Game-practicing as Socio-Psychological Training for Adaptation of Migrants: Background and Research

Lydia A. Ruonala and Oksana I. Mironova

Abstract--- The European migrant crisis has presented a challenge to the scientific community to study migration processes, adaptation of migrants and society to each other and methodology of these processes. The study aims at distinguishing the socio-psychological factors of successful migrants' adaptation. The methods of research are theoretical analysis of the problem, the method of expert evaluation and factor analysis of the data. The results have confirmed the existing hypothesis that the following requirements should be taken into account for the socio-psychological training: to support the work with clients' traumatic experience through the symbolic space; to be a platform for the dialogue between the local population and visitors; to answer questions, linking the client with the meaning-forming characteristics of individuals and the article pays special attention to the prerequisites for the adaptation and psychological board game in order to form a symbolic transition space for cross-cultural dialogue and increase knowledge about the adaptation processes both for the migrants themselves and for the local population.

Keywords--- Migrants, Refugees, Adaptation, Socio-psychological Training, Gamification, Game-practicing, Symbols, Boundaries.

I. INTRODUCTION

Adaptation of refugees has become particularly relevant since 2015 due to the unprecedented increase in the migration flows from North Africa, the Middle East and South Asia. BBC Russian Service cites data of the border service of the European Union Agency (Frontex): 1 million 800 thousand is the number of people arriving at the border and crossing it in 2015. For comparison, this figure was 280 000 people in 2014 [2].

The migration crisis in Europe has become an additional burden for all types of social spheres in countries that have accepted refugees; these countries are engaged in their adaptation. The influx of migrants has set new challenges for the staff of helping professions, including psychologists, practitioners and it has made the subject of the research of the adaptation of refugees one of the most controversial in the scientific discourse.

T. Pashkovskaya notes the transformation of understanding of the term "migration" and methods of its study, which allows considering migration at different levels of adaptation from the perspective of assimilation of immigrants and the loss of previous identity [9]. At the same time, the process of adaptation takes place bilaterally, political parties in the EU include the migration issue in their programs, and the newly arrived population has a

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significant impact on the social sphere in the countries that have accepted refugees. Geeraert, Li, Ward, Gelfand, and Demes also talk about the importance of bilateral study of adaptation of migrants, considering both individual and social context of migration [17].

The subject of migration has been widely disseminated at psychological sessions. Thus, the author's clients living in Sweden actively shared their feelings on the eve of parliamentary elections in September 2018. They felt the need to express their political position, because they felt insecure, thinking about revising their views, choosing another party to vote. As a result, there were disagreements and disputes with family members, which frustrated the clients and had an impact on everyday life and background mood.

Migrants began to come to therapy sessions. Having moved to a new country and being faced with the fact that their usual ways of solving social and personal problems do not meet the changed requirements and need to be revised; some migrants realized the need in psychological support with regard to the effects of hostilities, which clearly prevented adaptation in the new country. The authors were approached by clients with panic attacks, sleep disorders, decreased performance, memory impairment, and depressive recessions after manic rises.

The successful adaptation processes of refugees from places of military operations is reflected in the readiness to accept migrants not only at the level of social services (housing, medical support, language courses and retraining programs), but also the readiness of the whole society to accept and get through the changes associated with the influx of migrants. And if society is ready to speak openly about social support, the issues related to the sensory experience of the local population, their adoption of changes associated with the influx of migrants, still remain in the shadows.

The reaction to the change was also a sharp increase in the dynamics of xenophobia, nationalist and racist sentiments [8] and dehumanization of people with different religious believes [23] as a frightening manifestation of the shadow, suppressed by society feelings that arose as a response to the migration crisis, but at the moment not announced and not investigated. This reaction may be related to the lack of understanding of the local population of Europe of the adaptation of migrants, and the lack of understanding of the behavior of survivors with PTSD, anxiety disorders and severe forms of reactive depression [4], [21], as well as misunderstanding of their place in this process.

The space of the game successfully acts as a safe transitional object between the migrant and society. Gamification of the adaptation process helps to solve serious problems without the risk of re-traumatization, because it works directly with the symbolic layer of the psyche, thereby it helps to release the creative potential and transfer it to the external reality.

The game is simultaneously becoming a place to study the culture and traditions of new countries, it introduces participants to the values of the society with which they are forced to interact, provides guidance for successful adaptation, and at the same time it is a social and psychological training, developing communication skills, problem solving in a limited sequence of significant choices.

