

# Enhancing EFL Chinese Learners' Awareness of Cultural Exchange Through Curricula from the Perspective of International Communication

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## Abstract

Enhancing EFL Chinese learners' awareness of cultural exchange is of great significance in foreign language teaching and learning, which can help deepen their understanding of traditional Chinese culture, and thus bringing about national pride and building cultural confidence. This study explores the guidelines and practices of cultural confidence cultivation by focusing on the multidimensional connotations, the teaching philosophies as well as the exact cultivating paths. Specific teaching cases are demonstrated to provide reference for how to cultivate college students with good morals and national identity, in order to better implement the fundamental task of moral education and enhance cultural exchange in the Chinese and Western civilizations from foreign language education in the new era.

**Keywords:** EFL Chinese learners, cultural confidence, foreign language instruction, multidimensional connotations, teaching philosophies, cultivating paths, international communication

## 1. Introduction

Language and culture are inseparable (Kramersch, 2013). Culture is the root and soul of a country. And the relationship between culture and linguistics is closely intertwined and influences each other (Larawi, Atmowardoyo & Sulaiman, 2023:181). It is important for Chinese and Western civilizations to keep exchanges and mutual learning. Being an intercultural speaker has become a necessity in global communication (Saharani, 2023:12). As foreign language educators, we should fully and organically integrate Chinese culture with world culture in foreign language education courses and use foreign languages to convey the voice of China and tell Chinese stories well. Jincai Yang (2020:48) pointed out that “moral education in the curricula is a guidance and dissemination of ideas and values”, and its essence has far exceeded the course itself, which provides a framework for the overall positioning and expected goals of the curricula. Based on the moral values of foreign language education and guided by the establishment of awareness of cultural exchange among college students, from the perspective of international communication, this study explores the multidimensional connotations, the teaching philosophies and the exact cultivating paths concerned with cultural consciousness and practices in foreign language teaching and learning.

## 2. Cultural Exchange in Foreign Language Instruction

Culture is the soul and bloodline of a nation’s survival and development. As Mohammed (2015) mentioned in his book, teaching about culture is one of the key components of foreign language instruction. As a medium for the exchange and mutual learning between Chinese and Western civilizations, foreign languages carry the responsibility and mission of transmitting excellent traditional Chinese culture. By integrating Chinese culture with foreign language courses, we aim to cultivate college students’ national consciousness and moral values, and to help them build cultural confidence and tell the stories of China that have lasted for over 5000 years, while the first step is to answer the questions of what cultural confidence is, how to teach it, and how to do it.

### 2.1 *The Multidimensional Connotations*

To answer the question of what cultural confidence is, it is necessary to have a deep understanding of the multidimensional connotations of “wen hua” in the Chinese context. According to statistics, there are over 400 explanations for the definition of “wen hua”, which has rich connotations and meanings. In the Book of Changes (《易·贲卦·彖传》), the earliest interpretations of “wen hua” were “the end of civilization” and “the transformation into the world”. However, at that time, “wen” and “hua” were still used in parallel. After the Western Han Dynasty, these two terms were merged into one whole word, as in the “Selected Works of Literature: Supplementary Poems (《文选·补之诗》)”, illustrated as “culture is compiled internally, martial arts are refined externally”. Culture in the Chinese context consists of two parts, that is, the “wen” part and the “hua” part. Some scholars equate “wen” with knowledge, but others believe that it goes far beyond the scope of knowledge, and that “hua” originally refers to changing, generating and creating, extending to the meaning of teaching and doing

good deeds. Therefore, it can be inferred that the essence of culture in the Chinese context is a dynamic development process of influencing people from quantitative change to qualitative change.

