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INTERCULTURAL COMMUNICATIONS IN THE HIGHER EDUCATION SYSTEM: A COMPARATIVE ANALYSIS OF BELARUS AND CHINA

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INTRODUCTION

The contemporary world is facing profound changes unseen in a century. Political multi-polarization, economic globalization, cultural diversification and social informatization are irreversible. The ties and dependencies between countries are deepening, but they also face many common challenges. Among them, the conflicts and collisions between different cultures and civilizations on a global scale are one of the important factors that cause many ethnic conflicts, ethnic entanglements and regional disputes.

The trend of globalization and the increasingly popular international activities show that in the current era of promoting the construction of a community with a shared future for humanity, it is of great practical significance to actively promote intercultural communication and cultivate global citizens with effective intercultural communication skills. Intercultural communication is a bridge for countries around the world to communicate and understand each other, as well as a link between different civilizations. Promoting intercultural communication is conducive to consolidating the practical foundation for building a community with a shared future for humanity, promoting the dissemination of the concept of building a community with a shared future for humanity, and expanding the humanistic connotation of building a community with a shared future for humanity. Focusing on improving the country's cultural soft power, actively building a new international cultural order, actively creating a intercultural communication mechanism, earnestly following the laws of cultural communication, and continuously optimizing the training of intercultural communication talents are the main practices to promote intercultural communication from the perspective of building a community with a shared future for mankind path.

The strengthening of dialogue between Belarus and China to promote intercultural communication, supported by political leaders, has been highlighted in both scientific literature and public discourse. On the other hand, a lack of intercultural understanding can lead to conflicts between representatives of different countries.

On January 20, 1992, China and Belarus formally established diplomatic relations. Belarus attaches importance to its relations with China, and China was one of the first countries to recognize the independence of Belarus. The heads of the two countries hold regular meetings and talks to promote cooperation and exchanges in trade, economy, science and technology, education, etc. In July 2013, China and Belarus fully upgraded their relations to a comprehensive strategic partnership, and on May 10, 2015, the two countries signed the Treaty on Friendship and Cooperation between the People's Republic of China and the Republic of Belarus and the Joint Declaration on the Further Development and

Deepening of the Comprehensive Strategic Partnership. The two sides expressed their willingness to develop further cooperation in the economic, scientific, educational and cultural fields, and China and Belarus have increasingly close contacts and deepening relations. The cooperation between China and Belarus in the field of culture and education has been smooth and has achieved many results. The establishment of Confucius Institute promotes cultural exchanges between the two countries. In October 1998, China and Belarus signed the Agreement on Mutual Recognition of Academic Certificates in Beijing; in July 2000, the two countries signed the Agreement on Mutual Recognition of Academic Degrees in Minsk; in December 2005, the two countries signed the Agreement on Cooperation between the People's Republic of China and the Ministry of Education of the Republic of Belarus. In December 2005, the two countries signed the Agreement on Cooperation in Education between the Ministry of Education of the People's Republic of China and the Ministry of Education of the Republic of Belarus for the period 2006-2010.

In 2010 and 2011, the State Administration of Foreign Experts (SAFE) organized delegations of Chinese university presidents to visit Belarus to implement the consensus of the leaders of the two countries on strengthening mutual exchanges in the fields of education, science and technology, etc. From April 9 to 21, 2012, the State Administration of Foreign Experts of China invited a delegation of Belarusian university presidents to visit China. On June 14, 2014, the second exhibition of Chinese higher education led by the China Scholarship Council was held in Minsk, with 17 Chinese universities including Beijing University of Aeronautics and Astronautics, Shanghai University of Foreign Studies and Wuhan University exhibiting.

Belarus is supportive of the "One Belt, One Road" initiative and is actively acting to promote the dovetailing of development strategies between the two countries. President Alexander Grigorievich Lukashenko attended the first and second Belt and Road Summits on International Cooperation in May 2017 and April 2019, respectively. President Lukashenko said that the Belt and Road Summit has become an important platform for like-minded countries to discuss cooperation, and that Belarus is a firm supporter and participant in the Belt and Road cooperation. China and Belarus will continue to promote education cooperation between the two countries under the framework of "One Belt, One Road". On August 31, 2015, President Lukashenko signed Directive No. 5 on the development of bilateral relations between Belarus and the People's Republic of China. In 2016, Beijing Second Foreign Language Institute opened a Belarusian language class; in 2017 and 2018, Tianjin Foreign Language University and Beijing Foreign Language University opened Belarusian language programs. In January 2018, the State Linguistic University in Minsk was the first to open a Chinese language department,

after which a number of universities in Belarus offered Chinese language courses and a number of secondary schools made Chinese a compulsory or optional subject. Since 2016, the Chinese Embassy in Belarus has set up the "Chinese Ambassador's Scholarship" for outstanding Belarusian university and high school students studying Chinese language to encourage young Belarusian students to be ambassadors of friendship between the two countries.

In September 2014, the China-Belarus Intergovernmental Cooperation Committee was officially launched, with the Sub-Committee on Education Cooperation as the official body to promote in-depth cooperation in the field of education between the two sides. On May 25, 2019, the Ministries of Education of China and Belarus held the fifth meeting of the Sub-Committee on Education Cooperation of the China-Belarus Intergovernmental Cooperation Committee in Brest to discuss the expansion of education cooperation and sign the "Education Cooperation Plan for 2019-2020". In 2019, the Ministry of Education of Belarus and the Ministry of Education of China jointly established the "China-Belarus Year of Education"; on January 10 of the same year, at the opening ceremony of the "Belarus Year of Education", Vice Minister of Education Tian Xuejun On January 10 of the same year, at the opening ceremony of the Year of Education in Belarus, Vice Minister of Education Tian Xuejun pointed out that China-Belarus relations have entered a new stage of comprehensive strategic partnership with mutual trust and win-win cooperation. China and Belarus should take the "Year of Education in Belarus" as an opportunity to expand friendly exchanges and continuously improve practical cooperation in the field of education by building a "Belt and Road" together. With the promotion of the Chinese and Belarusian governments, educational institutions, enterprises and social organizations, we believe that the future of cooperation in higher education between China and Belarus will be even more promising. Education is an effective way to resolve cultural conflicts. Issues such as educational methods and educational systems was discussed a lot in the past. Under the new situation, we need to pay more attention to and think about what content to educate people from intercultural perspective. The relevance of this theme is due to the changes that have taken place in contemporary education, with intercultural communication becoming a sine qua non for the success of a globalized society.

Research methodology and technical approach. Literature analysis method: The library database was used to collect and analyses literature to understand the most cutting-edge research progress and related theories, in preparation for the theoretical analysis, questionnaire survey and literature review. The first step is to sort out the existing research findings. Secondly, through the analysis of relevant literature, information on the human resource management aspects of multinational companies, especially the adaptation of expatriate employees, is collated to find an

important literature base. Case study method: It refers to taking problems that occur in actual work as cases, showing participants the realistic background, providing a lot of background materials, and having participants analyze problems and propose solutions based on the background materials, so as to improve participants' analytical ability, judgment ability, problem solving and business execution ability.

The practicality of this study is mainly reflected in the rapid development of globalization in the educational sphere , the importance of this research lies in the fact that the system of education is one of the basis of the so-called soft power. The promotion of different educational projects (like a Confucius Institute) we make the image of the state more attractive for various target audiences. The novelty of this research is that relies on the comparative perspectives. Comparing the features of intercultural communications in the higher education system in Belarus and Chine will allow finding the most optimal drivers of cooperation between these countries in the educational field.

MASTER'S THESIS SUMMARY

Keywords: INTERCULTURAL COMMUNICATION, HIGHER EDUCATION SYSTEM, BELARUS, CHINA, COMPARATIVE ANALYSIS.

The relevance of the topic is due to the changes that have taken place in contemporary education, with intercultural communication becoming a sine qua non for the success of a globalized society.

The object of the thesis is the intercultural communications in the system of higher education.

The subject of the thesis is comparative analysis of the features of intercultural communication in the higher education system of Belarus and China.

The goal of this study is to conduct a comparative analysis of Belarus and China intercultural communications in the higher education system.

The objectives of this study are as follows:

1.to determine the importance of intercultural communication in the modern society;

2.to identify the role of intercultural communication in the higher education system;

3.to identify the key patterns of intercultural interaction in the Chinese and Belarusian higher education systems;

4.to trace the influence of intercultural gaps and barriers on the adaptation process of foreign students;

5.to reveal trends, prospects, challenges, and opportunities for overcoming intercultural barriers in the higher education systems of Belarus and China.

Methods of research: system analysis, comparative analysis, analysis of documents, case study, statistical analysis, questionnaire method.

The obtained results: the role of intercultural communication as well as the key pattern in in the Chinese and Belarusian higher education systems are identified; the influence of intercultural gaps and barriers on the adaptation process of foreign students is traced; new prospects, challenges, and opportunities for overcoming intercultural barriers in the higher education systems of Belarus and China are revealed. The spheres of the possible use of the results are Chinese and Belarusian higher education academic research community.

The structure of the master's thesis includes introduction, two chapters, conclusion, and a list of references. The volume of the master thesis is 66 pages. The work contains 11 figures, 67 sources. The author confirms that the work was done independently, and calculation and analytical material cited in it correctly and objectively reflects the state of the process being studied, and all theoretical, methodological provisions and concepts borrowed from literature and other sources are accompanied by references to their authors.

ОБЩАЯ ХАРАКТЕРИСТИКА РАБОТЫ

Ключевые слова: МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ, СИСТЕМА ВЫСШЕГО ОБРАЗОВАНИЯ, БЕЛАРУСЬ, КИТАЙ, СРАВНИТЕЛЬНЫЙ АНАЛИЗ.

Актуальность темы обусловлена фактом, что межкультурная коммуникация в сфере высшего образования становится условием успеха глобализированного общества. Объектом исследования являются межкультурные коммуникации в системе высшего образования. Предметом – сравнительный анализ особенностей межкультурной коммуникации в системе высшего образования Беларуси и Китая.

Цель исследования – сравнительный анализ межкультурных коммуникаций Беларуси и Китая в системе высшего образования.

Задачи исследования заключаются в следующем:

1. определить значение межкультурной коммуникации в современном обществе;

2. выявить роль межкультурной коммуникации в системе высшего образования;

3. выявить ключевые закономерности межкультурного взаимодействия в системах высшего образования Китая и Беларуси;

4. проследить влияние межкультурных пробелов и барьеров на процесс адаптации иностранных студентов;

5. выявить тенденции, перспективы, вызовы и возможности преодоления межкультурных барьеров в системах высшего образования Беларуси и Китая.

Методы исследования: системный анализ, сравнительный анализ, анализ документов, кейс-стади, статистический анализ, анкетный опрос.

Полученные результаты: выявлены основные закономерности межкультурной коммуникации в системе высшего образования Китая и Беларуси; раскрыты перспективы, вызовы и возможности преодоления межкультурных барьеров. Сферами возможного использования результатов являются китайское и белорусское академическое научное сообщество.

Структура магистерской диссертации включает введение, Две главы, заключение и список использованной литературы. Объем магистерской диссертации составляет 66 страниц. Работа содержит 11 рисунков, 67 источников. Автор подтверждает, что работа выполнена самостоятельно, и приведенный в ней расчетно-аналитический материал правильно и объективно отражает состояние изучаемого процесса, а все теоретические, методологические положения и концепции, заимствованные из литературы и других источников, сопровождаются ссылками на их авторы.

CHAPTER 1
INTERCULTURAL COMMUNICATION IN HIGHER EDUCATION

1.1 The role of intercultural communication in the modern world

The Connotation and Current Situation of Intercultural Communication. Intercultural communication refers to the cultural exchange and mutual communication between people with different cultural backgrounds, and it is concentrated in the cultural interaction, mutual learning and mutual learning of all parties involved. It is the dialogue and chorus of all parties in cultural exchange.

This has become an important issue in our age of globalization and internationalization. Effective intercultural communication is concerned with overcoming cultural differences across nationality, religion, borders, culture and behavior. The term intercultural generally used to describe comparative studies of cultures.

Culture is the basic concept of intercultural communication. Merriam-Webster's Collegiate Dictionary defines culture as "the integrated pattern of human knowledge, belief and behavior that depends upon man's capacity for learning and transmitting knowledge to succeeding generations" [56, p.217-219].

The OED, in a similar vein, states that culture is "a particular form, stage, or type of intellectual development or civilization in a society; a society or group characterized by its distinctive customs, achievements, products, outlook, etc" [26, p.233-242]. It almost goes without saying that there can hardly be any learning or transmitting knowledge or intellectual development without language. Nor can a society or a group function without language.

Culture not only dictates who talks what, to whom, how, and why, but also helps to determine how communication proceeds, and how messages transmit the intended meanings.

Intercultural communication has effectively promoted the friendly relations and ethnic integration of various countries in history, and it plays an important role in contemporary times.

First, it can enhance the trust and integration between different cultures. Intercultural communication can help different ethnic groups seek common ground while reserving differences, increase understanding of other cultures on the basis of better understanding of their own culture, and cultivate the spirit of mutual tolerance among different cultures.

Second, it can promote mutual exchanges between people of different cultural backgrounds and eliminate prejudice and misunderstanding. The relationship between nations lies in the friendly interaction of the people. Nowadays, with the

rapid development of the Internet, the daily exchanges between people of various countries have been enhanced, which helps ordinary people intuitively feel the differences in the way of thinking and values between different cultural subjects. Face differences with an objective and open mind, eliminate cultural prejudice and misunderstandings, and achieve people-to-people bonds.

The third is to lay an important foundation for promoting relevant countries to achieve peaceful cooperation, mutual benefit and win-win results. The essence of intercultural communication is to seek consensus on ideas through cultural exchange, thereby laying a good foundation for mutually beneficial cooperation between countries. For example, the situation of long-term cultural communication and cultural integration between Chinese culture and Belarusian culture has maintained a long-term good interactive relationship between Chinese culture and Belarusian culture, which is conducive to promoting the building of peace, friendship, cooperation and mutual benefit between China and Belarus. Collaborative relationship creates very favorable conditions (figure 1.1, figure 1.2).

China-Belarus Industrial Park becomes the first regional special economic zone in Belarus

Figure 1.1- Greatstone of the China-Belarus Industrial Park

Footnote – Source [20]

On 12 January 2022, Ambassador Xie Xiaoyou attended the International Symposium on the 30th Anniversary of the Establishment of Diplomatic Relations between China and Belarus and the Building of a Community of Human Destiny

Figure 1.2 - 30th Anniversary of the Establishment of Diplomatic Relations between China and Belarus

Footnote – Source [22]

At the same time, today's world still faces some problems and challenges in the process of promoting intercultural communication. On the one hand, due to the different levels of economic and social development and development stages in different countries in the world, some relatively weak cultures are vulnerable to more severe impacts in intercultural communication, making it difficult to communicate and communicate. This weakens the diversity of world civilizations and cultures to a certain extent, and is not conducive to the coexistence and development of multiculturalism. With the deepening of globalization, the strength of the power between countries has produced a certain "Matthew effect" in the field of intercultural communication, that is, the strong are stronger, the weak are weaker, and the phenomenon of unbalanced cultural development will be more prominent. On the other hand, differences in the manifestations of cultural communication may lead to cognitive conflicts and deep-seated rejection reactions. Culture involves multiple dimensions of content, such as language, customs, religious beliefs, thinking patterns and expressions, etc. Because it is difficult for intercultural

communication to use all aspects of the culture of a country or a nation, in the case of insufficient communication. Differences in understanding lead to conflict. In addition, the different degrees of opposition that exist objectively among some civilizations can easily lead to deep-seated rejection reactions.

