

DOI 10.26565/2410-1249-2024-21-02  
UDC 159.98:316.347

**MORAL DAMAGES OF CHILDREN'S MIGRATION TRAUMA  
(BASED ON THE MATERIALS OF THE INTERNATIONAL INTERNSHIP  
IN THE AREA OF EDUCATION AND HUMANITIES)**

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The article is devoted to the theoretical analysis of moral damages of children's migration trauma in the context of the exchange of experience based on the materials of international internship. *The purpose* of the presented article is an analytical review of developments on the problem of trauma of the migration resocialization of children in the context of preserving mental health and children's rights (based on the materials of the scientific internship under the program of postgraduate education in the area of education and humanities, PUCPR, Curitiba, Brazil). It is based on the *method* of bibliographic review of theoretical and empirical sources on this problem and the method of psychological modelling as a reproduction of the functional content of moral damages of children's migration trauma. The *results* include the presentation of the methodological architectonics of the migration problem within the framework of the theory of intersectionality and the concept of social categorization. It is noted that the experience of Brazilian migration policy is focused on basic service of the needs of migrant children within the educational and psychological space. The scientific position of A.M. Eng in the study of children's rights in humanitarian situations and the cultivation of intercultural school programs is presented in detail. Psychological support in the cross-cultural situation of migration is specified and the consequences of moral conflicts for the child within the framework of ethnoanalysis and socio-cognitive theories of post-traumatic stress disorder are substantiated. It is emphasized to take into account the vulnerability of the child in experiencing the moral trauma of migration. The factors of moral damages of the migration trauma of children and signs of risk to their mental health are determined. The dependence of children's moral damages on the identification experience and migration project of parents is substantiated. The clinical activity of Brazilian psychologists is focused on cross-cultural psychotherapy, which is based on the complementary basis of transcultural characteristics of adult migrants and their children. The *conclusions* indicate that within the framework of the international scientific internship in the field of education and humanities (PUCPR, Brazil), it was possible to get acquainted with psychological and educational research practices of working with migrant children. Similar interdisciplinary practices can be successfully applied in Ukraine, because the war and related migration, resettlement and refugees actualize the issues of intercultural education and the introduction of cross-cultural psychotherapy.

**Keywords:** *migration, migration resocialization of children, moral trauma, moral damages, cross-cultural therapy, intercultural education.*

**Introduction.** In the unstable and crisis conditions of society, the issues of moral psychology as a field of study of the totality of moral, ideological, and value qualities of a person are actualized. Such a social need to conduct a moral "inventory" is significantly exacerbated in the conditions of hostilities and catastrophic situations, when it becomes extremely necessary to analyse social reality, which is predominantly filled with frustrating and deprivative characteristics. Let's try to focus on the phenomenon of immigration trauma under the time of hostilities and outline the specifics of experiencing moral damage to such a forced social phenomenon in childhood.

Given that since the beginning of the war in Ukraine, the number of refugees, asylum seekers as internally and externally displaced persons, and emigrants who have made

a conscious decision to move to another country has increased significantly, it is clear that such forced conditions will find their imprint on the psyche of both adults and children. Speaking about emotional and behavioural reactions in children who have changed their place of residence, we are mainly talking about negative emotional states, behavioural deviations and impaired communicative interaction with parents and peers. That is, forced migration is not only a social, but also a psychological problem. Therefore, it requires appropriate systematic approaches to solving it. Therefore, we drew attention to the experience of solving this problem in Brazil – a country that receives a large number of refugees and displaced persons due to such socio-political conflicts as war, persecution and human rights violations, and therefore has gained professional

experience in providing social and psychological assistance not only to adult migrants, but also to children.

Cooperation in the scientific project "Education and Human Rights: Well-being and Improvement of the Quality of Life at School and in the Community" (#UCR2022051000006), organized at the Pontifical Catholic University of Paraná (Curitiba) under the coordination of Professor A.M. Eng, made it possible to join the study of the problem of children's migration in the context of taking into account the consequences of the child's identity and ensuring his/her rights. It is interesting to use the participatory methodology of triangulation through interpretive analysis, conceptual scientific aspects and standardization of public policy to the arguments of preserving the rights of the child.

The *purpose* of the presented material is an analytical review of developments on the problem of trauma of migration resocialization of children in the context of preserving mental health and children's rights (based on the materials of scientific internship under the program of postgraduate education in the field of education and humanities, PUCPR, Curitiba, Brazil).

