

CHAPTER 9

THE ROLE OF PARENTS AS AN EPISTEMIC BRIDGE IN THE PROCESS OF SOCIOCULTURAL ADAPTATION OF REFUGEE CHILDREN: RESEARCH FINDINGS

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Contemporary global challenges caused by the large-scale forced displacement of populations have intensified the issue of sociocultural integration of preschool children who find themselves in a foreign cultural environment. In the context of preschool education, this issue extends beyond purely pedagogical adaptation, acquiring profound psychological and epistemic significance. The successful assimilation of new social norms and universal human values by a refugee child is impossible without considering their internal state of “epistemic vigilance” – a protective mechanism activated by the stress and trauma of war.

The fundamental basis of our research is the epistemic principle according to which a child’s ability to accept new information as trustworthy and personally meaningful depends on the level of trust placed in the source of that information. Within preschool education, this principle is implemented through a mental-empathic approach, in which the primary task of educators and parents is not merely the transmission of knowledge, but the creation of a “safe epistemic space.” It is within such a space that the child gains the opportunity to unlock

cognitive resources that have been “frozen” due to feelings of threat and insecurity.

A special role in this system belongs to the synergy between the educational institution and the family. While educators create conditions that render new information meaningful, parents serve as the primary emotional and value-based reference point – an “epistemic bridge” connecting the child’s previous experiences with new sociocultural realities. The relevance of this article is обусловлена the need to substantiate a model of interaction in which the coordinated work of all participants leads to the emergence of epistemic openness. This is a particular state of subjectivity in which the child does not merely mechanically adapt to social demands, but actively develops by internalizing new values as part of their own identity. Thus, mental-empathic support in preschool age becomes a decisive factor in overcoming the epistemic gap and forms the foundation for successful integration into contemporary multicultural society.

The contemporary scholarly discourse in the field of preschool education increasingly focuses on the multifactorial nature of child development, where the key determinant is the quality of interaction within the “child–parents–teacher” system. An analysis of recent studies suggests that successful sociocultural adaptation and the socio-emotional development of the child result not from isolated influences, but from a coordinated system of support.

The works of S. N. Lang (Lang, Jeon, Schoppe-Sullivan, & Wells, 2020) and colleagues, who introduce and substantiate the concept of “cocaring relationships” between parents and educators, are of fundamental importance for our study. The researchers demonstrate that the quality of these relationships directly correlates with children’s socio-emotional well-being. In particular, they emphasize that positive interaction between adults (parents and educators) creates a stable emotional background that is critically important for early childhood development and for parental involvement in the educational process.

Special attention in the context of our research is devoted to the period of transition when a child enters a preschool educational institution. M. Andersson Sjøe (Andersson Sjøe, (2024), emphasizes that the establishment of triadic relationships among the “child–educator–parents” during this transition is decisive for the formation of the child’s identity within the new environment. This is consistent with the conclusions of S. McNally and R. Slutsky (McNally, Slutsky, 2018), who argue that the quality of interaction between teacher and child is the determining factor in creating a developmental environment in early childhood.

The methodological foundation of the study combines the theoretical principles of epistemic trust with the results of an empirical analysis of the current state of refugee children’s integration. The epistemic approach is based on the understanding that children perceive new knowledge and values only through “authentic sources” (significant adults) whom they trust. In the context of Ukrainian displaced children in Germany, this process acquires specific characteristics.

The empirical basis of the article relies on our previous study (Zhytnik, 2025), which presented the results of an online survey of parents of infants and preschool-aged children from Ukraine. The study made it possible to identify criteria for successful integration and reveal existing gaps in adaptation strategies. In particular, a tendency was identified toward delegating responsibility for integration to external institutions, while simultaneously demonstrating a deficit of individual mental-empathic dialogue within the family.

The study highlights the critical necessity of transitioning from passive observation to the model of “cocaring relationships” described in the works of Lang. For children aged 4–7 years (representing 17.1% of the sample), this transition is particularly sensitive. Since children of this age are in a state of heightened “epistemic vigilance” due to changes in their linguistic and cultural environment, the role of parents as a “safe harbor” becomes decisive.