The significance of intercultural communication in promoting the construction of a community with a shared future for humanity. Promoting the construction of a community with a shared future for humanity is the "best plan" to promote world peace and human progress, which is a scientifically coordinated domestic and international situation and creatively proposed. Actively carrying out intercultural communication is of great significance to building a community with a shared future for humanity.

Intercultural communication as source for the future common development. From a practical point of view, it is fundamentally different from the Western modernization path that is centered on capital expansion, based on the state, and characterized by Western centralism. Promoting the construction of a community with a shared future for humanity is a way for all countries in the world to move towards common development and common development. Sharing a better future offers a new historical perspective. At present, the "Belt and Road" initiative has increasingly become a concrete practice to implement the concept of a community with a shared future for humanity. As Chinese President Xi Jinping pointed out, "China proposed the "Belt and Road" initiative to achieve win-win and shared development" [66].

In the process of the "Belt and Road" construction, different cultural subjects in different countries in the world will inevitably form connections, which highlights the importance of intercultural communication in building a community with a shared future for mankind. At the national level, intercultural communication is conducive to fully communicating and expressing the interests and needs of both parties, and consolidating the foundation of mutual trust between communication subjects. At the social level, intercultural communication helps to enhance the inclusiveness of the communication subjects to the cultural beliefs and cultural habits of both sides, and consolidate the social foundation for practical cooperation. At the public level, intercultural communication helps to reverse the mindset of a country's people towards foreign cultures, enhance mutual understanding, promote people-to-people bonds, and build a public opinion foundation for in-depth cooperation between countries.

Intercultural communication as a mechanism for spreading the future common development. Building a community with a shared future for humanity is a strategic vision for the current world pattern, the theme of the times, and the future world order, standing at the height of the destiny of all humanity. It is the theoretical crystallization of the deep interaction between China and the world. With the

effective spread of this concept around the world, it has gradually won the recognition and acceptance of more and more countries and people. Under such circumstances, further intercultural communication is conducive to sending out an authoritative voice explaining the idea of a community with a shared future for mankind to the world, filling the gaps and blind spots in the dissemination of the idea of a community with a shared future for mankind in various countries in the world, and making this idea more It is understood and recognized by people from all over the world, and it truly gathers a consensus on the concept of jointly promoting the building of a community with a shared future for mankind.

Intercultural communication as a source of humanization of the future common development. "We must respect all civilizations, treat each other as equals, learn from each other, embrace everything, and promote the creative development of human civilization" [67]. Building a community with a shared future for humanity is an important ideological concept and institutional plan that contributes to the development and progress of human civilization. This important thought not only contains the traditional Chinese social ideal of "all things grow together without harming each other, and the Tao runs in parallel without contradicting each other" [62], but also infiltrates the common value pursuit of mankind, which is a concept with internationalist value. In-depth intercultural communication can further integrate the experience of various countries, oriental wisdom and human ideals, so that the concept of a community with a shared future for humanity can benefit from communication and mutual learning with other cultures, improve its own discourse system, and enrich its own humanistic connotation. It is the greatest common divisor of the value demands of all countries in the world.

1.2 The key characteristics of intercultural communication in higher education

The wave of economic globalization promotes the continuous deepening of the internationalization of higher education, and the intercultural communication higher education as its typical manifestation is the basic choice for the development of higher education in the era of globalization. Will it or not, almost all higher education institutions are inevitably involved in the process of globalization – either as active participants or passive recipients [46].

Many scholars distinguish between the two concepts of globalization and internationalization. They believe that globalization is the strengthening of social relations around the world, while internationalization emphasizes exchanges between countries or cross-border connections between institutions. Internationalization pays attention to the economic, social and cultural

independence of nation-states, emphasizes the existence of sovereign states or different cultures, while globalization emphasizes the integration and interdependence of different economic and social systems, and hopes to break down the boundaries between countries and barriers between different systems. In contrast, internationalization is a process that could be controlled by governments, while the impact of globalization is dynamic, and no country or institution can avoid it. Therefore, internationalization can be regarded as a coping strategy and approach to the trend of globalization, which is more conducive to higher education institutions to effectively respond to the social, cultural, economic and labor market requirements of globalization.

Intercultural communication in higher education serves the interests of the nation. Higher education serves the overall international and domestic situation while communicating across cultures, and the two complement each other and are indispensable. In the process of intercultural communication in higher education, like other types of education at all levels, promoting reform and development through intercultural communication in higher education is essentially emphasizing that higher education serves national interests.

Serving national interests is one of the basic characteristics of intercultural communication in higher education. The principle of serving national interests is always adhered to in intercultural communication in higher education. In fact, all countries in the world adhere to the principle of serving national interests in intercultural communication in education. Educational intercultural communication serves national interests, which is mainly manifested in safeguarding national sovereignty, security and social and public interests in the opening of education to the outside world. In intercultural communication in education, serving national interests is closely related to equal communication and safeguarding educational sovereignty. Only equal communication and safeguarding educational sovereignty can serve national interests; conversely, only serving national interests can achieve equal communication and safeguard educational sovereignty.

Throughout history, there is no sovereign country that does not emphasize its own national interests. Morgenthau even pointed out that as long as the world is politically made up of states, then in fact the last language in international politics is national interest . According to Joseph Nye, the national interest is the consensus point in the relationship between the state and the outside world. National interests have the characteristics of nationality, exclusivity, stability, etc., and are a combination of objective factors stipulated by a country relative to other countries. In fact, national interest is also a comprehensive weighted index, including given, constant internal aspects and constantly changing external aspects, such as social production mode, state polity, world economic situation and international peace. In general, national interests include national security interests, national economic

interests and national political interests; national security interests specifically include the maintenance of national sovereignty and independence, territorial integrity, and protection of people's lives and properties from external threats, which are the primary interests of national interests. The constituent elements of interests are interdependent and mutually restrictive.

According to the definition of the internationally renowned comparative education expert Jane Knight, the internationalization of higher education is "the process of combining cross-border and intercultural perspectives and atmospheres with the main functions of a university's teaching, research and social services" [32] In the context of globalization, exchanges and cooperation in higher education between different countries and regions are becoming more frequent, the global flow of international talents is accelerating, and the cultivation of open and versatile talents with an international perspective is also emphasized by all countries. The driving factors for the internationalization of higher education are both political and economic interests, as well as the need for the development of education itself and cultural exchanges. From the perspective of political and economic interests, developed countries can absorb outstanding foreign talents to serve their own countries through international cooperation, while developing countries can use international cooperation and exchanges to improve the quality of their own talents and international competitiveness.

The imbalance of intercultural communication in developed and developing country's higher education. Equal communication is the basic requirement of educational intercultural communication and international exchange and cooperation. Kazuyuki Kitamura, a Japanese scholar, emphasizes *three directions of educational development*:

1.universality, that is, being able to be recognized and accepted by other countries and ethnic groups;

2.equality, that is, being able to communicate with foreign countries on an equal basis, fully open to the outside world;

3.mutual learning and reference (it does not blindly worship the ideas, practices and knowledge of other countries, nor does it remain complacent, but emphasizes exchanges equality and mutual benefit).

In 2012, the International Association of Universities (IAU) pointed out in a statement that the internationalization of higher education should be based on reciprocity, respect, and equality, and establish cooperative relationships based on *equality, mutual benefit and mutual respect*, and evaluate the implementation process of the internationalization strategy. The problems and challenges arising from the internationalization of higher education are addressed through dialogue.

However, higher education has never been balanced in intercultural communication. In the globalized market environment, education appears as an

industry, and a huge global education market is gradually taking shape. There is a huge gap between developed and developing countries. Developed countries are in an advantageous position in this market. For more than a century, education exporting countries have basically been developed countries, and developing countries have mainly played the role of education importing countries. Developed countries have seized the education market through international cooperation. They have seized the education funds and advanced human resources of other countries through advanced educational concepts and management models. From the perspective of cultural exchanges, developed countries, with their advanced technology, various cultural export channels and superior political and economic status, even intend to cultivate the talents they need by promoting their ideology, to some extent Form a new cultural colonial expansionism. For developing countries, as a big country with very short educational resources, it is not only necessary to introduce advanced foreign education and teaching management models, but at the same time, to protect the country's already very limited educational funds, talents, etc. competitiveness is very important. As Giddens points out that Globalization has not developed in an equitable manner, and the results it has brought about are definitely not entirely benign [24]. In the international exchange of education, Western developed countries often rely on their funds and advanced educational resources to force those countries that seek development to give up part of their power, especially in the exchanges between countries with different ideologies. Educational organizations and institutions for the purpose of "westernization" and "assimilation" abound[54]. In this environment, cultural aggression is more intense, more subtle, permeable and difficult to prevent.

Any country and any nation are equal in intercultural communication, and we should all treat them equally. Only in this way can higher education draw vitality from its own cultural traditions in intercultural communication, and in the symphony of the whole world culture, harmoniously sing your own voice.

Intercultural communication as the mutual exchange of the "introduction" and the "export". The internationally renowned political scientist Joseph Nye believes that a country's comprehensive national strength includes both "hard power" manifested by economic, technological and military strength, as well as "soft power" manifested by cultural, value and ideological attractiveness" [28,p. 373-398]. A country's export of higher education abroad reflects and enhances the country's "soft power". On a more positive note, dialogue among civilizations is enhanced if a country exports higher education for mutual benefit rather than colonial or profit-making purposes. How to change the role of education importing countries and actively export education abroad is a challenge faced by higher education in developing countries. Exporting education abroad, promoting

international exchanges, and contributing to world civilization are the common responsibility of higher education in developed and developing countries.

The 21st century is an era of multicultural coexistence. In the process of cultural integration, some concepts cannot always be agreed upon due to differences in national and political systems (democracy for example). Different countries have different interpretations of democracy, and there are different opinions on its realization. In particular, the contradiction between the East and the West is even more acute. Due to the different national conditions of various countries, it is understandable that the methods of understanding and realization are different. Due to the differences in the way of thinking and values between the East and the West, cultural conflicts will inevitably occur in intercultural communication in higher education. The difference in the values of group dependence and individual autonomy is precisely the difference in thinking patterns and values between the East and the West, and one cannot simply judge which is better. Therefore, we should improve our sensitivity and ability to identify the similarities and differences between Eastern and Western cultures, and then improve our international intercultural communication skills. Only by recognizing and paying attention to these cultural differences can we successfully conduct intercultural communication in foreign-related activities[50].

To do a good job in intercultural communication in education, it is necessary to learn from international advanced educational concepts and educational experience, and to carry forward the excellent traditional culture of the country. Intercultural communication in higher education is two-way, both import and export. The "introduction" in the process of intercultural communication in higher education mainly includes exporting international students, introducing foreign educational resources, setting up cooperative educational institutions and projects in China, and hiring foreign experts to work in China[16]. Excellent civilization achievements, etc. If a country is only "exporting" in the opening up of higher education to the outside world, this kind of exchange is one-way and cannot be called two-way exchange. The "export" in the process of intercultural communication in higher education mainly includes recruiting international students, exporting educational resources, organizing higher education institutions and projects abroad, exporting educational concepts and educational experiences, disseminating knowledge and Chinese culture, etc. These are of great significance for updating a country's concept of higher education, improving the quality of higher education, and building a country with strong talents.

Actively and steadily implementing the "going out" strategy of intercultural communication in higher education, and better combining "bringing in" with "going out", is the inevitable result of expanding the breadth and depth of the country's higher education opening to the outside world and improving the quality and

efficiency of higher education[51]. Require. The significance of "going out" in intercultural communication in higher education is far from being limited to the field of education. In the era of globalization and knowledge economy, a country will have stronger international competitiveness if it has more international talents with international vision, international knowledge and international experience.

We must attach importance to international cultural exchanges. The development of higher education itself in intercultural communication is to meet the needs of world cultural exchanges as the main purpose, and to provide people with different values a way to understand different cultures, appreciate different customs, and live in a foreign environment. Opportunities to improve skills and gain experience to develop a good international awareness and attitude in preparation for the global society of the 21st century. International cooperation in higher education should be based on the belief of inheriting culture, and promote the exchange and integration of global cultures on the basis of acknowledging the differences in world cultures.

Each nation has its own advantages and disadvantages. In the process of intercultural communication, we must fully recognize these differences, respect the culture of other countries, learn from others' strengths and complement our own weaknesses, and inherit and develop the essence of our own national culture, remove the dross, and optimize the combination to achieve the ultimate. It is also necessary to treat the target culture and its own culture objectively with a realistic perspective, eliminate obstacles in intercultural communication, integrate the national culture with the excellent culture of foreign nations, and make the world culture blend in exchanges and gradually move towards Datong.

1.3 Formation of intercultural competence of university students

Intercultural communication competence is the ability to communicate in an intercultural context, i.e. between people of different cultural backgrounds with intercultural awareness, to recognize cultural differences, to exclude cultural interference and to communicate successfully. It is different from communicative competence and is not simply linguistic competence. It contains many elements and covers a wide range of areas, and different scholars have different understandings, discussions and interpretations of it. According to Chen [10] and Starost [43], intercultural communication competence includes emotional factors (intercultural sensitivity), cognitive factors (intercultural awareness) and behavioral factors (intercultural skills). Wen Qiufang argued that intercultural communicative competence should include communicative competence and intercultural competence, which in turn includes linguistic competence, pragmatic competence and strategic competence; intercultural competence includes sensitivity, tolerance

and flexibility [4]. Scholars such as Hu Wenzhong and Gao Yihong further extend its connotation to the integration and perfection of people's inner personality through the understanding, evaluation and absorption of their own and foreign cultures. According to most scholars, intercultural communication competence refers to the ability to learn languages and cultures different from one's own native culture, to cross cultural differences, to appreciate and respect foreign cultures, and to interact with them effectively and appropriately. In short, intercultural communicative competence refers to the abilities and qualities required for successful intercultural communication.

In the 1970s, Hymers introduced the doctrine of communicative competence. He argued that language competence is a part of communicative competence [40]. Communicative competence consists of four components, namely 'what to say when, in what context, to whom, and how to say it. According to Reuben, intercultural communicative competence is "the ability to perform in the same unique way in a given context in order to fulfil one's personality, goals and expectations, and is the relative ability to meet basic human requirements, satisfy one's personality and achieve one's goals and expectations" [29, p.34-48]. According to Bennett, intercultural communicative competence has three dimensions: the ability to transcend ethnocentric ideas, the ability to appreciate other cultures, and the ability to behave appropriately in one or more cultural contexts [5]. According to Fantini, intercultural communicative competence involves the ability to establish and maintain relationships with people, the ability to minimise gaps and misunderstandings in communication, and the ability to cooperate for the common good and needs; intercultural communicative competence consists of four dimensions: knowledge, attitudes, skills and awareness [17].

The study of intercultural communicative competence emphasizes the importance of learners' sensitivity, tolerance and flexibility to cultural differences and the acquisition of culture alongside the acquisition of language by learners [55]. Scholars represented by Mr Hu Zhongwen advocate the importance of cultural factors and the development of cultural competence in foreign language teaching and have better found the intersection between language learning and cultural acquisition. As Mr Qian Guanglian points out in The Holographic Theory of Language, "Language is one of human actions, i.e. people act with their words. Culture is also one of the ways in which people behave to express their values. Both of these behaviors come from people, you in me and me in you. The existence of a bare, washed out language of cultural flesh and blood is almost impossible" [41, p.239-242]. Acquiring another culture and developing intercultural communication skills in a native culture is difficult. There are few opportunities and occasions for second language learners to experience foreign cultures in their daily work and life, and the information and perceptions of foreign cultures are largely indirect and

more fluid than the cognitive patterns of native cultures. Nevertheless, it is possible to acquire another culture and improve intercultural communication skills with high frequency of exposure and appropriate cognitive styles.