From the perspective of ontological characteristics, culture has different interpretations. One viewpoint holds that culture is the unity of body and function, where body is the essence of human nature and function is the external manifestation of that nature. From Qichao Liang's words, it can be inferred that culture is a valuable shared possession of humanity that originates from the human heart. Mu Qian and Shuming Liang regarded culture as the "life" of humanity, including spiritual life, social life, and material life (Yan, 2022:82), that is, the relationship between people and the soul, the relationship between people and society, and the relationship between people and matter. Another viewpoint holds that culture is the process of shaping personality. Hongming Gu believes that culture is not "roads, tools, systems, science, or art", but "personality" (Chen, 2010:20), which is the concentrated expression of shaping people. It is the ultimate state of cultivating "people" through "culture", ultimately reflected in the heart of loving others as oneself and benefiting others, which is the "benevolence and righteousness" advocated by ancient Chinese sages. The original meaning of culture in the Chinese language system refers to the cultivation of temperament and moral education in the spiritual field. However, with the changes in time and space, the connotation of "culture" gradually expands and extends, and is endowed with new concepts and meanings.

From the perspective of external positions, the concept of culture has been broadly generalized. There are three different interpretations of the term "culture" in the Chinese Dictionary *Cihai* (Xia & Chen, 2009:4365), listed as the sum of material and spiritual wealth created in the historical practice of human society, the general knowledge including Chinese language knowledge, the general term for the cultural governance and education implemented by ancient feudal dynasties in China. At present, Chinese scholars generally accept and agree with the first interpretation, which regards "culture" as a product of human material production activities and spiritual creation activities, or specifically refers to spiritual products including language, literature, art, and all ideologies, and believes that culture has characteristics such as inheritance, class, ethnicity, regionalism, and diversity. In the modern sense, "culture" is understood as a social and historical phenomenon that reflects the way of life, customs, language norms, values, and ethics that people have formed and passed down over time in the process of social development, and has been accepted and recognized by people in long-term practice.

The diversity and regionalism of cultures determine that each country and region has its own unique social and cultural characteristics. Chinese culture has a history of over 5000 years and is a highly distinctive cultural heritage with Chinese characteristics. We need to have a high level of our country's cultural confidence. Confidence is the belief and confidence in oneself, and cultural confidence is essentially the belief and confidence in the vitality of culture, as well as the recognition of China's long history and cultural characteristics. From the perspective of the intrinsic characteristics and external significance of culture, Chinese people's cultural confidence is guided by the socialist core values, containing profound connotations and driving forces. It is a confidence in Marxist culture, fine traditional Chinese culture, as well as

revolutionary culture and advanced socialist culture. At the same time, this cultural confidence is a kind of confidence with open and inclusive characteristics. While confidence in the mainstream culture accumulated and preserved in history, it also recognizes and loves other non mainstream cultures that arise from diverse exchanges and collisions with an accepting attitude.

## *2.2 The Teaching Philosophies*

To answer the question of how to teach cultural confidence well, it is necessary to design a reasonable teaching philosophy for cultural education. The value of culture is aimed at nurturing people, that is, shaping and educating people along the direction of national led cultural development. In essence, it refers to “using socially led culture to construct people’s thoughts, consciousness, and behavior” (Wu & Jin, 2021:7), in which culture plays a role in enriching the contents of ideology.

To firmly uphold the teaching philosophy of cultural education, we must first have a profound understanding of the rich connotations and development directions of contemporary Chinese culture. The concept of “cultivating people with culture and nurturing people with culture” aims to infuse the value concepts and spiritual connotations of advanced culture into the depths of human souls, achieving the goal of integrating knowledge and action in cultural value cognition and cultural life practice, and realizing the cultivation effect of “entering the room of orchids and becoming fragrant for a long time”.

