

| | | | |
|---|--------------------|------------|--------------|
| https://doi.org/10.24035/ijit.23.2023.261 | | | |
| Received: | 02 Feb. 2023 | Accepted: | 2 April 2023 |
| Revised: | 15 Mar. 2023 | Published: | 15 June 2023 |
| Volume & Pages: | 23 (June): 109-125 | | |

University Students Adaptation to the Chinese Culture: A Case Study of Middle East and North Africa (MENA) University Students in China

SHUO ZHAO*; AL-NAHDI, YOUSEF ALI AHMED SALEH; FUZHEN SI & TEHMINA FIRDOUS BUTT¹

ABSTRACT

This study explores the adaptation of Arab students to Chinese culture, using MENA students as examples. MENA students are from the Middle East and North Africa (Arabic is their mother tongue and is commonly referred to as "Arabs"). The purpose of their visit is to pursue their studies in China and to adopt the Chinese lifestyle. We examine how they integrated Chinese culture into their culture and vice versa to better understand their adaptation to the Chinese cross-culture. Their perception of Chinese society and lifestyle differs from their own. We conducted a survey comprising forty-one closed questions and one open-ended question to examine fifty-five MENA students studying in mainland China. Regardless of their backgrounds, the results suggest that their adaptation to Chinese culture appears to include adhering to Chinese etiquette, becoming close to the way of life, examining the development of Technology, and attempting to share Chinese development perspectives with their own cultures. In contrast to their own culture, they display a high degree of adaptability to the conditions and rules of Chinese society with 89% of total participants. Aside from displaying cultural diversity, they also highlight language proficiency challenges, impressions of the culture, and wonders of the host country.

Keywords: Adaptation, Arabs, China, Culture, University

There has been some research on cross-cultural adaptation, but it has mainly focused on western scholars. There is a lack of cross-cultural adaptation studies for international students in China since previous studies have primarily examined the adaptation problems of students from developing countries. The number of international students studying in China has been increasing steadily since 2000, and as a result, research in this field is also increasing. However, very few studies have been conducted on students from Arab countries. To fill this gap, the present paper investigates Arab students and MENA students currently living in China and observes their living environment, mental state, and impressions of Arab students studying in

¹ **Shuo Zhao***, Ph. D. Prof. at School of International Studies, Communication University of China (CUC), Dingfuzhang Street, 100024, ChaoYang Beijing, PEOPLE REPUBLIC OF CHINA. Email: 1754224618@qq.com; **al-Nahdi, Yousef Ali Ahmed Saleh**, Ph. D. Student at School of International Studies, Communication University of China (CUC), Dingfuzhang Street, 100024, ChaoYang Beijing, PEOPLE REPUBLIC OF CHINA. Email: aliucv@yahoo.com; **Fuzhen Susan Si**, Ph. D. Dean of the Dept. of Linguistics, Beijing Language and Culture University, Xueyuan Road, 100083, Haidian, Beijing, PEOPLE REPUBLIC OF CHINA. Email: sifuzhen@blcu.edu.cn; **Tehmina Firdous** Butt Ph. D. candidate at Communication University of China (CUC), Dingfuzhang St., 100024, ChaoYang Beijing, PEOPLE REPUBLIC OF CHINA. Email: teminabutt789@gmail.com

China. It also attempts to provide specific advice as a guide to help Arab students adapt to Chinese culture better.

It has been universally recognized that China and the Arab world have a long history of communication and that it is the culture of the Chinese to welcome foreigners warmly, which helps foreigners to gain a deeper understanding of their own culture. A long-standing cultural and commercial relationship exists between China and Arab nations as a result of the ancient trade route of the Silk Road. Through the Belt and Road Initiative, understanding and recognition have been strengthened in the modern era. The Arab strategy of "looking east" has increased cooperation between China and Arab countries in recent years, resulting in the development of multilateral exchanges at all levels.

With the development in both the China-Arab interrelationship and the internationalization of Chinese higher education, the number of international students in Chinese universities is also significantly increased, and Arab students formed a large population. Middle East Studies Institute (MESI), Shanghai International Studies University, and the China-Arab States Cooperation Forum research center reported that from 2004 to 2016, the number of Arab students attending Chinese universities increased by 26%, and the number of Chinese students attending Arab universities increased by 21%.

Students from Arab countries prefer the Chinese model over the Western model because they are more familiar with Chinese culture and are provided with favorable conditions by the Chinese government. The survey results indicate that education does not constitute the primary motivation for most students. The advantages of China's quality of living, government services, and employment opportunities make it a desirable prospect for Arab scholars.

The Arab students we are investigating here are from MENA countries. They have enrolled in undergraduate or graduate programs in China. There is an increasing number of students from MENA countries obtaining higher education in Chinese universities due to friendly relations between the MENA countries and China, the quality of education at Chinese universities, and social development. These students are financially supported by various scholarships, such as government scholarships, university scholarships, and scholarships from MOFCOM.

Needs And Challenges that Arab Students Might Face as International Students

Experiencing newcomers from different racial, religious, and cultural backgrounds often leads to people acquiring new identities. Intercultural identity has often been considered an essential component of intercultural communication. Researchers said intercultural communication could present various challenges, especially face-to-face or via mediated channels, requiring individuals to re-examine their identities and assumed practices of acting, thinking, and feeling. Understanding a foreigner's identity in a host environment helps them acculturate and illustrates the constant differences in cognitive and behavioral functions as they adapt.

An increase in international students requires a better understanding of their needs. The first challenge is to assist international students in learning about and adapting to the cultural environment of Chinese universities. Adaptation to the host culture is a significant factor that affects international students' temporary stay in a foreign country (An & Chiang 2015). It has been documented that international students adapt on different levels (Fedotova 2022) and coping strategies have been provided for international students (An & Chiang 2015). Although, most of the existing studies were conducted in countries other than China (An & Chiang 2015).

In the international arena of academia, little is known about the adaptation of international students to Chinese culture. Cultural practices specific to China differ from those in the host cultures (An & Chiang 2015). Compared to the USA or other immigration countries, China is homogeneous, as 92% of its population is Han Chinese. Even though China has been influenced by the West in the past and continues to do so, its sociocultural structure is significantly different from that of the West and its nearest neighbors. Teachers in China have become aware of the differences in their educational systems and practices (An & Chiang 2015), and they are actively involved in assisting international students with their integration into Chinese culture

and education. The present study explores the patterns of adaptation of international students to China's cultural and educational environment and their implications for higher education in China.

In this article, we analyzed how Arab students adapt to China's culture, social life, and own perspectives during their stay in China. As part of this process, we will gain a better understanding of the impressions of Arab youth regarding Chinese culture, thereby addressing their conditions and looking for recommendations that will help them adapt to a better life in China. We surveyed some Arab students in China. Most students have very positive opinions about China, indicating that Chinese culture and its impact on daily life effectively achieve the objectives.