Samovar & Porter break down intercultural communicative competence into three elements of competence: motivation, knowledge and skills [44]; Jia Yuxin divides intercultural communicative competence into a basic communicative competence system, an affective and relational competence system, a plot competence system and a communicative strategy system. system, emotional and relational competence system, plot competence system and communicative strategy system.

Intercultural communicative competence is generally composed of four areas:

1.verbal and non-verbal behavioral competence;

2.cultural competence;

3.interpersonal competence;

4.cognitive competence.

Effective communicative competence includes cognitive, affective, behavioral, linguistic and situational competence. Effective intercultural communicative competence should include at least a basic communicative system, an affective and relational competence system, a situational competence system, and a communicative strategy competence system.

Based on the examination of different academic views and the analysis of the cognitive characteristics of contemporary university students, the author believes that intercultural communicative competence is a three-dimensional structure consisting of "awareness and perception – knowledge and information – skills and adaptability".

Awareness and perception. Awareness consists of cultural subject awareness, cultural ontology awareness and cultural difference awareness: "cultural subject awareness" [19] refers to self-knowledge in communication activities, i.e. who "I" am. The "cultural subject awareness" refers to the construction of the basic concept of "culture" in communication activities, i.e. who "I" am, in what cultural context and with what cultural or sub-cultural identity I interact with others; the "cultural ontology awareness" refers to the construction of the basic concept of "culture". Awareness of Cultural Differences' refers to the recognition that there are inevitable differences between the cultures of different peoples, cities and countries, and that there is inevitably another culture within a culture. When people form their own conceptions of themselves, their cultures and the values of different cultures, and when these conceptions are internalised and relatively stable, people will form their own views of culture, cultural subjects and cultural values, which govern or regulate their communicative attitudes and behaviour.

Knowledge and information. Knowledge and information include linguistic knowledge information, cultural knowledge information and social knowledge information. In an intercultural context, "knowledge" is the sum of different linguistic rules, ways of speaking, geography, history, religion, customs, rituals and art. Information refers to everything that has been and is being communicated. Information has both sexes, but is more dynamic. In intercultural communication, the grasp of information is of great practical importance. In teaching practice, people generally focus only on the knowledge and information of the target language country, while the knowledge and information of the mother tongue culture is often missing. This is a misconception. Without knowledge of the mother tongue culture, it is impossible to deeply feel and understand different cultures, and the ability of "intercultural communication" is inevitably restricted.

Skills and adaptability. Skills include basic language skills, cultural adaptation skills and practical communication skills: basic language skills refer to the basic knowledge and ability of foreign languages that learners must master, mainly in the basic ability of listening, reading and writing; cultural adaptation skills are mainly expressed in the communicative subject's willingness to interact with others, the affinity in interaction and the adaptability of living habits; practical communication skills refer to the communicative subject's ability to use the Practical communicative skills refer to the ability of communicative subjects to use the language and cultural knowledge they have learned to deal with practical problems and to communicate successfully. Adaptability is a basic requirement for the integration of the three basic skills mentioned above. The rotation of the basic skills in the process of communication requires that the communicator has good adaptability, which is mainly derived from communicative practice. The six elements of the above three dimensions are interconnected, interpenetrating and mutually supportive, forming the organic whole of the "trinity" of intercultural communicative competence.

Cultivating intercultural communication skills. The cultivation of intercultural communication skills among university students is driven by the urgent demand for international talents for the economic and social development of the country, which can be called the external motivation; the other is the initiative of university students to adapt to this demand and strive to become high-quality international talents to achieve self-development, which can be called the internal motivation. One of the strategies for cultivating intercultural communication skills among university students is to turn external motivation into internal motivation, and to guide and motivate learners to develop a "global vision, sense of responsibility and cultural consciousness" [23, p. 215-218] .

In the process of cultivating talents, universities should, through a variety of ways and means, guide students to keep abreast of the international situation and the

requirements of the times, and actively pay attention to and explore international issues; motivate students to develop global awareness; cultivate students' open-mindedness, critical spirit and the temperament of a great nation's citizens, so that they can treat multiple cultures equally; and through subtle education and influence, enable students to have a comprehensive understanding of the history and culture of the Chinese nation as well as a broad understanding of the diversity of the world. Through implicit education and influence, students will develop a comprehensive understanding of the history and culture of the Chinese nation as well as a broad understanding of the diversity of cultures in the world, and develop "sensitivity to cultural differences, a willingness to learn about them and a respect for them" [14].

Constructing a curriculum system and exploring cultural resources to improve learners' intercultural communication literacy. In higher education, the structure of the curriculum determines the structure of students' knowledge, and the development of intercultural communication skills for university students should take the construction of the curriculum system and the building of the curriculum as important issues. According to linguist Brown (1994), "language is part of culture and culture is part of language, and the connection between the two is so close" [6, p.454]. The traditional teaching philosophy should be changed, and language and culture should be organically combined to change the bias of emphasising language over culture and separating language and culture from each other.

Adhering to a practical orientation, changing teaching methods and strengthening learners' basic intercultural communication skills. To effectively develop intercultural communication skills, university students must adhere to a practical orientation, change teaching methods and modes, and strengthen skills training. Firstly, classroom teaching should be based on intercultural comparisons and case studies as the main teaching strategy, and experiential learning as the main method, through the creation of situations, role-playing, group discussions, film and television viewing, etc., to make teaching more relevant to communicative practice, and to enhance the vividness and interactivity of teaching. Secondly, we actively develop research-based learning to foster students' awareness of subjectivity, problem-solving and inquiry, change the teacher's monolithic approach and involve students more in teaching and research activities, so as to stimulate students' initiative and enthusiasm for learning. Thirdly, in addition to attracting and selecting more and better teachers to participate in teaching [58], universities can make full use of the resources of foreign teachers, international exchange students and returnee teachers to give students more exposure to and understanding of diverse cultures by organising lectures, seminars, fellowships and academic exchanges. The university can also adopt the "invite in" approach by employing entrepreneurs with transnational management experience, government officials

engaged in international exchange work and experts and scholars with rich experience in overseas work as visiting professors, so that they can directly participate in the teaching or lecturing activities of intercultural communication courses. Fourthly, the programme provides a platform for students to engage in a variety of intercultural practical exercises. For example, students can be arranged to go on study tours or internships in foreign-funded or joint-venture enterprises, and to participate as volunteers in international events, foreign trade fairs and international cultural festivals in their cities. Fifthly, teachers guide students to read classical works and browse foreign literature on the Internet, so that they can experience diverse cultures in different forms and contents of reading, broaden their international horizons and enhance their awareness and ability of intercultural communication.

Summary of Chapter 1

Intercultural communication is the mutual exchange and communication between people with different cultural backgrounds, focusing on the interaction, mutual learning and mutual appreciation of all parties in the interaction. Historically, intercultural communication has been a powerful catalyst for friendly relations and national integration among nations, and it plays an important role today. Firstly, it can promote intercultural trust and intermingling. Intercultural communication can help different peoples seek common ground while preserving differences, and cultivate a spirit of mutual tolerance among different cultures. Secondly, it can promote interaction between people of different cultural backgrounds and eliminate prejudices and misunderstandings. At present, the cost of access to different cultures is decreasing, which enhances the daily interaction between people from different countries and helps ordinary people to intuitively feel the differences in ways of thinking and values between different cultural subjects, so that they can face the differences with a more objective and open mind and eliminate cultural prejudices and misunderstandings. Thirdly, it can lay an important foundation for the promotion of peaceful cooperation and mutual benefit for the countries concerned. For example, the cultural communication between China and Belarus since the establishment of diplomatic relations and the long-standing good interaction between the two countries have created very favorable conditions for promoting the building of peaceful, friendly, cooperative and mutually beneficial collaborative relations between the two countries. The friendly and cooperative relationship between the countries has also directly led to an in-depth cooperation in higher education between the two countries. The process of good interaction between higher education directly promotes the intercultural adaptation of international students from both countries, and these talents with intercultural

communication skills will also inject new strength into the development of the country.

Intercultural communication is a bridge for mutual communication and understanding among countries in the world, and a link between different civilizations. Promoting intercultural exchanges is conducive to consolidating the practical basis for building a community of human destiny, promoting the dissemination of the concept of building a community of human destiny and expanding the humanistic connotation of building a community of human destiny. Efforts to enhance national cultural soft power, actively build a new international cultural order, actively create intercultural exchange mechanisms, effectively follow the laws of cultural communication, and constantly optimize the path of cultivating intercultural exchange talents are the main practical paths to promote intercultural exchange under the vision of building a community of human destiny.

CHAPTER 2
FEATURES OF INTERCULTURAL COMMUNICATION IN BELARUS AND CHINA HIGHER EDUCATION SYSTEMS

2.1 Strategies for the development of intercultural communications in Belarus and China higher education

The ability of intercultural communication between Chinese and Belarusian higher education to excel on the international stage is dependent on the correct national strategy of educational development (figure 2.1).

On January 10, 2019, the opening ceremony of the "China-Belarus Year of Education" was held at Dalian. Tian Xuejun, member of the Party Group and Vice Minister of the Ministry of Education of the People's Republic of China, Igor Vasilievich Karpenko, Minister of Education of the Republic of Belarus, H.E. Rudy Kiryl, Ambassador of the Republic of Belarus to China, and heads of relevant departments of both countries attended the opening ceremony.

Figure 2.1 - Opening ceremony of the "China-Belarus Year of Education"

Footnote – Source [20]

The development strategy of intercultural communication in Chinese higher education. In the international exchanges before the reform and opening up, Chinese higher education exported mainly Chinese language and culture education, such as Chinese language education and Chinese medicine education, which were not large in scale and had relatively limited influence. After the reform and opening up, with the continuous opening of the country's doors, Chinese higher education has gradually realized a deep connection with the world. This shows that Chinese higher education going to the world is not only the need of China, but also the need

of the world. In the process of Chinese higher education going to the world, the three forces of government, university and market are moving towards each other and play an active role in promoting. Without the harmonious interaction and joint promotion of the three forces, it is impossible for Chinese higher education to achieve today's achievements in going global.

Continuous promotion by the government. The government has played a key role in promoting Chinese higher education to the world, not only in terms of policy guidance, funding support and agreement with foreign governments to accept Chinese students at the early stage of reform and opening up, but also in terms of continuous policy regulation, strong support and condition guarantee, thus making Chinese higher education to the world continuously develop in depth. In the early days of reform and opening up, Chinese higher education went global not as a spontaneous act of universities, but as a national action driven by the government, which has never been absent in the journey of Chinese higher education to the world for more than 40 years.

Before the 21st century, China's higher education system was imperfect, and there were shortcomings and shortcomings in the cultivation of high-level talents. In order to make up for the shortage of talents and the deficiencies in the cultivation of high-level talents, the government initiated the sending of international students from graduate students. In 2007, the Ministry of Education (MOE) introduced the "National Program for Publicly Assigned Postgraduates from High-ranking Universities" to send about 5,000 outstanding students from high-level universities in China to study abroad every year. In 2009, the Ministry of Education issued the "Measures on Tuition Support for the Publicly-assigned Postgraduate Program of National High-level Universities" to increase the financial support for publicly-assigned postgraduates and create more favorable conditions for postgraduates to study abroad.

Since the 21st century, Chinese higher education has become an integral part of international trade. The government has played an important role in this by approving the opening of various Sino-foreign cooperative classes (majors), establishing a stable mechanism for college students to study abroad at their own expense, and the development of various intercollegiate exchange programs has provided short-term exchange channels for Chinese and foreign college students, many of whom have been given the opportunity to go abroad for intercollegiate exchange during their studies. Some universities have also included the proportion of inter-college exchange students in the inspection index of internationalization work. At the same time, our government has accelerated the negotiation of mutual recognition agreements of higher education degrees with foreign governments, which has built a key bridge for higher education to go global and provided a reliable guarantee for study abroad and study in China.

Along with providing policy support and opening up various channels, the government has also provided financial support to ensure that the policy of promoting higher education to the world is put into practice. In 1996, the Ministry of Education established the National Committee for Scholarship Fund, which is responsible for planning, organizing and coordinating the study abroad work. The management of study abroad work has taken a professional path, and it has made the funding of study abroad and scholarships for study in China at the government level more stable and sustainable. In order to attract more outstanding foreign students and scholars to study in China, the government has established a series of scholarship programs, such as Great Wall Scholarship, Scholarship for Outstanding Students, HSK Winner Scholarship, Short-term Training Program for Foreign Chinese Language Teachers and Chinese Culture Research Program, which provide scholarship support and medical and living subsidies to foreign students and scholars in China. In addition, funding the construction of Confucius Institutes is an important strategic move by the government to support Chinese universities to go global, which has connected hundreds of Chinese universities with universities all over the world and opened up a new situation of Chinese-foreign cooperation in school operation.

Active action of universities. At the early stage of reform and opening up, higher education going global was led by the government, and universities lacked the consciousness of opening up to the outside world and mainly passively implemented sending students to study abroad according to the government's plan. Universities were neither able to make their own plans for sending students, nor were they able to carry out education in China on their own. After the restrictions on higher education were gradually loosened and the door to international exchange was gradually opened, Chinese universities gradually changed from passive to active and vigorously promoted higher education to the world.

Since the mid-1980s, the Chinese government has formulated a policy to implement the autonomy of universities, and universities have gained the right to conduct international exchanges in higher education [57]. In order to better deal with international higher education affairs, many universities have renamed their former foreign affairs offices to international cooperation and exchange offices and established international education institutes. The original Foreign Affairs Office was mainly responsible for the functions of planning and arranging university leaders' visits abroad, approval and passport and visa processing for teachers and cadres going abroad, hiring and management of foreign teachers, and management and service of international students, etc. After the name change to the International Exchange and Cooperation Office, not only the scope of business has been expanded, but also the depth and quality of work has been changed in an important way, and international exchange and cooperation has taken on a whole new

situation. For example, the international exchange and cooperation of Tsinghua University has become a window of communication with the world, and its main responsibilities include cooperation and exchange, foreign experts, international conferences, dispatch of teachers and students, international cultivation of students, education of international students and foreign propaganda. Through multi-channel, multi-level and all-round international cooperation and exchange, Tsinghua University has signed cooperation and exchange agreements with a number of world-renowned universities and established strategic partnerships; through various forms, such as joint degree cultivation, Tsinghua University carries out international cultivation of students. Every year, a large number of world-class scholars come to the university to teach, give short-term lectures, carry out scientific research cooperation or participate in academic conferences; numerous dignitaries from national and international organizations and CEOs of multinational companies visit the university and give lectures, and carry out high-level scientific and technological cooperation with world-renowned universities and enterprises; every year, a large number of teachers and students are selected to carry out international academic exchanges around the world, and the number of foreign students studying in the university is increasing [59]. The extensive and close international cooperation and exchanges not only promote the construction and development of Tsinghua University, enrich and enliven the cultural atmosphere of the campus, but also, more importantly, bring Tsinghua University closer and closer to the world, and the education of Tsinghua University gradually goes global.