The study aims at identifying social and psychological factors of successful adaptation of refugees, as well as the development of a program to improve their adaptation in the new country. The object of the study is adaptation as a socio-psychological phenomenon; the subject of the study is the content of socio-psychological factors of successful adaptation of refugees.

The objectives of the study can also be formulated through the allocation of determinants and factors of bilateral adaptation within the migration process, the description of social, psychological and cultural characteristics of the adaptation of refugees to the new country and the local population to changing conditions and the creation of space for the dialogue between the participants in this process and the awakening of creative potential for building a new multicultural society.

The general hypothesis of the work is the assumption that adaptation of the forced is a multi-system working at the personal and social level, revealed in the interaction of the individual and society, bilaterally directed. Private hypothesis is that the adaptation of migrants can be enhanced through the creation of special socio-psychological training that introduces the local population and migrants to the peculiarities of the ongoing process and helps to build external and internal dialogue for both sides of the adaptation process.

At the same time, psychologists-practitioners deal with these issues in their offices, seeing the real destinies behind the figures, the incredible power and the deepest meaning of human life. The result of adaptation of refugees is the possibility of symbolic expression of fortitude and experience through the creation of new meaningful and creative products in all spheres of life. A sample of this process is a famous Syrian refugee, who fed people in need free of charge in Germany to thank his new country of residence for what it did for him, granting asylum [18].

II. MATERIALS AND METHODS

It is possible to identify three directions of study on social adaptation in psychology [26]. The first direction is connected with psychoanalytic concepts of interaction of a person and our social environment. Social adaptation is interpreted as a result, expressed in the homeostatic balance of individuals and requirements of the external environment. The content of the adaptation process can be described by the formula: "conflict – anxiety – protective reactions". The body's defenses are divided into primary responses and affect the individual's ability to test reality and creativity in different ways. The manifestation of protection can also be considered a creative act of adaptation, but such behavior replaces the pleasure of calm (S. Freud, E. Erikson, L. Berkowitz).

The second direction is connected with humanistic psychology. Adaptation is characterized as the achievement of spiritual health and compliance values of the individual with the values of society (A. Maslow, K. Rogers, G. Allport, V. Frankl). The process of adaptation can be described by the formula: "conflict – frustration – acts of adaptation". Constructive and non-constructive behavioral reactions are distinguished. Features of non-constructive reactions are aggression, regression, fixation of states and so forth. Features of constructive reactions are focused on solving certain problems, a well-defined objective, awareness of behavior, the presence of certain changes within the personal character and interpersonal interaction.

The third direction is connected with the concepts of cognitive psychology of personality. Its representatives are A. Bandura and D. Rotter; they propose the following formula of adaptation process: "conflict – threat – adaptation reaction". If in the process of information impact with the environment the person is faced with information that contradicts his attitudes, then there is a mismatch between the content component of the attitude and the real situation. The personality experiences this divergence (cognitive dissonance) as a state threatening to the integrity of discomfort, which stimulates it to search for opportunities to remove or reduce cognitive dissonance.

It can be noted that the views of all three schools do not contradict each other, but complement and reveal the essence of adaptation, make it more voluminous and multifaceted. That is, adaptation is aimed at preserving the consistency of the external and internal processes of the individual, his social and psychological components. It makes sense to consider adaptation as a set of deep and cognitive processes to which the individual reacts depending on capabilities, forming a response to internal and external conflict, which act inseparably in connection with the integrity of conscious and unconscious processes of the human personality.

The concepts of anxiety, frustration and cognitive dissonance describe the same thing. Anxiety in psychoanalysis is concern or excitement associated with a conflict between an attraction (an instinctively directed urge to satisfy a certain need) and a desire (a conscious attraction) that is experienced here and now; frustration is a mismatch between the expected and the actual and the feelings associated with this unjustified expectation; cognitive dissonance is a clash of conflicting attitudes.

That is, there is a kind of discrepancy, contradiction, and difference in the center of the adaptation process. This discrepancy can be between the conscious need and unconscious, between the methods of realization of the desired, between the social, cultural and personal, that is, the conflict can be revealed at the border of external contacts or at the border of internal contacts. Each school successfully solves the problems associated with adaptation and can be used depending on the tasks. The leading task for the migrant is adaptation, that is, an external motive. It, however, may conflict with internal motives.

The experience of clinical work with migrants of all types shows that the motivation to adapt to the new country rather caused a series of manic and depressive periods, when a person full of desire to return to normal life soon did not notice fatigue, denied himself the usual ways of rest, underestimated the level of physiological stress in connection with the relocation and found himself in depression or nervous breakdown.

