Ireland	22	44.0%	28	51.9%	0.423
a resident of a region, city, locality	27	54.0%	28	51.9%	0.826
a representative of a national minority in Ireland	14	28.0%	12	22.2%	0.496
a person attached to Polish traditions	20	40.0%	13	24.1%	0.081
a person attached to Polish national values	15	30.0%	12	22.2%	0.817
a supporter of democracy	11	22.0%	7	13.0%	0.223
a person of modest means	12	24.0%	5	9.3%	0.042
a person attached to Catholic values	15	30.0%	7	13.0%	0.034
a person attached to non-Catholic religious values	6	12.0%	4	7.4%	0.427
a person cooperating with the Polish community	9	18.0%	9	16.7%	0.857
a believer	17	34.0%	11	20.4%	0.117
a person associated with the Catholic Church	16	32.0%	16	29.6%	0.793
a person associated with a Catholic weekend school	6	12.0%	4	7.4%	0.427
a person critical of the Church	5	10.0%	3	5.6%	0.395

a non-believer	5	10.0%	6	11.1%	0.834
a citizen of a country important in the world	17	34.0%	18	33.3%	0.942
an advocate of equality and social justice	22	44.0%	19	35.2%	0.358
an individualist	21	42.0%	25	46.3%	0.659

Source: own study.

2.2. The social identity of respondents

We meet different people in life. With some we quickly have something to talk about and we understand them easily; others are strangers, even though they might live next to us (Arango & Burgos, 2023). Therefore, different groups of people were mentioned in the survey questionnaire, and the young people surveyed were asked how often they felt that they were close to them, that they could describe them as 'we'. Thus, the analysis of the research results made it possible to determine awareness of the social identity of Polish youth in Ireland (cf. Table 4).

Table 4. Social identity of respondents – the 'we' group of respondents*

SOCIAL IDENTITY (MY 'WE' GROUP)	n	%
my family	98	94.2%
friends from an Irish school	80	76.9%
friends from a Polish school	63	60.6%
Poles in Ireland	59	56.7%
the Polish nation	55	52.9%
the Irish nation	52	50.0%
teachers from an Irish school	40	38.5%
teachers from a Polish school	35	33.7%
neighbours	28	26.9%
the community of the People of God/Catholics	25	24.0%

* multiple choice

Source: own study.

The analysis of the survey results shows that respondents identify most strongly with their family (94.2%), friends from their Irish school (76.9%) and friends from their Polish school (60.6%). The social identity of Polish youth defined as Poles in Ireland is characteristic of more than half of respondents (56.7%). A similar situation applies to identification with the Polish nation (52.9%) and with the Irish nation

(50.0%). Young people are least likely to identify with the community of the People of God/Catholics (24.0%), neighbours (26.9%), teachers from a Polish school (33.7%) and teachers from an Irish school (38.5%).

The research also identified the social identity of the respondents – their ‘we’ group – according to their place of birth (cf. Table 5). Young people surveyed who were born in Ireland are significantly more likely to identify with teachers from an Irish school and with the Irish, but also with friends from a Polish school and with the Polish nation.

Table 5. Social identity of the surveyed adolescents – ‘we’ group according to place of birth

SOCIAL IDENTITY (MY ‘WE’ GROUP)	Poland (n=30)		Ireland (n=74)		p
	n	%	n	%	
my family	28	93.3%	70	94.6%	0.803
neighbours	5	16.7%	23	31.1%	0.133
friends from an Irish school	18	60.0%	62	83.8%	0.009
teachers from an Irish school	7	23.3%	33	44.6%	0.043
friends from a Polish school	12	40.0%	51	68.9%	0.006
teachers from a Polish school	8	26.7%	27	36.5%	0.337
the community of the People of God/Catholics	4	13.3%	21	28.4%	0.104
Poles in Ireland	14	46.7%	45	60.8%	0.187
the Polish nation	10	33.3%	45	60.8%	0.011
the Irish nation	10	33.3%	42	56.8%	0.030

Source: own study.