**Research methods.** It is based on the method of bibliographic review of theoretical and empirical sources on this problem and the method of psychological modelling as a reproduction of the functional content of moral damage of migration trauma in children.

**Results.** The problem of migration trauma actualizes the consideration of the main positions of forced displacement of persons in its entire palette of emotional experiences and behavioural reactions. Namely, we are talking about the exacerbation of negative emotional states of anxiety, self-doubt and depression, a decrease in empathy and intolerance to uncertainty and an increase in suicidal tendencies. Such a set of psychological problems certainly affects the moral (value) sphere of a person, which integrates knowledge from different areas of human existence. We focus on the intersection of this knowledge within psychology and education. Within the framework of psychology, aspects of mental health in the experience of moral trauma of migration are important, and for the field of education – aspects of social vulnerability and discrimination of awareness of the moral conflict of migration.

It should be taken into account that the social problem of migration contains the basic provisions of the theory of intersectionality, which is based on "a critical understanding that race, class, sex, sexuality, ethnicity, nation, ability and age act not as unitary entities, but as phenomena that are interrelated in the formation of complex social inequalities" (Collins, 2015). That is, the subjects of migration should be viewed through the prism of several levels of social categorization (discrimination and violence), and membership in any social category is always associated with power and inequality (Hossin, 2020). Therefore, the intersection of these factors makes it possible to fully understand the process of migration resocialization of adults, which is often characterized by moral dissonance. And therefore, it ultimately leads to moral damage to a person. It is clear that children experience the same difficulties of social integration. From a psychological point of view, a child who experiences moral dissonance (conflict) acquires emotional distress of shame and guilt and

a behavioural motivation for avoidance that blocks his or her full development. And in terms of gaining educational experience, she experiences obstacles in realizing the positive impact of the social world on her.

In one review article by S. Bezerra et al. on the psychological impact of forced migration on children, three categories of problems were identified: 1 – problems children face when arriving in another country; 2 - psychological Consequences of the Process of Forced Migration in Childhood; 3 – proposals for interventions in the mental health of migrant children (Bezerra et al., 2019). Also, on the basis of the information received, it was emphasized that the state policy of Brazil focuses on basic health care and the special needs of migrant children. This aspect is very important, but when talking about the migration of children in a broader structural context, it is necessary to consider the scientific arsenal of search within the psychological and educational space. It is in the psychological and pedagogical space that there are all the conditions for eliminating the vulnerabilities of the moral trauma of migration, which intersect and create inequality in the child's social being.

It is in this context that the scientific position of A.M. Eng, who in recent years has been studying the configuration of child poverty and children's rights in the modern humanitarian context, taking into account the manifestations of inequality and social isolation in the daily life of the child, as well as the influence of socio-political risk factors and violence that are inherent in modern wars and migration processes (Eyng, 2019). One of the powerful risks for children in humanitarian situations, according to the researcher, is the risk of new wars, which not only initiate migration processes, but also increase the instability of children's daily lives due to crime and insecurity. The researcher emphasizes that modern wars, which arise as a result of violent strategies, acquire new dynamics and change their contours throughout human history. Under these conditions, ghettos, apartheid, and deportations arise, which have the negative effects of experiencing inequality and isolation (Eyng, 2020). The analysis of the historical aspects of the consequences of the war (the "new wars" in Brazil has three characteristics – the specifics of the armed dimension of the city (mainly urban outskirts); the absence of distinctions between war zones and zones of peace (the battlefields are uncertain and constantly expanding); the reconfiguration of violence (as the transformation of violence into a "rule" or "culture" with a specific intensity and radicality) demonstrates the need for permanent monitoring of basic issues of security and protection of civilians population, and especially the protection of children in everyday life at school, in the family and in society (Eyng, 2020). Therefore, it is the field of education that is given the solution of a double task – to teach and protect. This applies not only to Brazilian children, but also to children who have migrated from other countries.

Therefore, one of the aspects of A.M. Eng's scientific position is the consideration of the intercultural concept of human rights, the purpose of which is to understand the possibility of intercultural education in the field of children's rights to ensure the social quality of education, as well as to link school curricula and interculturality with

the guarantee of children's rights and social justice. UNESCO's recommendations on intercultural education emphasize the problem of multicultural education, which should take into account national, linguistic, religious and socio-economic diversity; and interculturality, which determines the existence and fair interaction of different cultures by means of a relationship of mutual respect (UNESCO, 2007: 17).

