



FACTORS OF INDIVIDUAL AND GROUP ADAPTATION OF STUDENTS TO INTERCULTURAL COMMUNICATION

FATORES DE ADAPTAÇÃO INDIVIDUAL E EM GRUPO DE ESTUDANTES À COMUNICAÇÃO INTERCULTURAL

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ABSTRACT

Objective: The article aims to analyze the factors and characteristics that influence individual and group adaptation of students to intercultural communication. The study





focuses on identifying the significant factors that impact adaptation during migration, culture shock, and the processes of integration into new cultural environments.

Methods: The research adopts a mixed-methods approach, combining a literature review of relevant theories, such as migration, culture shock, and adaptation models, with empirical data gathered from a survey of 9 respondents from diverse ethnic, age, and social backgrounds. The study explores how factors like age, language proficiency, and personality type influence adaptation processes.

Results: The study reveals that adaptation is a highly individual process, influenced by multiple factors including cultural distance, communication, and the preservation of cultural traditions. It identifies key stages of culture shock and highlights the importance of maintaining one's cultural identity while immersing in a new culture. Communication and social support are crucial for a successful adaptation process.

Conclusion: Adaptation to intercultural communication is a complex and individualized process. Strategies to facilitate adaptation should be flexible and tailored to individual needs. The study emphasizes the role of communication, social networks, and the balance between immersion in the new culture and the retention of cultural traditions as key factors in successful adaptatio

Keywords: Factors and characteristics of international relations; Individuals; Migration; Culture shock; Adaptation; Ethnocentrism; Social development.

RESUMO

Objetivo: O artigo tem como objetivo analisar os fatores e características que influenciam a adaptação individual e em grupo de estudantes à comunicação intercultural. O estudo foca em identificar os fatores significativos que impactam a adaptação durante a migração, choque cultural e os processos de integração em novos ambientes culturais.

Métodos: A pesquisa adota uma abordagem de métodos mistos, combinando uma revisão de literatura sobre teorias relevantes, como migração, choque cultural e modelos de adaptação, com dados empíricos coletados de uma pesquisa com 9 entrevistados de diferentes etnias, idades e contextos sociais. O estudo explora como fatores como idade, proficiência no idioma e tipo de personalidade influenciam os processos de adaptação.

Resultados: O estudo revela que a adaptação é um processo altamente individual, influenciado por diversos fatores, incluindo a distância cultural, comunicação e a preservação das tradições culturais. Identifica as principais etapas do choque cultural e destaca a importância de manter a identidade cultural enquanto se imerge em uma nova cultura. A comunicação e o suporte social são cruciais para um processo de adaptação bem-sucedido.

Conclusão: A adaptação à comunicação intercultural é um processo complexo e individualizado. As estratégias para facilitar a adaptação devem ser flexíveis e adaptadas às necessidades individuais. O estudo enfatiza o papel da comunicação, redes sociais e o equilíbrio entre a imersão na nova cultura e a manutenção das tradições culturais como fatores-chave para uma adaptação bem-sucedida.

Palavras-chave: Fatores e características das relações internacionais; Indivíduos; Migração; Choque cultural; Adaptação; Etnocentrismo; Desenvolvimento social.





1 INTRODUCTION

Intercultural communication is a rapidly developing and highly sought-after field of study that intersects linguistics, cultural studies, communication, and language teaching (Tylor, 1871). In the era of globalisation and an unstable world stage, international relations are crucial for sustainable and dynamic societal development. Private and global problems have contributed to this importance. It underpins economic, political, social, and other interactions between individuals and groups. Migration is a significant aspect of international relations. As of 2022, the International Organisation for Migration reports that approximately 281 million people are international migrants, which accounts for 3.6% of the world's population (McAuliffe & Triandafyllidou, 2021). This trend has been steadily increasing over the past few decades. Adaptation is an essential aspect in international relations. In the context of international relations, adaptation is considered a psychological concept. It refers to the organism's ability to adjust to new conditions. Adaptation becomes necessary when encountering a new culture and experiencing culture shock. A new culture can feel foreign and unfamiliar, leading to discomfort and a lack of understanding of the customs and behaviours of another society.

The relevance of the research topic is conditioned by the active dynamics of globalisation of the multicultural world, the consequence of which is the need to find out the origins of adaptation problems, factors affecting it and ways to resolve cultural biases and difficulties associated with the processes of individual and group adaptation. Its study has a long historical path, starting with one of the first American concepts of adaptation, called "melting pot", ending with such a dominant modern concept as transnationalism. At the moment, there are many studies dedicated to classifying and summarising knowledge about the adaptation process, but due to the individuality and uniqueness of the adaptation process for everyone, no single concept is the only universally accepted one. This study will analyse the different concepts and theories, examining the ideas in terms of their relevance and individuality. A comparative analysis of the given data and the practical result will also be made.