The research also found that the sense of social identity – the ‘we’ group – does not depend on parental education (cf. Table 6).

Table 6. Social identity of the surveyed adolescents – ‘we’ group according to parental education

SOCIAL IDENTITY (MY ‘WE’ GROUP)	Higher education (n=50)		Lower education (n=54)		p
	n	%	n	%	
my family	48	96.0%	50	92.6%	0.457
neighbours	16	32.0%	12	22.2%	0.261

friends from an Irish school	36	72.0%	44	81.5%	0.252
teachers from an Irish school	19	38.0%	21	38.9%	0.926
friends from a Polish school	30	60.0%	33	61.1%	0.908
teachers from a Polish school	19	38.0%	16	29.6%	0.367
the community of the People of God/Catholics	14	28.0%	11	20.4%	0.363
Poles in Ireland	28	56.0%	31	57.4%	0.885
the Polish nation	25	50.0%	30	55.6%	0.571
the Irish nation	21	42.0%	31	57.4%	0.116

Source: own study.

2.3. The identity of respondents and the legal order

On the basis of the surveys carried out, it is possible to indicate the respondents' opinions on selected elements of the legal order (cf. Table 7). According to young Poles living in Ireland, it is important (sum of 'fully agree' and 'rather agree' statements equal to or greater than 70%) to comply with the law (94.2%), not violate human rights (89.4%) and participate in human rights activities around the world (81.7%). A smaller proportion of respondents think it is important to take part in general elections (62.5%) and to participate in peaceful protest against a law that is considered unjust (59.6%).

Table 7. Selected elements of the legal order as perceived by respondents

STATEMENTS		ANSWER CATEGORY				
		fully agree	rather agree	I don't know	rather disagree	fully disagree
It is important to comply with the law	n	64	34	4	1	1
	%	61.5	32.7	3.8	1.0	1.0
It is important not to violate human rights	n	76	17	8	1	2
	%	73.1	16.3	7.7	1.0	1.9
It is important to participate in human rights activities around the world	n	48	37	15	1	3
	%	46.1	35.6	14.4	1.0	2.9
It is important to take part in general elections	n	26	39	33	4	2
	%	25.0	37.5	31.7	3.9	1.9
It is important to participate in peaceful protest against laws that are considered unjust	n	33	29	33	5	4
	%	31.7	27.9	31.7	4.8	3.9

Source: own study.

The research also demonstrated that respondents' opinions on selected elements of the legal order do not depend on their sense of personal identity (cf. Table 8).

Table 8. Correlation of selected elements of the legal order and the personal identity traits of respondents

PERSONAL IDENTITY TRAIT (I AM...)	ELEMENTS OF THE LEGAL ORDER				
	It is important to comply with the law	It is important to participate in human rights activities around the world	It is important not to violate human rights	It is important to take part in general elections	It is important to participate in peaceful protest against laws that are considered unjust
Polish	0.0362	0.0785	0.0508	0.0602	0.0198
	p=0.715	p=0.428	p=0.609	p=0.544	p=0.842
a family member	0.0099	0.0019	0.0509	0.0456	0.0446
	p=0.920	p=0.985	p=0.608	p=0.646	p=0.653
a person who cares about other people	0.1230	0.0375	0.0360	0.0403	0.0888
	p=0.214	p=0.705	p=0.717	p=0.685	p=0.370
European	0.0160	0.0450	0.0988	0.1937	0.0969
	p=0.872	p=0.650	p=0.318	p=0.049	p=0.328
Irish	0.0875	0.0207	0.0501	0.1368	0.0195
	p=0.377	p=0.835	p=0.614	p=0.166	p=0.844
the master of my own destiny	0.0533	0.0053	0.0496	0.0651	0.0046
	p=0.591	p=0.958	p=0.617	p=0.512	p=0.963
a person with a future	0.0059	0.1421	0.1530	0.0551	0.0801
	p=0.953	p=0.150	p=0.121	p=0.579	p=0.419
a citizen of Poland	0.0602	0.1533	0.1323	0.0591	0.0625
	p=0.544	p=0.120	p=0.181	p=0.551	p=0.529
a citizen of Ireland	0.0697	0.1334	0.0733	0.1438	0.0801
	p=0.482	p=0.177	p=0.460	p=0.145	p=0.419
a resident of a region, city, locality	0.0024	0.0132	0.0295	0.0022	0.0248
	p=0.981	p=0.894	p=0.766	p=0.982	p=0.803
a representative of a national minority in Ireland	0.0550	0.0359	0.0268	0.0180	0.0105
	p=0.579	p=0.717	p=0.787	p=0.856	p=0.916