Arab Students in China

Chinese scholarships for Arab students have increased since the development of relations between China and the Arab region (Zreik 2021). In addition to positive effects on Sino-Arab relations, student exchange programs between China and the Arab world provide China with greater access to energy resources and markets in the region. China and Arab countries have initially exchanged higher education and cooperated on language teaching as a means of commerce and religious exchange as its primary purpose, indicating a one-way flow from China to Arab countries (Nseke 2018; Yuan et al. 2021). Many Arab students in China expressed their admiration for the Chinese development model and are likely to spread it within their communities. This study discussed other academic challenges and adaptation issues, sociocultural adaptations, student readiness, and coping strategies.

China has been sending students to study in Arab countries since 1931. To promote cultural exchange between China and Arab countries and to cultivate Arabic-speaking professionals, the Yunnan Mingde middle school selected NaZhong, Lin Zhongming, Zhang Youcheng, Ma Jian, and others to study at Egypt's Azhar University. Most Arabs who came to China were businessmen, and only a few received higher education in China. As a result, China-Arab cooperation in higher education at that time cannot be considered genuine cooperation as it almost served commerce and religion rather than as a platform for educational exchange (QI Ji & MA Shiyuan 2021). Adapting to a new social, cultural, and academic environment can pose several challenges for international students, including depression, stress, anxiety, insomnia, culture shock, loneliness and homesickness, food and lodgings, language barriers, understanding lectures, learning social norms, and interacting with people from various backgrounds. International students experience stress that affects their physical and psychological well-being and interferes with their entire ability to participate fully in the assimilation process and academic success.

The Sino-Arab academic exchange is developing rapidly. China is spreading its official tongue through Confucius Institutes, the official institution of Mandarin and Chinese culture. Statistics from the Chinese Ministry of Education show that the number of Arab students in China constantly increases. In 2012, their number exceeded 10,000, i.e., it increased by 70% from 2010 (Zreik 2021). China Scholarship Council (CSC) offers scholarships to Arab students, and some Arab countries fund their students in China, such as Saudi Arabia. The application to study in China is mainly through the Internet or embassies. Sometimes, Arab universities or Confucius Institutes send Arab students to China. Many Arab students study in China because of Chinese scholarships and the low cost compared to other countries. The Chinese government pays study fees and living expenses (An & Chiang 2015; Hussain & Shen 2019; Jiani 2017; Rechards & Al-Zubaidi 2015; Taddese et al. 2021; Wen et al. 2018; Zreik 2021) (China Scholarship Council 2020). The number of Arab students who apply to Chinese universities is increasing. In the past, China was not an option for study, but in the past ten years, China has become the ideal choice for Arab students. There have been three major turning points in diplomatic relations between China and the Arab world since the founding of New China. The first was the Bandung Conference, which opened the door to diplomatic relations between China and Arab countries. In the aftermath of China's re-assumption of its legitimate seat in the United Nations, the establishment of diplomatic relations between China and Arab countries reached its second high point. Implementing China's reform and opening-up policy contributed

to the achievement of the third milestone in diplomatic relations between China and the Arab world (QI Ji & MA Shiyuan 2021).

The Chinese-Arab cooperation in higher education during this period has two distinguishing features: Firstly, it is primarily based on the development of Arabic education. In addition, the maturity of Chinese higher education contributed to the promotion of exchange and cooperation between the two countries. Chinese-Arab professional education and cooperation with Arab countries began in the 1980s when Chinese higher education matured, and its system was completed. The international exchange consists mainly of cultivating international students and exchanging students between schools (QI Ji & MA Shiyuan 2021).

From the beginning, international students have achieved remarkable results in their studies. Under the instructions of Premier Zhou Enlai, China sent the first batch of seven students to Arab countries in 1955. These students became the first generation of Arabic translators in New China. Since then, China has sent more students to professional institutes, colleges, and universities in Egypt, Syria, Jordan, Yemen, Oman, Libya, Sudan, Tunisia, and other Arab countries. Four hundred and two students from West Asia and North Africa studied in China between 1981 and 1989. As China's reform and opening-up policies continue to deepen, the number of Chinese and Egyptian exchange students steadily increases. More than 1,000 Chinese students were sent to Arab countries between 1955 and 2005. At the same time, Arab countries also sent many students to China to study the Chinese language, science, engineering, agriculture, medicine, ammo, and other subjects (An & Chiang 2015). The number of exchange students between China and Arab countries declined sharply in 2020 due to COVID-19. China-Arab cooperation in higher education is expected to return significantly to warmth following the control of the global epidemic by 2021 or 2022.

Arab Students' Adjustment to Cultural Differences

Most Arab students have a much easier time adapting to Chinese culture. This depends on the time they spend in China. Almost all Arab students accept the opportunity to continue their studies and work in China, which illustrates that Chinese society is suitable for Arab students. Arab students also possess no criminal background and respect their schools and government regulations. The schools provide language and intracultural classes and activities to familiarize students with Chinese culture, society, and history. Many students admired China's open and peaceful policy in our conversations and interactions. According to them, the Chinese model differs considerably from the western model.

Several Arab students are well off, as the scholarships they receive from the Chinese government are worth a lot in their country due to the differences in exchange rates. Students from these universities were more inclined to support Chinese ideas and opposed Western influences. They also considered China a friend of their homeland and that China is a suitable place to study and live.

Because Arab students from Muslim countries can visit mosques and participate in activities organized by their embassies or student associations in China, as long as these activities are not associated with political parties or issues, they can pray or celebrate anniversary celebrations with Chinese Muslims or other nationalities.

Most Arab students studying and living in China share positive news about their experience on social media, which has encouraged many Arab youths to consider studying in China. It may have been this factor that has contributed to the significant demand for Mandarin education in Arab countries. Furthermore, they have a good experience using Chinese online payment and shopping that they have never seen and are generally unavailable in their home countries.

The media supports "*Sino-phobia*"; consequently, some Arab students have negative attitudes toward China. After visiting China, their views changed. This may be attributed to their experience with Chinese people and their involvement with Chinese society.

However, some Arab students are insufficiently aware of the nature of life in China, but later their admiration for China increases. From their point of view, the Chinese system brings security and stability, and it pursues a wise policy. They considered China a model for their

country, as they assured most Chinese people are friendly and great. Arab students from countries under conflict have been in China for over four years, and most want to settle in China after completing their studies because they find the Chinese lifestyle admirable.

The MENA countries are friends with China and wish China to become the world's preeminent power. Chinese experience and taking advantage of Chinese government services may make Arab students more receptive to Chinese politics and culture, which may sometimes be contrary to their beliefs.

Literature Review

The model (Demes & Geeraert, 2014) is adopted in this article even though adaptation can be conceptualized in many ways. It distinguishes between sociocultural and psychological aspects of cultural adaptation. An individual's sociocultural adaptation is navigating a new culture effectively on a day-to-day basis, the more practical and behavioral aspects of cultural adaptation. It refers to how a person feels about being in a new culture and how comfortable and happy they feel. Although related, these two types of adaptation have distinct characteristics and are not necessarily linked (Wen et al. 2018). It is essential to measure cultural and psychological adaptation independently (Demes & Geeraert, 2014).