The key point of injury experience is the collision with heavy, beyond the mental processing, affective experience [12]. Responding to the catastrophic anxiety of persecution, destruction, physical or emotional fragmentation, fear of loss or destruction of an external or internal object, the psyche uses primitive defenses in which symbolic work becomes difficult or impossible [25], including the work of grief.

W. Steinberg [11] studied in detail the behavioral characteristics of clients with different types of complicated grief. Sadness was considered an adequate response to the loss, and adaptation to a changed reality occurs through the work of grief, moving through stages – from denial to acceptance. But to survive the sadness becomes impossible in the case of injuries and complicated work of grief. Steinberg distinguishes three types of complicated grief, which are possible to face in the case of refugees.

Depression is the experience of an internal loss of an object, a connection with something or someone important, characterized by a negative view of the world, of yourself and your future. In the case of depression, a person understands exactly what he has lost and tries to bring back the past through guilt, dependence and non-conflict.

Melancholy is the state of loss without realizing what is exactly lost, a piercing and overflowing sense of self-blame, hopelessness and self-abasement. Thoughts of guilt and sin evoke desires for punishment, they are dark and painful. The person on this level of grief can be emphasized as the obsessive sociability. He wants the other to see him and "mirror" him back to himself.

Somatization is the displacement of loss from the consciousness. It will not be experienced as something real, but it does not go away and "gets stuck" in the body. This is a kind of "calving" of negative emotions, leading to the emergence of uncomfortable physical emotions, and with their long existence – a variety of violations from the internal organs, including panic attacks, migraines, hypotension and hypertension.

The state of complicated grief needs to symbolize the process, that is, finding a concept that would combine cognitive and emotional sphere, it would form an understanding of what exactly is lost, and return the person to the process of grief. The psychologist in this case acts as the device that carries out the symbolic work and helps the client to regain psychological integrity.

Analytical psychology considers the symbol as a link between physiological and mental attraction, forming a connection between the Self, that is, a holistic experience of a person as a unique personality, included in society and realizing the inner creative potential, and Ego. This state of structural and dynamic connection between physical and mental attraction, consciousness and unconscious, social and personal identity, as a result of which the excess of libidinous energy creates creativity and culture, E. Neumann called the ego-self axis.

If a person has been traumatized from the outside, if there have been attacks on his identity in the experience of a person, the integrity of his physiological and mental processes, then this connection is broken or it ceases to exist at all, alienation of its origins and foundations is caused, symbolic thinking, even if it has been developed, regresses and needs favorable conditions for recovery.

The most typical dynamics is the regression of one part of the Ego to the infantile period and the progression of the other part, that is, the rapid maturation that leads to the development of the ability of adaptation in the outside world through the "false self". [5] and the progressing part begins to take care of the regressive part (which in dreams often comes as something young, vulnerable, childish or animal self, which is often hidden), which can be called the "true self" or Self. The system of preservation assumes the functions of self-regulation and the function of a mediator between the inner and outer world, which the Ego carries in a healthy state. In this case, the individual survives by blocking the spontaneous, creative self.

D. Avtonomov [27] points to the tendency to react as a common way of solving the internal conflict and the subsequent need for complacency. There are two extremes of this protective mechanism – the outside reaction, that is, the replacement of a symbolic act through the active action, and "inside action" as an attempt not to face an

unbearable feeling of vulnerability and helplessness, as a result of which this sense causes a false triumph, counter-dependent behavior and rejection of the object.

The psyche in this case cannot function at a symbolic level and it is forced to reduce unbearable anxiety and stop the process of complicated grief, resorting to primitive protective mechanisms, and their expression depends on the level of education and social and cultural traditions.

One of the author's client, a woman from Afghanistan (let us call her A.), is an example. She was directed by the Fund of work with refugees to therapy in connection with panic attacks. A. was very angry that the psychologist did not connect her bad health with the influence of black magic from the envious neighbor.

Working with mental attitudes in this case is difficult, because in the psychological space of the client the symbolic thinking was replaced by magic, but the psychologist, who refused to reckon with such "obvious" causes of suffering, had some questions.

However, the concurrence with the client would result in a loss of therapeutic position and play along with the symptom [1]. To move further in the therapeutic process, the therapist must assume the analytical and synthetic function and carry out the process of separation, processing and symbolization of the information received.

If the psychologists approach the client's exhausting anxiety as an image generated by a weakened Ego, which replaces symbolic thinking with magical thinking, it is possible to find that the meaning of this message is: "I am trapped by something terrible that is not in my power, and I hope for a wonderful deliverance".