The teaching philosophy of implementing cultural education should be deeply considered in such three aspects as the content of culture, the process of transformation, and the effect of education, in order to promote the comprehensive development of people. The content of cultural education is not just about perceiving and understanding the material world, it is based on knowledge and transcends it. It is a widely accepted and recognized regional and national value system and behavioral norms through long-term material and spiritual practice. Foreign language education should deeply explore the moral contents that reflect national ideology and advanced culture in foreign language textbooks, and deeply integrate and elevate the real meaning of culture. The process is subtle, silent, and continuous, with the original meaning of transformation referring to a change in nature or form, which means shaping and educating, reflecting a way of educating people centered on understanding and identifying with their own culture. This approach may be explicit or implicit, abstract or concrete, and the choice should be made after accurately grasping the cognitive laws of the educational object and the profound significance of the educational content. The effect is to achieve the cultural feedback of the spiritual and material world of human beings in the same cultural context as the product of all human practical activities, and ultimately lead people’s values and guide their behavior. Education is not a single concept. In addition to the literal meaning of education and cultivation, it also has the extended meaning of enlightenment and stimulation. Therefore, the purpose of cultural education is not only to cultivate cultural consciousness and cultural confidence, but also to cultivate an open and inclusive student group with patriotism and international vision through cultural value shaping and cultural life practice. Foreign language education should be reasonably designed around the moral teaching mainline of content, process and effect. By

exploring teaching content, planning teaching methods, and setting course stages, cultural value guidance plays an important role in cultural exchange through foreign language education.

### *2.3 The Cultivating Paths*

The idea of intercultural (communicative) competence and cultural awareness was put forward by the importance of understanding other cultures (Byram, Holmes & Savvides, 2013). To answer the question of how to build confidence and consciousness in cultural exchange, it is necessary to systematically construct cultivating paths for cultural practices. Courses are an important source for cultivating cultural confidence among college students. As a cognitive medium connecting Eastern and Western cultures, foreign language education is a key way for young people in the period of shaping their outlook on life and cultural values to influence their judgment of the values of fine traditional Chinese culture and their level of identification with local culture.

Cultivating cultural confidence in college students through foreign language courses should be problem oriented and explore diverse training paths in a targeted manner. The survey results show that there are some problems in the cultural consciousness of current college students, such as not actively learning about their own culture, insufficient understanding of traditional Chinese culture, weak awareness of cultural crisis, low participation in traditional cultural activities, insufficient understanding of multicultural society, and fading of historical memory. These negative manifestations pose both challenges and new tasks for carrying out moral education in foreign language courses.

Foreign languages are not only a bridge connecting cultural exchanges between China and foreign countries, but also an important medium for spreading China's voice and promoting China's image internationally. How to cultivate and nurture students' cultural confidence in foreign languages has always been a widely concerned topic among foreign language educators, and it is also a topic that needs further in-depth exploration. Firstly, it is to clarify the subjects of cultivation. Every individual has their own unique physical and mental characteristics, especially foreign language learners, who are more delicate psychologically than students in other fields. This means that EFL students have stronger uniqueness, and teaching should be more targeted accordingly. Clarifying the cognitive characteristics of the subjects' cultural literacy, values, and behavioral habits plays a guiding role in the development of training programs and the implementation of training paths, and is even more crucial for the effectiveness of training. Next is to value the content of cultivation. To deeply explore the cultural elements that establish confidence in foreign language courses, especially focusing on the important content of revolutionary culture, advanced culture, and core socialist values, it is necessary to reasonably design teaching content and activities that reflect the characteristics of fine traditional Chinese culture and national spirit in foreign language courses, combine teaching design with the moral features of foreign language courses, and integrate the values of traditional Chinese culture, core socialist values, and other concepts into the foreign language teaching process, reflecting the moral and educational nature of teaching content. Finally, the cultivating paths should be of guiding values. Value orientation is the main theme of moral

education in foreign language courses. Whether students' correct cultural values can be truly shaped in the teaching process is related to whether the purpose of moral education can be achieved and be achieved. The correct training method should have a guiding role, which can naturally lead students to develop confidence in Chinese culture, rather than blindly teaching students how to establish cultural confidence.

