А. В. Ларионова, Е. Ю. Ливенцова, А. П. Фахретдинова, Т. А. Костюкова

Особенности этнической идентичности и стратегий аккультурации иностранных студентов из стран Азии

Этническая идентичность как основной вид социальной идентичности и ключевой компонент этнического самосознания является главным регулятором межэтнического взаимодействия между студентами и принимающим обществом. Гармоничное формирование этнической идентичности связано с выбором стратегии аккультурации и напрямую влияет на здоровье и самореализацию личности студента в процессе обучения. Целью настоящего исследования выступило изучение особенностей содержания этнической идентичности студентов из стран Азии в процессе их соприкосновения с новой культурой, а также определение взаимосвязи этнической идентичности мигрантов и их аккультурационной стратегии.

Для исследования было отобрано 173 студента Восточной и Центральной Азии, обучающихся в вузах Сибири (Россия). В качестве методов исследования были использованы анкетирование (опрос), методика изучения этнической идентичности Дж. Финни и методика изучения стратегий аккультурации Дж. Берри.

Выявлены особенности и различия аккультурации образовательных мигрантов из стран Центральной Азии и Китая. Студентам из стран Центральной Азии свойственна позитивная этническая идентичность ($Mn=40,89$), а преимущественной стратегией аккультурации для них является сепарация ($Mn=8,91$). Иностранным студентам из Китая свойственная стратегия аккультурации – маргинализация ($Mn=8,89$). Полученные результаты могут свидетельствовать о процессе трансформации ценностных и смысловых ориентиров в новых условиях жизнедеятельности.

Ключевые слова: этническая идентичность, иностранных студентов из стран Азии, аккультурационные стратегии, гетеростереотипы, кластерный и частотный анализ

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International student migrants from Asian countries: features of their ethnic identity and acculturation strategies

Ethnic identity as the main type of social identity and a key component of ethnic self-consciousness is the main regulator of ethnic interaction between international students and the host society. The harmonious ethnic identity's formation is associated with the choice of acculturation strategy and directly affects the health and self-realization of the student's personality in the learning process. The purpose of this research is to study the features of the content of the Asian students' ethnic identity in the process of their contact with the new culture, as well as to determine the interconnectedness between the international student migrants' ethnic identity and their acculturation strategy.

The study involved 173 international students from East and Central Asia studying at universities in Siberia (Russia). The research methods included a questionnaire (survey), the method of ethnic identity studying developed by J. Phinney, and the framework for measuring acculturation strategies by J. Berry.

Features and differences of international student migrants' acculturation from the Central Asia countries and China are revealed. Students from the Central Asia countries have a positive ethnic identity ($M_n=40,89$), and the most frequent acculturation strategy is separation ($M_n=8,91$). International students from China are characterized mostly by having marginalization ($M_n=8,89$) as their acculturation strategy. The results of the present study can indicate the value and semantic orientations' transformation in the new conditions of life and settlement.

Keywords: ethnic identity, international student migrants from Asia, acculturation strategy, heterostereotypes, cluster and frequency analysis

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Introduction

Currently, in the context of globalization, international migration plays an important role in the development of society. According to UN data, the number of international migrants is 272 million, of which 4.4 million are international student migrants [1]. Expanding the multicultural components in the higher education content, increasing the requirements for future professionals to master the world cultural heritage and foreign languages are now important tasks of the world education. Nowadays, migration for the educational purposes in the world and particularly in Russia is considered to be the most desirable among the other types of migration, since it is not only a factor of economic development, but also a powerful geopolitical resource. International students are an indispensable link in bilateral relations between countries, helping to establish trust and reliable socio-economic and political ties. At the same time, it is important to understand that the growth of migration for the educational purposes inevitably leads to the need for interpersonal interaction among people belonging to different cultures.