The objective of the article was to derive generalised and relevant regularities and peculiarities of modern adaptation processes on the basis of the analysed theoretical and practical knowledge.

The research tasks were:

- 1) to study the phenomenon of migration as a basis for the emergence of the process of intercultural adaptation
- 2) to identify the main stages of the "culture shock" phenomenon
- 3) to identify the most important factors affecting the adaptation process
- 4) to analyse the mechanisms of intergroup perception in interethnic relations
- 5) to explore the development and shaping of tolerance and acceptance of the diversity of cultures

The practical value of this article lies in the possibility of using it for improving the conditions for international students in educational institutions based on their actual problems and needs.

2 LITERATURE REVIEW

2.1 THE PHENOMENON OF MIGRATION: ESSENCE AND CHARACTERISTICS.

Since ancient times, humans have been driven by the desire for motion. Movement is fundamental to life and an integral part of human nature. The phrase 'movement is life' is attributed to Aristotle, the ancient Greek philosopher. The concept of movement, in its broadest sense, implies the interaction of societies and cultures, including their interpenetration, collision, rejection, or blending.

In ancient times, movement was primarily driven by the need for survival, as it entailed constant competition for favourable territories, food, and resources. Later on, as humanity developed, mass resettlement also occurred for economic, social, religious, and other purposes. Colonisation of new territories provided a means to expand trade, spread a new religion, or escape from the imposition of a coercive ideology, and to search for a better life.

In the eleventh century, migration was a significant factor influencing the economic and political environment. The reasons for migration were varied, including war, conflicts, natural disasters, and improvements in living standards. In order to





understand the essence of migration, it is first necessary to define the meaning of this concept.

It is generally accepted that the first scientific definition was given by the British geographer E. Ravenstein (1889) at the end of the nineteenth century, which is: "permanent or transient change of a person's place of residence" (Ravenstein, 1889). In Russia, the term "migration" became widespread only by the beginning of the 20th century. Sometime later, V.I. Perevedentsev in his monograph defines migration in two senses: "broad" and "narrow". In the first one, population migration is understood as the totality of all kinds of movements of people in space, while in the second one migration is understood as the totality of people's relocations, i.e. such movements of people across the territory that are inextricably linked with their change of residence for a relatively long period of time (Perevedencev, 1975). It is worth noting that at the moment, in works related to the topic of migration processes, the definition of domestic demographer L.L. Rybakovsky is often used (Rybakovskij, 2003).

In order to fully analyse the concept of migration, it is necessary to distinguish the types it includes. At the moment there is no single universally recognised classification of migration. E. Ravenstein proposed to distinguish local migrants, long- and short-distance migrants and stage migrants (Izard, 1966). One of the following classifications was proposed by Polish geographer A. Marianski. It was based on division in relation to such criteria as reasons, territorial coverage, temporal duration and direction of migration. Thus he distinguished economic and political migration; interstate, intrastate and intercontinental; permanent and seasonal; and the last one - to villages, towns and so on (Lopatin & Lopatina, 2008). Also some scholars distinguish such criteria as voluntariness of migration and, accordingly, there is voluntary and forced migration.

Thus, migration includes a large number of varieties. It is a complex process for both the state and the migrants. Apart from the economic component, the psychological and social component is one of the most difficult aspects, requiring efforts from all actors of the process. The reason for this problem lies in the difference between the cultures of the host country and the migrants' home country. The difference in customs, common rules of behaviour, mentality and other things - all this can be an obstacle to comfortable living in another country.





2.2 CULTURE SHOCK AND THE CHALLENGES OF ADAPTING TO A NEW CULTURE

The world is multicultural, consisting of a diverse range of unique societies, some of which may hold opposing values. Cultural differences can manifest in various ways, such as language barriers, traditions, customs, and mentality. The concept of culture is broad and can have multiple meanings. It serves as a foundation for understanding international relations. According to E. Tylor (1989) in a broad ethnographic sense it "is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Ter-Minasova, 2008).

An absolutely natural consequence of relocation to another country is the emergence of "culture shock", also called "cultural fatigue" (Sadoin, 2004). And although the stress level of our organism depends on personal characteristics, especially tolerance, adaptability and stress resistance, almost all migrants face this psychological syndrome.