Before the 21st century, Chinese universities seldom formulated their own strategic plans for development and relied less on clear and strong strategic guidance for their development. Since the 21st century, Chinese higher education has entered the stage of mass development, the autonomy of universities has been further enhanced, and the formulation of strategic plans has become a key step in the transformation and development of universities. In many university development strategic plans, internationalization strategy has become almost a necessary element [27]. For example, in the "13th Five-Year Plan for Reform and Development of Peking University", it is proposed to "strengthen the capacity of international exchange and cooperation", and to this end, to "comprehensively enhance the global influence and reputation of Peking University". To further consolidate and develop deep, broad and three-dimensional international cooperation and exchanges, the internationalization of teaching and research, faculty and student structures will be greatly enhanced, and the global layout and influence of Peking University will be further expanded, and the ability to gather and manage international educational resources will be significantly improved. In order to achieve the purpose of strengthening the capacity of international exchange and cooperation, the university will "further promote student exchange, mutual

recognition of credits and joint degree programs with world-class universities, coordinate the system of self-consistency between training mode and exchange abroad, and support more students to participate in multi-level international academic exchanges". Establish an international exchange fund for undergraduates, and promote the achievement of 90% of undergraduates having the opportunity to go abroad for exchange during the 13th Five-Year Plan period. Expand the scale of semester overseas exchange and international summer school students; improve the management system of internationalization training such as mutual recognition of credits, and increase the internationalization-related indicators in the teaching evaluation system [8]. In fact, there are few universities in China with internationalization strategies like Peking University, and the implementation of these strategies has played an important role in bringing Chinese higher education to the world. In the development and implementation of university internationalization strategies, the influence of some university leaders is very important to pay attention to this point. For example, Zhang Jie, former president of Shanghai Jiao Tong University, had an in-depth exchange with 45 university presidents from different countries in his first year in office. In his opinion, "China is rapidly becoming internationalized, and as a university, it is important to quickly prepare enough people with an international perspective for the country" [34, p. 217-234].

The market strives to develop. By the mid-1980s, the market had begun to become the driving force behind the globalization of Chinese higher education, concentrating on self-funded study abroad by university faculty and students. Although the role of the market was only supplementary at that time, the potential of the market was unlimited, and once there was room for it to play a role, it took advantage of all the conditions to exert as much influence as possible.

China's accession to the World Trade Organization has facilitated a greater role for the market. As a major element of trade in educational services, higher education has become an important area of world trade in services [52]. The role of Chinese and international markets in driving Chinese higher education to the world has reached an unprecedented level and is becoming more diverse and rich in content. Traditionally, higher education has gone global mainly through two paths: study abroad and study in China. Under the role of market, the forms of Chinese-foreign cooperative education are becoming more and more diversified, from Chinese-foreign cooperative education programs and Chinese-foreign exchange programs to joint colleges and Chinese-foreign cooperative universities, for example, New York University in Shanghai organized by East China Normal University and State University of New York, University of Nottingham Ningbo organized by Ningbo Wanli College and University of Nottingham, Western Jiaotong University organized by Xi'an Jiaotong University and Liverpool

University, and Wuhan University and Liverpool University. The University of New York in Shanghai in cooperation with the State University of New York, the University of Nottingham Ningbo in cooperation with the University of Nottingham, the University of Liverpool in West China in cooperation with the University of Liverpool, and the Duke Kunshan University in cooperation with Wuhan University. These Chinese-foreign cooperative universities are not simply academic exchanges and cooperation, and without the market, neither the motive nor the result of cooperation is possible, especially for foreign universities. Trade in higher education has changed the relationship between Chinese higher education and the world. Chinese higher education strives to strengthen its ties with the world by sending faculty and students to study abroad and bringing in foreign experts and scholars and international students, and to improve Chinese higher education through learning and learning exchanges. In recent years, many foreign universities have been visiting China every year to hold higher education exhibitions and conduct enrollment promotion. Chinese universities have also started to go out of China to other countries to conduct enrollment promotion and participate in higher education exhibitions. The market not only close the exchange of people between China and the world higher education, but also bring Chinese higher education into the world. For a long time, compared with European and American countries, Chinese higher education was a depression in the world, and most of the so-called international exchanges and cooperation were mainly aimed at China learning from other countries. More than 40 years of reform and opening up have changed the weak and backward face of Chinese higher education, and made Chinese higher education have the strength and strength to talk with the world, not only occupying an important place in the world higher education service trade, but also making Chinese universities confidently to take part in higher education trade abroad. Moreover, it has enabled Chinese universities to confidently hold cooperative colleges and campuses abroad. In recent years, Soochow University, Yunnan University of Finance and Economics, Tsinghua University, Peking University, Tongji University, etc. have gone abroad to develop overseas higher education by hosting local colleges and campuses with partners in Laos, Japan, Thailand, the United States, the United Kingdom, Italy, etc.

The development strategy of intercultural communication in Belarus higher education. In the late 16th and early 17th centuries, Basilian schools and Jesuit universities appeared in the cities of Polotsk, Grodno and Nesvizh, which became the origin of higher education in Belarus. In 1921, the Belarusian State University was founded, becoming the first modern university in the country. In the course of the subsequent development of higher education, the government used some of the departments of the Belarusian State University as a basis for the expansion of these faculties into specialized universities.

In the context of globalization, Belarusian higher education is actively engaged in international cooperation, accelerating its integration into the European Higher Education Area (EHEA) and the European Research Area (ERA), participating in the activities of the Eurasian Economic Union (EEU), the Inter-CIS Innovation Cooperation Program and 63 international research and development projects of the EU Eastern European Partnership. Belarus actively cooperates with CIS countries and Eurasian Economic Community countries, such as Russia, Moldova, Armenia, Georgia and Azerbaijan. European higher education institutions also actively participate in activities such as the EU Tempus program and the Erasmus Mundus project to strengthen cooperation with various countries. In 2002, Belarus recognized the Lisbon Convention and has since conducted numerous seminars and participated in international conferences on the Bologna process. in 2010, Belarusian President Alexander Lukashenko announced that Belarus had received The Ministerial Conference of the European Higher Education Area (EHEA) held in Yerevan in 2015 discussed issues related to the inclusion of Belarus in the European region of higher education and announced that Belarus officially joined the Bologna Process, becoming the last Eastern European country to join the EHEA. In accordance with the requirements of the Bologna Process, Belarus has also introduced a series of measures to better align with international standards:

1. to develop and to implement the national qualifications framework in line with the higher education framework;

2. to establish the independent quality accreditation body in line with European standard guidelines;

3. to monitor the transparency of learning outcomes and the introduction of the European Credit Transfer and Accumulation System (ECAS) and the Diploma of the Bologna Declaration;

4. to extend the diversified mobility of teachers and students;

5. to develop the social dimension of higher education and lifelong learning, and modification of the system to guarantee the first employment of graduates.

Belarus has been actively exploring reforms in higher education, having established a more developed system of higher education and maintaining a high quality of education before the reforms. In the 1950s, Belarus achieved universal literacy. According to the United Nations Development Programme's ranking of education indicators, Belarus ranks 21st. According to the 2016 Legatan Global Prosperity Index, Belarus outperforms Russia, Ukraine, Lithuania, and some other EU countries in terms of access to education, quality of education, and talent potential. The reason for this is that Belarus' strong educational foundation provides good conditions for educational reform. In recent years, Belarus has been actively reforming its education system in order to enhance its competitiveness, create new independent, high-quality schools that meet international standards, and ensure that

citizens can enjoy high-quality education according to their abilities and characteristics.

Actively responding to the trend of internationalization in order to be in line with the world. Although Belarus has been a member of the Bologna Process for a relatively short period of time, it has long attached great importance to international exchange and cooperation, and has achieved remarkable results. In the process of internationalization, Belarus pays attention to the international and European trends, while trying to respect its own cultural traditions, and of course faces many challenges. The integration of Belarusian universities into the overall European environment is characterized by seeking to make greater use of their own resources rather than simply adopting foreign models, and maintaining closer ideological ties with the East rather than the West [39]. Belarus strives to respect the characteristics of its universities, but also focuses on changes in the new situation by drawing on Western experience, for example, the way of admissions assessment pays more attention to combining its own traditions, orientation and resources, rather than blindly following external criteria.

Equal emphasis on regulation and support to promote the development of private higher education institutions. Private higher education in Belarus has experienced rapid development, but now it is facing difficulties such as slow growth rate, insufficient scale and limited development space, which are largely related to the governance of private universities. Strict government supervision of private colleges and universities helps to ensure their standardized operation and improve the quality of operation, but the lack of supervision and support has restricted the development of private colleges and universities.

Deepening cooperation with industry. With the aim of building a strong higher education country Belarusian higher education institutions are focused on research and experimentation to meet the requirements of the country's economic development, which is a distinctive feature of its higher education development. To achieve this goal, universities are engaged in innovative and industrial work to solve urgent problems in science and technology, and research is financed mainly by the state, corporate clients, international project funds, their own funds, and donations. The Belarusian government supports basic and applied research through the National Foundation for Basic Research, the National Science and Technology Planning Program The Belarusian Education Youth Policy Plan for 2016-2020 emphasizes the need for higher education to be both linked to the secondary education system and integrated with socioeconomic needs, and calls for university education curricula to draw on advanced international experience. In recent years, both legislation and the executive branch have called for universities to strengthen their ties with industry, and initiatives such as offering internships, sending faculty to work in companies, and universities partnering with companies to open

laboratories have been widely promoted. The government's strong promotion has effectively strengthened the close cooperation between universities and industry. In order to better cultivate high-quality high-level talents, promote regional social development and serve the national innovation strategy, both top universities and ordinary universities are seeking close cooperation with industry to achieve a win-win situation of two-way intervention, resource sharing and collaborative innovation. Belarusian universities pay attention to the cultivation of students' practical experience, focus on the mobility of personnel and cooperation between the two sides, and strengthen the institutional guarantee for the transformation of scientific and technological achievements, which are worth learning and learning from.

2.2 Key patterns of intercultural interaction in Chinese and Belarusian universities

Facing the increasingly fierce competition in recruiting international students, all countries in the world are actively adopting some means and measures to attract international students to study and further study in their own countries [13]. As the country with the strongest comprehensive national strength in the world, the United States is also the world's largest destination country for study abroad and the country with the largest number of top universities in the world for teaching quality. In turn, the talents gathered by strength further supplement the world-leading strength of American higher education. In order to further attract more international students to study in their own countries, many countries have successively launched more high-level English courses or majors mainly taught in English in recent years, which not only enriches and diversifies the majors and teaching forms of foreign students in their own countries, but also provides It is a more popular and universal choice for international students who cannot overcome the native language barriers of their destination countries. In recent years, both China and Belarus have actively participated in the global competition for overseas study and education export. The number of international students in their own countries has maintained a good trend of continuous growth and rapid development. Currently, they are on the road from expanding scale to improving connotative development [53].

The mode of intercultural communication in Chinese higher education. China is an ancient civilization with thousands of years of history. It has a strong oriental cultural atmosphere and a long-standing mysterious heritage, attracting aspiring young people from all over the world to study in China. Since the end of the last century, with the development of China's economy and the enhancement of its comprehensive national strength, China's higher education is undergoing tremendous changes and has achieved remarkable achievements. From the "211

Project" and "985 Project" of the last century, to the national plan of "World-class University and First-class Discipline Construction" implemented at the national level, and the provincial and municipal level "China's first-class university and first-class discipline construction" local plan, Chinese higher education has received unprecedented attention and attention, and is moving towards modernization and internationalization on the road of rapid development. In 2013, under the background of Chinese President Xi Jinping's respective proposals for the construction of the "New Silk Road Economic Belt" and the "21st Century Maritime Silk Road" [63], China's higher education plays the increasingly important role in the international competition arena. As an institution in China to realize the modernization of education, the education of international students in Chinese universities has been recognized and supported by more countries and people. In order to speed up the rapid development of international student education, more and more colleges and universities have established an institution specializing in the recruitment, education and management of international students, the International Education Institute. The quality and level of education for international students has also become a measure of the modernization of Chinese universities, one of the important symbols of internationalization. In the modern higher education evaluation system, the diversification of student sources and the multidimensionality of campus culture are one of the important indicators to measure the strength of education development.

In addition to actively practicing the education of international students, many teachers, students and education administrators have also joined the ranks of theoretical research on the education of international students [42]. How to provide "appropriate education" for international students in China [18] and further improve the quality and reputation of China's international education has always been a hot topic of research [48]. It is a traditional practice in developed countries of higher education in the world to implement the same management and education model for international students as domestic students.

In recent years, some universities in some developed countries are also actively opening or exploring foreign students' classes that are different from their own students or languages in the wave of education industrialization. However, from the perspective of the development trajectory of global higher education, it is still a relatively mature practice in the mainstream developed countries in the world to implement the same educational programs and standards for international students and domestic students. In the process of developing education for international students, China has been exploring policies and practices that are suitable for the country's development stage and path [7].

There are *two main approaches* to the classroom education of international students in China:

1.*to assign international students to the same class as local students*, implement the same talent cultivation program and quality requirements, and generally teach in Chinese language;

2.*to separate international students from local students* and assemble them into international classes composed of all international students, adopt customized international student cultivation principles and programs.

Within the second approach there is the separation of international students from native students into classes of all international students, using customized international student development principles and programs, with full English-language instructors, and implementing examination standards and quality requirements that are comparable to or slightly lower than those of native students. The former requires students to have a strong foundation in Chinese and other knowledge components that are expected to be at the level of Chinese high school graduates. Since international students coming to China are mainly from third world countries such as Africa and Southeast Asia, where economic education is relatively lagging behind China's development level, and even from developed countries such as the Middle East, Europe and America, most of the students' basic conditions are not too optimistic, coupled with the lack or imperfection of objective means such as the unified entrance examination for international students coming to China. So many international students coming to China are not yet able to reach the same level as local students – the level of listening to lectures is not yet reached. This is because the complete replication of the mainstream practices in developed countries in Europe and America also needs to be dialectical and cannot be generalized. The latter turns international students into separate international classes, and some schools also have centralized accommodation, and even enjoy some conditions and treatment higher than that of local students in some aspects, which is the current practice adopted by most non-top universities in China at this stage. This practice is in line with the specific national conditions and the market situation of international student's enrollment in China now, and to a certain extent, it is in line with the specific situation of international students at this stage. Even in some universities in countries with relatively developed higher education, there are English classes for international students to accommodate those who cannot overcome the language barrier for the time being, but have an urgent need to receive international education and to strengthen the education industry in their own countries. This practice has indeed facilitated the enrollment, training and development of international students' education at this stage, and facilitated the effective transition of international students from their home countries to higher education in China without having to overcome the sudden increase in language barriers, because the existing training model is determined by the specific student population and schooling strength at this time. However, this way of separating international students into special classes

artificially isolates the teaching environment of international students and local students, so that although international students are living in China, they are not fully exposed to the most native and traditional teaching methods and requirements in China. The separation of international students and local students also deprives international students of the opportunity to integrate deeply with multicultural people of the same age, which makes the purpose of international students' study abroad [12].

The model of intercultural communication in Belarusian higher education. After years of reform and development of higher education, Belarusian higher education has gradually changed to a two-level training system for specialists: the first stage is the undergraduate level, with 382 higher education programs, the main task of which is to train professionals with basic professional knowledge, technologies, abilities and skills. The second stage is the master's level, with 331 higher education programs, which provide in-depth training of specialists to improve their knowledge, abilities, skills, science, education and research. After completing the master's level and receiving a master's degree, they are eligible for entry into doctoral studies and employment in accordance with the professional skills they have acquired.