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a person attached to Polish traditions	0.1302	0.0004	0.0010	0.0746	0.0587
	p=0.188	p=0.997	p=0.992	p=0.452	p=0.554
a person attached to Polish national values	0.0845	0.1251	0.1965	0.0345	0.0973
	p=0.394	p=0.206	p=0.046	p=0.728	p=0.326
a supporter of democracy	0.0892	0.1150	0.1109	0.0101	0.0046
	p=0.368	p=0.245	p=0.262	p=0.919	p=0.963
a person of modest means	0.1108	0.1235	0.1943	0.0403	0.0099
	p=0.263	p=0.211	p=0.048	p=0.684	p=0.921
a person attached to Catholic values	0.0122	0.1104	0.1793	0.0622	0.1475
	p=0.902	p=0.265	p=0.069	p=0.530	p=0.135
a person attached to non-Catholic religious values	0.0173	0.0327	0.1109	0.0725	0.0433
	p=0.862	p=0.742	p=0.262	p=0.465	p=0.663
a person cooperating with the Polish community	0.0673	0.0954	0.1791	0.0081	0.0597
	p=0.497	p=0.336	p=0.069	p=0.935	p=0.547
a believer	0.0862	0.0398	0.0135	0.0121	0.0241
	p=0.384	p=0.689	p=0.891	p=0.903	p=0.808
a person associated with the Catholic Church	0.0328	0.0663	0.0878	0.0713	0.0342
	p=0.741	p=0.504	p=0.375	p=0.472	p=0.730
a person associated with a Catholic weekend school	0.0393	0.0898	0.1039	0.0240	0.0784
	p=0.692	p=0.364	p=0.294	p=0.809	p=0.429
a person critical of the Church	0.0523	0.1239	0.0247	0.0075	0.0787
	p=0.598	p=0.210	p=0.804	p=0.940	p=0.427
a non-believer	0.0429	0.0350	0.0690	0.1557	0.1264
	p=0.665	p=0.724	p=0.487	p=0.115	p=0.201
a citizen of a country important in the world	0.0088	0.0919	0.1745	0.1763	0.2347
	p=0.929	p=0.354	p=0.077	p=0.073	p=0.016
an advocate of equality and social justice	0.0090	0.0265	0.0360	0.0270	0.0498
	p=0.928	p=0.789	p=0.717	p=0.786	p=0.616
an individualist	0.0362	0.0785	0.0508	0.0602	0.0198
	p=0.715	p=0.428	p=0.609	p=0.544	p=0.842

Source: own study.

On the basis of the research conducted, it can also be indicated that the respondents' opinions on selected elements of the legal order depend on their sense of social identity (cf. Table 9).