In this regard, a well-timed assessment of the causes of maladjustment among educational migrants to the new cultural context, rejection or passive rejection of the culture and traditions that are significant for the new social environment is of great importance. In the process of cross-cultural interaction, international student migrants rethink both their environment and themselves. Depending on the process of entering a new culture, international student migrants either develop, become spiritually enriched, or experience frustration, stress and go into denial of everything foreign. Therefore, the development of models and technologies for international student migrants' adaptation to the new socio-cultural and educational environment is becoming extremely urgent. This fact is exacerbated by the recent changes in the world related to the COVID-19 pandemic, which has affected the quality and the way of educational process design and organization around the world. The abrupt transfer of the entire educational process into online format required a reconsidering and reformulating of curriculum, mechanisms for organizing extracurricular activities, etc. Universities have a new task to adapt the learning process, bearing in mind international students' needs and their different cultural peculiarities.

Thus, it is of great importance today to facilitate the integration of migrants, including foreign students, into civil society and to promote social cohesion. A sound ground for research arises in this context, even though not many studies investigated the problem of the psychological transformations in migrants' ethnic identity in educational context different from their native one.

Tomsk universities (Siberia)

The current study is carried out on the basis of state universities in Tomsk region (Siberia, Russia). The space of Siberia is a complexly differentiated socio-cultural space that accommodates a wide variety of subcultures in a certain territory, which often remains the only common identification feature (and not always self-identification) of a certain territorial community. A significant problem is the difference between the cultural stereotypes of migrants and the host country. International students obtain education in the Siberian region mainly from Asian countries (primarily Kazakhstan, Turkmenistan, Uzbekistan, China and India), which is due to both geographical accessibility and cultural and political orientation of migration development, including educational. At the same time, the Tomsk region is one

of the leading scientific and educational centers in the country. Its universities have 11,305 international students (with a total population of 580,000 in the town) from 93 foreign countries – about 20% of the total number of students (data for 2019).

Ethnic identity

The authors assumed that the multicultural environment undoubtedly has a significant impact on the ethnic identity's formation. Ethnic identity is the result of a cognitive and emotional self-awareness as a representative of an ethnic group, a certain degree of identification with it and isolation from other ethnic groups. Researchers S. Hall and J. Phinney proved the hypothesis that ethnic identity is a multidimensional, dynamic construct that develops over time [2]. The structure of ethnic identity model developed by J. Phinney has common features with the process of personal identity development, as it occurs under the influence of knowledge that has developed in the process of learning. J. Phinney identifies ethnic awareness, ethnic self-identification, ethnic attitudes, and ethnic behavior in ethnic identity [3].

Ethnic identity according to Schönpflug [4] is understood as a dynamic state, that is determined by three components: (1) by the degree of inclusion in the group of one's cultural origin; (2) the tendency to assimilate to the ethnic group of origin; and (3) the complementary tendency to differentiate from one's own ethnic group.

Phinney & Ong by ethnic identity mean s a multidimensional, dynamic construct that develops over time through a process of exploration and commitment [5]. Authors consider self-categorization, sense of belonging (commitment), ethnic behavior, assessment of one's group (positive or negative), ethnic values and beliefs, the importance or significance of group membership, and the ratio of ethnic and national identities as the main components of ethnic identity [6].

Orkeny & Szekelyi [7] distinguish cognitive and affective components in ethnic identity's content related to proximity to the ethnic diaspora, country of origin, sense of pride, and attitude to the dominant ethnic group of the host community.

J. Berry, having carried out a deep socio-psychological analysis of the Canadian multiculturalism policy, proposed the complex model covering the cultural, social and communication levels. According to Berry's two-dimensional acculturation framework, an international student migrant actually maintains a connection with his own culture, but at the same time learns elements of the host community's culture. Acculturation in this two-dimensional framework is a process that leads to changes both at the inner level (personal) and at the outer level (social structures and institutions) with which educational migrants are in contact and constantly interact [8].

For the formation of the multicultural identity of international student migrant J.W. Berry pays closely attention to the acculturation expectations held by the dominant (host) population with respect to immigrants and ethnocultural groups, using the concept of multicultural ideology [9]. The notion of "multiculturalism" is rather wide and complicated social phenomenon in terms of its limits. Multiculturalism is considered from different angles such as acculturation and ethnic relations, cognitive flexibility and intercultural sensitivity [10]. As an example, in South Korea there is government's approach to the concept of "multiculturalism" which could be defined as "multiculturalism without diversity". J. Walton analyses how tensions between the reality of increasing diversity and a multicultural policy approach that maintains homogenous representations of Korean identity played out among children from Korean mono-ethnic and multi-ethnic backgrounds [11].