Belarus has a high level of internationalization in higher education. As the fertility rate in Belarus is decreasing year by year and the number of students in national universities is decreasing, it is hoped that more international students will be attracted to study in Belarus. To better align itself with internationalization, Belarus officially joined the Bologna Process in 2015. In the process of internationalization, Belarus has focused on responding to international and European trends while trying to respect its own cultural traditions, but of course it has faced a number of challenges. While in the Soviet era, universities used designated teaching programs, course syllabi and received uniform degree accreditation, Western higher education, such as in Europe and the United States, was characterized by significant diversity and autonomy, and the Bologna process was introduced to promote integration, reduce barriers to mobility and enhance articulation. The integration of Belarusian universities into the overall European environment is characterized by seeking to make greater use of their own resources rather than simply adopting foreign models, and by maintaining closer ideological ties with the East rather than the West [49]. Belarus strives to respect the distinctive features of higher education institutions, but also focuses on changes in the new situation with the help of Western experience, for example, the way of admissions assessment pays more attention to combining its own traditions, orientation and resources rather than blindly following external criteria. Belarusian higher education, influenced by the Soviet era, suffers from a lack of innovation and humanistic training and is unable to satisfy fully the labor market. In the process of

higher education's cooperation along the Belt and Road, China is facing many similar problems:

1.it should play a more leading role, and while learning from the experience of other countries, it should also take the initiative to spread its own advantages and characteristics, instead of passively participating in the acceptance;

2.it should constantly expand the target and scope of cooperation, while opening up to the countries along the route;

3.it should strengthen exchanges at different levels and in different fields.

Thus, Belarus takes the Bologna process as an opportunity to promote actively the reform of the higher education system, and its starting point is to provide a reference for the reform of higher education in the country.

Comparison of intercultural communication between China and Belarus. Since China and Belarus have not yet developed their core competencies in the field of higher education, for a long time a significant number of universities in both countries have not been able to compete with the best universities in the developed world for the best students in the process of recruiting international students. In addition, Chinese and Russian are not as widely used all over the world as English is, so universities in both countries face a long way to go in the process of developing international students, and need to keep trying to figure out and struggle.

Whether to use English or Chinese or Russian as a medium of instruction is only a matter of educational presentation and implementation. Both Chinese and Belarusian universities basically use different methods and approaches in the process of implementation, taking into account the specific situation. Until English became the dominant international language in the world, most of the developed countries in the world tried to use native languages as much as possible. Although many countries have introduced English courses for international students in the face of the mainstream trend of English language teaching in recent years, language as a carrier is only a tool for knowledge transfer and the language used for teaching is only the superficial form of international students' education, but the real quality of international students' education is determined by the implementation of the whole talent cultivation model and the essence of education and teaching. For example, Chinese education has always focused on the presentation of knowledge and the complete structure of knowledge, while Belarusian education is more problem-oriented and takes problem solving as the framework structure to teach knowledge, so that students learn knowledge in the process of application and find the joy of learning knowledge in the process of problem solving.

In the textbook arrangement system, developed countries also pay more attention to the problem-oriented and result-oriented structure system, which also facilitates students to better integrate theory and practice, and improve students' ability to solve problems after learning. For example, the most basic course in

science and technology is advanced mathematics, which is also a difficult general education course for students in most countries in the world. The teaching of higher mathematics in China follows and inherits the practice of the former Soviet Union in terms of the specific and detailed subdivision of knowledge, and pays more attention to the completeness and comprehensiveness of the theoretical system of higher mathematics, and pursues the precision and perfection of mathematics in terms of expression. The teachers pay more attention to the interaction with the students in the classroom, guide them to actively participate in the class discussion, and let them do more application and exploration problems after the class. The teaching model is a practical and theoretical learning model, which can better stimulate the interest and enthusiasm of the educated and better practice the two-way interaction and mutual promotion between teaching and learning; this education model can reflect the scientific nature of education and teaching, and is advanced across different cultures.

2.3 Intercultural gaps and barriers on the adaptation of foreign students

Different countries have different cultural backgrounds. Every culture has its own set of value system with its standards and behavior patterns, which are easy to understand for the same social group, while people from other different cultures may not understand. Based on this view, international students may encounter a series of challenges, difficulties, pressure and problems such as cultural shock, language barriers, social rules and customs, isolation and different value systems.

<u>Definition of Culture Shock.</u> Anthropologist Oberg (1960) [38] is the first to use the term "Culture Shock" to express the difficulties that international students meet in the process of adaptation. The flavor of Oberg's observations may be gathered from this quote: Culture shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life: when to shake hands and what to say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, when to accept and when to refuse invitations, when to take statements seriously and when not. Now these cues which may be words, gestures, facial expressions, customs, or norms are acquired by all of us in the course of growing up and are as much a part of our culture as the language we speak or the beliefs we accept. All of us depend for our peace of mind and our efficiency on hundreds of these cues, most of which we are not consciously aware.

<u>Definition of Intercultural Adaptation.</u> Intercultural adaptation, the core term going through all over the thesis, is used in a broad and all-inclusive sense to denote "the entirety of the phenomenon of individuals who, upon relocating to an

unfamiliar sociocultural environment, strive to establish and maintain a stable, reciprocal, and functional relationship with the environment" [30, p. 380].

A variety of terms have been used to refer to what is essentially the same process immigrants and sojourners go through in an unfamiliar culture. The term assimilation (or amalgamation) has often been employed to emphasize acceptance and internalization of the host culture by the individual. The term acculturation has been defined as the process by which individuals acquire some (but not all) aspects of the host culture. In a more limited sense, coping and adjustment have been employed to refer to psychological responses to intercultural challenges, whereas integration has been defined as social participation in the host environment. The terminological usage becomes more complex when we consider the variations in operational definitions (for indications) of each of these terms.

At the core of the previous definition is the goal of achieving an overall person-environment "fit" for maximization of one's social life chances. Adaptation, thus, is an activity that is "almost always a compromise, a vector in the internal structure of culture and the external pressure of environment" [45, p. 136]. Placed at the intersection of the person and the environment, adaptation is essentially a communication process that occurs as long as the individual remains in contact with the environment. This communication-based definition enables us to move beyond the conventional linear-reductionist-causal assumption underlying almost all of the existing investigations in the field of intercultural adaptation and encourages us to examine the phenomenon in its totality-all of an individual's personal and social experiences vis-a-vis the host environment.

Main barriers affecting international students' intercultural adaptation. International students encounter many problems in the process of intercultural adaptation, which may be caused by some natural factors (e.g. climate, geography, etc.), social factors (e.g. international situation, international health, etc.) or differences in value systems and customs. Due to the complexity of intercultural adaptation issues and the different research backgrounds of scholars, each with their own research perspectives and approaches, there is no clear conclusion as to how many factors influence the cultural adaptation of international students.

Through searching and analyzing the relevant literature, some scholars generally classify the factors affecting intercultural adjustment into the following categories. Internal factors, as individual micro-level: these include personal personality (sensitivity, open-mindedness, flexibility and self-confidence, etc.), personal cognitive style, purpose and expectations of intercultural contact, knowledge skills, training experience in intercultural communication, language skills, demographic variables: e.g. age, gender, marital status, place of departure, etc.

External factors, as macro-level social elements: including social elements of home and foreign societies, economic, political, cultural, customs, different value systems, etc., distance, discrimination and prejudice between home and local societies and the relationship between the two countries, e.g. how the individual interacts with the local environment: length of intercultural exchange, amount of contact with local people, quality of contact with local people, cultural distance, the amount of life changes, social support, support from compatriots and locals, time of day, etc.

In order to study comprehensive the Intercultural gaps and barriers on the adaptation of foreign students we have carried out an empirical Research. Let us briefly present its methodology.

Research design and methodology. *General research questions.* This study focuses on intercultural communication in the higher education systems of China and Belarus. Drawing on relevant theories, concepts and models at home and abroad, the study examines the specific components of intercultural communication competence, constructs a model for the cultivation of intercultural communication competence, and explores the cultivation of intercultural adaptation competence among university students in both countries.

Specific Research Questions. The specific research questions include: the main barriers affecting international students' intercultural adaptation, the model of intercultural adaptation, and Cultivation of intercultural adaptation skills.

Research Question 1: The main barriers affecting international students' intercultural adaptation. The specific research includes: analysis of the causes, characteristics, content and modes of problems in intercultural communication adaptation; analysis of the characteristics of typical intercultural communication competence frameworks already in place at home and abroad; and empirical research to collate and analyses the results of questionnaire surveys.

Research Question 2: Patterns of intercultural adaptation. Based on the constructed intercultural communication competence framework, a combination of theoretical and empirical research is used. The specific contents of the research include: analysis of the types, characteristics and contents of existing intercultural adaptation models; empirical research on the methods and approaches of intercultural communication adaptation.

Research Question 3: Cultivation of intercultural adaptation skills. The researcher conducts an in-depth study on the specific aspects of intercultural adaptation ability cultivation, demonstrating how to put intercultural adaptation ability cultivation into practice in classroom teaching, extra-curricular activities and practices, and the application of modern information technology under the intercultural adaptation ability cultivation model, and exploring how to closely integrate the cultivation model and teaching practices in order to achieve the

effectiveness of intercultural communication ability cultivation and the improvement of intercultural adaptation ability of university students. This course will discuss how to integrate the training mode and teaching practice in order to achieve the effectiveness of intercultural communication skills training and the improvement of students' intercultural adaptation ability.

Design ideas. This section will successively sort out the design ideas from four aspects: principles of research design, selection of research subjects, research data collection and analysis methods, and academic ethical issues of the study.

Principles of research design. The researcher approached the study from an interdisciplinary perspective, using theories from disciplines such as social communication and intercultural communication as a basis for analysis and argument. Language and intercultural communication is an interdisciplinary and multidisciplinary field of study that benefits from a diversity of research designs and data collection methods. Each research method has its own strengths and weaknesses. A good empirical study often uses a mix of research designs in order to maximize strengths and minimize limitations. Scholar Hu Wenzhong points out that in intercultural communication research, theoretical inquiry can only have real depth if data-based research is done solidly. This study adopts a combination of theory and empirical evidence, focusing on the investigation and analysis of actual data. The research conducted includes: questionnaire survey, data analysis, etc.

Selection of research subjects. The selection of the research subjects is based on the purpose of the study and the content of the study. The researcher selected the research subjects based on the research purpose: to study the adaptation of international students in intercultural communication; to focus on the core research questions: the cultural barriers faced by international students, the mode of intercultural adaptation, and the specific aspects of research on the development of intercultural adaptation skills. The target population of the study is targeted at the main population: university students receiving education in Belarusian higher education. The research population is representative.

Research data collection and analysis methods. The method of collecting data for the study varied depending on the research method. The questionnaires were electronic and were distributed and collected through an online statistical process.

The collected research data was analyzed according to its content by grouping it into the appropriate chapters and corresponding research questions. The results of the analysis of the raw data are used in textual, numerical or graphical form, depending on the specific research and argumentation needs. After the questionnaires have been collected, the responses are collated, collated and analyzed through statistics and using Excel, and the English parts of the questionnaires are translated, analyzed, summarized and summarized in a collection of categories.

Academic ethics. All research subjects involved in this study were voluntary participants. Research such as questionnaires were conducted and information collected with the consent of the research subjects, provided that they were informed of the purpose and use of the research. Permission was obtained from the research subjects for the use of the findings.

Research methodology.

This section presents the questionnaire survey in textual and graphical form.

The main research question of the thesis is intercultural communication in the higher education system, and international university students are the subject of the study, and the data situation of their intercultural adaptation competence development is crucial. A questionnaire survey of international university students was conducted to understand their specific situation and influencing factors in the relevant aspects of intercultural communication competence development, which provides a basis for the construction of a model of intercultural adaptation.

Survey Methodology. The researcher conducted a questionnaire survey of people with intercultural communication experience and experience. In order to gain a deeper understanding of the composition of intercultural communication competence and the factors affecting the enhancement of intercultural communication competence, the researcher designed the questionnaire around the main research questions and targeted the survey population. The questionnaire was distributed and collected using an online statistical process. This questionnaire

The content of the survey questions and the links to the core research questions are shown in Figure (Figure 2.2). The relationship between the interview questions and the core research questions is shown.
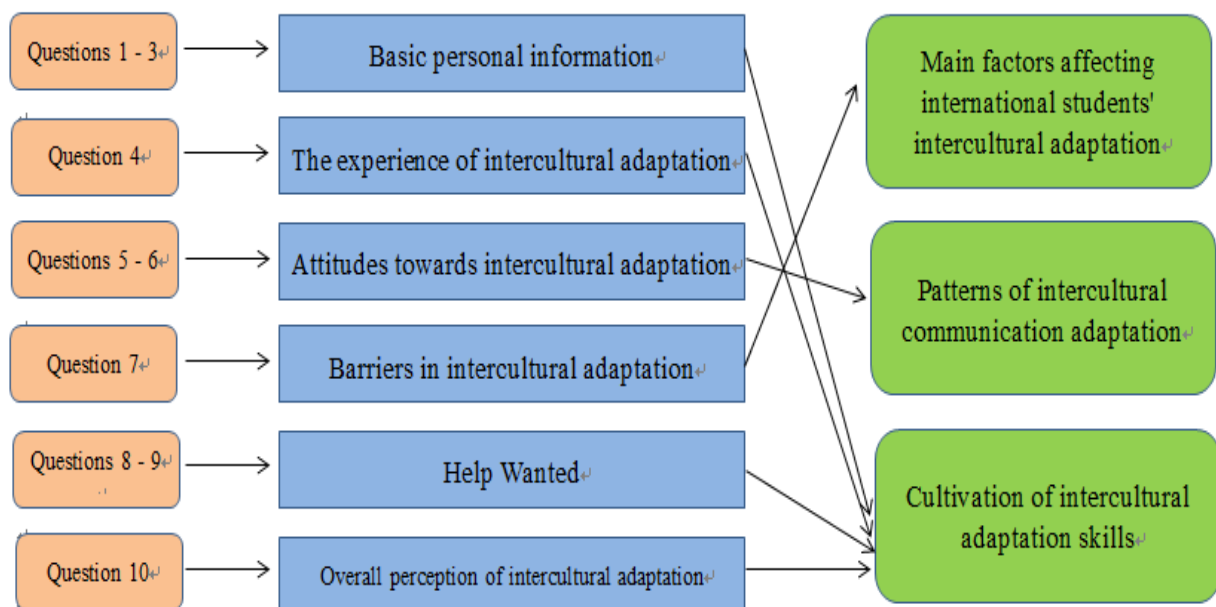

Figure 2-2   Relationship of the questionnaire questions to the core research questions

Footnote – Source:own development

Survey content. The questionnaire was divided into six sections, covering basic information about the respondents, their experiences of intercultural communication, their attitudes to intercultural adjustment, the main obstacles they encountered in intercultural communication, the help they would like to receive, and their overall feelings about life abroad. Questionnaire types include: multiple choice, evaluative, graded/ranked, and open-ended questions. There are 10 questions in total, some of which contain different numbers of sub-questions. The details of the questionnaire are shown in Annex A, *Questionnaire survey on the adaptation of Chinese students to intercultural communication in Belarus*.