D. Winnicott wrote about clients who come to therapy with the need to learn how to use an object. They try to attack the object and destroy it, and the psychologist, being a stable object, is not destroyed, and teaches to use himself as a person who can help and teach new paternalism of behavior, but not to exploit himself, as could happen in the case of playing along with the symptom [13].

The word "object" in psychoanalysis should be understood in a specific way – as a person to whom the attractions are directed; this does not mean the denial of his subjective qualities. The "relationship" here is understood more as interdependence, that is, it is not only about how the subject builds its objects, but also about how these objects form the activities.

Functioning at the level of primitive defenses leads to the flooding of the Ego by a set of external introject, undifferentiated feelings, attitudes, contradictions and socially approved behavioral scenarios. Trauma forms the processes of complacency aimed at preventing oneself from thinking about the past, it generates excitement that refugees try to calm through the obsessive repetition of actions without symbolic content. These repetitions are based on the experience of denying the need for help from the external object they need [24].

Facing the principle of reality, even a very conscious migrant will experience a strange connection with something new and incomprehensible. He is surrounded by new stimuli, cultural patterns and other weather conditions. He is in chaos, in which regression is a natural need of the psyche.

That is, the work of psychologists takes place in the environment where the subject, that is, the client, is in conflict between multidirectional attitudes, whose healthy part wants cooperation, and the injured part is looking for

a place where you can regress and re-build contact with the external object, which is the therapist. And it is not possible to move on without this step.

H. Kohut emphasized the importance of empathy in working with such clients [6]. Until the word has become a symbol, it has nothing to do with creativity, and gets stuck in use, unfolding the symptoms of the cargo cult with the therapist or with the social services of the new country, which may not know the difference between the use and exploitation and the role of healthy frustration in the adaptation process. Here is another example from therapeutic practice.

A woman from Donbass, the authors will call her B., addressed the psychologist after consultation with a psychiatrist concerning exhausting panic attacks. B. left the country and survived the bombing and the death of his father. Her cognitive abilities were beyond doubt: higher education and knowledge of three languages. But she couldn't learn the language of the new country and get the expected experience from living in the culture she wanted to move to for a decade.

She experienced feelings very similar to those faced by client A., who came from Afghanistan: she did not feel her body, lost control of what was happening, and it was extremely exhausting. If she believed in black magic, perhaps it would be even easier.

G. Francesetti concludes that panic attacks are characteristic of the historical period, which is filled with uncertainty, fragmentation and complexity, and individual loneliness is amplified by social disunity, which creates an acute experience of the crisis of lack of diligence, bringing panic attacks in a symptom of the social level, not only personal [16].

Another client (let's call her C.), came from Syria. Her migration experience was complicated by sexual abuse. C. was educated as a teacher and understood what was happening to her. Her migraines with nausea she called the body's suffering and protection from pain. Flashbacks, which also happened to her, she described as a terrible experience, but fear, according to her, was better than pain, because it was possible to stop and switch back in fear, and she had no right to feel pain. That is why she is safe and lives well now. "Pain is a symptom of victims, and it's a shame to be a victim", she says.

The cumulative stress faced by a migrant, especially a military migrant, exacerbates suffering and functional impairment due to subjective feelings of guilt and shame associated with a biased and uncontrolled event [15]. Getting in a new environment, the migrant is forced to learn to confront shame in order to move forward. And it is possible to help him by explaining not only how to speak a new language and how to adapt to the non-verbal language.

Despite the different levels of education and cultural characteristics of the country of residence, all three clients experienced similar symptoms and needed similar support to cope with the consequences of the traumatic relocation and adaptation to the new place of residence. Is there a method that could be equally useful for A., B. and C.?

C. Jung argued that he was looking for the cause of the neurosis not in the past but in the present: "I wonder what necessary tasks the patient cannot solve?" [3]. Therefore, it is necessary, firstly, to understand the problems

that cannot be solved by clients and the answer to the question of what exactly they cannot solve at the moment and symbolize through the somatic symptom, and, secondly, realizing the symbolic meaning of this suffering, to teach the local population the ways to help newcomers, based on understanding and empathy.

The theoretical analysis of the concept of adaptation, given in this chapter, and the experience of clinical work with refugees allowed formulating the tasks for empirical research and testing the hypotheses. The methods of expert evaluation, questionnaires, statistical and factor analysis were used.

III. RESULTS

As part of the study of the factors of successful socio-psychological adaptation of refugees and the development of programs to improve adaptability, a study of the determinants of successful adaptation of migrants was carried out. At the first stage, the method of expert evaluation was used; a special questionnaire was prepared in English and Russian and presented determinants which were found according to literature analysis. At the second stage of the study, a factor analysis was carried out (SPSS Statistics, the method of principal components with the VARIMAX rotation). The third stage of the research shows the correlation between these factors and level of adaptation (correlation analysis using the Spearman correlation coefficient was used).