Acculturation

J. Berry identified three phases of the acculturation process: contact, conflict, and adaptation. First, for acculturation to take place, there must be contact between two cultural groups. Then, if there is resistance within the individual or group, conflict occurs, and the third stage is adaptation, by which people reduce or stabilize the conflict [12]. According to the two-dimensional acculturation framework [13], in multicultural environment ethnic identity can be formed by the following types: identification with one's own ethnic group (segregation); identification with a foreign ethnic group (assimilation); identification with one's own and another ethnic group (integration); or marginal identity (refusal to identify with one's own or another ethnic group).

The importance of Berry's acculturation model for understanding the adaptation process has been noted by many scientists. For example, M. Imamura and Ya. Zhang in their study of Chinese students' adaptation in American society showed that Americans are more likely to communicate with the Chinese if they understand that they are integrating or ready to assimilate [14].

Researchers studying the applicability of this model for the Russian context report that the main conditions for positive cross-cultural relations in Russia are associated with the support of tolerance, perceived security [15], and acceptance of multiculturalism at the level of interpersonal relations [16] and at the level of public policy [17]. Lebedeva, Tatarko and Berry [18] point to the need to: (1) promote multiculturalism and integration policies; (2) improve cultural, economic and personal security; and (3) provide opportunities for cross-cultural contact. In their studies they convey that the acceptance of multiculturalism at the level of interpersonal relations implies the approval of multicultural ideology, which in turn is understood by J. Berry as the recognition of cultural diversity [19].

In this article the authors attempt to answer the following question: what are the content features of the international student migrants' ethnic identity in the process of their contact with the new culture, and how migrants' ethnic identity correlates with their acculturation strategy?

Objectives and Hypotheses

The study aimed to examine the features of the ethnic identity's content among international student migrants from Asian countries in the process of their interaction with a new culture, as well as to determine the correlation between the ethnic identity of international student migrants and their acculturation strategy.

Materials and methods

Participants

The study involved 173 international student migrants from Central and East Asian countries studying at Tomsk universities, 44% of them from the People's Republic of China (PRC), 56% from Central Asia (Republic of Kazakhstan, Republic of Uzbekistan, Kyrgyz Republic). The age of the respondents is from 16 to 26 years ($M_n = 19.9$, $SD = 2.2$). Two standardized psychodiagnostic cross-cultural methods and a questionnaire were used for data collection.

Instruments

Acculturation orientations are most often used as indicators of acculturation. They address various aspects of acculturation, such as knowledge, values, beliefs, attitudes,

identity, and behavioral characteristics. Ethnic identity and acculturation attitudes are often interchangeable in acculturation studies. Acculturation attitudes are associated with a willingness to implement certain patterns of behavior in a new culture. Ethnic identity is associated with a subjective sense of belonging to an ethnic group [20].

Procedure

The procedure of the study included the following stages:

1. To measure the expression of ethnic identity and ethnic self-identification we used the method of J. Phinney. The method includes three scales: "Ethnic identity", "Cognitive component severity scale", and "Affective component severity scale" (modified by Tatarko and Lebedeva, 2011) [21].

2. To study the international student migrants' acculturation we used the method of J. Berry (modified by Tatarko, Lebedeva, 2011) [21]. The questionnaire includes four scales for evaluating each of the four acculturation expectations: Separation, Marginalization, Integration and Assimilation.

3. The questionnaire included socio-demographic characteristics (gender, age, place of birth, place of study, attribution to an ethnic group, religion) and 15 open and semi-closed questions describing the process of adaptation, attitude to learning and the new environment (city, local residents, culture).

4. Free description of typical features of a Russian student. International students described peculiar features of Russian students. This allowed us to determine the content of heterostereotypes among students from China and Central Asian countries in relation to Russians.