The study emphasizes that the successful adaptation of a refugee child in Germany is not only the result of educators' work, but above all the consequence of a conscious and responsible transformation in the worldview of the parents. The key findings may be summarized as follows:

The priority of parental influence, where parents act as the key medium between the child and the new culture. The integration efforts of German educational or social institutions are supportive, whereas the foundation of universal human values is established directly within the family.

Conscious parenting as a factor of success: the high educational level of respondents contributes to a deeper understanding of their role as a "reference group." Parents recognize that their own emotional stability and attitude toward German culture are decisive factors for the child's psycho-emotional well-being.

Integration potential, whereby a significant proportion of Ukrainian refugees (more than 56%) demonstrate readiness for full participation in German society. The availability of free time among some respondents (approximately 20%, who are not burdened with caring for small children or who have adult children) creates opportunities for active professional and cultural self-realization.

The necessity of comprehensive support, given that the majority plan to remain in Germany. Social assistance strategies should therefore be oriented toward a mental-empathic approach, supporting not only the child, but also the parents as the principal driving force of the integration process.

Thus, the findings indicate that successful child adaptation occurs only when "epistemic openness" emerges. This state results from the coordinated efforts of:

Parents, who function as a value-based model and a source of emotional support.

Educators, who ensure the meaningfulness of new information within a foreign cultural environment.

Of particular interest is the group of respondents (31.5%) who remain uncertain about their future. This "gray zone" is characterized by the highest levels

of anxiety, which are directly transmitted to children, thereby blocking their capacity for полноценного learning and integration. For this category of families, mental-empathic support should become a priority, since the absence of a clear parental strategy deprives the child of a necessary value-based orientation.

The study conducted within the framework of the Science Bridge for Ukraine project confirmed that the sociocultural adaptation of refugee children is not an autonomous process. Rather, it is strongly determined by the degree of integration achieved by adults. A child's epistemic trust in the world is restored only through authentic interaction with parents who recognize themselves as active subjects of integration. Further stages of the research will focus on the development of specific socio-pedagogical strategies aimed at helping parents realize their significant intellectual potential in the practical sphere of empathic child-rearing under the conditions of life in Germany.

In summary, the obtained research findings may be outlined as follows: the analysis of empirical data provides a deeper understanding of the mechanisms through which a child's value system is formed through the prism of parental perception. The high educational level of the parent respondents (more than 80% possessing higher education degrees) creates a strong intellectual foundation for conscious integration. However, a detailed examination of the results reveals certain contradictions between parents' potential and their practical actions.

In-depth interviews with older preschool children conducted prior to the survey clearly demonstrated the phenomenon of "emotional resonance": the psychological well-being of a child in Germany is a direct projection of the adaptability of their parents. Within the framework of the epistemic principle, this means that children perceive attitudes toward the new country not through official educational programs, but through the everyday reactions, comments, and emotional states of significant adults.

The survey results confirm that for 56.4% of families who chose a strategy of long-term integration, the parental role transforms into that of a "guide" to

universal human values. However, an analysis of the methods used by parents to cultivate these values reveals a significant gap: despite their high educational level, only 11% of respondents reported regularly using individual empathic dialogue (shared reading of fairy tales, discussions of ethical dilemmas, conversations about culture) as a tool of integration. Instead, a substantial proportion of parents (46%) tend to delegate responsibility for the child's sociocultural development to external institutions such as kindergartens, schools, or language courses (Zhytnik, 2025).

The findings confirm the need for a paradigm shift in work with Ukrainian families both within Ukraine and abroad. Integration programs – not only into a new state and culture, but also into new conditions of existence – should focus not only on the child, but also on expanding the “epistemic horizon” of parents, helping them understand that they are not merely observers, but the principal architects of their children's sociocultural future.

Successful integration in preschool age is possible only under conditions of active cooperation among “parents – child – society,” where parents assume the role of active subjects rather than merely recipients of services.