Studies have found that cultural distance, the difference between two cultures, predicts less successful adaptation and performance in intercultural travel (Demes & Geeraert 2014). Equally significant may be the perceived differences between culture and adaptation experienced day-to-day by the intercultural traveler (Demes & Geeraert 2014). Cultural distance is related to social adaptation. The most significant cultural difference between the two hosts will require the most remarkable adaptation. The concepts therefore overlap. Researchers studying attitudes argue that related measurements should specify the same targets and context.

International students from different countries and regions have been discussed by scholars (L. Zhang et al. 2020). There has also been a survey on international students at some universities. By adopting the questionnaire method and using undergraduate international students from Nanchang Hangkong University as their subjects, (L. Zhang et al. 2020) analyzed and discussed the motivation for studying abroad, eating habits, and social interactions.

Their goals include making international students better acquainted with Chinese culture and customs, as well as organizing activities that allow international students to adapt to China's culture. (L. Zhang et al. 2020) studied how international students from Northwest University adapt to cultural differences and found that language barriers cause problems interacting with others.

(L. Zhang et al. 2020) highlighted two countermeasures. They begin with what schools can do. Students at colleges and universities should be encouraged to participate in club activities and enroll in training courses to assist them in understanding Chinese culture. The second perspective comes from international students. In order to study in China, international students must make clear their goals and follow Chinese law. Chinese international students often use 35 different ways to acculturate to China, according to (L. Zhang et al.2020). As (L. Zhang et al. 2020) indicates, cross-cultural adaptation guidance and social support are crucial for international students during the crisis and initial adjustment stages of the U-curve and W-curve. A positive correlation between cross-cultural adaptation and participation in local social and cultural life, according to (L. Zhang et al. 2020).

Several books have been published on international students, including information regarding the number of students, distribution, and determinants of mobility (Wen et al. 2018), special multicultural counseling programs, social adaptation, friendship (Başak 2014), language training, preparation for return home, and so forth.

Generally, studies examining international student experiences at the individual level emphasize a cultural or psychological approach, focusing on the importance of sociocultural and psychological adaptations for student experiences ((Wen et.al 2018)(Wen et.al 2018). Students who have encountered cultural and psychological challenges abroad are among social and cultural experiences.

International students' experiences are influenced by various factors, such as length of stay in the new culture, cultural knowledge, level of interaction with host nationals, language skills, and friendship networks with host nationals (Wen et.al 2018).

Culture, language barriers, and the nature of friendships in the host country can all contribute to loneliness among international students. Students studying abroad often report feeling lonely and isolated in their host countries (Wen et.al 2018).

Further, Asian international students find it harder to make friends with locals than their European counterparts (Newsome & Cooper 2016; Wen et.al 2018). Diverse Asian cultures exhibit different levels and types of collectivism (Wen et.al 2018).

Since 2011, China has gone from being the largest sender to the largest receiver (An & Chiang 2015). Up to the 1990s, China imported Western educational approaches. It also sent its students abroad. In recent years, Chinese universities have seen a massive influx of overseas students due to globalization and the global knowledge economy.

A study explored how international students adapt to the culture of the host country (Nseke 2018). The Chinese culture has had fewer studies on its impact on MENA students. Intercultural adaptability could be mitigated by the difference or similarities between their cultures. Due to the subjectivity or relativity of the concepts of "culture" (Nseke 2018), comparing and contrasting different cultures, behaviors, institutions, and organizations is not an easy task (Nseke 2018). Homstede introduced, in his evolving work, the idea that people's beliefs and values influence their actions and, in turn, justify those actions (Nseke 2018).

(Hussain & Shen 2019) called upon hosting universities to assist international students in occasionally interacting with local students and student affairs personnel to engage international students in extracurricular activities. She suggested that universities conduct orientation programs for international students to ensure that they gain a complete understanding of the culture and habits of the local students, which will enhance international students' coping strategies when faced with social challenges. In addition to adapting to a new academic environment, international students must acquire new skills.

International students often find it challenging to understand the culture and language of their host country. International students often experience unfamiliarity with the academic system (Hussain & Shen 2019). New educational methods and different expectations in the new educational system have resulted in various difficulties for international students. While international students must adapt to new academic systems, they face numerous challenges, including balancing assessment, course selection, understanding lectures, communicating with instructors, and completing homework. A study by Cigularova concluded that international students encounter many challenges when adjusting to a new environment. International students may encounter academic, cultural, and difficulties while going about their daily lives (Hussain & Shen 2019).

International students must embrace the culture and society of the host country. International students should confine their activities and activities to their campus, but because of the difference in culture and language proficiency, international students find it difficult to adjust quickly to the host society (Hussain & Shen 2019). Adaptation of international students to the academic environment refers to how they cope with academic demands and enables them to achieve academic achievement (Fedotova 2022). Adapting one's academic knowledge to a cross-cultural environment differs from adjusting to one's educational system and country of origin. Adapting to the academic environment of an international student is a more complicated process due to its multifaceted obligations and challenges of understanding a new system and culture. Students who adapt well to an academic environment tend to achieve better academic results (Hussain & Shen 2019). The isolation experienced by international students living in unfamiliar cultures often results from the lack of support from family and friends.

Methodology

This mixed-method study was designed with 40 close-ended questions and one open-ended question. It is only dedicated to MENA students in China. The distribution of the questionnaire

to the groups of participants was as a soft-copy-linked questionnaire sent via Google Forms, WeChat and WhatsApp, and Facebook. We addressed the following four questions to guide our research:

1. What is the perception of MENA students' integration into Chinese society?
2. How did MENA students find the Chinese culture impressive during their stay in the country?
3. Why is it difficult for MENA students in China to integrate Chinese culture regarding learning, cultural norms, differences, impressions, and cultural identity?
4. What is the role of Chinese culture in molding the cultures of MENA students?

Participants of the Study: The total number of participants was thirty-five from both genders. They are all Arab natives located all over China in different majors and school years.