Data Analysis

Data processing was performed in the IBM SPSS Statistics 21.0 application. For the analysis we used: descriptive statistics (conjugacy tables using the Pearson Chi-squared test), correlation analysis, grouping cluster analysis using Ward's method and the City-block Manhattan metric, and difference analysis using the U Test Mann-Whitney.

Results

At the first stage, the answers concerning the international student migrants' attitude to learning and the new environment were analyzed. To determine the differences in the samples of international students from China and Central Asia, we used conjugacy tables using the Pearson Chi-square test. As a result of conjugation, it was found that the main difficulties of staying in Russia at first were attributed to the language barrier (51.95% of students from China and 5.38% of students from Central Asia, Pearson Chi-square: 118.718; $df=42$, $p=0,000000$). Overall, 16.42% of Chinese students and 21.2% of Central Asia students have a high level of Russian language proficiency. 24.41% of Chinese students and 30.59% of Central Asia students rate their Russian language proficiency as average. High level of Russian language proficiency was recorded in 33.73% of students from China and 42.27% of students from Central Asia.

Among the main difficulties in communication with indigenous locals, international students noted the following: "*language*" (29.72% of students from China and 36.28% of students from Central Asia), "*cultural*" (7.65% of students from China and 9.35% of students from Central Asia). There are no difficulties in communication with indigenous locals (37.82% of students from China and 46.18% of students from Central Asia). Most of the respondents

claimed that they have friends among Russian students (64.84% of students from China and 79.16% of students from Central Asia). 9% of the surveyed students from China and 10.99% of Central Asia students have no friends among Russian students. 3.15% of students from China and 3.3% of students from Central Asia (Pearson Chi-square: 100.456, $df=3$, $p=0.00000$) chose "*own option*". Among the personality traits that helped to get used to life and study in Russia, international students identified "*tolerance for representatives of other nationalities*" (33.85% of students from China and 14.29% of students from Asian countries, Pearson Chi-square: 9.10344, $df=2$, $p=0.010551$).

The next significant variable was acquaintance with the culture of the place of residence. The majority of respondents (44.52% of students from China and 54.48% from Central Asia) noted that they had gained new knowledge about Russian culture and traditions during their studies at the University. However, 26.08% of students from China and 31.92% of Central Asia students did not receive any new knowledge. A small percentage of respondents answered "Other" (5.4% of students from China and 6.6% of students from Central Asia, Pearson Chi-square: 33.2340, $df=3$, $p=0.000000$).

The results of answering the question about the planned duration of residence in Russia seem quite interesting. According to the survey results (Pearson Chi-square: 28.9396, $df=4$, $p=0.000008$), 30.17% of students from China and 36.83% of Central Asia students have not yet decided whether they will live in Russia after the graduation. At the same time, 10.8% of students from China and 13.19% of Central Asia students plan to stay in Russia for more than 5 years. 20.26% of students from China and 24.74% of Central Asia students plan to stay for 3-5 years. 9% of students from China and 10.99% of Central Asia students plan to stay for 1-3 years. At the same time, 33.32% of students from China and 40.68% of Central Asia students plan to continue their studies in Tomsk (Siberian) universities. 14.86% of students from China and 18.14% of Central Asia students plan to continue their studies in universities in Siberia, but not in Tomsk. 10.36% of students from China and 12.64% from Central Asia do not plan to study at universities in Siberia and Tomsk. 18.46% of students from China and 22.54% of students from Central Asia countries found it difficult to answer this question.

Thus, the analysis of conjugation showed that for students from China are less prevalent than for students of Central Asia: knowledge of the Russian language, acquaintance with Russian culture, the presence of Russian friends, the desire to continue their studies in Russian universities. For students from Central Asia countries, the language barrier is practically not an obstacle, and most have established friendly contacts with Russian students.

Further, we carried out a grouping cluster analysis on a sample of students using the Ward's method and the City-block Manhattan metric. As a result, the sample divides into 2 clusters.

