

Psychosocial Paradigm of Ethnosocial Adaptation of Children from Migrant Families Process Support

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Psychosocial Paradigm of Ethnosocial Adaptation of Children from Migrant Families Process Support¹

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Abstract

Migration processes are accompanied by problems in both the political and economic spheres of host countries and the psychological, psychosocial and social well-being of migrants themselves. Children and adolescents become susceptible; their protest behaviour hampers their personal development and adaption to the new environment. This raises the issue of examining the conditions and mechanisms for maintaining effective adaptation of children. The research aims at identifying the difficulties of ethnocultural adaptation of migrant children and to rationalizing psychosocial work with them. There were applied the theoretical and methodological analysis and written and oral interviews to identify the features of adaptation to living in Russia. One revealed a low level of ethnocultural adaptation of adolescents from the regions of Central Asia and the Caucasus, which is caused by poor command of Russian; lack of motivation to use two languages (Russian and native) among close relatives in the family environment; lack of motivation and determination to learn the culture, customs, and traditions of the Russia people; a cultural conflict that impedes interaction with the local population. The research substantiates the need for developing a model of psychosocial support for adaptation of migrant children by specialists of educational, social and national organizations.

Keywords: migrant children, ethnocultural adaptation, conditions for adaptation, adaptation mechanisms, psychosocial support for migrant children.

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1. Introduction

Migration and the problems that accompany it are among the key problems of human society. It significantly affects the social situation, intensifies the criminal activity, and leads to interethnic tension. Unfortunately, interethnic tension and conflicts are an inevitable consequence of migration. Where the number of migrants exceeds the objective socio-economic capabilities of the state, the situation in the country can become unstable, which can be observed in a number of European countries (Suslova, 2016) today. Most often, young people, including teenagers from migrant families, are active participants in various destructive activities. The destructive behaviour of children and adolescents from migrant families tends to result from the difficulties of ethnocultural adaptation to the conditions of the host country. Whether he/she likes it or not, a child immigrating with parents has to adapt to new cultural conditions, despite the problems associated with foreign language, alien values, common behaviour patterns, and interaction with native inhabitants, etc. These problems are primarily linked to the sense of one's otherness and remind that one is a 'representative of ethnic minorities', which makes the belonging to a certain racial, national, linguistic or cultural environment primarily important (Donlevy, Meierkord, Rajania, 2016).

Russia is no exception. According to the migration department, an average of over 800,000 migrants come to Russia every year. There is a high percentage of citizens of the former Soviet republics, namely Armenia, Georgia, Uzbekistan, Kyrgyzstan, Tajikistan, Moldova, Ukraine, coming to Russia. They aim to either change their place of residence or find temporary employment. Albeit in smaller numbers, the citizens of countries belonging to the European Union, as well as Asia and the Arab countries, also come to Russia. Most of them come with children (Nesterova, Suslova, 2017). Despite the fact that the migration situation in Russia differs significantly from that in the EU countries, there are still various social and psychological problems associated with the process of migration, which cannot but have an inevitably negative effect on the well-being of the family and children. In particular, among these effects are:

- 1) deviant behaviour among migrants (Konstantinov, 2014; Kasyanenko, 2006);
- 2) difficulties to adapt to new social, economic, political, legal, cultural and other conditions of the country migrants have come to (Gritsenko, Efremenkova 2015; Piadukhov, 2013; Konstantinov, 2014; Lebedeva, 2011; Suslova, 2016);
- 3) inability to form and maintain existing constructive strategies of interaction and communication with the population of the host country (Nechaev, 2012; Nesterova, Suslova, 2015; Soldatov, Shaigerov, 2011);

- 4) destructive social situation, negative psychological conditions, which are determined by the difficulties of adaptation (Bottaeva, 2009; Buczek, 2012; Makarov, 2010; Occasion, 2001);
- 5) emergence of 'such characteristics of public consciousness, which results from systematic deception and sharply changed life conditions, that are not to be ignored while evaluating its condition and tendencies, namely, increasing isolationism and nationalism and reducing tolerance' (Toshchenko, 2010: 13).

In this regard, the aim of this study is to identify the conditions and mechanisms for effective ethnocultural adaptation of children from migrant families and provide the rationale for the psychosocial component of support.

2. Literature Review

The problem of ethnocultural adaptation of children from families of migrants is actively studied both in Russia and abroad.