Stage 1. For finding the factors influences to adaptation

The survey received responses from 87 people who moved to a new country for various reasons and considered their experience of adaptation in the new country successful, including 48 men and 39 women.

Table 1: Age Distribution

Age	Men	Women	Total
Less than 23	0	0	0
23-30	9	7	16
31-40	15	23	38
41-50	9	15	24
50-60	5	2	7
More than 60	1	1	2
Total	39	48	87

Table 2: Distribution of Educational Level

Level of education	Men	Women	Total
Incomplete secondary or secondary education	5	0	5
Vocational school or college	6	2	8
University degree	17	23	40
Several university degrees	2	17	19
Academic degree	9	6	15
Total	39	48	87

Table 3: The Period of Residence in the New Country

	Men	Women	Total
Less than a year	3	1	4
More than a year and less than 5 years	19	12	31
More than 5 years and less than 10 years	5	14	19
More than 10 years and less than 20 years	10	17	27
More than 20 years	2	4	6
Total:	39	48	87

Respondents were asked to assess the impact of certain determinants of successful adaptation, obtained on the basis of theoretical analysis, using a point system from 0 to 7, where 0 – did not have an impact, 7 – clearly had an impact.

Table 4: Evaluation of Determinants of Respondents' Successful Adaptation

|	Men	Women	Total
Age	3.18	3.94	3.6
Personal Identity	4.05	4.69	4.4
Social Identity	4.08	4.33	4.22
Communication Skills	5.23	5.6	5.44
Motivation	5.92	6.25	6.1
Presence of Children	2.38	3.23	2.85
Family Relationships	3.62	4.15	3.91
Patterns of Family Behavior	2.92	4.25	3.66
Gender	1.9	1.98	1.94
Stress Resistance	5.36	5.44	5.4
Tolerance of Others	5.54	5.71	5.68
Level of Education	4.92	5.87	5.43
Frustration Tolerance	4.95	5.42	5.21
Group Values	3.77	3.65	3.7
Social Intelligence	5	5.21	5.11
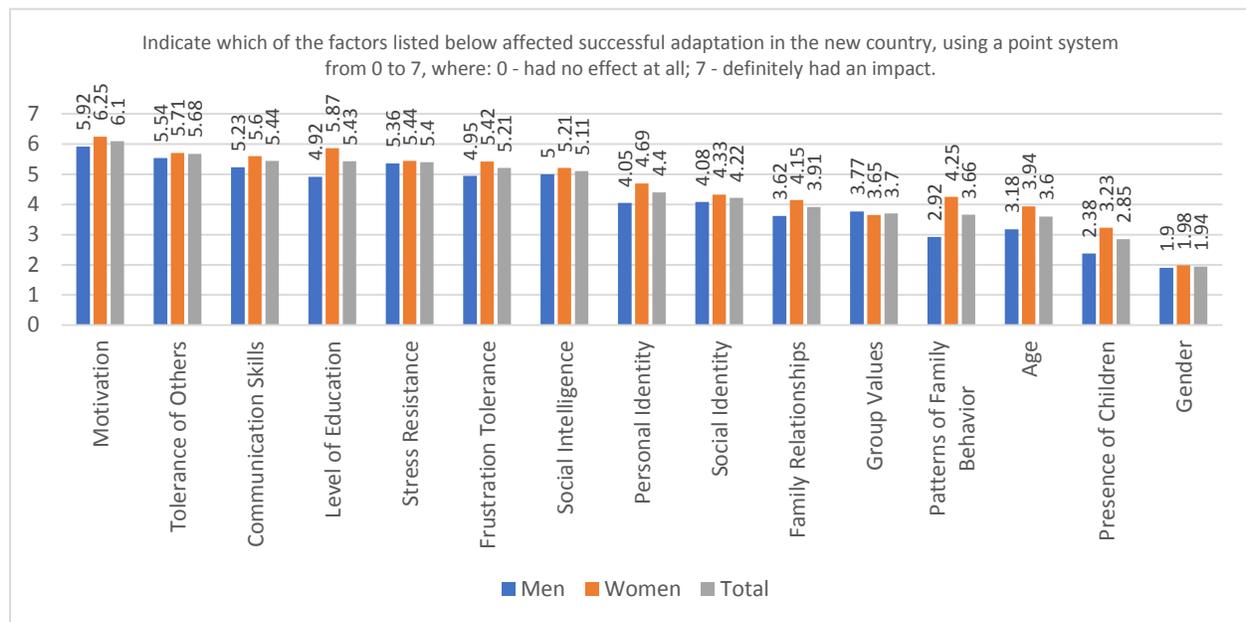
Figure 1: Assessment of Adaptation Determinants by Experts