To determine the clusters' differences from each other and the contribution of each variable to the cluster, the contingency of the attribute of belonging to the clusters with the answers to the questionnaire was carried out using the Pearson Chi-square test, and the analysis of differences using the Mann-Whitney U Test (Table 1). As a result, the first cluster included mainly students from Central Asia (86%), and the second, students from China (86%) at Chi-square: 6.17544, $df = 1$, $p = 0.012955$.

As can be seen from the Table 1, significant differences between the clusters were found on the "Separation" and "Marginalization" scales of the Berry's method and on all scales of the Phinney's method. Cluster 1 included international student migrants whose rates are higher on the "Separation" scale in the Berry's method and on all scales of the Phinney's method. Students who entered the first cluster (mostly students from Central

Asia countries) are more likely to have an acculturation strategy “Separation” (according to Berry). This indicates that students from Central Asia countries attach great importance to preserving their native culture and, at the same time, are not determined to interact with other cultures. According to studies, separation is interconnected with high levels of stress [22] and depression rather than with psychological well-being and migrants’ adaptability [23]. By the same token, students of the first cluster are characterized by high rates of the ethnic identity components. From the point of view of students from Central Asia countries these ethnic identity’s components are characterized by the expressed feelings of their belonging to a particular ethnic group, emotional ties with an ethnic community and moral obligations towards it, satisfaction with membership in an ethnic community, the desire to belong to it, pride in the achievements of people from the same ethnical background. Since international student migrants are temporary residents in a different culture, this acculturation strategy makes sense. However taking into account the results of the survey, which shows that almost 48% of students from Central Asia countries plan to continue their studies in Russia, it is necessary to establish interpersonal interaction between international students and the host society, since this strategy can cause intercultural conflicts and confrontation.

Table 1

Significant differences between the clusters using the criterion U Test Mann-Whitney

Variable	Rank Sum - Group 1 (Mean)	Rank Sum - Group 2 (Mean)	U	Z	p-level	Z-adjusted	p-level
Berry’s method. Separation	2216 (8,91)	1700 (7,68)	710	2,15	0,03	2,18	0,03
Berry’s method. Marginalization	1687 (7,77)	2229 (8,89)	697	-2,26	0,02	-2,28	0,02
Berry’s method. Integration	2071,5 (15,98)	1844,5 (15,32)	854,5	0,95	0,34	0,95	0,34
Berry’s method. Assimilation	1782 (8,25)	2134 (8,91)	792	-1,47	0,14	-1,48	0,14
Phinney’s method. Ethnical identity	2918 (40,89)	998 (29,2)	8	8,01	0,00	8,02	0,00
Cognitive component severity scale	2707,5 (14,57)	1208,5 (10,39)	218,5	6,2	0,00	6,29	0,00
Affective component severity scale	2831,5 (26,09)	1084,5 (18,84)	94,5	7,29	0,00	7,32	0,00

* Marked tests are significant at $p < 0,05$

Cluster 2 included international student migrants (mainly students from China), whose rate is higher on the “Marginalization” scale (according to Berry). This indicates that students from China tend to reject the values of the new environment along with the rejection of their own culture’s values. Marginalization is associated with the person’s failure or unwillingness to preserve his/her initial identity and the presence of external or internal barriers to the new identity’s formation and the acceptance of other cultural values, norms, rules and conventions. On the one hand this may be due to the loss of psychological contact with one’s own culture, and on the other hand, to the individual’s unwillingness to accept the psychologically very difficult role of the “stranger” and be responsible for its performance in a foreign cultural environment. In this case, with the help of the “Marginalization” strategy, the person establishes a so-called adaptation moratorium, which gives him/her time to search for new value orientations, the identity’s transformation through the inclusion of new self-identifications into it and finding optimal trajectories for effective cross-cultural adaptation.

At the next stage of the study, a correlation analysis was carried out using Spearman's non-parametric rank correlation test (Table 2).