In foreign science, the adaptation of migrants is considered in the context of Berry's acculturation theory that defines it as 'a phenomenon that emerges when groups of individuals from different cultures engage in direct and prolonged contact, the consequences of which are changes in the elements of the original culture of one or both groups' (Berry, 1990: 203).

Lebedeva (2011) notes that modern literature on acculturation emphasizes sociocultural and psychological adaptation as the final results of long-term acculturation. Psychological adaptation belongs to the set of internal psychological consequences (a clear sense of personal or cultural identity, good psychological health, etc.), sociocultural adaptation is characterized by a set of external behavioural consequences of the bonds between individuals and their new environment, including their ability to solve daily social and cultural problems.

In Russian literature, one can observe various forms of adaptation, namely social, socio-cultural, psychological, psychosocial, ethnosocial, socio-psychological, legal, economic, ethnocultural ones. Defining so many forms of adaptation of migrants is probably stipulated by the need for a deeper analysis of problems, segregating resources and positive practices in a separate (narrow) sphere of a migrant's life. Nevertheless, all forms of adaptation are based on the theory of acculturation proposed by Berry and can be considered, as Lebedeva points out, the final result of acculturation.

We also believe that to some extent, the content of socio-cultural, ethnosocial, and ethnopsychological adaptations are very similar. For example, Povod defines socio-cultural adaptation as 'the process by which the ethnic

group and its individual members actively get used to the external environment through various social and cultural means; here the external environment is the set of natural and social conditions of the life of the group that affect its existence, life, and reproduction' (Povod, 2001: 182). That is, in the content of this type of adaptation, social and cultural aspects, conditions, mechanisms and technologies for its maintenance are singled out.

The variety of types of adaptation can be associated with the methodology of the science in which it is studied: ethnopsychology, ethnosociology, ethnology, cultural anthropology, etc.

In addition to the issue of adaptation, there are Russian works dedicated to the study of the ethnocultural socialization of children. Kozhanov, Kozhanova, assume that in the course of

everyone's socialization, the individual absorbs not only the universal components of social experience, but also associates him/herself with the culture of a particular ethnic group of which he/she is a member. In the process of interpersonal interaction, a certain set of needs, ideals, motivations for activity is assimilated on an individual and personal level, a member of an ethnic group explores his/her ethnic space (Kozhanov, Kozhanova, 2012: 64).

The works of foreign scientists that emphasize the importance of intercultural education and the formation of intercultural competence in addition to the active study of the language of the host country are relevant to our research. Thus, the German scientists, whose country faces the migration problems most acutely, highlight that the discussions on ethnocultural adaptation should not be limited to difficulties with the command of language of migrant children.

It is important to focus on the formation of intercultural competence as the main goal of the educational organization. Intercultural activity depends on how many children of migrants are educated (brought up) in the educational organization. That is, scientists agreed that the more cultural diversity is present in a group of children, the greater is the role of intercultural education and upbringing. Priority in this work should be set on understanding multilingualism as a form of life and considering cultural conflicts as an opportunity for development of a personality (Zehnbaauer, Jampert, 2005; Roux, Stuck, 2005; Degener, 2017; Migration und Schule, 2017).

From our point of view, the latter conclusion is very important, as cultural conflicts are usually regarded as a factor of tension and destabilization of the migrant situation and destructive behaviour of the migrant, but not as an opportunity for personal development.

Russian scientists ignore this point of view, which largely impoverishes psychosocial practice. It is important that the individual, the country, and the educational organization have the resources to diagnose the cultural conflict in due time, prevent it or help people to learn something new about themselves, the social environment, their opportunities and resources in a new country, and the integration of the host country's culture into their native cultural and national worldview.

However, German scholars note that one should bear in mind the intercultural upbringing and education not as an additional aspect of the family, educational, social, and other organization, but as a social condition and mechanism, as a permanent principle (Uslucan, 2003; Ethnokulturelle Sprachcamps, 2018; Sommer, 2018).

Practical literature also highlights the importance of integrating the interaction of social and educational organizations, educators, social workers, and parents concerning the problems of children from migrant families and the supporting for their positive ethnocultural adaptation (Ahrens, 2016; Audickas, Apostolova, 2017).