Table.1 Profile Of Survey Participants

| Item | Details | Frequency (N=55) | Percentage |
|---|-------------------------|-----------------------------------|------------|
| Ages | 18 - 21 | 15 | 8.5 |
| | 22 - 25 | 10 | 6.6 |
| | 36 - 29 | 25 | 13.6 |
| | 30 - above | 05 | 3 |
| Gender | Male | 40 | 33.3 |
| | Female | 15 | 8.9 |
| Country of Origin | Yemen | 10 | 6.6 |
| | Egypt | 06 | 3.3 |
| | Oman | 06 | 3.3 |
| | Saudi Arabia | 06 | 3.3 |
| | Palestine | 05 | 2.7 |
| | Syria | 03 | 1.6 |
| | UAE | 03 | 1.6 |
| | Morocco | 03 | 1.6 |
| | Somali | 03 | 1.6 |
| | Saudi-Indonesian | 02 | 1.1 |
| | Qatar | 02 | 1.1 |
| | Sudan | 02 | 1.1 |
| | Libya | 02 | 1.1 |
| | Algeria | 02 | 1.1 |
| | University | Communication University of China | 04 |
| Beijing Language and Culture University | | 04 | 2.2 |
| Remin University of China | | 02 | 1.1 |
| Shanghai University | | 03 | 1.6 |
| Zhejiang University | | 04 | 2.2 |
| Lanzhou University of Technology | | 04 | 2.2 |
| Lanzhou University | | 04 | 2.2 |
| Beijing University of Technology | | 04 | 2.2 |
| Beijing Jiao Tong University | | 05 | 2.7 |
| Chongqing University | | 04 | 2.2 |
| China University of Geoscience | | 03 | 1.6 |
| China University of Mining and Technology | | 03 | 1.6 |
| University of Science and Technology, Beijing | | 03 | 1.6 |
| Chang'an University | | 03 | 1.6 |
| Majors | | Architecture | 04 |
| | Business Administration | 03 | 1.6 |
| | Chinese Language | 06 | 3.3 |
| | Civil Engineering | 04 | 2.2 |

| | | | |
|---|--|----|------|
| | Environmental science and Engineering | 04 | 2.2 |
| | I.T. | 03 | 1.6 |
| | International Business and management | 02 | 1.1 |
| | International relations | 03 | 1.6 |
| | International Economics and trade | 02 | 1.6 |
| | International trade | 04 | 2.2 |
| | Journalism and communication | 03 | 1.6 |
| | Political science | 04 | 2.2 |
| | Software engineering | 05 | 2.7 |
| | Cross-cultural communication (linguistics) | 04 | 2.2 |
| | Materials Science | 04 | 2.2 |
| Academic degrees | Language program | 10 | 9.5 |
| | Bachelor degree | 20 | 11.8 |
| | Master's degree | 15 | 9.0 |
| | Doctoral Degree | 10 | 8.5 |
| | Others | 00 | 00.0 |
| Academic years | Freshmen | 25 | 14.8 |
| | Sophomore | 10 | 8.5 |
| | Junior | 15 | 9.5 |
| | Senior | 05 | 2.7 |
| Duration of stay in China (in years) | 01 - 02 | 10 | 9.5 |
| | 03 - 06 | 15 | 9.5 |
| | 06 - 09 | 20 | 19.8 |
| | More than nine years | 10 | 8.5 |
| Religion | Islam | 55 | 33.5 |
| | Arabic | 55 | 33.5 |
| Languages | English | 55 | 33.5 |
| | Chinese | 27 | 14.3 |
| | Yes | 35 | 21.9 |
| I am a scholarship student | No | 20 | 11.9 |

Sourcess : Data Analysis

There were 55 students from MENA countries participating in the study. These students ranged in age from 19 to 41 years of age. The number of male students filling out the survey was higher than that of female students. Even though MENA has countries that are not Arabic, all students are native Arabic speakers. Their universities are in various provinces across China, including Beijing, Shanghai, Suzhou, Zhejiang, Lanzhou, Chongqing, Xi'an, Harbin, and Dalian. Considering their different majors, ensuring the validity of the collected data, and learning more about their reflections will result in successful outcomes.

In addition, a considerable number of these students with degrees in master's, doctoral, bachelor's, and language programs, respectively. A considerable number of them also are in the third of their university programs by means they probably know and appreciate the Chinese culture and norms followed by the fourth, second, and first academic year, respectively. Arab students' duration in China ranged from 3 years and 19 years.

All MENA countries are Muslims, with the Arabic language as their mother tongue, and they share some cultural identities. The participants' language ability shows that Arabic, English, and Chinese are highly familiar. Other students can speak French, Indonesian and Japanese as well. Many receive complete scholarships from the Chinese government compared to self-funded students.

Instruments and Data Collection Procedures

This study used Investigative Questions using Linkert Scales (always–never) and (strongly agree–strongly disagree), as well as previous experiences of students (short talks, interviews, in-class observation, and think-aloud). ANOVA was used to conduct a comprehensive analysis and statistical analysis. The questionnaire consists of 41 questions divided into three parts based on the social-cultural theory of Searle & Ward and John W. Berry (1987). According to the study's fundamental questions, it was essential to include three sections: 1) Background information; 2) Overarching perceptions: questions regarding their school, self-assessment, community engagement, social reactions, language, and cultural acculturation, Chinese social media, and software; appreciation of Chinese food, music, and television; 2) Cross-cultural perceptions: questions about nostalgia, homesickness, transferring other cultures or concepts, unfamiliarity with different cultures or concepts, recreation and impact of the host culture; 4) An open-ended question about their impressions of China.

Data Collection Analysis

This consists of 37 questions regarding MENA students' overview, cultural adaptation, and forms. In the findings of the results:

Table 2. A description of the study survey.

| Q | 1 | 2 | 3 | 4 | 5 | M | SD |
|----|----|----|----|----|----|----|-------|
| 1 | 32 | 18 | 05 | 00 | 00 | 11 | 13.85 |
| 2 | 25 | 20 | 07 | 03 | 00 | 11 | 10.93 |
| 3 | 25 | 12 | 08 | 06 | 04 | 11 | 8.366 |
| 4 | 25 | 11 | 11 | 08 | 00 | 11 | 9.02 |
| 5 | 25 | 20 | 04 | 06 | 00 | 11 | 10.86 |
| 6 | 18 | 27 | 09 | 00 | 01 | 11 | 11.51 |
| 7 | 06 | 20 | 20 | 09 | 00 | 11 | 8.83 |
| 8 | 05 | 10 | 20 | 20 | 00 | 11 | 8.94 |
| 9 | 20 | 07 | 20 | 05 | 03 | 11 | 8.33 |
| 10 | 14 | 25 | 09 | 05 | 02 | 11 | 9.02 |
| 11 | 04 | 13 | 13 | 25 | 00 | 11 | 9.66 |
| 12 | 05 | 30 | 15 | 05 | 00 | 11 | 11.93 |
| 13 | 05 | 15 | 30 | 03 | 02 | 11 | 11.81 |
| 14 | 30 | 15 | 04 | 06 | 00 | 11 | 11.95 |
| 15 | 06 | 06 | 20 | 20 | 03 | 11 | 8.30 |
| 16 | 16 | 27 | 09 | 03 | 00 | 11 | 10.83 |
| 17 | 25 | 11 | 16 | 03 | 00 | 11 | 10.07 |
| 18 | 16 | 25 | 08 | 06 | 00 | 11 | 9.69 |
| 19 | 04 | 20 | 09 | 20 | 02 | 11 | 8.60 |
| 20 | 04 | 22 | 13 | 13 | 03 | 11 | 7.77 |
| 21 | 10 | 03 | 12 | 25 | 05 | 11 | 8.63 |
| 22 | 05 | 03 | 07 | 15 | 25 | 11 | 9.05 |
| 23 | 04 | 03 | 08 | 28 | 12 | 11 | 10.14 |
| 24 | 01 | 04 | 07 | 23 | 20 | 11 | 9.87 |
| 25 | 05 | 03 | 15 | 26 | 06 | 11 | 9.56 |
| 26 | 05 | 14 | 14 | 20 | 02 | 11 | 7.34 |