### 3. Teaching and Learning Practices

Taking a 45-mins lesson on “Chinese Food” in the book of *Comprehensive English* as an example, based on the interpretation of the multidimensional connotations, the teaching philosophies, and the cultivating paths, this study explores the intersection between cultural consciousness cultivation and foreign language teaching, thus designing the foreign language teaching and learning practices.

#### 3.1 The Instructional Design

This lesson is based on Chinese food culture and revolves around the core concepts of “the way of food” and “the way of life”, helping students to explore the cultural connotations and ideological values of Chinese food in depth. The confidence in Chinese food culture comes from the emphasis on the harmonious unity of color, aroma, and taste in Chinese cuisine. It is to some extent similar to the way of life, both emphasizing values such as conforming to nature, pursuing harmony, valuing balance, and paying attention to etiquette. As an important part of Chinese culture, Chinese cuisine is not only a way of life, but also a spiritual pursuit.

This lesson includes both theoretical and practical objectives, for the purpose of teaching is not only to mechanically impart knowledge to students, but more importantly, to enable students to internalize knowledge into experience while reconstructing cognition, and put experience into action. Only in this way can the role of teaching be truly exerted and the value of education be realized.

From a macro perspective, it is necessary to enable students to have a deeper understanding of the profound history and cultural heritage of Chinese cuisine, and to be able to clearly distinguish the differences and cultural backgrounds between Chinese and Western cuisine. Secondly, we need to enable students to speak English well about Chinese cuisine and the stories behind it in the context of globalization, and spread the traditional Chinese philosophical ideas that have been embedded in Chinese food culture for over 5000 years.

From a micro perspective, it is necessary to enable students to deeply explore and interpret how the philosophical concept of “Dao” is reflected in Chinese food culture. Secondly, students should be able to understand the way of life from the Taoist philosophy reflected in Chinese cuisine, that is, the pursuit of harmonious coexistence between humans and nature, the compliance with natural laws, the adherence to moral principles, in order to achieve spiritual peace and physical health, including attitudes towards life, health preservation methods, natural views, and spiritual realms, and put them into action.

### *3.2 The Teaching Principle*

This lesson adheres to the teaching principle of “integrating learning with application”, which advocates the combination of learning and practice, so that students can not only master knowledge in the learning process, but also apply it to practice, thus achieving the goal of integrating knowledge with action. In this lesson, the main manifestation is the integration of students’ learning of language and cultural knowledge related to Chinese cuisine and the use of introducing Chinese cuisine and inheriting Chinese culinary culture in English. This not only accumulates language knowledge such as words, phrases, discourse, pragmatics, rhetoric, and literary genres, but also cultivates language skills in telling Chinese cuisine in English. It also encourages students to engage in cooperative exploration, innovative cognition, and self-directed learning, thereby realizing the values of Chinese cuisine and life through the learning of language knowledge and skills. In addition, at the end of this lesson, we aim to encourage students to draw analogies and explore the principles of Chinese architecture with the theme of “Chinese Architecture”, in order to achieve the teaching goal of transfer and innovation.

### *3.3 The Teaching Methods*

This lesson mainly includes project-based learning method and reflective learning method. The former one designs two language projects guided by practical problems, allowing students to learn language knowledge and skills through practice, stimulating their spirit of exploration and innovation, and enhancing their cognitive abilities. The latter one is guided by reflection as the center, students are encouraged to reflect on their own learning process and results, and propose improvement suggestions and measures to promote their thinking and reflection of their learning process and results, thereby improving their cognitive level.

### *3.4 The Teaching Objectives*

This lesson focuses on the objectives of knowledge, ability and value. The objective of knowledge is mainly to enhance language knowledge from the accumulation of words and phrases, syntactic structure, discourse themes, rhetorical devices, and writing forms. On this basis, it is necessary to delve into relevant cultural knowledge, including the origin, development, and characteristics of Chinese food culture, the etiquette norms and traditional customs of Chinese food culture, as well as the production methods and cultural features of some Chinese dishes.