In determining the methodological aspects of this study, it is important to analyze foreign literature on psychosocial factors of the ethnocultural adaptation effectiveness of migrants, including children. Currently, the psychosocial approach is not sufficiently used in studies of migratory processes and adaptation of migrants to living conditions of the host country. Literature analysis helped to identify the migrants' behaviour psychosocial model proposed by Groenewold, de Bruijn, Bilsborrow (2012). They adopted a theory of healthy behaviour developed in the area of public health to explain human behaviour in a difficult life situation. They integrated it with the theory of rational behaviour and social cognitive theory. The scientists borrowed the idea of understanding intentions as the causes of the behaviour of the individual from the theory of rational behaviour. The authors have drawn a conclusion about the dynamic interaction of the individual's personal characteristics, the environment, and patterns of his/her behaviour from social cognitive theory. The result of this work was a five-factor psychosocial model of migrants' behaviour:

1. Perception of the threat of living conditions (personal, social, and economic security, dissatisfaction with conditions of living).
2. Prospective benefits of migration (a chance to improve living conditions, escape from the war, good job and education for themselves and their children, etc.).
3. Alleged migration barriers (religion, difficulties in finding a job, communicating with representatives of the national majority, mastering the language of the national majority, etc.).

4. Events that stipulated the decision to migrate (motivation, personal and interpersonal relations).
5. Understanding that one can change life for better, control and plan one's life activity (confidence in self-realization).

The authors believe that their psychosocial model of human behaviour in the context of migration and adaptation to new conditions will contribute to a better understanding of the intentions and strategies of migrants' decision-making and of the possibility of their adaptation, thereby expanding the basis for an optimal migration policy (Groenewold, Bruijn, Bilsborrow, 2012).

Straßburger (2009) presented the concept of socially oriented space and the concept of intercultural openness. In the methodological sense, they allow to integrate psychological and social practices into the process of accompanying the adaptation of migrants. According to the first concept, it is important to recognize and strengthen the individual abilities of migrants, to help activate their resources and those of social ties and residential infrastructure. The main principle of the concept is a consistent approach to the interests of customers. In the society of migrants, this implies, of course, a variety of notions about the life of migrants and the recognition of the resources that ethnic networks and organizations can offer. According to the second concept, it is important to follow the principles of intercultural openness in the course of work with migrants and members of their families. The author proposes to combine the methodology of these two concepts rather than to consider them separately.

Unlike the foreign scientific literature, the Russian one observes the ethnocultural adaptation of children from migrant families from the point of view of activities of educational establishments and the interaction of the family and school and the kindergarten. A large number of practices have also been implemented in the field of pedagogical and psycho-educational adaptation of children and adolescents from migrant families. Khukhlaev, Chibizova and Shemanov consider an inclusive approach to the integration of migrant children in education. The authors conclude that an inclusive strategy means differentiation of special situations, in which migrant children demand a special approach. They distinguish the following special educational needs of a migrant child related to five different groups of characteristics: language, basic knowledge, emotional states, social skills, and cultural norms and rules (Khukhlaev, Chibizova, Shemanov, 2015).

There are studies on the interaction between the school and the families of migrants. For example, Surovtseva (2014) emphasizes the educational conditions for supporting the children from migrant families: mutual tolerance, respect for cultural differences, openness and acceptance of the general principles of upbringing by teachers and parents, and the use of an activity approach, i.e. active teaching methods that ensure the development of values

and social norms by children and parents, the ways of behaviour, the formation of friendly relationships, the provision of psycho-educational and social support.

Almost all scientists note a combined approach to the interaction of the educational organization and family, and the inclusion of not only teachers, but also such professionals as pedagogical psychologists, social officers, and speech therapists in the above activities.

It should be highlighted that both foreign and Russian, mostly scientific, but also practical literature assign a key role to the educational organizations, the pedagogical and educational process itself, and the interaction with parents in the process of ethnocultural adaptation of children from families of migrants. However, we believe that this is a narrowed view of the problem, and especially, of the psychosocial support for the ethnocultural adaptation of migrant children. We consider interdisciplinary synergy that assumes the integration of educational, social and various national and cultural centres created by national diaspora to be promising. With this approach, migrant children and their parents, as well as specialists and teachers working with migrant children, obtain a great opportunity and resources to influence the process of ethnocultural adaptation of children, to help them not only in education and upbringing, but also in solving social problems and reduction of the destructive level of cultural conflict.

3. Materials and methods

42 students from the 10th-11th grades of the Moscow schools took part in the pilot study, 24 females and 18 males. The age of children is 16-17.5 years. All of them live with their parents who are employed, have their own housing or rent one. Their families had been living in Russia for two to three years. They come from Tajikistan, Armenia, Georgia, and Kyrgyzstan. The greatest number of the respondents were children who arrived from Armenia and Tajikistan – 26 people, the smallest – from Kyrgyzstan – 4 people.