Processes of social and cultural adaptation constitute integral components of the global mechanism of personality socialization. This pathway is characterized by continuity and permanence, while its duration directly depends on a combination of external conditions and the individual's internal readiness for transformation. Within scholarly discourse, it is important to distinguish between the concepts of adaptation and integration, as the latter should be understood as the process of uniting disparate elements into a single coherent structure. Unlike adaptation, integration requires the individual to actively engage with new social groups, which presupposes the unconditional acceptance of their rules and norms. This process is often accompanied by the painful abandonment of previous attitudes, when formerly familiar patterns of behavior lose their relevance and become inappropriate to the new spatial and temporal context.

At the same time, social adaptation is viewed as a more multifaceted phenomenon that encompasses not only the individual's entry into a particular group and the assimilation of its hierarchy, but also the formation of a specific type of relationship between the person and the external environment. In this context, the individual is compelled to adjust their behavior in accordance with the demands of society, which inevitably leads to active changes in personal attitudes and the overcoming of established stereotypes. However, this process is not unilateral, since the individual also exerts a reciprocal influence on the social environment, causing it to undergo certain transformations. The ultimate result of such interaction is social adaptability, defined by the degree to which a person acquires the necessary personal qualities and successfully assimilates social roles that enable the effective satisfaction of needs under new conditions of activity.

Thus, social adaptation serves as an indispensable foundation for further integration, while integration itself becomes the logical outcome of a successful adaptation process. In considering the specific situation of displaced children from Ukraine, it becomes evident that their pathway possesses particular characteristics, as this category of individuals exists under exceptionally difficult life circumstances. For such children, who have experienced stress, fear, and shock, it is critically important not only to be formally immersed in a new social environment, but also to undergo profound psychological recovery (Lang, Jeon, Schoppe-Sullivan, & Wells, 2020. P. 641-645). Theoretical analysis confirms that the boundaries between social and socio-psychological adaptation are extremely subtle, further emphasizing the necessity of a comprehensive approach to the rehabilitation and support of refugee children during their integration into Germany's new sociocultural environment.

For children who have undergone forced displacement, the process of settling into a new place encompasses several interconnected levels. In addition to socio-psychological adaptation, which involves harmonizing personal goals with the values of the new community, sociocultural adaptation acquires critical

importance (McNally, Slutsky, 2018. P. 512). This aspect concerns the ability of displaced children to adjust to the specifics of a new cultural environment and effectively cope with everyday tasks at school, within the community, and in daily life. In essence, sociocultural adaptation manifests itself as a set of external behavioral responses that demonstrate the child's ability to overcome sociocultural barriers within the new environment.

The ultimate outcome of successfully navigating this process is adaptability – a condition in which the child is capable of fully satisfying personal needs within a specific situation, adequately perceiving both self and reality, and building constructive relationships with others. Important indicators of such adaptability include the capacity for learning and the meaningful organization of leisure activities. It should be noted that an indispensable prerequisite of this process is the child's own conscious activity. This presupposes active interaction with the host community and is grounded in the desire to become part of the new society, even if the stay is temporary. The internal impetus for change emerges from the realization that former cultural habits no longer correspond to new realities; however, the key challenge remains integration into the community without losing one's individuality and cultural roots.

The effectiveness of entering a new environment is largely determined by the adaptation strategies chosen, each of which carries different consequences for the individual. At the same time, the adaptation process always remains bidirectional: it is the result of the mutually conditioned interaction between the refugee child and the surrounding social environment. Thus, success depends not only on the psychological characteristics of the child, but also on the openness and readiness of the host community (Andersson Sjøe, (2024). This complex process is also significantly influenced by the child's prior experiences and the nature of the psychological trauma endured, which necessitates professional socio-pedagogical support from sociocultural institutions to meet the needs for protection, information, and emotional stability.

Within the system of factors that ensure successful adaptation and subsequent integration, a special place belongs to support from a significant social group, primarily parents or substitute caregivers. This category of adults exerts the greatest influence on the formation of the child's psychological resilience under stressful conditions. A positive social environment represented by the child's closest relatives becomes the foundation that enables refugee children to preserve stress resistance and successfully overcome the challenges of forced displacement, ultimately becoming an organic part of the new sociocultural environment.