At the second stage of the study, a factor analysis of the data was carried out; three groups of factors contributing to the successful adaptation of migrants were identified. The first group of factors included communication skills, motivation, stress resistance, tolerance of others and tolerance to frustration; the second group included gender, age,

presence of children, family relationships and patterns of family behavior; the third group included personal identity, social identity, and level of education, group values and social intelligence.

Table 5: Distribution of Determinants of Group-based Successful Adaptation

Rotated Component Matrix			
	Components		
	1	2	3
Age		0.54	
Personal Identity			0.55
Social Identity			0.59
Communication Skills	0.56		
Motivation	0.66		
Presence of Children		0.65	
Family Relationships		0.76	
Patterns of Family Behavior		0.73	
Gender		0.57	
Stress Resistance	0.73		
Tolerance of Others	0.65		
Level of Education			0.57
Frustration Tolerance	0.78		
Group Values			0.66
Social Intelligence			0.59

The first group can be characterized as acquired internal properties of individuals, having the characteristics of intentionality, the second group – the properties set biologically or by the environment, and the third group is the meaning-forming factors of the individual, revealed in interaction with society. That is, a successfully adapted migrant can answer a number of questions: "what is my story", "where I came from" (the second group of factors), "who I am", "how others see me" and "what I want" (the third group of factors), "how I achieve this" (the first group of factors). That is, the success of the socio-psychological adaptation is associated with cognitive, motivational and value characteristics of individuals.

Stage 3. In order to test the influence of selected factors on the adaptation of refugees from places of hostilities, methods describing the factors were selected. We checked the correlation of these factors with the level of adaptation. To compare small samples, the correlation analysis has been used. A total of 51 people were interviewed, including 20 men and 31 women.

We used methods of measuring stress, motivation, relations in family, personal and social identity and level of adaptation [30], [31], [32], [33]. To test the hypothesis of a study on the relationship of socio-psychological adaptation factors and adaptation indicators and the creation of a methodology for enhancing adaptation among refugees, it is necessary to make sure that there is indeed a link between the indicators on the scales of adaptation factors tests and indicators of the level of adaptation. For this, a correlation analysis was carried out using the Spearman correlation coefficient used for estimating for small samples

Table 6: Age Distribution

Age	Men	Women	Total
Less than 23	1	1	2
23-30	3	3	6
31-40	9	17	26
41-50	4	7	11
50-60	1	2	3
More than 60	2	1	3
Total	20	31	51

Table 7: Distribution of Educational Level

Level of education	Men	Women	Total
Incomplete secondary or secondary education	6	5	9
Vocational school or college	2	3	5
University degree	11	19	30
Several university degrees	0	2	2
Academic degree	1	2	3
Total	20	31	51

Table 8: Correlation Analysis Results

	Rogers-Diamond adaptation scale	
	Correlation coefficient value	Significance level
Level of stress	-0,704**	0,000
Lifetime Motivation Index	0,258**	0,005
Work Motivation Index	0,360**	0,005
Confidentiality of communication in the family (assessment given to himself/herself)	0,005	0,972
Confidentiality of communication in the family (assessment given to family members)	0,270	0,055
Family Understanding (assessment given to himself/herself)	0,617**	0,000
Family Understanding (assessment given to family members)	0,392**	0,000
Similarities in views	-0,070	0,627
Common family symbols	0,606**	0,000
Ease of communication in the family	0,362**	0,627
Psychotherapeutic communication in the family	0,195	0,171
The scale "my work"	0,121	0,397
The scale of identity "my financial position"	0,315**	0,024
The scale of identity "my inner world"	0,386**	0,005
The scale of identity "my health"	0,269	0,056
The scale of identity "my family"	0,514**	0,000
The scale of identity "my relationship with others "	0,588**	0,000
The scale "my future"	0,441**	0,001
The scale "me and the society in which I live"	0,182	0,201

The results of the correlation analysis show the existence of a relationship between the factors of adaptation of the refugees and the level of adaptation.

For all indicators, except for stress level, this relationship is direct: the higher the level of personal and social identity, the better the material condition, the more trustworthy and value-oriented relationships in the family, the

higher the adaptation rate. Stress is inversely related to indicators of adaptation: the lower the level of stress, the higher the indicators of adaptation.