Common signs of culture shock include nostalgia for one's country, apathy, loneliness, irritability, objectively unjustified bad attitudes towards locals, trust issues, and more. Although culture shock is primarily a psychological issue, it can also have physical effects on an individual. For example, it can cause headaches and reduce the quality of sleep. These all sound like good reasons not to leave your country, and if culture shock were immediate, it probably would be, and migration would be minimal. However, this is certainly not the case; the human psyche is designed in such a way that at first a person who finds himself in a new culture tends to idealise it. This is not surprising, because, firstly, he had reasons to come there, and secondly, at first everything seems new and interesting, the difference in mentality, language, cuisine and etiquette often do not so much scare as surprise and attract. Describing the process of adaptation, we can distinguish 5 stages, based on the work of Peter Adler (Adler, 1975).

The first stage is called the "honeymoon months" and it is quite obvious at what allegorical meaning is implied. This is usually followed by a gradual increase in stress and the emergence of hostility towards the new place of residence.

This stage is called "acclimatisation". The "idealised" picture gradually dissolves under the weight of problems, and the person begins to reject the new environment. It





is difficult for our subconscious mind to adapt to a sudden change in absolutely everything that surrounds us. Therefore, there may be a feeling of apathy and homesickness. This stage also becomes decisive for newcomers, if they cope with the difficulties they face, they often stay, if not, they return to their homeland.

"Reintegration" is the third stage, which occurs on average after a year of living in another country. It is considered the "peak" of culture shock. According to research, anger and aggression at this time increases towards the host country.

Since this classification is given in the form of a U-shaped curve, we can say that the fourth stage is a turning point and starts the upward movement of this curve. It is called "neutrality", which fully reflects the psychological state in this period.

And the final stage is "comfort". If the situation is favourable, the person reaches the stage of acceptance of the new culture, his expectations and reality find a balance and the person begins to feel almost as comfortable as in his home country. Of course, the terms of achieving this level of adaptation are very individual, but on average they vary from several months to several years. It should also be noted that there is such a phenomenon as "readaptation", which a person needs to overcome when returning to his/her home country.

2.3 FACTORS INFLUENCING THE DYNAMICS OF THE ADAPTATION PROCESS

As previously stated, the adaptation process is highly individual and influenced by various internal and external factors. Internal factors, also known as individual factors, encompass personal characteristics such as character traits, gender, age group, skills, education, life experience, and motivation to migrate. Research has shown that as people age, they may find it more challenging to adapt. This is because younger individuals often possess greater flexibility in character and habits. Education and skills can enhance an individual's standard of living, broaden their outlook, and increase their awareness and tolerance. In countries with progressive attitudes towards gender roles, the importance of gender may be less significant. However, in strictly traditional states, gender can significantly influence attitudes and opportunities.

Group factors are the second name for external factors. They include cultural distance, perceptions of it, peculiarities of the native culture, as well as all characteristics of the new one, including climatic conditions, level of tolerance and friendliness of citizens, political and economic situation.





Cultural distance refers to both the objective difference between the familiar and new culture and the subjective perception of it. It is worth noting that physical adaptation is not insignificant, as at first migrants may experience difficulties with acclimatisation, adaptation to local cuisine and time zone changes (Sadohin, 2004).

Research has examined various factors that influence international students' adaptation to studying abroad. Elliott and Chen conducted a qualitative study of an intercultural couple learning each other's languages, finding that motivation, time management, learning environment, and technology access were key factors impacting language acquisition. They emphasized the importance of patience and mutual support in overcoming communication challenges (Elliott & Chen, 2019). In a study of international students in South Korea, Jung identified cultural affinity, language proficiency, and experiences of discrimination as major themes affecting adaptation. Students with prior interest in Korean culture and stronger Korean language skills adapted more easily, while those facing implicit discrimination based on ethnicity or skin tone had more difficulties (Jung, 2023). Both studies highlight the complex, individualized nature of cross-cultural adaptation and the interplay of personal, social, and institutional factors in shaping international students' experiences.

It is possible to facilitate and expedite the process of integrating and acculturating a migrant. For example, Philip Bock, an American anthropologist, identified four aspects (Biller & Stiegeler, 2008).

The first is "ghettoisation" - it consists in creating a cultural micro-environment in a small area. Brighton Beach is an example. This method is undoubtedly working, but its effectiveness in the long term is rather controversial. After all, it returns a person to his comfort zone, which reduces the need to get used to a foreign culture.

The next method is the opposite of the first. "Assimilation." In simple words, it is the rejection of one's cultural identity in favour of another. This method can be used by an individual with inflexible personal characteristics or to adapt to countries with cultures that are difficult to enter.

The third way or intermediate way is based on the idea of mutual cultural exchange, but its peculiarity is that its effect is noticeable after a considerable amount of time.

In situations where full assimilation or ghettoisation is not possible, partial assimilation can be applied, which is used by the majority of migrants. In essence, this is the division of one's life into two spheres: one fully conforming to the new culture





and the other to the traditional and native culture. Thus, this division mainly refers to the workplace and home.