The application of the principle of epistemic trust in work with refugee children is critically important, as the experience of war and forced displacement often leads to a state of epistemic freezing. In this condition, the child's natural "epistemic vigilance" transforms into total distrust toward any new information due to the loss of a sense of safety and security.

The epistemic principle is realized in the context of this specific category of children and their families in the following ways:

1. Parents as an "epistemic bridge". For preschool-aged children, parents represent the primary reference group and the most influential source of knowledge.

- Transmission of safety: If parents demonstrate epistemic trust in the new environment, the child perceives signals from this environment as reliable and safe.

- Model of interaction: Parents serve as behavioral role models for interaction with the surrounding world. When a child observes that a significant adult remains calm and open toward a new culture, their own "vigilance filter" is reduced, thereby unlocking the learning process.

2. Overcoming epistemic vigilance through an empathic approach. For children who have experienced stress, fear, and trauma, sociocultural adaptation is possible only through psychological recovery.

- Authenticity of sources: Educators and social workers must become “authentic sources.” This implies that the child should perceive not only professional support but also genuine understanding, emotional closeness, and relational trust.

- Mental-empathic support: Since successful adaptation depends on the readiness of the environment to accept the child, it is essential to create conditions in which the child’s needs for safety, comfort, and emotional stabilization are addressed as a priority.

3. The role of the significant group under conditions of stress. A positive social environment, primarily represented by the closest family members, is a key factor in maintaining the psychological resilience of refugee children.

- Psychological resilience: Parents are the primary agents influencing internal variables that foster the child’s resilience.

- Active participation: The development of universal values and successful child integration cannot be achieved solely through educational or cultural institutions; it requires active parental involvement as reliable epistemic sources of information.

4. Epistemic responsibility in the sociocultural space. Parents must recognize the importance of individual empathic dialogue (e.g., storytelling, conversations, shared reflection) as a method of value formation.

Therefore, it is necessary to expand the “epistemic horizon” of parents, helping them understand that their emotional stability and communicative style are decisive factors in whether the child accepts new living conditions or remains in psychological isolation. Work with children should not begin with the transmission of factual knowledge about a new country or city, but rather with the construction of a safe epistemic space in which the child can once again perceive information as personally meaningful.

In the contemporary world, saturated with informational noise and competing value systems, the epistemic trust-based approach becomes a foundation not only

for education but also for psychological well-being. This can be conceptualized as a “triangle of safety,” where each participant plays a distinct role in the process of knowledge transmission.

The educator, who in the past functioned as a monopoly holder of knowledge, today acts as an “information source” and “authentic guide.” In an era where any fact can be accessed online within seconds, the educator’s role has fundamentally changed. Contemporary children are inherently critical and often skeptical. For information to pass through their cognitive “filter,” the educator must demonstrate authenticity and empathy. Learning is impossible in a state of anxiety; therefore, the educator’s primary role is to establish trust by acknowledging and validating the child’s experiences, including traumatic ones.

Parents represent the primary group that “programs” the child’s basic orientation toward the world: whether it is perceived as hostile or friendly. For the child, parents become the only stable source of truth – an epistemic “safe harbor” and bridge to new conditions. If parents themselves remain in a state of epistemic distrust toward the new society, the child will automatically “freeze” their capacity for learning and integration. The contemporary approach requires parents to shift from the role of mere “providers of basic needs” to conscious agents of upbringing. This implies understanding that their own emotional stability and capacity for dialogue are more important than any external extracurricular activities or courses.

The child is viewed not as a passive object of influence, but as an active participant in the process. Children today are highly sensitive to inauthenticity. Epistemic trust emerges only when the child perceives the information provided as both personally meaningful and credible. The integration process should not imply cultural dissolution. The child must feel that they can accept a new culture or environment without losing their identity, which is possible only through a stable reliance on significant adults (Figure 1).