Table 9. Correlation of selected elements of the legal order and the social identity of respondents

ELEMENTS OF THE LEGAL ORDER	SOCIAL IDENTITY (MY 'WE' GROUP)									
	my family	neighbours	friends from an Irish school	teachers from an Irish school	friends from a Polish school	teachers from a Polish school	the community of the People of God/Catholics	Poles in Ireland	the Polish nation	the Irish nation
It is important to comply with the law	0.1066	0.0248	0.0224	0.1442	0.0924	0.0147	0.0567	0.0330	0.0794	0.0136
	p=0.281	p=0.803	p=0.822	p=0.144	p=0.351	p=0.882	p=0.568	p=0.739	p=0.423	p=0.891
It is important to participate in human rights activities around the world	0.0565	0.0252	0.0474	0.1591	0.1131	0.0308	0.1387	0.0519	0.0284	0.0830
	p=0.569	p=0.800	p=0.633	p=0.107	p=0.253	p=0.756	p=0.160	p=0.601	p=0.775	p=0.402
It is important not to violate human rights	0.0728	0.0040	0.1610	0.2642	0.1270	0.1030	0.0387	0.0694	0.0295	0.0232
	p=0.463	p=0.968	p=0.102	p=0.007	p=0.199	p=0.298	p=0.697	p=0.484	p=0.766	p=0.815
It is important to take part in general elections	0.0352	0.1724	0.0209	0.1053	0.1337	0.1116	0.1960	0.0438	0.1065	0.0104
	p=0.723	p=0.080	p=0.833	p=0.287	p=0.176	p=0.259	p=0.046	p=0.659	p=0.282	p=0.916
It is important to participate in peaceful protest against laws that are considered unjust	0.0493	0.0628	0.1058	0.0844	0.0310	0.1227	0.1332	0.0088	0.1203	0.1629
	p=0.619	p=0.527	p=0.285	p=0.394	p=0.755	p=0.215	p=0.178	p=0.929	p=0.224	p=0.098

Source: own study.

The analysis of the survey results shows that for young Poles living in Ireland who have a sense of belonging with teachers from an Irish school, it is important not to violate human rights. In contrast, for those respondents who have a sense of be-

longing to the community of the People of God/Catholics, it is important to participate in general elections.

3. Directions for future research

The research conducted among young Poles living in Ireland enables the formulation of at least two significant research postulates that should be considered in future analyses. The first concerns a set of questions which, in our assessment, are crucial for subsequent studies on the legal order in this group. It is worth noting that the following set of questions was not included in the research conducted for time reasons, as they emerged only during the analyses of the research material collected from the questionnaires. These issues include:

- What are the main differences in the perception of the legal order between young Poles born in Ireland and those born in Poland?
- How does the educational level of parents influence young Poles' attitudes towards law and social justice?
- What factors shape the attitudes of young Poles in Ireland towards participation in political life, such as voting or protesting?
- Does religious identity influence the views of young Poles in Ireland on law and legal order, and if so, how?
- What are the relationships between national identity and attitudes towards human rights and activities for its protection among young Poles in Ireland?
- How do young Poles in Ireland perceive their role and influence in shaping the legal order of the community they live in?
- How do experiences associated with living in a multicultural environment affect young Poles' understanding of and compliance with the law in Ireland?
- What are the main challenges and barriers in the legal and social integration of young Poles into Irish society?

The second postulate relates to two research perspectives that we deem important in future scholarly pursuits. The research among young Poles residing in Ireland has highlighted the necessity to better understand the relationships between identity and legal order among Poles living in various countries. The knowledge gained can be useful not only in studies of legal anthropology and the influence of the Polish diaspora and Poles living outside Poland on the Polish legal order but also in other scholarly areas. Understanding the relationship between identity and attitudes towards the legal order of young Poles living worldwide is crucial for analysing their individual experiences, as well as for discussions of migration, integration, social and cultural policy, and international law.

The first research perspective, the legal-political, should focus on identity as a complex social construct formed by the interaction between the individual and the

social environment. In the context of migration, identity is shaped by factors such as the culture, value systems and legal norms of the country of residence. Studying this dynamic will help understand how young Poles adapt to different legal systems and how these systems influence their identity and social behaviour. This is particularly important considering that the patterns of law observance and acceptance of legal norms by young Poles abroad can impact their attitudes after returning to the country and their participation in public and political life.