The respondent pool consisted of the students of extra-curricular Russian language courses. In some cases, it allowed to use collective discussion as a tool to, for example, clarify the questions that were unclear at first glance. Besides, the interviewer spoke Armenian, which allowed to establish communicative contact with Armenian-speaking children faster.

The study was conducted using a written poll method and a verbal interview. The choice of the method is based on the fact that migrant children do not speak Russian well enough, and therefore, the use of other methods of research at this adaptation stage would be difficult.

The questionnaire consisted of 10 closed questions that were as simplified as possible for children to understand their content. One group of questions aimed to retrieve the information about the country of origin, nationality, information about parents and families (employment, place of residence), as well as data on the age of children. Another group embraced the questions that provide information on the adaptation of children to living conditions in Russia.

Each question had several answer options. The survey participant was asked to select several answers, mostly three or five, depending on the number of options. Some questions required evaluation of each option. To these belong, for example: 'With whom do you communicate here in Moscow?' Answer options: 1) with family members; 2) with relatives; 3) with classmates, regardless of nationality; 4) only with representatives of my nationality; 5) Other. Another example: 'For each person, there is something important: Indicate how important it is for you now: 1) to get a good education, to graduate school successfully; 2) to continue education after school in a college or university; 3) personal security; 4) self-esteem; 5) self-confidence; 6) relations with the locals; 7) to adapt to life in Moscow; 8) to learn more about the history, culture, and customs of the Russian people and peoples living in Russia'.

In addition to these questions, respondents were asked such questions as: 'What difficulties did you face in Moscow?', 'Did you have open conflicts with the locals?'

The processing of the results of the questionnaire was carried out using the method of quantitative and qualitative assessment of respondents' answers. We considered the main content components of 'ethnocultural adaptation' definition, which we proposed based on the theoretical and methodological analysis of the Russian and foreign scientific literature.

We interpret the term 'ethnocultural adaptation' as psychological, social-psychological, and social adaptation of the individual to a new culture, national traditions, and customs and values in which norms, values, attitudes, beliefs, rules of behaviour and way of life of the country of origin harmonizes in a conflict-free manner with the understanding and assimilation of a new culture in the host country. In addition, we borrowed the main provisions of the psychosocial model of migrants' behaviour proposed by Groenewold, Bruijn, Bilsborrow, as well as the concept of socially-oriented space and the concept of intercultural openness of Strasburger as a basis. The choice of the concepts of foreign scientists is explained by the absence of a natively Russian psychosocial approach to support the ethnocultural adaptation of children from migrant families.

4. Results

The responses to the questions about difficulties experienced by migrant children are important for our study.

The adolescents put the difficulties in mastering the Russian language in the first place, which is confirmed by the results of research by many Russian scientists (Gritsenko, Efremenkova, 2015, Kozhanov, Kozhanova, 2012, Makarov, 2010 and others). In the interview, the adolescents noted that poor (or absence of) knowledge of the Russian language makes it difficult to communicate with the locals, in particular, with peers. Awkwardness, which they experience by communicating, leads to minimizing the circle of communication and building up interaction with others of their kind, 'visitors', or with representatives of their national group.

Conflicts with local populations are not uncommon, however, they occur to a lesser extent in the educational space of their school, but mainly in places of extracurricular pastime (places of entertainment, transport, street, market locations). We received such answers from 64.3% of respondents. According to the adolescents, this impairs the positive level of perception of their life in Russia, outbreaks of anger and despair are frequent.

Nevertheless, more than half of the adolescents (59.5%) responded 'native' to: 'What language do you communicate at home?'; the rest responded 'mostly native' or 'both native and Russian'. It can be assumed that the use of only native language at home in communicating with relatives may imply an explicit or implicit reluctance to accept the culture of the national majority.

The answers to the question: 'With whom do you communicate here in Moscow?' confirm this idea. The question contained several answers, from which students could choose not only one answer, or even evaluate all. The answers distributed as follows: 'with family members' – 95.2%; 'With relatives' – 92.8%; 'With classmates, regardless of nationality' – 88.1%. However, outside the school, children migrants prefer to communicate 'only with representatives of their nationality' – 45.2%. Similar results were obtained by Ngan Nguyen-Mayer, Master in Social Work of the Higher School 'DIPLOMA' (Germany), who conducted a study involving Vietnamese children who immigrated with their parents to Germany. As a conclusion, she notes the low level of professional competence of specialists of educational and social institutions. The latter ignore the fact of minimizing the communication of children down to interaction mainly with their relatives and other migrants, as well as the fact of the lack of close bond with parents and children by motivating children in learning the language of a national minority (Nguyen-Meyer, 2018).