In general, the use of the category "interculturality" is associated with an unprecedented way of defining the concept of relations that exist between cultures, which recognizes the presence within the same state or people of different cultural units (groups) with a culture different from the culture of the group representing power in the state; the right to exist of different cultural groups is recognized, accepting the difficulties that arise on the basis of this fact; different cultural groups are recognized as having the right to develop on the basis of relationships, which – paradoxically – expand cultural relations and allow each of the groups to maintain its own identity. It should also be taken into account that in Brazil, guaranteeing children's rights requires overcoming the consequences of colonial processes that have cultural roots. And, "... in this sense, the constitution of decolonial processes through intercultural education makes it possible to gradually overcome child poverty in a multidimensional perspective" (Pacheco & Eyng, 2020: 110).

In his lectures, A.M. Eng emphasizes that it is intercultural education that is the opportunity and prerequisite for the necessary overcoming of the cruel factors that give rise to inequality and injustice under the guise of hypocrisy and silence that need to be overcome in the field of curriculum. That is, in fact, we are talking about the need to discuss the possibilities of forming legal consciousness by school teachers and licensed psychologists in basic education. It is "schools that are an important place for the inclusion of diversity and the recognition of each person as a creator of culture and a subject of history, where he or she is guaranteed human rights. ...school problems require the creation, development and application of curricula that would facilitate the transition from assimilative multiculturalism to effective and critical intercultural interaction" (Eyng et al., 2018 : 381). Intercultural education should take into account and instill reverence or respect for internal ethnic, national, racial differences, which are associated with different visions of the world and cultural concepts of their bearers. Its purpose is to awaken vulnerability to other cultures and their integral values, which enrich the general culture of society, to awaken reaction and endurance in responding to a different way of life and everyday life.

Education for children who have migrated from other countries is a fundamental right. In this case, education acts as a strategy that can both save lives and heal lives. Also, education can "... sustain life by offering a strong structure, stability and hope for the future in times of crisis, especially for children and adolescents", and "... heal the wounds of bad experiences, build capacity, and support conflict resolution and peacebuilding" (INEE, 2006 : 5). In the works of the scientific school of A.M. Eng, it is argued that it is necessary to consider prevention as the right of

children in promoting their well-being, which includes a multidimensional guarantee of their rights (Eyng & Cardoso, 2021). Prevention measures include the application of participatory strategies, in accordance with the rights of the child and approved within the framework of the "Spiral" diagnostic methodology adopted by the TOGETHER network, which was launched in 2005 by the Council of Europe as part of its strategy and action plan for social cohesion (defined as the ability of society to ensure the well-being of all) (TOGETHER, 2021).

A great responsibility for the well-being of children who have migrated from other countries rests with school psychologists, who are a kind of guides in recognizing the diversification of life. According to Brazilian colleagues, from a psychological point of view, the impact of children's migration trauma is most often associated with forced actions of moving to another country, social isolation, feelings of sadness, etc (Galina et al., 2017; Rosa, 2012; Tummala-Narra, 2014 та ін). It is clear that psychological support in a cross-cultural situation has its own specific features and problems of adaptation of the therapeutic base: psychotherapy with migrant subjects who come from different countries of the world and speak different languages requires a new configuration of clinical disposition and therapeutic relationship (Moro, 2015).

In every culture there are a number of categories that allow subjects to construct their own interpretation of the world and their own way of attributing meaning to events. These categories help you perceive the world in an orderly way. With the help of these categories, the child's cultural system is formed, in which language, motherhood techniques, identity, art, etc., are encompassed. It is a kind of link between the individual and collective worlds. In the course of gaining experience, the child decodes meaning, inferences, and conclusions of causality. And in the conditions of migration, there is a stress violation of this decoding system and the child is faced with cultural, moral and ethical conflicts that leave a deep emotional imprint on the mind. The question arises: how can we conceptualize the consequences of these moral conflicts for the child?

The first answer is found in the psychoanalysis of S. Freud, who singles out the economic aspect of libido – the energy that destroys the barriers of the defense mechanisms of the psyche – as a component of traumatic neurosis: "We describe as 'traumatic' any excitations from the outside that are powerful enough to pass through the protective shield. It seems to me that the concept of trauma necessarily implies a connection of this kind with the rupture of a barrier that is otherwise effective against stimuli. Such an event as an external injury is destined to cause a large-scale disruption in the functioning of the body's energy and set in motion all possible protective measures." (Freud, 2010 : 195).