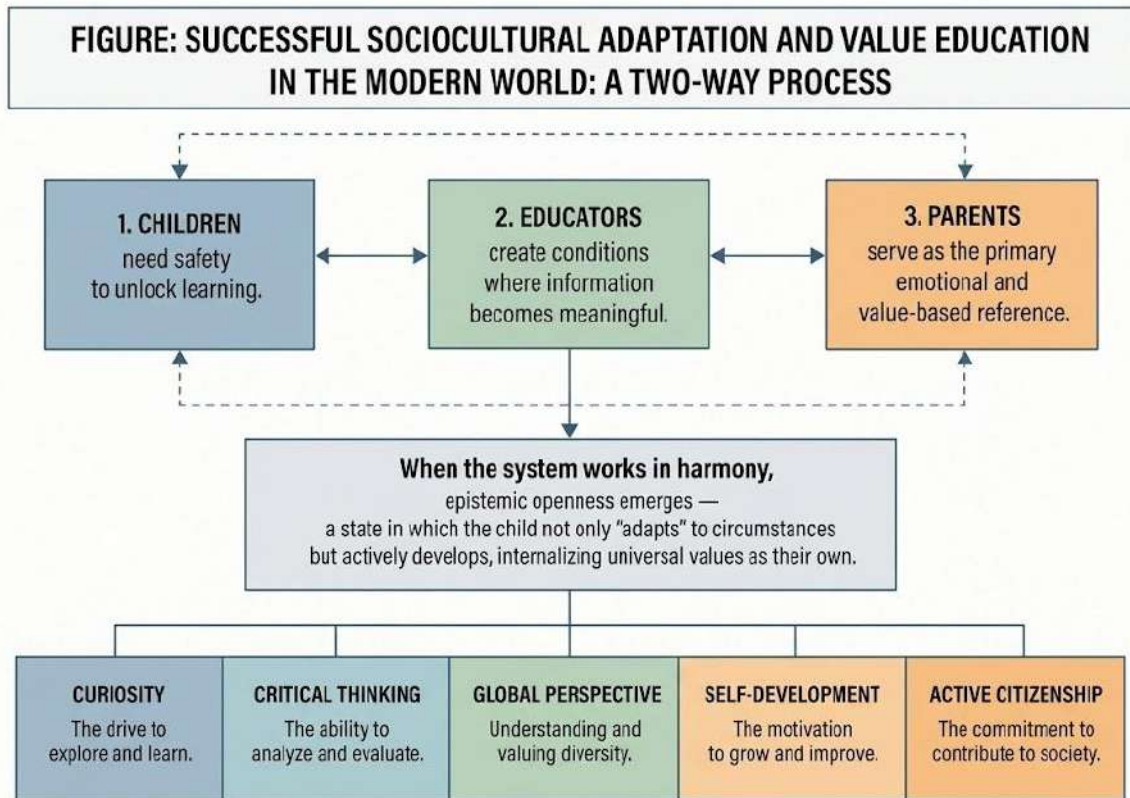


Figure 1. Successful Sociocultural Adaptation and Value Education in the Modern World: A Two-Way Process

If this system functions in a coordinated manner, epistemic openness emerges – a state in which the child does not merely “adjust” to circumstances, but actively develops, internalizing universal human values as their own. This allows the child to cease being a passive recipient of services and instead become an active subject of their own sociocultural future.

Successful sociocultural adaptation and value formation in today’s world is a bidirectional process:

1. *Children require safety to unlock learning.*
2. *Educators create conditions in which information becomes meaningful.*
3. *Parents serve as the primary emotional and value-based reference point.*

If this system functions in a coordinated manner, epistemic openness emerges — a state in which the child does not merely “adjust” to circumstances, but actively develops, internalizing universal human values as their own.

Successful sociocultural adaptation and value education in the modern world is a two-way process based on the synergy of three key components:

1. Children require safety to unlock learning. Without a sense of security, the child’s natural “epistemic vigilance” becomes a barrier that prevents the perception of new cultural meanings.

2. Educators create conditions in which information becomes meaningful. They act as authentic sources of knowledge, helping the child integrate new experiences into real-life understanding.

3. Parents serve as the main emotional and value-based reference point. Their own trust in the environment and active involvement in the child’s life act as a “bridge” enabling the child to confidently integrate into the new community.

Thus, the successful sociocultural integration of children is the result of the restoration of the child’s epistemic trust in the world, which occurs primarily through authentic interaction with parents who recognize themselves as active agents of integration and as a source of values.

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