Moreover, a small part of teenagers (26.1%) showed a clear lack of understanding of the fact that in a situation of mass communication, it is still

important to use the Russian language. It was noted that they need the Russian language to keep up with an educational program and to obtain further education and employment. According to our observations, it is natural that there are university students from families of migrants (living in Russia for 5 years or more) who got education in the Russian school, and yet do not always successfully master the educational program of higher education, demonstrating difficulties in understanding and mastering special knowledge.

In the second place, teenagers from the migrant's family put 'difficulties in understanding the culture and customs of the Russian people's tradition' (54.7% of respondents). In the interview, they noted a lack of understanding of the locals' attitude to their native culture, which can be disparaging at times. This causes rather anger than an alarm and resentment by them. There were opinions like 'Why do the locals not study the culture of my people? After all, Russia is a multiethnic country and there are many of us in Moscow'. These results speak not only of the difficulties of the ethnocultural adaptation of some of the children, but also of the existence of protest behaviour, characterized by a reluctance to deeply master the culture of the national majority. However, this behaviour can also be observed as a manifestation of psychological defence, as migrant children face the need to acquire a great load of knowledge, and also a low level of positive support from the locals – teachers, classmates, and peers with whom they communicate outside the school. The last conclusion requires additional research, which is currently being carried out by the authors of this article.

For our research, we consider it important to find out how teenagers from migrant families see their future in Russia. This is very important for ethnocultural adaptation, as it makes it possible to learn about the needs, motivations, and attitudes of children from migrant families. It was revealed that the main need for migrant children is receiving professional education in Russia. Children's answers to the question: 'There is some important for each person. Indicate how important it is now for you ... ? provided us with data on this'. Respondents were invited to evaluate each option (Table 1).

As one can see from the table, the successful graduation from school and further education are of paramount importance for children, which means they consider the school an important resource of integration into Russian society. It is important to gain self-confidence. To a lesser extent, they are concerned with mastering the culture of the people living in Russia, as well as the desire to integrate into Russian culture while preserving the customs and traditions of their people. This result indicates a low level of ethnocultural adaptation of migrant children at this stage.

TABLE 1. Distribution of answers to the question about the importance of some vital needs (%) in the group of teenage migrants (respondents could evaluate each answer option).

Obtain a good education, finish school successfully	100	0
Continue education after school in a college or University	92,8	7,2
Personal security	88,1	11,9
Self-confidence	100	0
Maintain the culture of native people	92,8	7,2
Relations with the local population	64,2	35,8
Adapt to life in Moscow	71,4	28,6
Learn more about the history, culture, customs of the Russian people and peoples living in Russia	40,4	59,6
Adjust to life in the Russian culture while respecting the traditions and customs of the native land	47,6	52,4
Not to lose ties with the homeland	88,0	12,0

5. Discussion

A low level of ethnocultural adaptation of adolescents from migrant families was observed in the group under examination. The causes are poor knowledge of the Russian language; lack of motivation among close relatives to communicate in two languages (Russian and native) in the family environment; lack of motivation and determination to learn the culture, customs, and traditions of the people of Russia, while preserving the culture of their people, the presence of a cultural conflict that leads to difficulties in communication and interaction with the local population.

However, it must be taken into account that some difficulties in the adaptation of migrant children can be caused by psychological defence. Tikhonova and Kuftyak (2007) stress it as they note the need for some children to persistently protect their priorities and values, while demonstrating the expected acceptance and compliance with the norms of the host society to the outside world.

Ethnic and cultural adaptation of children from migrant families is also complicated by the presence of conflicts with the local population, especially in places of cultural entertainment, public transport, and trade organizations, as well as the life purpose of children, mainly related to education and the choice of a professional path. The absence or low need for knowledge and understanding of the culture, history, and customs of the host country, from our point of view, cannot contribute to the positive adaptation and success of children from migrant families in the present and future. This always leads to the formation of personality destructiveness and interethnic tensions in the country. This conclusion is confirmed by the results of Russian scientists who

note that the need for active interaction with the social environment leads to the emergence of disadaptive behaviours, and the demonstration of normative behaviour is most often protective (Kozhanov, Kozhanov, 2012, Makarov, 2010, Tikhonov, Kuftyak, 2007).