IV. DISCUSSION

In addressing the problems of integration into society, with a view to overcome the consequences of the impact of hostilities and traumatic relocation to a new country of residence, it is necessary to develop methods of external support, since the internal motivation of military migrants is reduced. External factors such as social support, the organization of space and time are noted among the conditions of effectiveness of forced contacts [8].

However, external support is formed from the perceptions of the local population about what newcomers need, may not correspond to reality. Perception is influenced by social, cultural and historical traditions of communication. For example, for Russians the expectation of adaptation of migrants is presented in the formula "you do not touch us, we do not touch you", and for Swedes – inclusion and compatibility. [10]

The adaptation program for refugees should meet the following characteristics: to follow up with the traumatic experience of the client through a symbolic space; to be a field for the dialogue between the local population and visitors; to answer questions that connect the client with the meaning-forming characteristics of individuals and have the property of intentionality.

If the problems, associated with the study of individuals and their life, can be solved in terms of psychodynamic approach, the experience of cognitive-behavioral therapy is indispensable in the formation of methods and working with factors "how I achieve this". Consequently, it makes sense to use analytical and humanistic approaches as a basis for the training of socio-psychological adaptation, and for practical solutions and interaction with customers – behavioral techniques.

Psychological games are needed to become the symbol, the interaction in the game is to turn on the following levels: the conscious and unconscious mind of each player, the conscious and unconscious mind of an author and a leader, as well as communication between the conscious mind of players and a leader and the unconscious mind of players and a leader among themselves. The leader can directly control cognitive communication at the game table and reflect own experiences through empathy; interpret the transference and countertransference as communication between the conscious and the unconscious mind of each individual player.

The space of the game itself actually acts as a collective dream in reality, which each player and a leader consider together. The approach to the therapeutic process as a joint dream helps to consider what is happening at the session as a process of transformation of cognitive experiences with respect to external objects into internal object relations, which in turn become available for psychological work [28]. The objects of this dream and some connections between them become the given characteristics, which can affect the game leader in accordance with the tasks, and the process of the game – an intentional component, when through the gameplay new ideas about

The space of the psychological board game successfully acts as a safe transitional object between migrants and our society. Gamification helps to solve serious problems without the risk of re-traumatization, because it works

directly with the symbolic layer of the psyche, thereby helping to release the creative potential and transfer it to the external reality.

The game becomes a place to study the culture and traditions of a new country, introduces participants to the values of the society with which they are forced to interact, provides guidance for successful adaptation, and at the same time it is a socio-psychological training, developing communication skills, problem solving in a limited sequence of significant choices.

The practical result of the study on socio-psychological characteristics of adaptation of refugees is a board game "Monday Morning", aimed at introducing migrants and the local population to each other. The name of the game prepares players at a symbolic level to meet with something new, emerging, difficult, but promising the onset of the weekend. Monday is the beginning of the working week, the start after the break. The game was hand-drawn and digitalized by the artist Elena Dorgakhova.

There are 3-5 people behind the playing field who have moved from the zones of military conflicts and the same number of local residents. The world of the game is the planet of the future called Monday. Like Pippi Longstocking, participants get into a traditional European town, the main asset of which is a complete order in everything. But they do not know the rules or conditions of the game and have to get them in cooperation with the local population, who are instructed in advance.

Locations of the city are administration, police, hospital, school, library, shop, farm, cafe, casino, stadium, park and the place of power are designed to maintain this order, but they can be changed or modified by agreement between the participants of the game.

The players are given special cards with scales of mood and personality, which affect the implementation principle of the game interactions. In contrast to the newcomers, who are on the new planet as a result of unforeseen circumstances, the local population, among other things, has a so-called social role, on behalf of which they act: the mayor, doctor, policeman, librarian, waiter and others.

Also, before the game all players choose personal and social characteristics that determine the choices in the game. Among them: introversion/extroversion, name, age, profession on the home world, profession on the planet Monday, 3 character strengths (resource) and 3 character weaknesses (zone of proximal development).

The mechanics of the games Action Point Allowance System provides players with an equal number of opportunities to act within their interests and the interests of society, for which players can receive special rewards. To solve internal and external conflicts, maps with urban accidents, public holidays and other random events are used. These cards can be changed in advance according to the needs of the players or the tasks assigned to the players by the educational institution or the organizers of the migrant support group.

City event cards are divided into two types: a personal game of the player and an event relating to the whole city. Both in the first and in the second case, the player making his move interacts with one or more players around. Those, in turn, choose how to react to certain iterations, tracking their mood; the mood scale is placed on the

player's personal card and shows different states from depression to mania. In case of falling into the "dangerous" mood zone, the player is forced to miss a move and go to the hospital.