The second perspective, the intercultural, should focus on how young Poles identify themselves in different cultural contexts and how this affects their attitude towards the law. This is key to understanding the processes of adaptation and integration. Young Poles living abroad often find themselves at the intersection of different cultures, which creates unique challenges and opportunities for identity formation. Studying these interactions allows for a better understanding of integration and acculturation processes. In this perspective, it is also important to study the relationship between identity and the legal order in a transnational context, which will enable a better understanding of global social phenomena such as migration and integration, and the formulation of responses to challenges associated with cultural diversity.

Conclusions

The analysis of the results of the research allowed the following conclusions to be drawn:

1. The personal social identity of Polish youth in Ireland is linked to identifying oneself as Polish (89.4%), a family member (76.9%), European (68.3%), a person who cares about others (62.5%), a resident of a region, city or locality (52.9%) and a citizen of Ireland (48.1%). The survey results indicate that respondents' main identity indicators are linked to social identity, covering both Polish and Irish national aspects.
2. The identity traits of the young people analysed depend on their place of birth: those born in Ireland are more likely to identify as Irish than those born in Poland, which is obvious; the rationale for mentioning this is important for the holistic integrity of these research findings. By contrast, it is interesting to note that people born in Ireland are far more likely to characterise themselves with the following traits: they consider themselves as masters of their own destiny, as people with a future and as supporters of equality and social justice.
3. The personal identity traits of the Poles surveyed are only slightly related to the educational level of their parents: the sense of being the master of one's own destiny, the status of being of modest means and attachment to Polish

traditions are more often found in those whose parents have a higher education.

4. The social identity of Polish young people in Ireland is linked to family (94.2%), friends from an Irish school (76.9%) and friends from a Polish school (60.6%). The social identity defined as 'Poles in Ireland' is characteristic of more than half of respondents (56.7%). A similar situation applies to identification with the Polish nation (52.9%) and with the Irish nation (50.0%). These results, interpreted from the perspective of processes of building Poland's national security, should be considered unsatisfactory. At the same time, one can recognise in them a good starting point for systemic actions for taking responsibility for Poland among young Irish people of Polish descent.
5. To young Poles living in Ireland, the importance of the following elements of the legal order is key: complying with the law (94.2%), respecting human rights (89.4%), engaging in human rights activities around the world (81.7%), participating in general elections (62.5%) and taking part in peaceful protests against laws deemed unjust (59.6%).
6. The research carried out showed that respondents' opinions on selected aspects of the legal order are not linked to their sense of personal identity. Instead, they depend on their sense of social identity – for young Poles living in Ireland, feeling a sense of belonging with the group of teachers from an Irish school and respect for human rights is important. In contrast, respondents who identify with the community of believers (Catholics) consider it important to participate in general elections.
7. The results of the study confirm the belief that place of birth is an important variable for respondents. However, in the light of the other results obtained, further research should be postulated to investigate the impact of parental education, separately for young Poles born in Poland and those born in Ireland. This is because only such research can provide answers to the emerging questions concerning the reciprocal relationship between place of birth and parental education, and thus to questions concerning the social agency of these categories.

When thinking about the legal order and identity of Polish youth in Ireland, it is easier to answer the question 'unde venis?' (Eng. 'From where do you come?') than 'quo vadis?' (Eng. 'Where are you going?'). The study shows that the identity of Polish youth is multifaceted, combining a strong sense of Polishness with life in Ireland. Key elements of identification include a sense of belonging to the Polish nation, one's family and the larger European community, while recognising oneself as an Irish resident. The findings suggest that these identity traits are shaped by both place of birth

and educational context. Young Poles in Ireland also emphasise the importance of key elements of the legal order, such as respect for the law and human rights, which underscores their desire to be involved in socio-political life. It is interesting to note that there is no relationship between personal identity and opinions on the law, whereas social identity clearly influences such views, indicating a strong correlation between social identity and legal attitudes among young Poles in Ireland.

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