2.4 MECHANISMS OF INTERGROUP PERCEPTION IN INTERETHNIC RELATIONS.

The specifics of intergroup international communication are strongly influenced by perception mechanisms. Based on the works of V. S. Ageyev (Ageev, 2004), the first to be singled out is intergroup favouritism, in other words, ethnocentrism. Of course, the formation of ethnic identity is extremely important for self-awareness of people as part of an ethnos, as well as for the preservation of its cultural heritage. Ethnic identity is not only the realisation of one's identity with an ethnic community, but also its evaluation, the significance of membership in it and shared ethnic feelings (Aleksandrenkov, 1996).

However, in its hyperbolised transformation it manifests itself as ethnocentrism. In general, this phenomenon is quite natural, because when an individual grows up surrounded by his/her native culture for most of his/her conscious life, he/she will perceive the other culture exclusively through the prism of his/her own. As a consequence, the more "alien" culture resembles "own" culture, the more it appeals to a person. Ethnocentrism is not a completely negative or positive phenomenon. For example, it contributes to the integration and co-operation of societies, helps to preserve ethnic specificity, but on the other hand, it still hinders the objective assessment of other ethnicities and cultures, and contributes to the formation of prejudices and stereotypes.

A striking form of ethnocentrism is its subspecies called "militant". It manifests itself in two types - "defensive" and "high-powered". The first one is often inherent in representatives of small groups and manifests itself in distrust, hatred and blaming other groups for their failures. The second is the result of the ideology of one's own superiority. As an example, ancient China (Zhukova, 2013).

Thus, ethnocentrism is a natural psychological phenomenon that is a mechanism of perception in interethnic relations, which, although it does not have an unambiguous assessment of positivity, but obviously has a negative impact on the processes of adaptation to a very different culture. Moreover, this negative influence is two-sided: it creates obstacles both for the person "coming" to the culture, making it





difficult for him/her to understand aspects that are directly opposite to what he/she is used to, and for the "receiving" society, deliberately setting him/her against the culture they do not understand, forming prejudices and feelings of their own superiority.

The next mechanism popular in 18th century psychology is physiognomic reduction. It is understood as perception and obtaining any information about a subject through his external data. The peculiarity of this mechanism is that the perception of representatives of one's own culture is more informative, and, in turn, the analysis of a person whose ethnos and culture are radically different is unlikely to be effective. This is the basis for the phenomenon that for many people representatives of other cultures seem very similar to each other and it is difficult to differentiate them.

Stereotyping is the third mechanism to be highlighted. As it was mentioned earlier, familiarisation and evaluation of another culture is done through the prism of one's own. The most striking differences are often exaggerated and simplified, which precisely leads to the formation of so-called ethnic stereotypes. Also one of the main reasons is lack of awareness, i.e. familiarity with the ethnic group and its traditions and values only superficially. Ethnic stereotype is "a subjective attitude to their collective and individual characteristics attributed to an entire social group" (Lopatin & Lopatina, 2008). In terms of orientation two categories are distinguished: autostereotypes, aimed at exaggerating the characteristic features of one's nation, which is essentially self-irony, and heterostereotypes, on the contrary, hyperbolising the features of "foreign" culture. Also stereotypes can be positive and negative, it is obvious that the first ones are mostly based on humour, or simply on some non-negative features of culture, which are usually brought to absurdity. The second ones carry the message to ridicule or insult some element of a foreign society, mostly because of misunderstanding or ignorance, or because of the feeling of one's own superiority as an ethnic group.

The structure of a stereotype always presupposes some image attached to it, often it is caricatured and absurd. Accordingly, with the development of society, the emergence of cinema and other visual ways of transmitting information, stereotypes began to spread more easily and actively. The paradox is that it is logically assumed that the process of development of society, its ways of communication, and the process of fixation and spreading of stereotypes are inversely proportional. This is due to the logical manifestation of ethnocentrism, the use of stereotypes as a mechanism to influence international perception of societies, most often for political or social purposes, which, it should be noted, is a topical agenda to this day.





2.5 BUILDING TOLERANCE IN THE INTERNATIONAL ENVIRONMENT AND MODERN CONCEPTS OF ADAPTATION

The issue of developing and fostering tolerance and acceptance of the diversity of cultures is still relevant today. This policy is characteristic of both international organisations and states, which can be explained by the leading importance of this problem for international relations. It is worth starting with the fact that the very concept of tolerance means: " tolerance to a different worldview, way of life, behaviour and customs. Tolerance is not tantamount to indifference. Nor does it mean accepting a different worldview or way of life, it is about giving others the right to live according to their own worldview" (Bock & Handlin, 1963).