Survey respondents. A total of 20 questionnaires were distributed, 19 were returned and 18 were valid. For details of the valid respondents, please refer to Appendix B Respondents' information. Of the 18 respondents, 7 had intercultural experience between 1 and 2 years, 5 between 2 and 3 years, 1 between 3 and 4 years, and 4 for 4 years or more, as shown in Figure (Figure 2.3). The languages involved in intercultural communication were: English, Russian and Chinese. Intercultural communication takes place in Belarus.
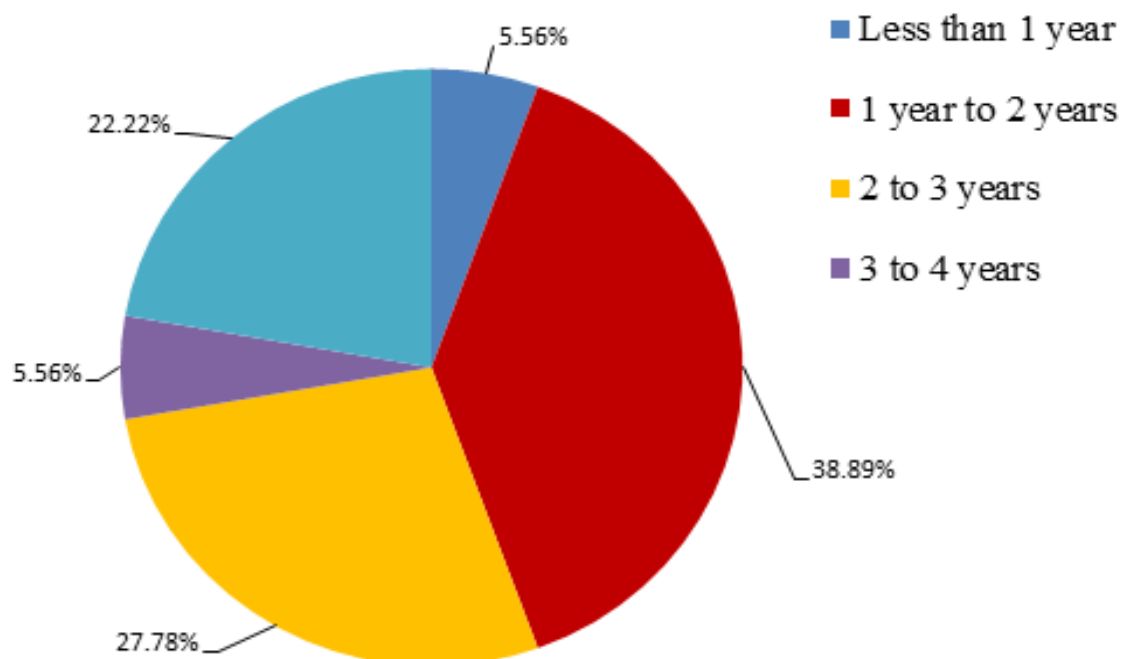
Figures 2.3- Duration of intercultural communication
Footnote – Source:own development

According to the questionnaire survey of Chinese students in higher education in Belarus, the level of barriers to intercultural adaptation is 5-7 (Level: from 0 "no difficulties" to 10 "hard difficult"), which shows that It is clear that international students will encounter different types of barriers to intercultural adjustment as part of their life in a new environment, which is normal in intercultural contexts (Figure 2.4).
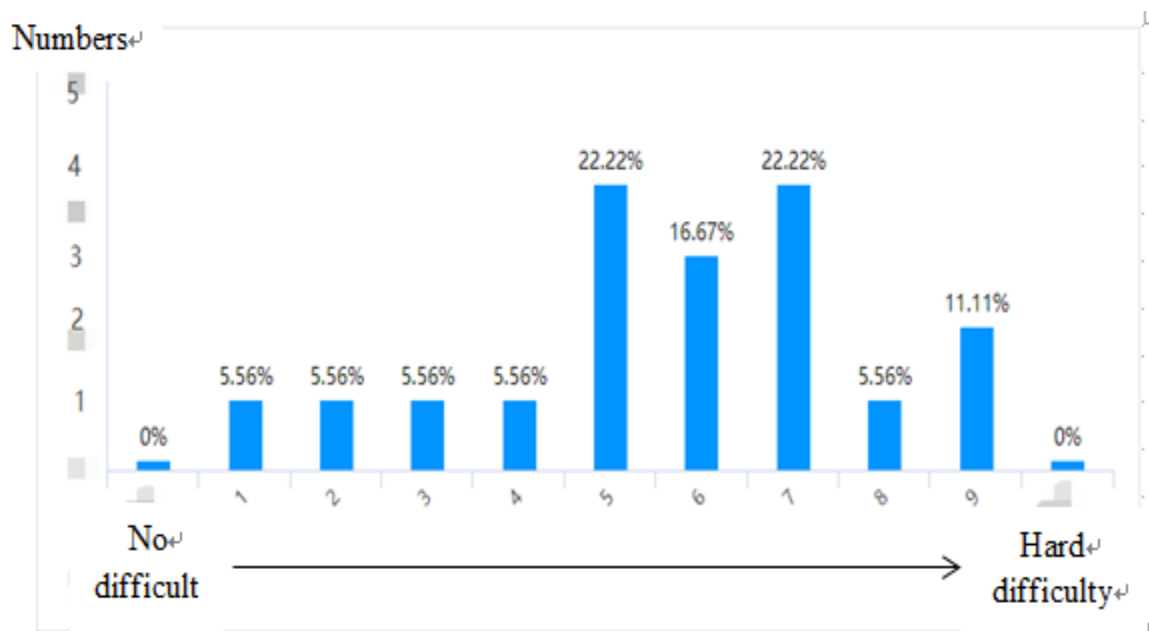

Figure 2.4-Degree of difficulty in intercultural adaptation

Footnote – Source:own development

From the analysis of the questionnaire survey, *the main reasons affecting their intercultural adaptation are*:

1. Health concerns, with the outbreak of the global COVID-19, viruses continue to mutate into the more damaging Omicron virus, Delta virus, etc., which are highly transmissible and damaging, and are the most worrying problem for international students in intercultural life at present This figure accounts for 77.78%;

2. Language barriers, poor communication. In view of the recent trend of new English language courses in non-native English speaking countries, most universities in Belarus have also opened many new English language courses, and there is no mandatory requirement for Russian language in admissions, so most students do not have a solid foundation in Russian language. Therefore, the language barrier is also the most problematic and realistic barrier for international students to live in a country where they are not familiar with their own language, with this figure accounting for 66.67%, second only to concerns about the current global health problem of the global COVID-19.

3. Anxiety, fear, panic due to the international situation problems, with the war between Russia and Ukraine starting in February 2022, and the fact that Belarus, as a neighbouring country, can clearly feel the tension of the war, which will to some extent affect the adaptation of international students abroad, also accounts for 50% of this figure.

4. Academic pressure. As international students in higher education are subject to certain academic requirements, academic pressure is also an obstacle to intercultural adaptation, accounting for 27.78%.

5. Difficulty in adapting to the living environment abroad .Living in a new environment in a foreign country, where everything is unfamiliar and some places are very different from what you have lived in for many years, is obviously an obstacle to intercultural adaptation, accounting for 22.22% (Figure 2.5).
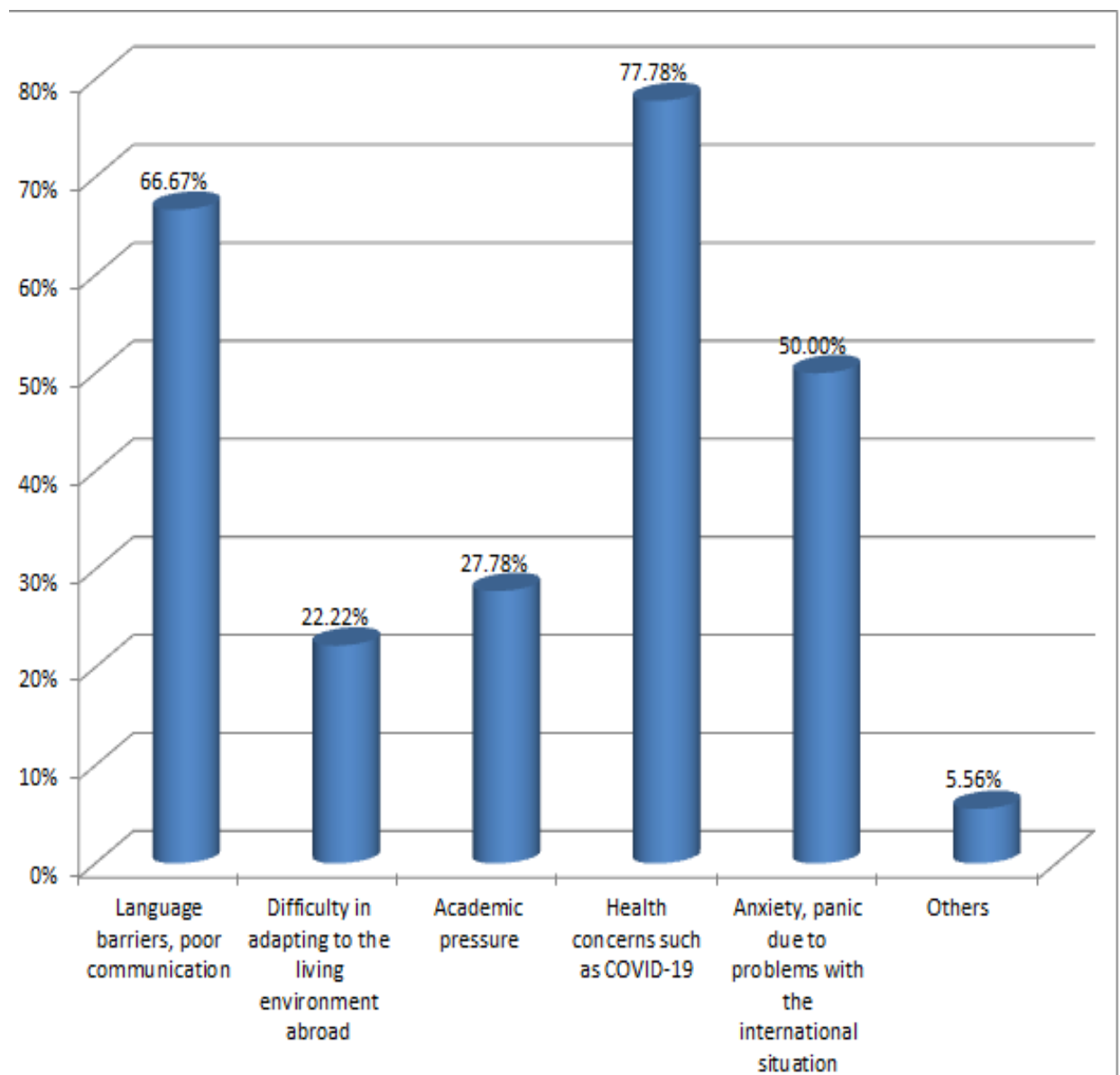

Figure 2.5- Main Barriers encountered in intercultural adaptation

Footnote – Source:own development

Previous research has shown that a number of influencing factors have been well researched and confirmed. Scholars agree that personality affects intercultural adjustment, such as flexibility, imagination, enthusiasm, curiosity, sense of initiative, appreciation and tolerance of different cultures, etc. All of these affect intercultural adjustment. Positive attitudes and personal wellbeing can also individually influence intercultural adjustment. Intercultural skills such as a sense of humour, open-mindedness, friendship, self-criticism, respect for others and good communication skills all contribute to successful intercultural adjustment. It is evident from the questionnaire that the vast majority of international students in higher education maintain a positive and optimistic attitude towards intercultural adjustment, some maintain a ordinary attitude and very few will have a negative attitude (Figure 2.6).
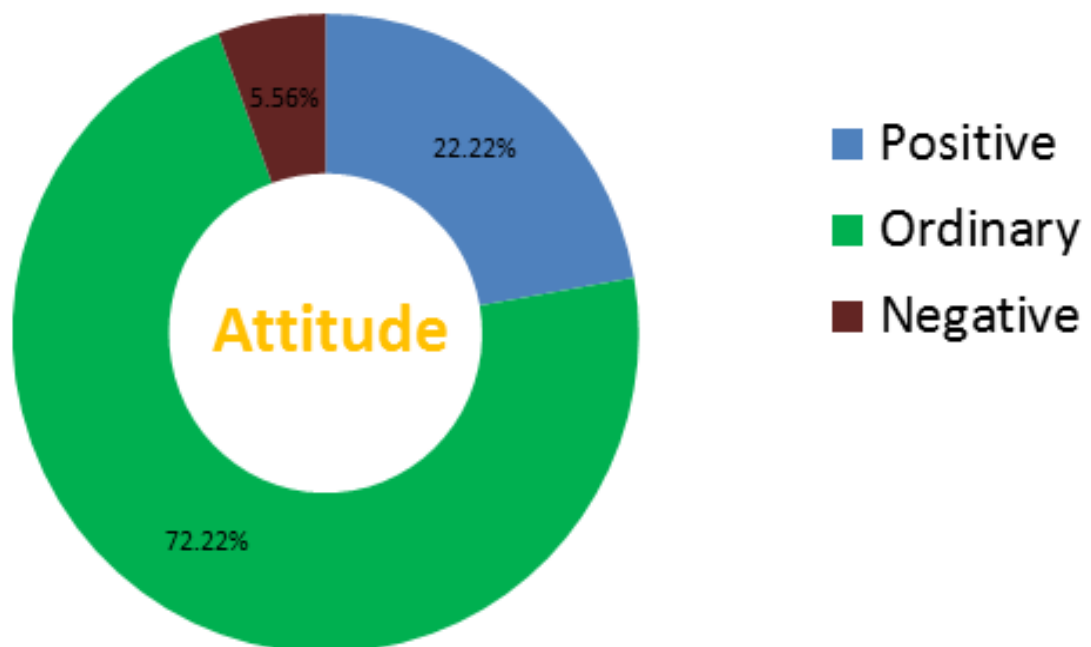

Figure 2.6- Attitudes in intercultural adaptation

Footnote – Source:own development

Combined with the empirical materials, this study analyses the internal and external factors that affect international students' intercultural adjustment. Internal factors include international students' personality, purpose and expectations of studying abroad, knowledge and skills, intercultural communication training experience, language ability, and length of time in China. External factors include different customs, value systems, social support from Chinese people, the amount of intercultural exposure, different university management models for study abroad, and different study areas.

Intercultural Adaptation Models. The following intercultural adaptation models will be expanded in this part elaborately: the U-curve pattern, the dialectical model and the transformative learning model.

The U-curve pattern. Lysgaard's (1955)[33] study on 200 Norwegian Fulbright scholars in the United States first concluded that the process of intercultural adaptation moves through three phases: initial adjustment, crisis, and regained adjustment. The process can be described by a U-curve pattern, with high affect initially, followed by a drop in satisfaction, and ending with a period of recovery. Studies from Chang (1973) [9], Deutsch and Won (1963) [15], Morris (1960) [36], Oberg (1960) [38], and Smalley (1963) [47] also confirmed the U-curve movement of intercultural adaptation. Generally, the U-curve pattern comprises four stages: Honeymoon period, crisis period, adjustment period, and biculturalism period (Figure 2.7).