| | | | | | | | |
|----|----------|----------|----------|----------|----------|----------|-----------|
| 27 | 03 | 20 | 08 | 04 | 20 | 11 | 8.42 |
| 28 | 03 | 28 | 06 | 02 | 16 | 11 | 11 |
| 29 | 26 | 21 | 04 | 04 | 00 | 11 | 11.66 |
| 30 | 28 | 06 | 13 | 08 | 00 | 11 | 10.58 |
| 31 | 24 | 09 | 13 | 09 | 00 | 11 | 8.68 |
| 32 | 09 | 21 | 04 | 21 | 00 | 11 | 9.66 |
| 33 | 06 | 10 | 22 | 14 | 03 | 11 | 7.41 |
| | A | B | C | D | E | M | SD |
| 34 | 06 | 08 | 04 | 33 | 04 | 11 | 12.40 |
| 35 | 30 | 08 | 15 | 02 | 00 | 11 | 12.12 |
| 36 | 03 | 05 | 15 | 25 | 07 | 11 | 9.05 |
| 37 | 03 | 03 | 15 | 10 | 24 | 11 | 8.86 |

1 Always, 2 Usually, 3 Often, 4 Sometimes, 5 Never
A Strongly disagree, B Disagree, C Neutral, D, Agree, E Strongly agree

Sources : Data Analysis

Academic interactions are considered factors that will influence international students' learning and development (Wen et.al 2018). In general, MENA students showed their complete agreement (always) to follow the school's regulations regarding their stay on-campus or off-campus. These arrangements include school trips, activities, cultural classes, and safety and health procedures. Administratively, they appreciated educational content, realistic programs, conducive working environments, high-quality facilities, and efficient learning support networks. Their lecturers were rated highly as trained, skilled, polite, competent, patient, supportive, empathetic, knowledgeable, well-organized, polite, and understanding. Students described their learning experience as "exemplary." In addition, they consistently demonstrated smooth and easy communication with individuals of different ethnicity. Consequently, they are open-minded and capable of appreciating the cultural differences among nations.

Compared to other countries, China has a very high living standard, high transportation infrastructure, online and offline shopping, and more use of online payment than cash. It has (always) been apparent that the students can adapt and understand all of these issues quite well. China's culture seems to consist of a single culture, but within this single culture, there are several different cultural influences. Every place in China has its own culture, whether in the west or east or the north or south. In general, Arab students (always) showed a clear understanding of cultural differences within Chinese culture.

There is a preference in Chinese society to work hard, study, or even travel, and they devote a notable amount of time to these functions, which is somewhat different from MENA countries. Many Arabic countries, for example, do not extend their academic programs and studies beyond the late hours of the day or night. According to the participants, they get pace on these life tracks (usually, followed by, always).

Arab students have shown they can comprehend and accept all sides of intercultural issues. They appreciate, for instance, people with a free lifestyle, no religion, or even different beliefs.

This recent research aims to address the self-conscious emotions of shame, guilt, embarrassment, and pride. Individuals experience pride when they achieve or exceed important goals (Tracy, J. L & Robins, R. W. (2007). It is essential when one is unsure of one's identity. Arab students (usually and often) like to express themselves much more to others. Consequently, they may lack interpersonal communication between themselves and their peers. (Yuan et al 2021) and (Berger 1996 p. 135) stated, "Being stared at somehow creates a sense of shame, as though the soul suddenly assumes a face and must hide it, turning away wordless, cast off." (Berger 1996) suggests that staring is both an intense and meaningful social interaction. (Garland-Thomson, 2006, 2009) explains how eye gaze communicates a message between the person staring and the one receiving the stare. If someone stares at you, your appearance might

intrigue them, puzzled or disgusted, which is entirely what happens to foreigners in China do in any case, gazing creates an intimate and antagonistic relationship (Garland-Thomson, 2006). Public stares are common, but for individuals with visible differences (non-conforming individuals), the experience can be more intense. Staring often occurs when people notice differences, such as when they use a mobility device or lose a body part (Yuen & Hanson, 2002). Previous literature has discussed staring and stigmatization. Arab students reacted (always - often) to people in this statement. Cultural values can be understood on an individual level, psychologically. Researchers have acknowledged that value orientations can also reflect the characteristics of individuals, despite the use of value scores to identify characteristics of cultures (Triandis 1989a, 1989b) . Arab students deal with their issues directly with the high authorities.

Arab students are (Always-Usually) able to understand Chinese context humor. Westerners and Easterners appear to perceive humor differently (Jiang et al., 2019), but research on East-West cultural differences in humor usage, or the relation between humor and psychological well-being, has been contradictory (Song, 2019).As a result of learning experiences, a new worldview (An & Chiang 2015), (Fedotova 2022), and (An & Chiang 2015), even a new identity can emerge. Arab students show a medium adaptation (Often - usually) to the services such as banks, commercial departments, and so on during their studies. However, most students have considerable access to public services.

(The Hui) is a Muslim ethnicity in China with a distinctive way of producing and cooking halal food. Sunni Islam influences Hui dietary practices over other religions, including Arab, Turkish, and Persian (Halawa 2018). Other than Asian foods, China has western cuisine as well. The country has numerous Arabic restaurants. Arabic students (always - usually) enjoy the food they like at their schools or outside. Communication problems between international students and the university community are significant indicators of international students' needs (Aslam et.al 2021). They experience language learning anxiety due to unfamiliarity with the host language (Aslam et.al 2021). To address the cultural divide, interaction with faculty and fellows is crucial for language practice and more profound understanding (Aslam et.al 2021). Arab students feel less comfortable than other international students, based on the survey results. They are less likely to make Chinese friends. There are several reasons for this, including language communication, cultural differences, and extra time spent on campus. They also have a problem expressing themselves with other peers.

Arab students in China show (always-often) a good understanding of the Chinese worldview. This has been proved by the collaboration with their home countries and the view they achieved during their stay in China. Since international students are the carriers of their society, a better knowledge of the essence of cultural variations will be evident (Aslam et.al 2021). Arab students imitate and learn the language (utterance), being open-minded, patient, silent, respectful, attitude, reaction, and (do as Romans do). The social environment among Arab students was evident with their high levels of trust in the authorities in charge of them regarding unsatisfactory services. Interaction with local students promotes sociocultural and psychological adaptation (Hussain & Shen 2019). According to (Jibreel, 2015) sociocultural adaptation is the ability to negotiate with the host culture. Arab students (sometimes-often) deal with unpleasant.