John Berea highlighted integration and multiculturalism as effective strategies for the development of solidarity in 21st century society. Multiculturalism is understood as a system of intercultural relations between different groups, where non-conflict and equal existence is assumed, regardless of the number, strength and influence of minorities. The antipode of this strategy is the "melting pot", which means homogenisation of cultural space. D. Berry insists on the preservation of the plurality of cultures as a "real fact of modernity" (Cherepanov, 2014).

The "melting pot" model is considered to be an outdated concept due to changes in society. The concept of complete assimilation has been criticised and reinterpreted several times. He proposed a two-dimensional model of acculturation, in which an individual finds a balance between acceptance of the new culture and preservation of the old one. D. Beria distinguished three phases of adaptation: contact, conflict and adaptation. He also identified 4 strategies: assimilation, integration, separation, marginalisation. His theory has been heavily criticised, but we can see the continuation of his ideas in future concepts (Berry, 2011).

For example, in the theory of cross-cultural adaptation of J. Kim there are ideologically similar phases: stress, adaptation and growth. The basis of his research is the assertion that the process of adaptation occurs through the exchange of information. This is due to the fact that each person is an open, dynamic and self-reflecting system. Also according to him stress - is a stimulus for personal transformation and plays a key role in adapting to a new culture (Kim, 2008).





His theory refers us to C. Oberg's (1960) definition of the phenomenon of "culture shock": "the anxiety that comes from losing all your familiar signs and symbols of social intercourse" (Oberg, 1960).

The multiculturalism of the last century, as discussed by D. Beria, is very different from today's multiculturalism. Ian Peters argues that nowadays most of us are in constant movement between cultural environments, as a result of increased opportunities for travelling and communicating. Whereas in the past it was predominantly the individual who had to choose between cultures, there is now a need for the concept of "flexible acculturation" (Nederveen-Pieterse, 2007).

All these concepts are prerequisites for the emerging transnationalism of the 1990s as the dominant character of most migration processes at the present stage. Nowadays, the nature of migration and the structure of intercultural relations have changed quite dramatically, this is manifested in the fact that often a person has the opportunity to be included in several cultures at once (Foner, 2000).

Thus, the modern stage of society is characterised by the development of communication and movement technologies, thanks to which many migrants are now included in several cultural and social institutions at once (Mar'yanskij, 1969).

The purpose of the article was to study the actual factors and features of students' adaptation to a new cultural environment.

3 MATERIALS AND METHODS

This study employed a mixed-methods approach to analyze the factors and characteristics of individual and group adaptation to intercultural communication among students.

To gather empirical data, a survey was conducted with 9 respondents from diverse ethnic, age, and social groups. The participants' names and their backgrounds are presented in Table 1 below.

Table 1 - Participants of the survey

Name	Anna	Alesia	Vesta	Mikhal	Aayush	Paola	Daniel a	Ruiton g	Albert
Native Countr	Russia	Russia	Russia	Russia	India	Chile	Mexico	China	Russi a





y									
Where have you moved to?	Vietnam	Vietnam	Vietnam	Vietnam	Vietnam	Russia	France	Russia	Spain
Age	19	19	20	19	18	36	20	20	19
Gender	woman	woman	woman	man	man	woman	woman	woman	man

The participants were primarily international students who had experienced relocation to a different country for educational purposes. The survey included questions about their migration experience, adaptation process, cultural challenges, and coping strategies. This approach allowed for an analysis of how adaptation occurs under the influence of various factors and provided an opportunity to establish some regularities between the conditions and dynamics of the adaptation process.

The survey collected both quantitative and qualitative data, including demographic information, duration of stay in the host country, language proficiency, experiences with culture shock, adaptation problems, coping mechanisms, attitudes towards the new culture, and encounters with cultural stereotypes. The results were recorded in a comprehensive table, allowing for comparative analysis across different variables.

Data analysis involved both statistical examination of quantitative responses and thematic analysis of qualitative answers. This included creating visual representations such as charts to illustrate relationships between variables like age and adaptation experiences. The analysis focused on identifying patterns, trends, and individual variations in the adaptation process.

By combining theoretical insights from the literature review with the empirical data from the survey, this study aimed to provide a nuanced understanding of the factors influencing individual and group adaptation to intercultural communication among students. The methodology allowed for the exploration of both general trends and individual experiences, highlighting the complexity and individuality of the adaptation process.

4 RESULTS AND DISCUSSION

The results of the study were recorded in Table 2.