A result our research revealed, and the one we consider important, is that within the educational organization children from families of migrants communicate with children regardless of their nationality, but outside the school prefer to communicate with representatives of their nationality. It also does not contribute to the successful adaptation and knowledge of the language, culture and customs of the host community, which in many ways hinders the process of ethnocultural adaptation.

The analysis of the research of Russian and foreign scientists and practitioners presented at the beginning of the article, as well as the results of pilot survey, allow us to name the conditions under which ethnocultural adaptation of children and adolescents from migrant families will succeed, run without serious psychological trauma, with formation of positive attitudes and the need for integration into a new culture, while preserving one's own. To these belong:

- 1) the existence of an educational and social space that is friendly towards children from migrant families;
- 2) the need for integration into a new culture in the family of migrants and its members, for communication in the native and Russian languages in the family environment, for mastering and adopting traditions and customs, norms and rules of the national majority;
- 3) conflict-free, tolerant interaction of migrant children with the local population (tolerance must be manifested on both sides);
- 4) the crisis-free ethnocultural adaptation of children from families of migrants into the system of educational, social, cultural, and other relations;
- 5) integration of technologies of intercultural education and intercultural dialogue into the educational, social, and national and cultural organizations' activity;
- 6) recognition of cultural diversity and intercultural openness.

These studies and conclusions can be viewed as a trend. A study with a large number of respondents is needed. Nevertheless, the results of the pilot study have practical importance for designing programs to support the ethnocultural adaptation of children from migrant families and for the continuation of research.

In the same line, for the theory and practice of working with migrant children, it is important to investigate whether these responses of adolescents, sometimes aggressive, are a kind of psychological defence. Nevertheless, these

results and conclusions support the importance of serious, focused and continuous work to aid children and adolescents from migrant families in the process of their ethnocultural adaptation.

From our point of view, this work should be carried out not only in the educational organization, but also with a human, technological, and organizational resource of the social service and various national and cultural centres of the national diasporas. Moreover, such work can be effective only if there is an interdisciplinary interaction of the organizations and institutions mentioned above (currently either absent or not taken seriously in Russia and in many countries of the world), as well as the development of a unified model of psychosocial support for children and adolescents from migrant families. The world community of scientists and practitioners should work to integrate the efforts and resources of various organizations, such as educational and social institutions, national communities, as well as specialists and parents, in the process of supporting the successful ethnocultural adaptation of children.

6. Conclusion

Thus, the difficulties of ethnocultural adaptation of children from migrant families are caused by poor command or absence of knowledge of the Russian language, the culture of the Russian people, their values and traditions; the spontaneous nature of the ethnocultural adaptation of children, the absence of comprehensive programs that unite the efforts of educational and social organizations and national cultural centers and associations; insufficient meeting of basic needs: communication, self-realization, psychosocial security, confidence in the future, etc.; a conflict of values leading to a 'cultural conflict' – the adoption of 'alien' values and traditions and the desire to preserve their own; hiding in their own culture and increasing gap with the representatives of the national majority.

Effective ethnocultural adaptation depends on how similar the culture of the country of origin is to this of the country of residence. The greater is the difference in cultures, the more complex is the process of ethnocultural adaptation. The separation of a person from the usual cultural ties and the need to exist simultaneously in two cultures can lead to development crises, in particular, an identity crisis of the individual. This conclusion also confirms the importance of an integrated approach to supporting the ethnocultural adaptation of migrant children along with the strengthening of the psychosocial concept of care. This supports the relevance of the present and future research of the psychosocial paradigm of ethnocultural adaptation of migrants, including children.

The principal mechanisms for supporting the process of ethnocultural adaptation of migrant children are: the expansion of cross-cultural communication in educational, social, and national cultural organizations; intercultural competence (ability to interact positively and efficiently with representatives of other cultures) of the facilitators of intercultural education and upbringing, as well as participants of the process of ethnocultural adaptation (the children of migrants, their parents and relatives, as well as representatives of the national majority, although the latter are not directly involved in this process); close interaction of educational, social, and national organizations in matters of socio-psychological support and support of ethnocultural adaptation of children from migrant families; prevention of ethnic conflicts among children and adolescents in the educational and social environment.

The development and approbation of the ethnocultural adaptation process psychosocial support organizational model of the children from migrant families on the basis of integrating the activity of the main agents of adaptation of migrant children (family, educational organization, social institutions and social establishments of national diasporas) is promising in scientific and practical terms. This will be an innovative project, as there are no such models in Russia and abroad.

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