The goal of ability is mainly to enhance students’ language skills in introducing Chinese cuisine in English, effectively promote the dissemination of Chinese food culture, and improve students’ observation, critical thinking, and innovation abilities, enabling them to analyze and evaluate the characteristics of Chinese and Western cuisine in different cultural backgrounds. Additionally, it aims to cultivate students’ teamwork spirit and communication skills, allowing them to share viewpoints and exchange experiences in group discussions.

The objective of knowledge is mainly to establish cultural confidence, enhance students’ understanding and respect for Chinese food culture, cultivate students’ patriotism and international perspective, inherit and promote excellent traditional Chinese culture, making

students realize the important position of food culture in the development of national culture, and influencing students' thinking on the harmonious way of life, including attitude towards life, health preservation, natural view, and spiritual realm, through the Taoist philosophy reflected in Chinese food.

### *3.5 The Teaching Contents*

This lesson is based on the learning of language knowledge and the training of language skills, guiding students to deeply understand the cultural connotations and ideological values of Chinese cuisine.

Firstly, the learning of language knowledge mainly includes the accumulation of words and phrases, syntactic structure, discourse themes, rhetorical devices, and writing forms. The first language knowledge point is the accumulation of words and phrases. There are many words and phrases related to diet in the text, such as gourmet, glutton, cuisine, smother, sensuality, texture. It also involves cooking techniques and dishes. The second language knowledge point is the syntactic structure. In the ninth paragraph of the text, "The guest eating a little of this, a little of that", using an absolute construction to represent the accompanying condition, which remains the focus of the grammar knowledge in this lesson. The third language knowledge point is the theme of the chapter. Through extensive reading of the article, it can be inferred that the author discusses Chinese food culture from three parts, they are the attitudes towards food in both Chinese and Western cultures from Paragraph 1 to Paragraph 4, the internationalization of Chinese cuisine from Paragraph 5 to Paragraph 6, and the essence of Chinese cuisine from Paragraph 7 to Paragraph 9. The fourth language knowledge point is the rhetorical devices. The text employs four common rhetorical devices, including alliteration, metaphor, contrast, and parallel structure.

In the text "Chinese food", the author adopts the writing type of argumentative essay. An argumentative essay is a form of writing that explores a viewpoint, issue, or topic, typically containing clear statements of viewpoint, supporting evidence, and logical reasoning, aimed at persuading readers to accept the author's viewpoint. For example, at the beginning of the article, the author quotes Confucius' viewpoint "Food is the first happiness." to express that China's attitude towards food is different from that of the West, and uses factual evidence, comparative analysis, and other methods to support the argument. In the third part of the article, the author uses "A serious matter" and "A religious ceremony" to describe how Chinese people regard food as a very serious and grand thing, so they put a lot of effort into making and enjoying food, and uses "Assumptions about life" to express the philosophical ideas of Taoism reflected in Chinese food culture, featured by harmony and unity. In fact, the way of Chinese food and the way of life are to some extent interconnected, which also triggers students' thinking about the way of life in Chinese philosophy.

The second task is the training of language skills, mainly focusing on speaking and translation, supplemented by listening, reading, and writing. Listening, speaking, reading, writing, and translation are the basic requirements for language skills training in this lesson, with speaking and translation being the focus of teaching. The training of listening mainly focuses on imitating the listening training of TEM-4 and TEM-8, identifying key information through



listening to the text and filling in the blanks. The training of reading mainly manifests in summarizing the general idea of the text through extensive reading. The training in writing mainly manifests in students' post class writing tasks, imitating the text and writing an argumentative essay with the theme of "Chinese Architecture". The skills of speaking and translating are trained through project-based collaborative learning. The former includes having students share their findings and evaluations of the process of making Chinese cuisine, as well as having students introduce a Chinese dish in English. The latter is strengthened by deepening students' understanding of food translation principles and methods, and by conducting translation exercises on Chinese cuisine.