At the end of the game there is time to discuss feelings and thoughts that arose during the game. The task of the moderator at this stage is to help with the formulation of feelings and thoughts, to show the difference between them and to acquaint players with the influence of thoughts on the process of establishing contacts. Thus, gamification of the adaptation process helps to solve several problems related to the socio-psychological adaptation of immigrants from the war zones, contributes to the emergence of dialogue between migrants and the local population at the level of small groups.

Preliminary testing of the game in small groups, conducted in Moscow (Russia) and Gothenburg (Sweden) shows an improvement in the characteristics of adaptability among migrants. Local residents also note that their views on the processes of migration, and the process of adaptation to new conditions in their own lives, change after participating in the game.

Migrants told with great enthusiasm about the customs of their country, how to praise children or give a positive assessment of work. Locals Russian and presented determinants which were found according to literature analysis. At the second stage tried to remember new words, greetings and signs of respect. Stories about the best day of life and the most terrible day of life created a unique atmosphere at the table, which formed the trust of migrant groups and local to each other. And the restoration of trust leads to the healing of trauma and the ability to move on, identifing the present and the future.

The study on the effects of the socio-psychological game "Monday Morning" in the process of adaptation of migrants will be continued.

V. CONCLUSION

Despite the tragedy of experience, one cannot reduce a person to his injury. Trauma cannot be a privilege, but must be seen as a tragedy. Refugees do not need pity, but tools that can help to break the chain of social exclusion. In this case, work at the border level becomes relevant: to show the routes of everyday routine, to unite around the basic things, to name and clarify what is good and what is bad in the new society. If the work is carried out by an empathic person capable of analysis and synthesis and understanding on the border of contact, such elementary actions help to reduce anxiety and begin to confront shame, return the ability to reflect and restore the integrity of mental functions.

The local population is faced with the task of learning to see both the wounded and the healthy subpersonality of refugees, that is, to act for them as quite good Another (according to D. Winnikott), who can simultaneously remain empathic, but understand the need for adequate frustration. The local population, experiencing natural compassion for refugees, should be taught the difference between compassion and pity and be able to walk the bridge between the symbolic and the real, without identifying with any of the extremes of this complex [22].

Indicators of successful social and psychological adaptation are high social status of the individual in a certain environment, as well as his psychological satisfaction with this environment and its most important elements. The

success of adaptation depends on the characteristics of the environment and personality. The more complex the new environment (for example, more social connections, more complex joint activities, greater social heterogeneity), the more changes in the personality, the more difficult is the process of social and psychological adaptation.

The experience of inter-group contacts with migrants can be both positive and negative [14], it affects the willingness of the local population to take seriously the changes and make their own contribution to the formation of new social interactions. This experience influenced the formation of political and social decisions, such as participation in elections, moving to another district or town [19].

The study helps to find the ground for the formation of positive experience for communication between migrants and the local population and to expand the possibilities of cross-cultural dialogue in the context of bilateral migration processes in modern Europe. To do this, it is necessary to increase the literacy of the local population in matters of adaptation, openly discuss the rights and obligations of both parties involved in the process.

The problem of identifying and exploring innovative methods of adaptation of refugees from war zones becomes urgent, considering the impact of complicated grief, which reduce the adaptive abilities of the individual, resulting in the migrants' motivation may not be inspiring, and encouraging complacency and filled with internal or external acting out. Assuming this feature, but at the same time noticing in the person the potential, exceeding his trauma, the local population can help both migrants, and the population.

The researcher can choose a three-level adaptation model, consisting of maintaining a balance between pre-set, intentional and value-forming factors, as internal supports for the creation of innovative methods for working in small groups. Empathic support in this case should be directed not only to the outside, to the accommodation of all the processes of adaptation with migrants' complicated grief, but also inside, to the society and its members separately.

The proposed method of gamification combines psychodynamic theories and cognitive techniques, contributing to the restoration of the integrity of intra-psychological and social processes of the participant. Leader in this approach is performing the internal work of symbolization and binding processes, offering specific techniques for developing routes and working at the level of borders, which helps to reduce the feeling of anxiety and danger and contributes to the creation of a platform to restore confidence to the world.

Culture appears as a result of an excess of mental energy, therefore, in the work aimed at restoring the integrity of the movement of external and internal mental and socio-cultural processes, the result is mutual cultural enrichment and productive integration into the new society, not only migrants, but also the local population.

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