Table 2. Results of the social survey

Name	Anna	Alesia	Vesta	Mikhal	Aayush	Paola	Daniela	Ruitong	Albert
How long ago did you leave your home country?	1 month	1 month	2 months	2 month	1 year	2 years	3 years	13 years	27 months
What university are you studying at?	Hanoi State University	Hanoi State University	Hanoi State University	Hanoi State University	Hanoi State University	Moscow Art Theatre School	-	Moscow State University	Universidad de Alicante
Did you learn the language before moving to the new country?	Very well	Very well	A little bit	Very well	No	A little bit	A little bit	A little bit	A little bit
How long after arriving did you feel discomfort, anxiety, and homesickness?	3 weeks	2 weeks	From the first day	1 month	Not at all	From the first day	6 months	6 months	I did not
What adaptation problems did you have in the first month?	None	None	Traffic, new language, and mentality	None	None	Cultural differences and language	Feeling alienated, missing food, and culture	Language barrier	None
What helped you the most to adapt?	Friends and teachers	Friends	Travelling and researching.	Friends	Friends	People	Friends	Friends and practicing language	I didn't have to
How do you feel about the new culture/country at	I'm feeling a little homesick, but other than	Some things are unfamiliar to me, but	Some things are unfamiliar to me, but other than that, it's great	Some things are unfamiliar to me, but	Everything is super	Some things are unfamiliar to me, but	Everything is super	Everything is super	I feel a very strong nostalgia and longing for my





the moment?	that, it's great	other than that, it's great		other than that, it's great		other than that, it's great			native country
Do you feel you have adapted to the new culture? If yes, how long did it take after arrival?	No	Not yet	Not yet	No	Yes	No	Yes and 3 years	Yes	No
What's your personality type?	introvert	introvert	introvert	extrovert	extrovert	introvert	introvert	introvert	extrovert
Have you encountered cultural stereotypes? If yes, which ones and how did you react?	No	No	Yes In Hanoi there are restaurants where cooking dog meat. Vietnamese people don't feel personal boundaries, however, young people are shy a lot.	Many times! With laugh	I don't care about them	Yes, but it helped me and sometimes makes me laugh	Yes, but mostly it's funny	Yes, a lot of people think that Chinese eat weird food and have yellow skin	Yes, didn't react
What's your favourite thing about new culture?	Nature and architecture	Climate	Food, people and the opportunity to be calm in any situation	Food	People	I like people's directness	The social perspective	Mentality. People in Russia are open minded and ready to help in any situation	They're lazy, I like that
What don't you like about	Traffic, too noisy, a	Traffic	Traffic jams in Hanoi	Noisy, specific	Traffic	Not respecting	Stereotypes	Russians are more	The fact that





new culture ?	lot of trash on the street		and slowly living without any consequences.	c coffee		personal boundaries		kind to foreigners than to Russians	they're lazy leads to them being incapable of organizing public transport the way it should be done.
Do you like the new culture's mentality?	Don't know	Maybe	Definitely yes	Yes	Yes	Yes	Yes but not always	Yes, it's quite similar to mine I think	They're always smiling, beautiful
Do you plan to move to the new country permanently?	definitely not	haven't thought about it yet	haven't thought about it yet	definitely yes	definitely yes	Yes, but not forever	I'm not sure yet	definitely yes	I'm not sure yet

To begin with, it is worth saying that due to the specificity of the human psyche, the adaptation process is different for everyone, as well as it is influenced by multiple factors and conditions. Among those surveyed, there are respondents from different parts of the world: from Chile, Mexico, India, and more than 50% from Russia. Also, the majority of respondents are female and about 30% male. Among them there are both people who have already passed all stages of adaptation and those who are just at the beginning of the process. However, despite such a wide range of initial data, one can notice an inversely proportional dependence of age at the time of "culture shock" and the initial period of absence of any discomfort, also called "honeymoon". In this analysis, the already mentioned Peter Adler's classification of the stages of "culture shock" will be used. The results are recorded in Figure 1.