### *3.6 The Teaching Process*

The teaching process of this lesson mainly includes theme understanding, text interpretation, and consolidation transfer. Students are required to complete Project 1 in groups before the end of this lesson, "How to tell Chinese food stories well in English in the context of globalization?" and Project 2, "Based on the language knowledge points learned in this lesson such as independent structure, rhetorical devices, and argumentative writing requirements, etc., imitating the text and writing an article of no less than 300 words on the theme of "Chinese Architecture".

The first step is theme understanding with five minutes. The first stage mainly includes two teaching activities, with the main purpose of guiding students to quickly get the topic of the article. One is to have students watch a 1-minute English short video introducing the eight major Chinese cuisines and to talk about the characteristics and cultural significance of their hometown cuisine. The other one is to have students identify words and phrases related to food from the text.

The second step is text interpretation with thirty minutes, the key content of this lesson, which carries out teaching activities based on the three parts of the article. The main purpose is to summarize the central idea of the text and to analyze the language knowledge points of independent structures, rhetorical devices, and writing types.

In the first part of the article, from the first to the fourth paragraph, the author uses a comparative rhetorical device to argue for the different attitudes of the East and the West towards food. This part of the teaching includes three activities. Firstly, students are asked to identify the key words and phrases in these four paragraphs that can demonstrate Chinese attitude towards food and Western attitudes towards food, and then summarize them. The second one is to teach language knowledge and application of the rhetorical device of comparison, while the third one is to discuss Chinese dining etiquette with students.

In the second part of the article, from the fifth to the sixth paragraph, the author argues and elaborates on how Chinese cuisine is moving towards internationalization. This section of the teaching also includes three activities. Firstly, students are required to extract keywords and describe in their own language the internationalization of Chinese food. The second activity is to read an article titled "A History of Chinese Struggle: The Century long Changes of Chinese Cuisine in the United States" in the *Chinese National History* published on Chaoxing Learning

Platform, and ask students to answer related questions after reading it online. The third activity is to expand the translation theory and practice related to the English translation of dish names mentioned in the fifth paragraph such as Dim Sin Gai (sweet and sour chicken), Shao Shing soup, Chiao Tzu, kuo Tioh (northern style), and Ginger Ai Kwar (steamed aubergines), and use knowledge graph software to visualize and analyze existing relevant studies.

In the third part of the article, from the seventh to the ninth paragraph, the author clearly states that Chinese people regard the production and enjoyment of Chinese cuisine as a very serious and grand matter, and supports this viewpoint step by step through factual evidence. In addition, the author also demonstrated the close connection between the Chinese way of eating and the way of life through logical reasoning. This section has designed three teaching activities. One is to have students listen to recordings to obtain key word information and fill in the blanks. The second is the explanation of language knowledge points, including independent structures and types of argumentative writing. “The guest eating a little of this, a little of that.” in the ninth paragraph uses an absolute construction, which provides relevant grammar knowledge explanations. The writing format of argumentative essays is fully reflected in the third part, allowing students to identify the author’s “arguments”, “evidence”, and “style” based on the writing characteristics and requirements of argumentative essays. The third is to evaluate students’ practical tasks, that is to examine the process of making a Chinese dish, recording and sharing it in English. Students are asked to complete Project 1 in groups: “How to tell the story of Chinese cuisine well in English under the background of globalization.” This section introduces the content of moral education in the curricula, which implies that Chinese food culture showcases the harmony between Chinese behavior and knowledge, which is an interpretation of life itself and also reflects people’s morality and harmony. The Chinese way of eating presents a harmonious way of life, including attitude towards life, health preservation methods, natural views, and spiritual realm.