Figure 2.7 U-curve Model
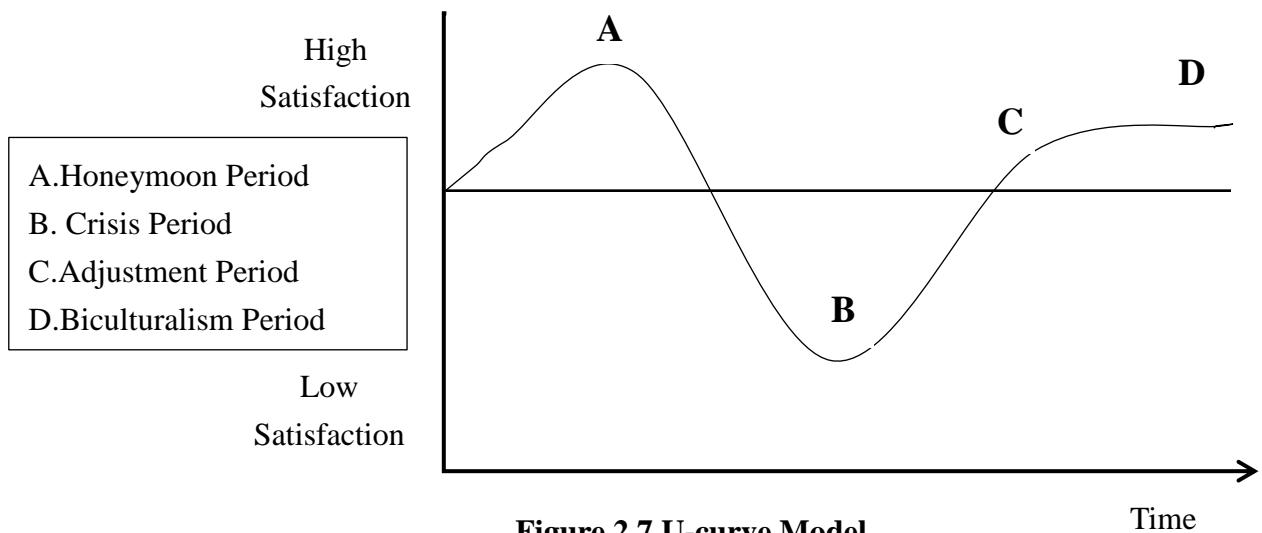
Footnote – Source [31]

1. *Honeymoon Stage.* The honeymoon or initial euphoria stage is characterized by fascination with the new culture and by excitement about all new things one encounters in the host culture. In this stage one will perceive people and events through pleasant tinted or rose-colored lenses. The curiosity in this stage often provides a feeling of excitement and euphoria. Although one may experience more or less sleeplessness and mild anxiety, the enthusiasm quickly overcome the minor discomforts.

2. *Crisis Stage.* The crisis stage is also called hostility or frustration stage. This stage is characterized by frequent confusion and disintegration as one confronts differences in values, beliefs, behaviors, and lifestyles. Activities one takes for granted for a long time suddenly become insurmountable problems, which often lead to a feeling of rejecting or being rejected by the host culture. One will

experience a sudden decline in mood and spirit, a major loss of self-esteem and confidence. He or she will feel incompetent and discouraged. Not only do some of the physical symptoms set in at this stage, but depression, loneliness, and fear pervade one's attitudes and feelings. In fact, it is in this crisis stage that culture shock appears. If the first stage of excitement shows so much difference to different people that some even don't feel it, the second stage of confusion is what nobody can deny or skip. It is also in this second hostility stage, sojourners with different backgrounds and personalities begin to take different strategies to react to the new and alien environment.

3.*Adjustment Period.* Efforts of taking different strategies to cope with problems in the crisis stage gradually provide sojourners with new ways to live in the new culture. Sojourners begin to learn how to respond and adapt appropriately to the new environment by following the social and cultural norms of the host nation. They are able to compare both their home and host cultures in realistic terms, and they are beginning to form new friendships and social networks. This period in which sojourners begin to appreciate and respect the new culture and to develop sensitivity toward cultural differences is also regarded as the recovery stage. Sojourners now regain a certain degree of effectiveness, relaxation, and comfort. A sense of autonomy and self-efficacy arises from this gradual adjustment period.

4.*Biculturalism Stage.* Biculturalism, the mastery period or the in-sync stage, is the last stage of the U-Curve Model. In this stage, one has cultivated an understanding of the host culture and can begin to work and play in the new environment with a feeling of enjoyment. The boundaries between outsiders and insiders become fuzzier. They have recovered or nearly recovered from the symptoms of culture shock and developed a sense of trust and empathy and a wide spectrum of positive emotions in this stage. According to Adler (1975) [1], this stage is marked by attitudes and behaviors that are independent from the influence of one's birth. It is this fully developed autonomy that provides one with the freedom and capacity for dual cultural identity, awareness of being in control of creative enjoyment, aesthetic appreciation for the contrasts of cultures, development of satisfactory interpersonal relationships, and a high level of commitment towards both cultural contexts.

The U-curve model shows an ideal and successful case of an individual who holds affirmative attitudes, takes positive strategies, goes through all stages of the U-curve model, and finally gains and excellent equilibrium between two cultural identities, the host culture and the home culture. On the other hand, we must realize the explicit result that the number of individuals who step into the first honeymoon stage will definitely be different from that of individuals who go out of the last biculturalism stage, to most extent, will decrease. It is not difficult to explain this assumption because those who have been filtered by frustration of

culture shock and those who have returned home prematurely can never go over the valley of the U- curve and finally fail to complete the whole process of intercultural adaptation. There are also some limitations in the U-curve model. Church (1982) [11] noted that support for the U-curve hypothesis is somewhat inconclusive and over-generalized. Not all studies report sojourners begin their intercultural experiences with a period of elation and optimism. Even those studies supporting the hypothesis show marked differences in the time parameters of the curve, making the U-curve description less than precise in its ability to predict specific incidents of sojourn.

The dialectical model. Based on psychological drive theory, Anderson (1994) [2] proposed a dialectical model for the study of intercultural adaptation. The model argues that intercultural adaptation is a cyclical and recursive process in which sojourners try to solve problems and overcome obstacles embedded in the interactions with the host culture.How we choose to respond will create our own adjustment patterns. Our effort to penetrate into a new culture can lead to a fundamental change that delivers us a sense of "rebirth." Thus, drive or motivation is the force that moves us to reach the goal of intercultural adaptation. Without this motivation, our experience of instability or imbalance in the process of intercultural adaptation will impede our ability or imbalance in the process of intercultural adaptation will impede our ability to act in an appropriate way.

Anderson's   model is composed of six principles.

First, intercultural adaptation is a motivated, goal-oriented process in which sojourners learn to accommodate to the new culture. The accommodation process requires them to cope with *three categories of obstacles*:

1.The clashes of cultural differences especially regarding values, attitudes, and beliefs between the home and hose cultures.

2.The loss of the familiar symbols used in home culture that define our identity.

3.The social incompetency caused by the lack of appropriate perceptual sensitivity and behavioral flexibility in the host culture.

 Second, the intercultural adaptation and learning processes are reciprocal and interdependent. The obstacles or cultural barriers we must encounter in the new environment require us to learn the parameters of the situation and to develop strategies to solve our problems. Those culture barriers are what Barna (1994) [3] called "stumbling blocks," including assumption of cultural similarities, language differences, nonverbal misinterpretations, preconceptions and stereotypes, tendency to evaluate, and high anxiety. Anderson indicated that sojourners might react in any of four ways to obstacles presented by the new environment: changing the environment, changing oneself, doing nothing, or walking away. Unless the sojourners choose to do nothing or physically withdraw from the environment, both

changing the environment and changing oneself in order to reach the goal of intercultural adjustment demand learning. For instance, we may choose to change ourselves by learning the host culture's language if we find language is a barrier.

Third, intercultural adaptation implies a stranger-host relationship. We are strangers in foreign land (Gudykunst & Hammer, 1987; Gudykunst & Kim, 1992) [25]. The status of newcomers and marginal persons make the intercultural adaptation process take place in the context of a stranger-host relationship. In order to move from outsider status into the inside world, we must modify our thinking and behavioral patterns to fit the frame of reference of the host culture. In some collectivistic cultures, the clear distinction between outsiders and insiders may pose cognitive confusion and emotional discomfort for the sojourners.

Fourth, intercultural adaptation is a cyclical, continuous, and interactive process. As a dynamic and complex process, intercultural adaptation involves interaction among three dimensions: affective, cognitive, and behavioral. Based on our reactions to these three dimensions of the new culture we begin to influence and change the environment and to be influenced and changed by it. This interaction also represents a continuous and cyclical process in which we constantly face and try to overcome the obstacles caused by the new environment. The process is cyclical because it reflects the ups and downs and repetitive sequence of affective, cognitive, and behavioral reactions to facing and generating responses to the obstacles. The responses generated when we face the obstacles may lead us to be successful participators in the host culture in which we become free of the interactive and recursive loop of facing and generating responses to cultural obstacles. In other words, we become bicultural. If, however, we fail to generate effective and appropriate responses to the obstacles, we either become returnees by going back to our home culture or escapers by avoiding problem solving in the host culture.

Fifth, intercultural adaptation is ongoing. Studies in intercultural adjustment tend to overemphasize the failure or success of coping with the problems or obstacles. Actually, to most sojourners, the adjustment process falls between the two extremes. In other words, our adaptation is an incomplete one in which we can never be affectively. Cognitively, or behaviorally identical to host nationals. Thus, focusing on the relative degree or level of the coping process is far more important than dichotomizing the process into either failure or success.

Finally, intercultural adaptation implies personal development. Adjusting to a new environment is a developmental event that requires sojourners to develop appropriate strategies to overcome the obstacles caused by the new culture. Thus, intercultural adaptation challenges us and pushes us to change affectively, cognitively, and behaviorally in order to fit ourselves to the lifestyles of the new environment.

Everyone has the imprint of their own culture, and this is also true for international students. International students should be clear that blending in with the culture of the host country does not require completely erasing their original cultural imprint and fully accepting the culture of the host country.

The questionnaire showed that the majority of people considered intercultural adaptation to be a valuable experience and a rare "treasure" because they had experienced different things and had not only learnt academic knowledge but had also gained experience in intercultural adaptation. Some of the students viewed intercultural adaptation in a normal way, believing that since they were already in a new environment, they should adapt to it, without any particular ups and downs, and treated the various situations arising from intercultural adaptation normally. Few people regretted their participation in the intercultural adaptation (Figure 2.8).
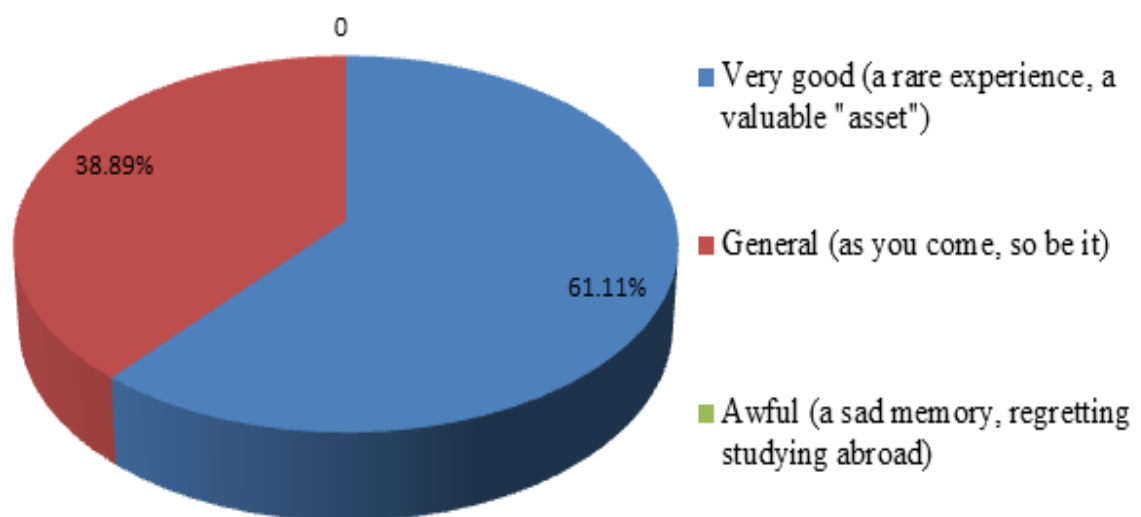

Figure 2.8-Overall impression of intercultural adaptation

Footnote – Source:own development

For international students, after confirming their acceptance to foreign schools and before departure, they should actively learn about the culture, customs, basic laws and regulations, and school rules of the target country, which can help them avoid risks in their future study life and enhance their sense of belonging. International students who will arrive in China should learn some basic Chinese, and those who arrive in Belarus should learn some Russian for daily use, which will help them overcome the unfamiliarity and help them get through the adjustment period smoothly. After arrival, they should actively participate in classes about the

history and culture of the country, language, etc. Through these activities, international students can eliminate their fear of the language and get closer to the students of their home country, which will help them to adapt faster and better.

It is a fact that international students and students of the mainstream culture have different cultural imprint, which cannot be erased. As a host country and a host school, we should try our best to create a "multiculturalism" environment for international students and introduce the history and culture that can help them to adapt to multiculturalism. It is also acceptable for international students to adopt the host country's society and culture. The university can take the cultural courses as an opportunity to invite international students to build a communication platform, help international students to find friends, make acquaintances, promote communication between international students and their home country students, and advocate students to interact with each other with the sense of "*seeking common ground while reserving differences*" instead of strong one-way cultural export, provide psychological help and consultations effectively, encourage joint projects of Belarusian and Chinese students , these are also the support that international students expect more (Figure 2.9). So that international students can communicate with the mainstream cultural groups in a more relaxed and tolerant environment and integrate into the host country by implication. It is a more relaxed and tolerant environment for international students to communicate with the mainstream cultural group and integrate into the mainstream cultural group in a subtle way.
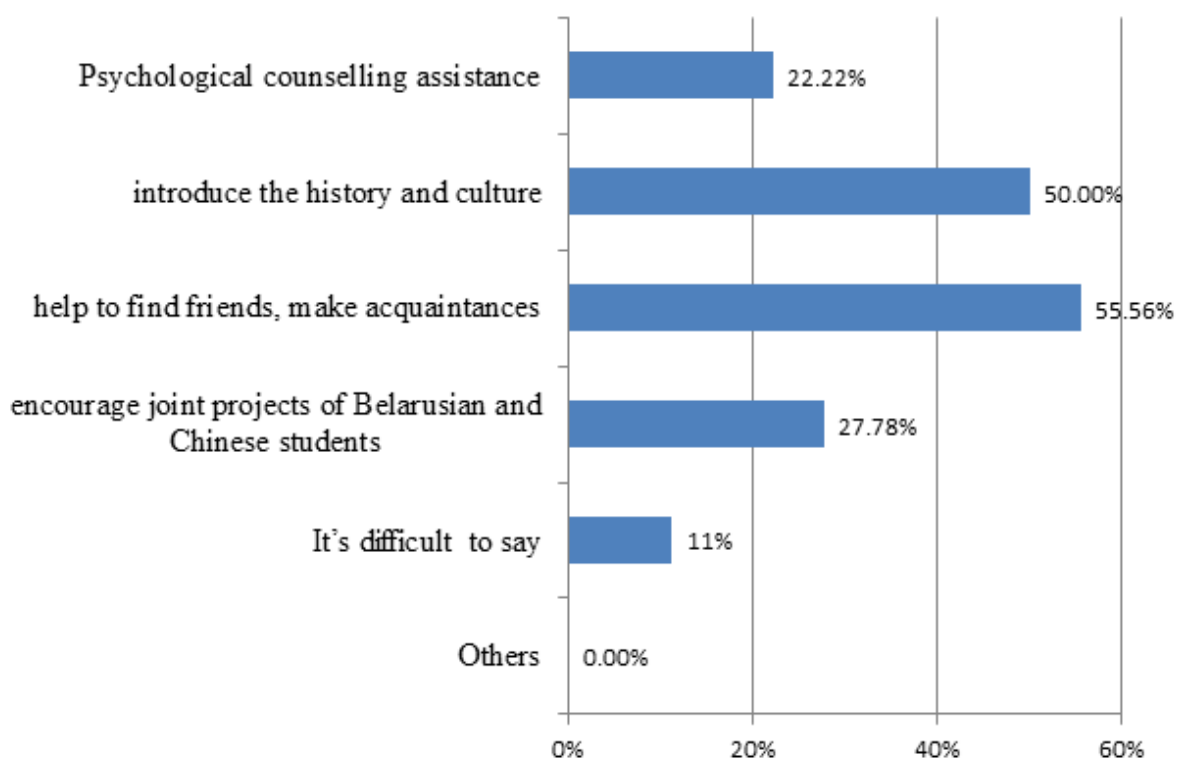

Figure 2.9 - What help is desired from the host university
Footnote – Source:own development

Intercultural adaptation strategies reveal the complexity and multidimensionality of the process of cultural adaptation from the macro level. The good adaptation of international students is directly related to their physical and mental health and academic performance, as well as to the image of their home countries in the minds of international students and the process of cooperation and exchange between two countries.