But classically in psychology, the conceptualization of moral trauma is considered within the framework of socio-cognitive theories of post-traumatic stress disorder: traumatic events can alter generalized self-schemas related to the themes of safety, trust/dependence, respect, independence, control, and intimacy, negatively affecting the child's functioning in their daily life (Ehlers & Clark, 2000; Horowitz, 1986;

McCann & Pearlman, 1990). The moral trauma of migration for a child contains a pronounced act of guilt that creates dissonance and conflict of cultural and moral categories. How this dissonance or conflict is reconciled is one of the key determinants of trauma. If a child fails to internalize or integrate an event into the individual world of the self, then he or she begins to feel guilt, shame, and anxiety about potential terrible personal consequences (e.g., ostracism). As a result, such poor integration leads to long-term psychological stress, and avoidance behaviors that interfere with successful adjustment begin to intensify. In general, avoidance behaviors in a child develop from the initial phase of experiencing fear, which is most often associated with signals of helplessness or terror through classical conditioning processes (Janoff-Bulman, 1989). In general, memory and frequent reminders of a negative event interfere with the processing of the child's trauma. In this case, addiction to emotional distress and getting stuck in sensory details can develop, leading to strong perceptual priming (Ehlers & Clark, 2000).

Migration causes an environmental failure and the child experiences an interruption in the continuity of his existence and therefore the fragility of his development. The acquisition of migration experience occurs against the will of the subject, and its acute nature radically breaks the chain of the child's usual life. The mental state of a child without the support of symbolic representation and deprivation of language as a resource acquires signs of a stress disorder. It can manifest itself in obsessive experiences, dreams, feelings of discouragement, and sadness.

It is extremely important to take into account vulnerability in experiencing moral trauma. Vulnerabilities as specific diathesis (instantaneous emotional reactions) that manifest themselves in states of stress and trauma are the basis for the further development / stop of the moral disorder of trauma (Charuvastra & Cloitre, 2008). Based on the identified four types of vulnerability that are associated with the development and maintenance of post-traumatic stress disorder: (1) negative attribution style (i.e., consistent attribution of negative events to internal, stable, and global causes); 2) rumination (i.e., repetitive and passive thoughts about negative emotions, triggers of negative emotions, symptoms of distress, and the meaning of distress); 3) anxiety sensitivity (i.e., fear and anxiety about unexpected experiences related to fear); 4) maladaptive style (i.e., biased interpretation of current and future threat) (Elwood *et al.*, 2009). It is noted that negative attribution style and rumination are most associated with moral trauma. Also, the support of the child's moral trauma is influenced by the ruminative style of parents, which contributes to greater suffering, isolation and strengthening of destructive beliefs.

In general, social support resources are of great importance for experiencing moral trauma. For children, such resources are localized in the immediate environment of the family and school. We believe that the moral trauma of children's migration can be identified as destabilizing emotional stress in a cross-cultural situation. And the psychologist needs to anticipate the problems of adaptation and make efforts to humanize the transition to a new social status of the child as much as possible.

The factors for determining the moral damage of migration trauma include: (1) – determination of the traumatic pre-migration past (seeking political asylum, war, forced expulsion of parents, etc.); (2) – identification of ambivalent complications of decision-making (desire to leave and fear of leaving the family, desire for independence and preservation of ties, etc.); (3) – identification of unfavourable social factors in the country of destination (hospitality, exclusion, discrimination, racism, etc.); (4) – identification of periods of vulnerability of migration experience (Rose, 2015). As for the moral damage of children when experiencing the trauma of migration, it refers to behaviors that interfere with their health, well-being or social development. Also, in the process of forced immigration with children, there are factors that increase the risk of mental illness (Reppold *et al.*, 2002).

By dividing the migration process into three stages – before immigration, migration and post-immigration – it is possible to classify the following risk factors for mental trauma in children at each of these stages: in the pre-immigration period, the aspects proposed for consideration in clinical care relate to the age of the child, the possibility of interruption of education and separation from extended family and close contacts. Factors related to migration itself include separation from the caregiver, propensity for violence and precarious housing conditions, malnutrition and uncertainty about the future. Signs of mental health risk in the post-migration period include stress related to family adaptation, aspects of acculturation, difficulties with a new language, discrimination and social isolation (Kirmayer *et al.*, 2011).