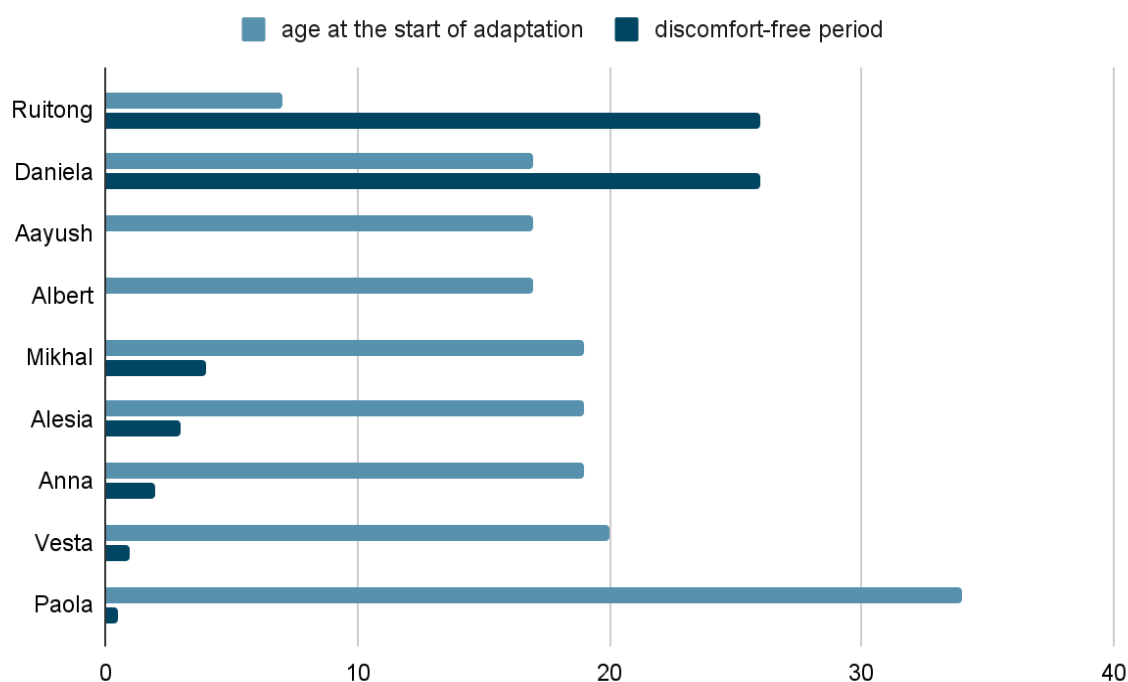


Figure 1. Dependence of the age factor and duration of discomfort absence

So, to start the analysis we can take the life experience of Ruitong, she moved from China to Russia 13 years ago, respectively, at that time she was 7 years old. She was in quite difficult conditions, as her language level was at a basic level, there were problems with communication and language barrier. However, she did not enter the second stage of adaptation until half a year later, which is quite a long period of stress-free behaviour. This dynamic is most likely justified by the early age, which means a very flexible psyche and high adaptability. Then, with increasing progression of the age indicator, the period of absence of stress decreases markedly. Paola, the respondent who started the adaptation process at the oldest age, has the shortest non-stress period indicator. This can presumably be explained by the psychological peculiarity of adults - it is harder for them to accept something new and change their habits.

However, as already mentioned about the individuality of the process, we can see examples that stand out from the general statistics. For example, Aayush, after a year in Vietnam, never experienced a period of culture shock, at least not in its obvious manifestation. It is worth noting that with no knowledge of the language before the move, and predominantly communicating in English, Aayush does not experience any difficulties with the new culture at the moment, as well as before, including communication. This is most likely due to his individual character and personality,





including the fact that he is an extrovert. Albert is another exception; his stages of adaptation are rather ambiguous. On the one hand, he indicates that he did not encounter any problems during the move and did not feel any discomfort later on, but in the question about emotional well-being he indicates strong nostalgia and homesickness, even after more than two years in another country. It can be assumed that either he is in the "neutrality" stage for a long time, or the adaptation process has already been completed, but there is a strong emotional attachment to the native culture, so that nostalgia is a permanent accompanying feeling.

Stereotypes play a significant role in shaping our perception of other cultures, and they can be expressed in both positive and negative ways. While the modern world has made significant progress in overcoming stereotyped worldviews, completely eradicating them remains a challenging task. The results of the questions regarding participants' encounter with stereotypes are given in Figure 2 below.