Summary of Chapter 2

Belarus is supportive of the "Belt and Road" Initiative and has taken active steps to promote the alignment of development strategies between the two countries. President Alexander Grigorievich Lukashenko attended the first and second "Belt and Road" Summits on International Cooperation in May 2017 and April 2019 respectively. President Lukashenka said that the "Belt and Road" Summit has become an important platform for like-minded countries to discuss cooperation, and that Belarus is a strong supporter and participant in the "Belt and Road" cooperation [64].

The two sides will continue to promote education cooperation between the two countries under the framework of the "Belt and Road" Initiative. Under the "Belt and Road" initiative, the cooperation between China and Belarus in various fields requires highly qualified personnel who are familiar with the languages and cultures of both countries [60].

The year 2019 is the "China-Belarus Year of Education" jointly decided by the Ministry of Education of Belarus and the Ministry of Education of China [61], and China-Belarus relations have entered a new stage of comprehensive strategic partnership with mutual trust and win-win cooperation.

Education is the source of promoting the progress of human civilization, and there is no more powerful force for change than education. Universities are the halls of knowledge creation, innovation is the inexhaustible driving force of knowledge and civilization, and cooperation and exchange are the bridges and ties that build the community of human civilization. Internationalization and localization can only be truly innovative and distinctive if they are integrated with each other. We believe that strengthening intercultural exchanges between Chinese and Belarusian higher education will definitely create a bright future for the development of higher education in both countries and inject new vitality for expanding humanistic exchanges between them [65].

Based on the research objectives and core research questions, the researcher has first analyzed several theories that are closely related to the study. These theories provide guidance for the next step of research, the development of research methods, and the conduct of specific research, and lay a theoretical foundation and

provide guidance and basis for the study of the composition and development of intercultural communicative competence. The main research questions of this study are the main factors affecting international students' intercultural adaptation, the model of intercultural communication adaptation, and the study of specific aspects of intercultural adaptation competence development. In terms of design ideas, the principles of the research design are: to conduct the study from an interdisciplinary perspective, to adopt a progressive research approach, and to combine theoretical and empirical research; to select the research subjects according to the purpose of the study and the content of the study; and to adopt appropriate data collection and analysis methods according to the specific research approach. In the section on research methods, the questionnaire survey is introduced in three aspects, namely, specific research methods, research content and research subjects. On the basis of completing the construction of the theoretical foundation, sorting out the research questions, clarifying the design ideas and establishing the specific research methods, the researcher will carry out the argumentation for the development of intercultural adaptation skills.

CONCLUSIONS

As one of the three major trends of education in the world in the 21st century, internationalization of higher education has become a topic of common concern and practice in both academic and educational circles. Academics have been studying the historical origin, connotation, characteristics, development dynamics and promotion measures of internationalization of higher education from the theoretical point of view, and this research has been expanding since the 1990s. At the same time, the scale of practice in internationalization of higher education in the higher education sector is gradually expanding. In the process of world economic integration, when education, especially higher education, becomes an issue that is closely related to the economy of each country, the successful models achieved in the economy are naturally applied to the development of higher education in order to promote the process of internationalization of higher education.

Intercultural exchange in higher education is the process of combining the concept and model of university education across borders and cultures with the teaching, research and social services of the universities in the country, and it is the process of developing the basic theories of higher education in the world, promoting the modernization process of higher education and international exchange and cooperation with other countries.

The rapid development of information technology has eliminated geographical restrictions and shortened the distance between countries in the world, which has given a wider space and more convenient conditions for the international development of higher education. The expansion of the supply and demand market of education services, the increasing competition, the restructuring of service trade, the intermingling of different cultures and the collision of ideas have greatly promoted and facilitated the process of internationalization of education, especially higher education. The relationship between higher education and intercultural communication is described in Learning: The Treasure Within, published by UNESCO in 1996, which argues that "higher education institutions have a great advantage in using internationalization to fill knowledge gaps and to enrich dialogue among peoples and cultures" [37]. Intercultural communication in higher education is actually a win-win situation through the effective allocation of educational resources to provide international educational services. Intercultural exchange in higher education not only opens up the domestic education market but also makes full use of the vast international market and resources, which provides more favorable conditions for cultivating talents with international awareness, international communication ability and international competition ability. Cross-border teacher-student teaching, cross-national cultural exchange and

intercultural knowledge dissemination further develop the intercultural exchange in higher education.

Studying and living in a new cultural environment is not only a challenge for everyone to adapt to an unfamiliar environment, but more importantly, to develop one's international consciousness and enhance one's competitiveness in an international environment through this experience of living and experiencing a culture different from one's own. In this process, the demand for knowledge is indisputable, and the ultimate goal of intercultural communication in higher education is to realize the intermingling of different cultures and the coexistence of differences. All human activities are based on a specific cultural background. The interconnection of cultural backgrounds is the premise of intercultural education, and the mutual acceptance of each other's culture is the direct goal of intercultural education. Maslow states, "Two different cultures may offer two quite different ways of satisfying a particular desire" [35]. In today's world of economic integration, market globalization, and enterprise internationalization, no country's development, no field of study, no higher education institution's growth, and no enterprise's success can be won behind closed doors alone. Closed doors have become synonymous with failure under the development trend of internationalization. The universality of knowledge, the universal connection and openness of the world urgently require the joint efforts of the international academic community, including, of course, international higher education institutions - the development of international cooperation. For only globally conscious and practical people can better serve human society. The strengthening of the world environment has led more and more people to choose to study abroad to broaden their horizons and improve their international experience by experiencing different cultures in the process of mutual penetration of various cultures and consciousness's, and to gain a deeper understanding of their own cultural traditions through the understanding and comparison of another culture. This is the unique value of the existence of university cooperatives for intercultural education.

International exchange and cooperation in higher education is of great importance, just as the former leader of the country, Comrade Deng Xiaoping, put forward the slogan "Education should be oriented to modernity and the world and the future". China and Belarus are both developing countries, and intercultural exchange in higher education is a part of the transformation of the country from an educational power to an educational power.

The year 2022 marks the 30th anniversary of the establishment of diplomatic relations between the People's Republic of China and the Republic of Belarus. Over the past 30 years, China-Belarus relations have withstood the test of the changing international situation, remained vibrant and dynamic, and achieved fruitful cooperation in various fields. China was one of the first countries to recognize the

independence of Belarus and establish diplomatic relations with it, and the relationship between China and Belarus has been upgraded three times from "friendly and cooperative relations" to "comprehensive strategic partnership" and then to "comprehensive partnership of mutual trust and win-win cooperation". The political trust between the two countries has continued to grow, with frequent visits by officials from both governments. China and Belarus have learned from each other and have become humanistic partners who share the same heart and soul. The two sides have established friendship channels for people-to-people exchanges, successfully organized thematic years such as the "Year of Education" and "Year of Tourism", and held "Culture Day", "Film Week" and "Film Festival" in each other's countries for many times. The "Film Week" and "Photo Exhibition" have deepened and promoted mutual understanding and cultural interactions between the two countries [60]. The two countries have signed an agreement on mutual recognition of academic degrees and have launched joint university education programs, with the number of international students increasing year by year. The two countries have set up cultural centers in each other's capitals, building bridges of understanding between the Chinese and Belarusian people. The friendship between China and Belarus has become increasingly popular and the traditional friendship between the two countries has been passed on.

China and Belarus have been cooperating in various fields on the basis of mutual trust and win-win cooperation, looking out for each other in a complicated international environment and working together to build a China-White community of destiny, setting an example for a new type of international relations and promoting the building of a community of human destiny. Looking ahead, we have every reason to believe that the people of China and Belarus will work together, continue to uphold the concept of mutual trust and win-win cooperation, implement the important consensus reached by the two heads of state, and further strengthen mutually beneficial cooperation in various fields, not only for the betterment of the two countries and peoples, but also to more consciously work together to promote the building of a new type of international relations based on mutual respect, fairness and justice, and win-win cooperation.

Based on the results of the analysis of intercultural communication in the higher education system of China and Belarus, we can draw *the following conclusions*.

1.Intercultural communication is the mutual exchange and communication between people with different cultural backgrounds, focusing on the interaction, mutual learning and mutual appreciation of all parties in the interaction. Firstly. it can promote intercultural trust and intermingling. Intercultural communication can help different peoples seek common ground while preserving differences, and cultivate a spirit of mutual tolerance among different cultures. Secondly, it can

promote interaction between people of different cultural backgrounds and eliminate prejudices and misunderstandings. The cost of access to different cultures is decreasing, which enhances the daily interaction between people from different countries and helps ordinary people to intuitively feel the differences in ways of thinking and values between different cultural subjects, so that they can face the differences with a more objective and open mind and eliminate cultural prejudices and misunderstandings. Thirdly, it lays an important foundation for the promotion of peaceful cooperation and mutual benefit for the countries concerned.

2.Intercultural communication could be a kind of a bridge for mutual communication and understanding among countries in the world, and a link between different civilizations. Promoting intercultural exchanges is conducive to consolidating the practical basis for building a community of human destiny, promoting the dissemination of the concept of building a community of human destiny and expanding the humanistic connotation of building a community of human destiny. Efforts to enhance national cultural soft power, actively build a new international cultural order, actively create intercultural exchange mechanisms, effectively follow the laws of cultural communication, and constantly optimize the path of cultivating intercultural exchange talents are the main practical paths to promote intercultural exchange under the vision of building a community of human destiny.

3.Education is the source of promoting the progress of human civilization, and there is no more powerful force for change than education. Universities are the halls of knowledge creation, innovation is the inexhaustible driving force of knowledge and civilization, and cooperation and exchange are the bridges and ties that build the community of human civilization. Internationalization and localization can only be truly innovative and distinctive if they are integrated with each other.

4.The cultural communication between China and Belarus since the establishment of diplomatic relations and the long-standing good interaction between the two countries have created very favorable conditions for promoting the building of peaceful, friendly, cooperative and mutually beneficial collaborative relations between the two countries. The friendly and cooperative relationship between the countries has also directly led to an in-depth cooperation in higher education between the two countries. The process of good interaction between higher education directly promotes the intercultural adaptation of international students from both countries, and these talents with intercultural communication skills will also inject new strength into the development of the country. The strengthening intercultural exchanges between Chinese and Belarusian higher education will definitely create a bright future for the development of higher education in both countries and inject new vitality for expanding humanistic

exchanges between them.

5.Based on the research objectives and core research questions, the researcher has first analyzed several theories that are closely related to the study. These theories provide guidance for the next step of research, the development of research methods, and the conduct of specific research, and lay a theoretical foundation and provide guidance and basis for the study of the composition and development of intercultural communicative competence. The main research questions of this study are the main factors affecting international students' intercultural adaptation, the model of intercultural communication adaptation, and the study of specific aspects of intercultural adaptation competence development. In terms of design ideas, the principles of the research design are: to conduct the study from an interdisciplinary perspective, to adopt a progressive research approach, and to combine theoretical and empirical research; to select the research subjects according to the purpose of the study and the content of the study; and to adopt appropriate data collection and analysis methods according to the specific research approach. In the section on research methods, the questionnaire survey is introduced in three aspects, namely, specific research methods, research content and research subjects.

6. On the basis of completing the construction of the theoretical foundation, sorting out the research questions, clarifying the design ideas and establishing the specific research methods, the researcher will carry out the argumentation for the development of intercultural adaptation skills. The main reasons affecting the intercultural adaptation of foreign students are: *internal factors*, such as health concerns (especially with the outbreak of the global COVID-19); language barriers, poor communication and a particular academic pressure and *external factors*, such as anxiety, fear, panic due to the international situation problems and difficulty in adapting to the living environment abroad. Comparing the influence of external and internal factors on the adaptation of foreign students, it can be noted that the language barrier is the most problematic barrier for international students. The majority of foreign students considered intercultural adaptation to be a valuable experience and a rare "treasure" because they had experienced different things and had not only learnt academic knowledge but had also gained experience in intercultural adaptation. Due to these international students should actively learn about the culture, customs, basic laws and regulations, and school rules of the target country, which can help them avoid risks in their future study life and enhance their sense of belonging. So that international students can communicate with the mainstream cultural groups in a more relaxed and tolerant environment and integrate into the host country by implication. It is a more relaxed and tolerant environment for international students to communicate with the mainstream cultural group and integrate into the mainstream cultural group in a subtle way.

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Questionnaire survey on the adaptation of Chinese students to
intercultural communication in Belarus
(Translation)

Instructions:

      This questionnaire is designed to find out questions about your adaptation to studying and living in Belarus. The data from the questionnaire will only be used for academic research and not for other purposes. The participation of the respondents is voluntary. Thank you for your support and help.

Surveyor: Guo Shunfa

Belarusian State University

1. Your gender(   )
  A.Male
  B.Female

2. Your age(   )
  A.Under 18 years old
  B.18 years old - 27 years old
  C.27 years old or above

3. Your current level of education is(   )
  A.Below bachelor's degree
  B.Undergraduate student
  C.Graduate student

4. The number of years you have lived and studied in Belarus(   )
  A.Less than 1 year
  B.1 year to 2years
  C.2 to 3 years
  D.3 to 4 years
  E.More than 4 years

5.Have you encountered any difficulties while living and studying in Belarus? Please rate from 1 (no difficulties) to 10 (Experienced hard difficulties)

    1   2   3   4   5   6   7   8   9   10

No difficulties   **Hard difficulties**

6. What kind of difficulties have you encountered in Belarus(multiple choices possible) (   )
  A.Language barrier, poor communication

B.Difficulty in adapting to the living environment abroad (food, climate, etc.)

C.Academic pressure (too many courses and assignments)

D.Fear of health problems such as the new crown epidemic

E.Anxiety, fear, panic due to the international situation problems

7. What is your usual attitude when facing difficulties (   )

A.Positive and optimistic (I will do what I can to help myself)

B.Normal-minded and self-contained (not happy with things, not sad with oneself)

C.Pessimism and sadness (lamenting the fate of many)

8. When faced with difficulties, from whom do you expect help and support in the first place? (no more than three options) (   )

A.Parents and relatives

B.Group mates

C.Friends

D.Hosting university

E.Home university

F.Someone else (who:_____)

G.No one

9.What can the host university do to make you feel more comfortable in Belarus(multiple choices possible) (   )

A.psychological help and consultations

B.introduce the history and culture

C.help to find friends, make acquaintances

D.encourage joint projects of Belarusian and Chinese students

E.something else   (who:_____)

F.none of the above

G.It's difficult to say

10. Your overall feeling about studying and living in Belarus.

A.Very good (a rare experience, a valuable "treasure")

B. General (as you come, so be it)

C. Awful (a sad memory, regret studying abroad).