It is worth adding that children who are exposed to war or political violence are at higher risk of mental health problems (Ehnholt & Yule, 2006); and among the most common consequences of traumatic experiences experienced by refugee children are post-traumatic stress disorder (PTSD), depressive and conduct disorders (Hasanovic, 2011; Hassan *et al.*, 2015). These include war-related fears, concerns about education, domestic violence and parental stress, as well as economic hardship, language barriers, social exclusion and prejudice (Moro, 2015). The culture of origin of the immigrant child modulates the relationship between what was experienced before immigration and what is built in the host country in the post-migration period. Therefore, a cultural mediation between the subject and the environment is mandatory, which favors the identification of the subject with the group (Guerraoui & Pirlot, 2011). The interruption of the cultural environment, the rupture of the concept of belonging and the loss of the cultural coordinate system increase the risk of negative impact on the child's mental health (Betts, 2013).

As for the moral damage of children, they are dependent on the identification experience and migration project of their parents. The study of identification experience refers to the consideration of two antagonistic forces, the first of which is mixophobia, it is destructive and deniable; and the second is mixophilia, which is focused on inclusion, respect for otherness, acceptance of the other (Eyng *et al.*, 2023). The parents' migration project defines or denies the social integration of children and their

well-being by affirming or blaming their life migration choices. In this context, it is about the impact of parental vulnerability on the child's mental state. The most common events that contribute to the vulnerability of migrants are: serious illness of the child; for women – difficult childbirth; for men – accidents at work that limit their active and professional life; limiting participation in family and collective rituals, making it difficult to experience grief. These episodes can lead to a traumatic exacerbation and reactivate the painful experience of expulsion (Sturm et. al., 2010). It is clear that such migration trauma is transformed into the child's life.

As for the psychotherapeutic sphere of solving the migration trauma of a child, the most optimal option, which has found its implementation in the clinical activities of Brazilian colleagues, is cross-cultural psychotherapy (ethnopsychiatry), which is based on the complementary basis of transcultural characteristics of adult migrants and their children (taking into account the patient's native language and knowledge of his cultural ideas). Usually, a cross-cultural clinician works with a team of specialists (psychiatrists, psychologists, nurses, social workers, etc.) who must navigate anthropology, linguistics, and history. These professionals may have different cultural and linguistic backgrounds and experiences of decentralisation.

Usually, in cross-cultural psychotherapy, access to the definition of mental suffering is done through psychoanalytic listening, to which are added reflections on the cultural codification of symptoms in the radius "normal – pathological". In order to develop a theoretical proposal with psychoanalytic and anthropological coherence, the cross-cultural psychotherapy view of childhood seeks, in this way, to formulate both the idea of the child and how he is treated, how he perceives himself in the world, how he grows up, how he gets sick. "Culture should be seen as a dynamic set of mobile representations in continuous transformation, an open and integral system with which the subject is in constant interaction. With this dimension of cultural belonging, we must relate the dynamics of the migratory event, its potentially traumatic consequences, as well as the modes of secondary acculturation with this migration and the variability of each inscription in a new society and a new language." (Moro, 2015 :187).

In general, intercultural clinical psychology understands that the extreme situations experienced by refugees have devastating consequences for the psyche, interrupting the coherence and internal organizing sense of the person's subjectivity (Martins-Borges & Poureau, 2009). The connection between the inner and outer worlds, which is mediated by culture, is weakened in the context of migration, and the contact with the new reality of the host country is experienced with inconsistency and incompatibility with the harmonious logic that the migrant previously possessed. In order to save the integrity unleashed by culture shock, it is necessary to save culture - as the driving force behind the construction of a new defensive narrative. Cultural materials act as protective because they broadcast what has become unspeakable in the face of trauma and allow the self to regain its defensive stance (Melo-Carvalho, 2012). The perception of culture as a therapeutic resource is of

paramount importance in practice with immigrants, given its unique ability to unlock trauma-induced mental processes through the release of new associative ideas (Martins-Borges & Poureau, 2009).

It is important for the child to organize his intercultural educational sphere, which helps to understand that humanity has naturally developed a number of different ways of life, traditions and worldviews, and such a breadth of human life enriches a person. And intercultural education, which supports equality and human rights, rejects discrimination and defends the values on which equality is based.