Table 2

Significant correlations between the scores on the Berry's and Phinney's scales

Variable	Phinney's method. Ethnic identity	Cognitive component severity scale	Affective component severity scale
Berry's method. Separation	0,12	0,19	0,07
Berry's method. Marginalization	-0,37	-0,39	-0,35
Berry's method. Integration	0,23	0,27	0,2
Berry's method. Assimilation	-0,14	-0,03	-0,18

As can be seen from Table 2, the indicators of the "Integration" scale have a positive relationship with the indicators of the "Ethnic identity" scale ($r = 0.23$) and "Cognitive component severity rate" ($r = 0.27$). The results of the correlation analysis show that the use of the "Integration" acculturation strategy is interconnected with the person's experience of belonging to a particular ethnic group, awareness of its representatives' typical qualities, attitude towards ethnic communities, assessment of ethnicity, orientation of ethnic stereotypes, ethnic preferences.

The indicators of the "Marginalization" scale have a negative correlation with the indicators of the "Ethnic identity" scale ($r = -0.37$), with the scale "Cognitive component severity rate" ($r = -0.39$) and "Affective component severity rate" ($r = -0.35$). The acculturation strategy "Marginalization" is interconnected with the rejection of an individual from his/her ethnic group, an ambiguous attitude towards his/her ethnic community and belonging to it. Lack of connection with someone's ethnic community may be the result of being in a foreign country, away from one's culture and ethnic group.

Since, according to the results of our research, Asian international students use negative acculturation strategies ("Marginalization" and "Separation"), the applying of which can lead to negative consequences and the impossibility of assimilation in a new socio-cultural environment - maladjustment, interethnic conflicts, learning problems, stress, depression, etc., then the next task of our study was to examine the attitude towards the host community (Russian students) through the analysis of the heterostereotypes' content (Table 3).

The next stage of our study was to examine the Russian person's image from the point of view of Asian students. The idea was to study their actual heterostereotypes in relation to the host population. As a result of the analysis of students' answers, about 396 associations were obtained. Using the content analysis method, the answers were divided into 4 categories (Tables 3 and 4).

Table 3

Frequency of the Russian personality traits in heterostereotypes of international migrant students from Central Asian countries

Category	Units of count sample	Aswers' frequency rate
Personality traits	active, responsible, positive, creative, decisive	0,35
Communication features (necessary for interpersonal contact)	treat the others normally, amicability, communication	0,28
Appearance features	beautiful girls, slender people	0,17
Other	patient with cold, different people	0,2

Table 3 shows that the image of the “Russian person” in the ideas of students from Central Asia countries is most often associated with certain personality traits, the ability to communicate and specific appearance features. So in the category “Personality traits” features, that reflect the strength of the national character, we can highlight *active*, *decisive*, *responsible*, etc. Concerning the communication features the *hospitable* and *benevolent attitude* of the locals prevail. Appearance features are emphasized by the emotional and evaluative characteristics – *beautiful*. The category “Other” includes those qualities that were not included in any of the selected categories in terms of content and did not merge into an independent one. This category mainly presents characteristics associated with common features, unique skills and features of hobby. In addition, in the description of a Russian person, there were also negative features, which mainly depicted communicative features and bad habits, the rate from the overall share of features was 0.17.

Table 4

Frequency of the Russian personality traits in heterostereotypes of international migrant students from China

Category	Units of count sample	Answers' frequency rate
Personality traits	serious, stubborn, dexterous, optimistic	0,39
Communication features (necessary for interpersonal contact)	friendly, hospitable, polite, sociable	0,13
Appearance features	beautiful, tall, strong body, athletic	0,16
Other	likes to dance and celebrate	0,32

As can be seen from Table 4, the image of a “Russian person” in the perceptions of Chinese students is also associated with certain personality traits, the ability to communicate and specific appearance features. In terms of their content, the categories are approximately similar to the representations of students from Central Asia countries. Distinctive features are that Chinese students are less likely to point to the communication features of Russians than students from Central Asia. Also, the category “Other” is represented by large, diverse characteristics, which in terms of their content did not enter any of the selected categories and did not merge into an independent one. The category mainly includes features associated not necessarily with the personal traits of a Russian person, but associations with culture, the country as a whole (*Pushkin*, *Red Square*, *snow*). In addition, in the description of the Russian person, there were negative traits, which mainly affected the excessive consumption of alcohol (*vodka*), the occurrence rate of negative characteristics from the overall share was 0.08, which is two times less than among students from Central Asia countries.