**Table 1.** Summary of Key Points in Text Content

In Text ( <b>Argumentative Writing</b> )				Beyond Text		
Paras. 1-4	Different Attitudes towards Food	Chinese	Happiness	Self Actualization		
	<b>(Contrast)</b>	Western	Fuel	Physiological Needs		
Paras. 5-6	An International Food	19th Century	US Workers	Railway	Material Factors	
		After 1950	HK People			
		Later	Sensuality	and	Spiritual Factors	
			Freedom			
Paras. 7-9	The Nature of Chinese Food	Fastidiously Prepared	A Serious Matter	Assumptions about Life		
	<b>(Absolute Construction)</b>	Fastidiously Enjoyed	A Ceremony	Religious	<b>(Daoism)</b>	

The third step is the consolidation with 10 minutes. It mainly focuses on consolidating knowledge points and strengthening exercises, with the aim of achieving students' transfer and innovation. The teaching activity in this section is to have students complete Project 2 in groups: "Based on the language knowledge points learned in this lesson such as independent structures, rhetorical devices, argumentative writing requirements, etc., students are supposed to imitate the text and write an article of no less than 300 words on the theme of "Chinese Architecture". Finally, students are asked to select the project group and project works with the highest completion rate for this lesson based on the presentation of the results of the two projects in each group.

### *3.7 The Teaching Feedback*

After this lesson, we collect feedback data on teaching effectiveness through survey questionnaires, personal interviews, and classroom summaries. According to the data analysis, the overall satisfaction with the classroom effect is relatively high. Most students indicate that moral education in foreign language courses is based on language knowledge but goes beyond language knowledge, rising from knowledge learning and skill mastery to cultural and spiritual levels. Starting from some language knowledge points presented in this lesson, through association and integration, it naturally transitions to the understanding of Chinese food culture, especially the qualitative understanding of the cultural connotations and ideological values of Chinese food, shown as follows.

Student A: "Through in-depth analysis of language features and texts, I have gained a deeper understanding of Chinese food culture. My old knowledge only stays at the difference between Chinese and Western food cultures, and I am not clear about the concept of 'Dao' in Chinese food culture. Therefore, I have a stronger belief in the vastness and profundity of Chinese culture."

Student B: "At first, it was just to complete the task assigned by the teacher to 'introduce a Chinese dish in English', but with the joint cooperation of the group, I personally experienced the entire process of buying, cutting, stir frying, and trying dishes, truly experiencing the life philosophy and values rich in Chinese food culture."

Student C: "Language is a bridge for cultural exchange between China and the West. The process of learning Chinese and Western languages is also a process of cultural exchange between China and the West. This text discusses Chinese and Western food cultures from the perspective of foreigners, especially showcasing the profound cultural heritage of Chinese food. The knowledge transfer from Chinese food culture to Chinese architectural culture enables learners to gain a deeper understanding of the diversity and inclusiveness of Chinese culture."

According to the students' language evaluation data, positive evaluations account for 95%, neutral evaluations account for 3%, and negative evaluations only account for 2%. The vast majority of students describe Chinese culture as "long-standing", "profound and extensive", and "never-ending", while describing teaching activities as "rich in content", "associative thinking", and "enlightening".

#### 4. Conclusion

Integrating the essence of Chinese culture into foreign language teaching content and activities can effectively enhance students' sense of national identity and pride in local culture, thereby enhancing their cultural confidence. There are some problems in the moral education of current foreign language education, such as inadequate understanding of the cultural connotations, unclear positioning of teaching concepts and practice paths for cultural education, and students' lack of local cultural autonomy. The existence of these problems weakens the effectiveness of moral education in the curricula, and also reduces the efficiency of cultivating students' awareness of cultural exchange. Therefore, we delve into the interactive relationship and implementation effects between cultural confidence and foreign language teaching and learning from both theoretical and practical perspectives, in order to provide a more solid theoretical and practical foundation for moral education in foreign language courses, and better serve the cultivation of compound foreign language talents with both international perspectives and deep roots in local culture in the new era.

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