**Conclusions and prospects.** The general scenario of the analysis of moral damages, trauma, migration of children demonstrated an interdisciplinary approach to solving this problem. Within the framework of the international scientific internship in the field of education and humanities (PUCPR, Brazil), it was possible to get acquainted with psychological and educational research practices of working with migrant children. The Brazilian experience of a comprehensive analysis of the problem of trauma of children's migration is based on the organization of the universe of children's cultural feelings. Psychological context involves the use of cross-cultural psychotherapy for immigrant families, where psychoanalysis of naturalized discourses of the child's internal position on obtaining new social experiences is important. And in the education system, it is the construction of a culture of hospitality for different identities through intercultural interaction.

Such interdisciplinary practices can be successfully applied in the realities of Ukrainian life, because Ukraine, as a multicultural country, contains the whole range of problems of diversification. Changes in the national and social composition of Ukraine, which are associated with the latest socio-political events (Russia's occupation of Crimea, and since 2022 a full-scale invasion of the territory, and as a result - migration, resettlement, refugee of a large number of people to different regions of the state and different countries), will touch on the problems of intercultural education and the introduction of cross-cultural psychotherapy.

**Thanks.** Gratitude to the Pontifical Catholic University of Paraná (PUCPR) (Curitiba, Brazil).

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**МОРАЛЬНІ ЗБИТКИ МІГРАЦІЙНОЇ ТРАВМИ ДІТЕЙ (ЗА МАТЕРІАЛАМИ МІЖНАРОДНОГО СТАЖУВАННЯ В ГАЛУЗІ ОСВІТИ І ГУМАНІТАРНИХ НАУК)**

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Стаття присвячена теоретичному аналізу моральних збитків міграційної травми дітей в контексті обміну досвідом за матеріалами міжнародного стажування. *Метою* презентованої статті є аналітичний огляд напрацьованих з проблеми травми міграційної ресоціалізації дітей в контексті збереження ментального здоров'я та прав дитини (за матеріалами наукового стажування за програмою післядипломної освіти в галузі освіти і гуманітарних наук, ПУКІР, Курітіба, Бразилія). В основу покладено *метод* бібліографічного огляду теоретико-емпіричних джерел із зазначеної проблеми та метод психологічного моделювання як відтворення функціонального змісту моральних збитків міграційної травми дітей. До *результатів* належить презентація методологічної архітектури проблеми міграції в межах теорії інтерсекціональності та концепції соціальної категоризації. Зазначено, що досвід бразильської міграційної політики орієнтований на базове обслуговування потреб дітей-мігрантів в межах освітнього та психологічного простору. Детально презентовано наукову позицію А.М. Енг у вивченні прав дитини в гуманітарних ситуаціях та культивуванні міжкультурних шкільних програм. Конкретизовано психологічну підтримку в крос-культурній ситуації міграції та обґрунтовано наслідки моральних конфліктів для дитини в межах етнопсихоаналізу і соціально-когнітивних теорій посттравматичного стресового розладу. Підкреслено врахування вразливості дитини в переживанні моральної травми міграції. Визначено фактори моральних збитків міграційної травми дітей та ознаки ризику для їх психічного здоров'я. Обґрунтовано залежність моральних збитків дітей від ідентифікаційного досвіду та міграційного проекту батьків. Клінічна діяльність бразильських психологів зосереджена в крос-культурній психотерапії, яка базується на комплементарній основі транскультурних особливостей дорослих мігрантів та їх дітей. У *висновках* зазначено, що в межах міжнародного наукового стажування в галузі освіти та гуманітарних наук (Папський католицький університет Парани, Бразилія) вдалося ознайомитися з психологічними та освітньо-дослідницькими практиками роботи з дітьми-мігрантами. Подібні міждисциплінарні практики можуть бути успішно застосовані в Україні, адже війна та пов'язані з нею міграція, переселення та біженство актуалізують питання міжкультурної освіти та впровадження крос-культурної психотерапії.

**Ключові слова:** міграція, міграційна ресоціалізація дітей, моральна травма, моральні збитки, крос-культурна терапія, міжкультурна освіта.

The article was received by the editors 12.01.2024 (Стаття надійшла до редакції 12.01.2024)

The article is recommended for printing 15.03.2024 (Стаття рекомендована до друку 15.03.2024)

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