Facing stereotypes

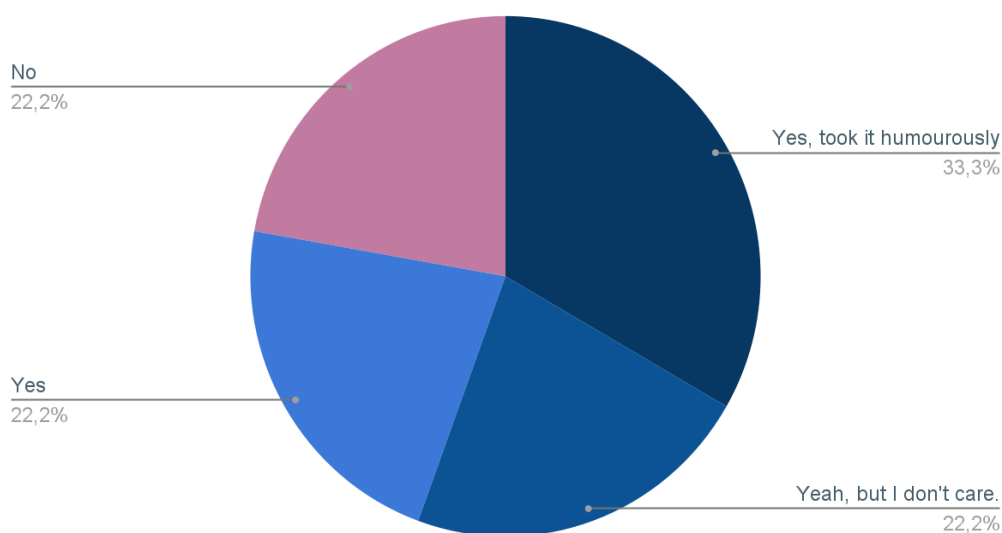


Figure 2. Facing stereotypes

According to the survey results, we see that only 22.2% of respondents did not encounter stereotypes at all. 55.5 %, although they did encounter stereotypes, but it did not affect them negatively: they either perceived them with humour or simply did not react. For Paola, for example, stereotypes were not only funny, but also useful, as they are often based on real characteristics. However, for almost one third of





respondents stereotypes still had some negative colouring. Thus, Vesta, in contrast to the representatives of her native culture, Vietnamese people are less sensitive to and respectful of personal boundaries of a person, as a result of which they often ask questions on various personal topics, which in Russian culture is perceived as a rude and insensitive attitude. Stereotypes can also work in the opposite direction, influencing the perception of the immigrant's environment. For example, Ruitong, after moving to Russia, faced a distorted perception of his culture, manifested in the fact that many people thought that "Chinese eat weird food and have yellow skin".

Another important factor of intercultural perception is mentality. It can be seen that almost all respondents have a rather positive assessment of the other mentality. It is also noteworthy that those who plan to stay permanently in another country are favourable to other people's mentality, which is not surprising, because it is often the basis for forming attitudes towards a nation and culture.

By analysing the above statistics, it is possible to identify some quite relevant and universal methods that can influence the process of adaptation. But first of all, it is necessary to consider the very problems encountered by the respondents in the initial period. One of them is problems with communication and language skills. However, an unexpected result is that of the 6 respondents who indicated that their language proficiency at the time of relocation was at a basic level or below, only Paola, Vesta and Ruitong indicated language problems during the adjustment process. Notably, Aayush, who indicated that he had not learnt the language at all before migration, also wrote that he had no discomfort at all with the change of location, the only thing he did not like was the noise and specific coffee. Objectively, language proficiency greatly facilitates communication in another country, which reduces the level of stress, however, we can conclude that this factor has a rather individual significance for different people.

Respondents cited a range of issues, including a sense of alienation, loss of culture, and missing food. These are common psychological reactions to a change in one's usual way of life. It is worth noting that over 70% of the respondents continue to adhere to their cultural traditions. This is most commonly expressed through cooking and consuming familiar food, celebrating traditional holidays, and maintaining daily habits that are not typical of the new culture. This passage demonstrates the trend of transnationalism, as individuals are included in two cultures simultaneously and must





balance immersion in the new culture with preservation of the old. The concept of transnationalism is currently dominant, as supported by statistical evidence.

Everyone copes with stress in different ways, but according to the survey results, 66% said that friends helped them cope with the adjustment process. Teachers, friends, travelling and research, and communication also helped many. Thus, we can conclude that communication and environment plays a big role. Finding oneself in an unfamiliar and new environment a person is looking for a new point of support: for some it is new friends and acquaintances, for others it is maximum immersion in a new culture, its research and cognition.

5 CONCLUSIONS

Thus, it can be concluded that the dynamics of the adjustment process are influenced by many factors and conditions and have a unique impact on different people. However, as a result of the analysis, it can be argued that communication in its various manifestations and adherence to one's cultural traditions are fundamentally important aspects for most, helping to find a balance between learning and immersion in a new culture and preserving one's identity. Adaptation should primarily be considered an individual process influenced by various environmental, internal, and external factors. These factors combine to create a unique adaptation experience for each individual. It is important to note that this process is not similar for any two individuals. This article considers the historical origins of adaptation, the formation and development of its concepts, the factors that influence its dynamics, and the mechanisms of intercultural relations. Based on the personal experiences of the interviewed group of migrants, it can be concluded that the stages of culture shock, in terms of both nature and time frames, are only applicable to a small portion of the group. The adaptation process for the majority was quite diverse, with some respondents experiencing minimal stress and discomfort, while others took a longer time to adapt. Some individuals do not adapt to new situations in a step-by-step process, and their emotions are not static but rather reactions to external conditions and situations. While it is possible to influence the dynamics and complexity of the adaptation process, the effectiveness of these methods varies from person to person. Statistics indicate that the communicative aspect has the greatest influence.





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