The overall analysis of the answers allows us to claim that the positive traits prevail in the content of ethnic heterostereotypes of the “Russian” image among students from Asian countries. The obtained results are consistent with the data of previous studies on heterostereotypes of students from Asian countries in relation to Russians.

Discussion and conclusion

The versatility and dynamism of ethnic identity leave a wide scope for further study. In a broad sense, the importance of the ethnic identity study is determined, first of all, by the need to understand the ethnocultural peculiarities of individual ethnic groups

against the background of global processes leading to increasing migration, including educational.

Emigration intentions in the contemporary world arise as a result of the interaction between not only socio-economic, but also ethnocultural and personal psychological processes. The genesis and mechanism of these processes remain insufficiently disclosed in psychological sciences and requires comprehension. Therefore, the main purpose of the present study was to examine the features of the ethnic identity's content among international student migrants from Asian countries and their acculturation strategy. The choice of the target audience stems from the peculiarities of the growing migration from Asian countries and the prospect of its further growth around the world, the specificity of Asian culture, which is characterized by strong tradition values and close nature, which makes it difficult to enter the modern world practice of multiculturalism. This thesis is confirmed by the main results of our study, according to which the main acculturation strategies of Asian students are *separation* and *marginalization*.

Therefore, we can conditionally talk about the specific ethnic characteristics of a particular ethnic group. The study of the social and everyday problems of Asian students in a new environment of Russian culture confirmed the previously obtained results in work Sergeeva [24] and Belyaeva [25] that they mainly experience difficulties associated with language, cultural differences, communication, and natural conditions. It is noteworthy that, as a result of cluster analysis, the sample of students was divided into two groups: one included mainly students from Central Asia countries, and the other from China. Students from Central Asia countries are characterized by a positive ethnic identity, which is characterized by the presence of an emotional connection with their ethnic community and satisfaction with it. At the same time, the predominant strategy of acculturation for them is "Separation", which in turn can lead to the problem of maladjustment, increased stress and, in general, is a risk to the psychological well-being of students.

International student migrants from China have an inherent strategy of acculturation – "Marginalization", which is expressed in the denial of their own sociocultural values and rejection of the values of the new environment. Also, the obtained results may indicate the process of value and semantic transformation in the new conditions of life.

Despite the results of the study of the ethnic identity's peculiarities of Asian students and their inherent negative acculturation strategies, the study of heterostereotypes showed the presence of a positive image of the Russian person in the views of international student migrants. This is a positive moment and the basis for further work and interaction with international student migrants from Asian countries and correcting their acculturation strategies.

In conclusion, we note that for the full integration of educational migrants into a socio-cultural space of Russia and the possibility of their effective self-realization while maintaining an organic spiritual relationship with the native culture, a model that affects a complex of educational and adaptation mechanisms is needed. Recently, many universities in Russia, thanks to the diverse research in the field of educational migrants' acculturation and adaptation to new socio-cultural conditions, have been developing special programs aimed at solving problems and assisting in the adoption of a new culture. However, the previous analysis of the activities of the Tomsk universities (Russian, Siberia) on the adaptation of international students showed that this work is mostly of a local nature and needs to be systematized and developed. It is possible to identify the main problem areas in working with international students: creating a model of teaching and learning support for

educational migrants, taking into account their national specificity; improving the activities of support centers for international students; advanced training organization for the teaching staff in order to form the necessary professional competencies to optimize teaching with representatives of different cultures; inclusion of cultural, regional and ethnographic disciplines in the training programs of international students, development of preparatory programs for admission to Russian universities in a distance form; development of a system of volunteer practices and professional internships for international students in local and regional organizations, which will allow students to demonstrate their professional and linguistic competencies in practice, as well as to immerse themselves deeper into a foreign culture in order to study it.

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