Studies of students' perceptions of climate change provide essential insights into their understanding of environmental issues and scientific concepts. Climate change education may aid students in getting relaxed and comfortable during classes (Glyn et al., 2006). Stress-inducing topics may be made more accessible by climate change education. There is a climate state for every place in China. Students from Arab countries adapt to the weather in China, including wearing coats, masks, or other sudden weather changes. The Chinese government has also promoted university programs using Chinese (i.e., Putonghua, the standard spoken Chinese) as the medium of instruction for international students in various academic disciplines such as medicine, engineering, law, and business (An & Chiang 2015; Tuohti 2021). Arab Students (often - sometimes) understand the local language of their place.

Empirical tripartite principles of privacy, modesty and hospitality (Taddese et al., 2021) investigated how Muslim families and international Muslim students adjust to the current Australian housing. For example, in Islam, Judaism, and Zoroastrianism, water symbolizes purification (Ahmad 2015), sacredness (Song 2019), wealth (e.g., Buddhism), and cleansing of sin (e.g., Christianity) (Taddese et al. 2021). Arab students (sometimes - often) prefer using public toilet facilities. Social, physical, and cultural media influenced cultural adaptation. (Yang 2020) mention social media's positive impacts on intercultural relationships and improving participants' competencies in intercultural communication. By creating a personal network of connections, social media will significantly impact intercultural relationships in the virtual community (QI Ji & MA Shiyuan 2021). Social media connect people across space and time and allow them to find like-minded communities and take part creatively in public life as never. In the Chinese context, there are many social apps and software. Arab students (sometimes - often) use Chinese social media apps.

Among the 11,000 surveyed, 52 percent picked Chinese cuisine as a representative of Chinese culture, with almost 80 percent saying they had tried it, 72 percent of whom spoke highly of it (according to China National Image Global Survey 2016-2017). Arab students (sometimes - often) consider Chinese cuisine. They also (usually - often) listen to Chinese music and (sometimes - never) watch Chinese T.V. shows and programs during their stay in China. Food, loneliness, cold temperatures, and advertisements trigger nostalgia in China (An & Chiang 2015; Newsome & Cooper 2016; Wen et.al 2018). A factor analysis revealed three key ingredients: sensory triggers (photos/keepsakes, music, seeing friends, scent), psychological threats (loneliness, boredom, meaninglessness, cold weather, changes in life, fear of the future, death fears, discontinuity), and social gatherings (e.g., religious rituals, festivals, community events). Arab students (usually - always) miss home. The sentiment is overwhelming.

Described as a broad spectrum of responses to an unfamiliar cultural context (An & Chiang 2015; Demes & Geeraert 2014; El Boubekri & Saidi 2022; Fedotova 2022; Song, 2019; Wen et.al 2018; L. Zhang et al., 2020) acculturation is an individual's adaptation to the environment or rejection of its values (Fang 2017; W.Zhang 2019). Arab students (always - often) wish to impart something to the Chinese culture and (always - often) wish to impart something from the Chinese culture to their own culture. These landscapes ranged from Technology, security, justice, and development. As values and ideas inherent in their parent environment will have particular impacts on them, curiosity and communicative cultural difference refer to cultural shock for both the physical and mental aspects of adapting to a new environment. This leads to students avoiding or neglecting different cultures when they encounter them. Cultural differences have affected the lives of Arab students in China. Many unpredictable situations in real life will limit their understanding of the new culture to a cognitive level. As well as Chinese, Arab culture piques the interest of the Chinese.

The more significant problems international students meet in their adjustment to the environment call for more reflections on the modernizing process of Chinese society. International students met significant problems in "adjustment in cultures and values" as well, next to their "adjustment in the environment." However, international students did not meet as many difficulties in their "adjustment in communication" as expected. Arab students (often - usually) have problems with language communication with Chinese society. Cultural norms, language barriers, and the nature of friendships may influence international students' feelings of loneliness in the host country. According to many studies, most international students in their host country experience loneliness and isolation (Wen et.al 2018). According to (Newsome & Cooper 2016; Wen et.al 2018), Asian international students have difficulties making friends with locals. Despite significant differences between Asian cultures regarding collectivism, Asian cultures are typically collectivistic (Triandis 1999). Arab students (sometimes - always) feel lonely and homesick.

The experience of regret may vary across cultures. According to (Hur, Roesse, and Namkoong 2009), Koreans' regret is more sensitive to intrapersonal or interpersonal norm violations than American regret. Japanese students, for example, experience regret more strongly than American students in interpersonal situations but not intrapersonal ones,

according to (Kommiya et.al. 2011). Several cross-cultural differences have been observed in notions of agency (Markus & Kitayama 1994), attribution patterns (Tuoehti 2021), and counterfactual thinking (Chen et.al 2006), all of which can influence the experience of regret. Arab students (strongly disagree – neutral) regret their choice to study in China.

China has long been an ethical society (W.Zhang 2019). In Chinese society, interpersonal networks encompass a wide range of relationships, such as that between ruler-subordinate, father-son, husband-wife, older brother-younger brother, and friend-friend. Chinese society places a particular emphasis on hierarchies of relationships. Arab students (strongly agree – neutral) agree that Chinese people are peaceful and kind. (Fang 2017) have described Chinese communication as insider-oriented. According to (Fang 2017) Chinese society is a "low trust" society where trust is high within the family/kinship boundary and low outside of it. Chinese tend to communicate with "insiders," namely people they know directly or through a trusted intermediary, but rarely with "outsiders," that is, people they do not know. Arab students (agree – neutral) that Chinese people treat them respectfully regarding their religion, nationality, or personal activities.

Results and Discussions

In order to survey the study, we contacted many people in different parts of China. We surveyed MENA students, and we reached that these students could adapt to Chinese culture moderately. Based on (Jiani 2017; Yang 2020) analysis, these findings show their countries differ from China to live conditions, mutual understanding with locals, the media, Technology, celebrities, educational quality, and the effect on their daily lives based on the new culture of the host country and maintaining connections to their communities. We aimed to examine how Arab students perceive China through student exchange programs and the influence of Chinese culture on students' perceptions of China. Several studies on international students in the Soviet Union, the United States, Germany, the United Kingdom, and other countries have revealed that most international students praise the host country and occasionally adopt its social, cultural, and political ideas. Because of integrating into Chinese society, one develops a sense of spontaneous affiliation with China. Increasing the number of Arab students in China is a wise strategy to improve China's image in the Arab region and enhance the Arab community's understanding of the Chinese government's point of view. As a result, the Arab community will have a greater understanding of China and a greater level of integration. According to the responses of the MENA students, they supported the Chinese policy during their stay in China, which they found to be "ideal" compared to the Western policy.

Table 3. Participants Overviews on Chinese culture.

| Can you describe at least three striking aspects of China that you find most impressive? (For instance: Online shopping, Technology, health care, infrastructure, culture, people, education, climate, places, food (Halal), historical cities (sports, for instance: Beijing 2022), etc.) | |
|--|---|
| N | Responses (<i>per</i> =55) |
| 1. | Chinese respect foreigners. They are very organized and charming people. |
| 2. | Buy online, Health care and Technology. |
| 3. | Online shopping, health care, and infrastructure. |
| 4. | Language, infrastructure, and education. |
| 5. | I admire China's high Technology and economic development. It is handled during the epidemic, the team spirit of the Chinese people, and Chinese poetry and other literary works. |
| 6. | Online shopping, Technology, health care, infrastructure, education, and sports. |
| 7. | Online shopping, Technology, and education. |
| 8. | 好好学汉语的 (learn Chinese well), Chinese are workaholics, passionate, patient, and very organized. |
| 9. | Education, Technology, and economy. |
| 10. | Culture, Education, economy, Hard-working, Education, and infrastructure. |
| 11. | Hard-working and kind people; online shopping; the high-speed trains. |
| 12. | Kuaidi (Taobao), workaholic, and climate. |

| | |
|-----|---|
| 13. | I have taken part in the Beijing Olympic Games in 2022. I was wondering about the hard work of the Chinese people and the infrastructure of the Olympic stadiums. It also impressed me with the Chinese people doing sports and the educational system. And also online shopping and COVID-19 epidemic control procedures. China is safer than any other country. |
| 14. | Infrastructure, hard-working, and online shopping. |
| 15. | Technology, online shopping, health care. |
| 16. | The most beautiful in China are online shopping and Technology. |
| 17. | The rapid development of infrastructure and Technology. |
| 18. | Online shopping. I like it very much because I do not need to deal directly with the seller besides the prices, variety of products, etc., as well as the ease and comfort. I also like the way most Chinese live in terms of sports and healthy tea drinks; I also like their respect for time, and I noticed their interest in trees and how to preserve them. |
| 19. | Online payment and shopping. |
| 20. | Lovely place to live, travel and work. |
| 21. | Online shopping is comfortable, Skyscrapers are impressive, and Chinese food is yummy too. |
| 22. | The facilities are present, and there is no difficulty when I need to order something; the culture, the organization of Technology. |
| 23. | Climate, people, and places. |
| 24. | The language, the food, and buying online. |
| 25. | Using online learning classrooms, stay a long time reading, and Chinese able to learn. |
| 26. | Freedom of life, very organized people, and very lovely and kind. |
| 27. | The Chinese people are patient, very well-organized, and respectful. |
| 28. | Open-minded, respectful of high authorities, and long absent from their families. |
| 29. | There is no problem with living facilities, degree-holders are respected and preferred, and money is at the center of everything. |
| 30. | Nationalism, mind your own business, and love yourself. |
| 31. | Changing climate, large cities, and a large number of universities |
| 32. | The way of celebrating, the railways, and family planning |
| 33. | Athleticism, physical therapy, and diligence |
| 34. | Very safe and secure, following rules and Technology. |
| 35. | Climate, language, and culture. |
| 36. | Technology, education, culture |
| 37. | Manufacture, culture, education |
| 38. | Online shopping, culture, education |
| 39. | Workaholic, culture, education |
| 40. | Climate, manufacture, infrastructure |
| 41. | Infrastructure, education, culture |
| 42. | Infrastructure, climate |
| 43. | Online shopping, language, education |
| 44. | Technology, high-speed trains, education |
| 45. | Infrastructure, education, sports |
| 46. | Infrastructure, climate, family planning |
| 47. | Health care, education, climate |
| 48. | Nature, education, culture |
| 49. | Development, security, education |
| 50. | Online shopping, technology, security |
| 51. | Education, Online shopping, security |
| 52. | Sports, food, tea culture |
| 53. | Education, food, high-speed trains, culture |
| 54. | Climate, security, education |
| 55. | Online shopping, education, services acceptability |
| 56. | Culture, development, climate |

Sources: Data Collection

Conclusion

When a particular aspect is rated higher, it shows a better level of sociocultural change and fewer challenges. There are five areas where MENA students adapt the best: obeying institutional regulations, communicating with people from other countries, daily interactions, such as transportation and shopping, understanding cultural differences, and adapting to the pace of local life. In China, MENA students encountered difficulties in five areas: using the public toilet, understanding dialects, dealing with governmental authorities, adjusting to the local climate, and adjusting to the density of the population. MENA students' socio-cultural change was analyzed using an open-ended question applied to the principal component of the analysis. Among these factors were Online shopping, Technology, health care, infrastructure, culture, people, education, climate, places, historical cities, sports, etc. The factors included cultural shock, cultural values concerning cross-cultural matters (Liu 2015). In cross-cultural matters, the mean score was the highest, reflecting students' ability to deal with globalized/standardized matters such as understanding the existence of cultural differences and communicating with people from other countries. Students significantly impact Chinese society, education, food, language, and lifestyle. They are so impressed with the Technology and the country's infrastructure. Recently, it impressed them with the controlling procedures for COVID-19. They also enjoy online payment, freedom of life, peace, climate, physical therapy, and traditions.

References

- An, R., & Chiang, S.-Y. (2015). International students' culture learning and cultural adaptation in China. *Journal of Multilingual and Multicultural Development*, 36(7), 661–676. <https://doi.org/10.1080/01434632.2015.1009080>.
- Aslam, S., Akram, H., & Parveen, K. (2021). Cultural Differences and Problems: A case of International Students Studying in a Normal University in North China. *Journal of Social Sciences Advancement*, 1(01), 08–12. <https://doi.org/10.52223/jssa20-010102-020>
- Berry, J. W., Kim, U., Minde, T., & Mok, D. (1987). Comparative Studies of Acculturative Stress. *International Migration Review*, 21(3), 491–511. <https://doi.org/10.1177/019791838702100303>
- Chen, J., Chiu, C. Y., Roese, N. J., Tam, K. P., & Lau, I. Y. M. (2006). Culture and counterfactuals: On the importance of life domains. *Journal of Cross-Cultural Psychology*, 37(1), 75–84. <https://doi.org/10.1177/0022022105282296>
- Cunnion, J., Hua, F., McNicholl, M., Ospina, S. (2022). Middle School Climate Change Mitigation and Adaptation Curriculum in the United States: Peers Lead Peers Through Change and Action. In: Reimers, F.M., Amaechi, U., Banerji, A., Wang, M. (eds) *Education to Build Back Better*. Springer, Cham. https://doi.org/10.1007/978-3-030-93951-9_7
- Demes, K. A., & Geeraert, N. (2014). Measures Matter: Scales for Adaptation, Cultural Distance, and Acculturation Orientation Revisited. *Journal of Cross-Cultural Psychology*, 45(1), 91–109. <https://doi.org/10.1177/0022022113487590>
- El Boubekri, A., & Saidi, B. (2022). Cross-cultural adaptation of international students in Moroccan higher education: the case study of Sub-Saharan African students at Mohammed First University. *Saudi Journal of Language Studies*, 2(3), 170–186. <https://doi.org/10.1108/sjls-04-2022-0046>
- Fang T. (2017). Understanding Chinese culture and communication: the Yin Yang approach. *Ideas and Ideals*, 1(1), 148–166. <https://doi.org/10.17212/2075-0862-2017-1.1-148-166>
- Fedotova V. A. (2022). The Influence of Acculturation Strategies, Ethnic Identity, Cultural Distance on the Socio-Cultural Adaptation of Students from Arab Countries. *Social Psychology and Society*, 13(2), 109–122. <https://doi.org/10.17759/sps.2022130208>
- Halawa, A. (2018). Acculturation of Halal Food to Chinese Food Culture through the Ancient Silk Road and Hui Minority Nationality. *International Journal of Humanities and Cultural Studies*, 4(4), 85–105. <http://www.ijhcs.com/index.php/ijhcs/article/view/3206>
- Hur, T., Roese, N. J., & Namkoong, J.-E. (2009). Regrets in the East and West: Role of intrapersonal versus interpersonal norms. *Asian Journal of Social Psychology*, 12(2), 151–

156. <https://doi.org/10.1111/ajsp.2009.12.issue-210.1111/j.1467-839X.2009.01275>.
- Hussain, M., & Shen, H. (2019). A Study on Academic Adaptation of International Students in China. *Higher Education Studies*, 9(4), 80. <https://doi.org/10.5539/hes.v9n4p80>
- Jiang, T., Li, H., & Hou, Y. (2019). Cultural differences in humor perception, usage, and implications. *Frontiers in Psychology*, 10(JAN), 1–8. <https://doi.org/10.3389/fpsyg.2019.00123>
- Jiani M. A. (2017). Why and how international students choose Mainland China as a higher education study abroad destination. *Higher Education*, 74(4), 563–579. <https://doi.org/10.1007/s10734-016-0066-0>
- Jibreel, Zeynab. (2015). Cultural Identity and the Challenges International Students Encounter. *Culminating Projects in English*. http://repository.stcloudstate.edu/engl_etds
- Komiya, A., Miyamoto, Y., Watabe, M., & Kusumi, T. (2011). Cultural grounding of regret: Regret in self and interpersonal contexts. *Cognition and Emotion*, 25(6), 1121–1130. <https://doi.org/10.1080/02699931.2010.516962>
- Mesquita, B., & Markus, H. R. (2004). Culture and Emotion: Models of Agency as Sources of Cultural Variation in Emotion. In A. S. R. Manstead, N. Frijda, & A. Fischer (Eds.), *Feelings and emotions: The Amsterdam symposium* (pp. 341–358). Cambridge University Press. <https://doi.org/10.1017/CBO9780511806582.020>
- Newsome, L. K., & Cooper, P. (2016). International students' cultural and social experiences in a British university: "Such a hard life [it] is here." *Journal of International Students*, 6(1), 195–215. <https://doi.org/10.32674/jis.v6i1.488>
- Nseke P. (2018). How International Students Adapt in China: The Role of Chinese Social Media in Intercultural Adaptation. *INTERNATIONAL JOURNAL OF MANAGEMENT SCIENCE AND BUSINESS ADMINISTRATION*, 4(5), 44–50. <https://doi.org/10.18775/ijmsba.1849-5664-5419.2014.45.1005>
- QI Ji, & MA Shiyuan. (2021). China-Arab Higher Education Cooperation: History and Current Situation. *Journal of Cultural and Religious Studies*, 9(6), 262–266. <https://doi.org/10.17265/2328-2177/2021.06.002>
- Song, X. (2019). The Cultural Adaptation Experiences of Chinese Higher Education Students in the American Deep South: A Comparison Across Disciplines. *Dissertations*. 1638. <https://aquila.usm.edu/dissertations/1638>
- Taddese, E. T., Gessel, D., & Han, X. (2021). Chinese Language Learning Anxiety: The Case of International Students in Northeast Normal University. *Indian Journal of Science and Technology*, 14(18), 1434–1441. <https://doi.org/10.17485/ijst/v14i18.26>
- Tracy, J. L., & Robins, R. W. (2007). The psychological structure of pride: A tale of two facets. *Journal of Personality and Social Psychology*, 92(3), 506–525. <https://doi.org/10.1037/0022-3514.92.3.506>
- Triandis H. C. (1989). The self and social behavior in differing cultural contexts. *Psychological Review*, 96(3), 506–520. <https://doi.org/10.1037/0033-295X.96.3.506>
- Tuohti A. (2021). The Studies of Islamic Areas by European and American Academic Society — Centered on Mainland (50 Years After the Founding of New China). *History Research*, 9(1), 84. <https://doi.org/10.11648/j.history.20210901.21>
- Wen, W., Hu, D., & Hao, J. (2018). International students' experiences in China: Does the planned reverse mobility work? *International Journal of Educational Development*, 61, 204–212. <https://doi.org/10.1016/j.ijedudev.2017.03.004>
- Yang J. (2020). American students' cultural adjustment in China: Experiences and coping strategies. *Journal of International Students*, 10(1), 106–123. <https://doi.org/10.32674/jis.v10i1.764>
- Yuen, H. K., & Hanson, C. (2002). Body image and exercise in people with and without acquired mobility disability. *Disability and Rehabilitation: An International, Multidisciplinary Journal*, 24(6), 289–296. <https://doi.org/10.1080/09638280110086477>
- Yuan, M., Sude, B., Chen, N., & Dervin, F. (2021). "Here you have to face the real China!": International students' experiences at a Chinese superdiverse university. *International Journal of Educational Research*. 109. <https://doi.org/10.1016/j.ijer.2021.101807>
- Zaw, H. T. (2018). The Impact of Social Media on Cultural Adaptation Process: Study on Chinese Government Scholarship Students. *Advances in Journalism and Communication*, 6, 75–89.

<https://doi.org/10.4236/ajc.2018.63007>

- Zhang, L., Mohamedahmed, M. M. E., & Xiao, F. (2020). A Study on Cross-Cultural Adaptation of International Students in China from Confucius Institute at the University of Khartoum. *Creative Education*, 11(12), 2772–2789. <https://doi.org/10.4236/ce.2020.1112203>
- Zhang, W. (2019). Study on Cultural Identity and Cross-cultural Communication in Teaching of International Students in China under the Context of the Belt and Road. *Advances in Social Science, Education and Humanities Research*. 350(Aermt), 91–94. <https://doi.org/10.2991/aermt-19.2019.22>
- Zreik, M. (2021). Academic exchange programs between china and the arab region: A means of cultural harmony or indirect chinese influence? *Arab Studies (Quarterly)*, 43(2), 172–188. <https://doi.org/10.13169/arabstudquar.43.2.0172>