

Analysis of the Teaching Paths for Integrating Regional Culture into International Students' Education

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ABSTRACT

With the advancement of the "the Belt and Road" Initiative, the scale of international students studying in China continues to expand, and international Chinese education has become an important bridge connecting different cultures and deepening global cooperation and understanding in the process of China's globalization. Cross-cultural adaptation of overseas students and deep understanding of Chinese culture have become the focus of education. Regional culture and Chinese culture are the relationship between part and the whole. Regional culture is the real target language cultural atmosphere faced by overseas students after coming to China. The Chinese life and Chinese culture that overseas students are exposed to are precisely regional culture. Integrating regional culture into international Chinese education is conducive to the development of international Chinese education. Cultural resources, including museums, cultural heritage, cultural relics, etc., carry rich historical, artistic and scientific values, and are important carriers for regional cultural inheritance and display. Integrating cultural resources into the regional culture teaching of overseas students will not only help to improve the cultural cognition level of overseas students and enhance their cross-cultural communication skills, but also promote the international spread of Chinese culture. The purpose of this paper is to explore the path and effectiveness of integrating cultural resources into regional cultural teaching for overseas students, and to provide new ideas and methods for cultural teaching in international Chinese education.

KEYWORDS

Regional culture; Cultural resources; Teaching for international students; Cross-cultural

1 Regional Culture and International Chinese Education

1.1 The Role of Regional Culture in International Chinese Education

As an important carrier of culture, language learning and culture learning are inseparable. Overseas students study in the target language country not only to learn the listening, speaking, reading and writing skills of a language, but also to use language as a means to better understand the country's politics, economy, culture and history. As a supplement to the teaching content of cultural courses, regional culture can solve these problems. The role of regional culture in international Chinese education has become increasingly prominent. When foreign students come to China to learn Chinese, they resonate with the regional culture of their target language environment. They use the local cultural resources to carry out relevant cultural teaching activities, and experiential cultural teaching helps international students learn Chinese.

1.2 Stimulate Overseas Students' Motivation to Learn Chinese

As one of the most complex language systems in the world, Chinese is difficult to learn. The difficulties lie not only in the unique pictographic structure of Chinese characters, but also in the precise pronunciation of the four tones and the profound cultural connotations. These three challenges often make international students feel intimidated and fearful. Although universities in major international student training bases have offered cultural courses according to their teaching syllabi, the course content is mostly limited to macro level cultural overview introductions, which are clearly disconnected from real life. International students say, "In class, we learn how to visit the Great Wall, but after class, we can only face the White Pagoda Mountain right in front of us." To solve this dilemma, it is particularly important to integrate regional culture into teaching, so that textbook knowledge is closely connected to the real environment of students. This teaching model can not only make cultural knowledge vivid and concrete, but also guide international students to explore local culture from different dimensions, stimulate learning interest, and enhance the initiative of cross-cultural communication. Regional culture can alleviate cultural shock through embodied cognitive mechanisms. It allows international students to get familiar with and understand local customs, human geography, historical culture, etc., greatly reducing the tension and frustration of international students in a cross - cultural environment. For example, in the Wu Culture Experience Camp at Soochow University, international students not only visited various exhibition halls of the Wu Culture Museum and exchanged cultural relics between rows and spectators, but also conducted a Su Fan Painting Art Experience Course to deeply experience Wu culture, allowing international students to touch the Eastern aesthetics carried by Huai Xiu Ya Wu and bring themselves closer to the local area. Dalian Jiaotong University organized international students to participate in a hiking event, from Fujiazhuang Park, Yanwo Ridge, North Bridge, etc., all the way to Laohutan.

International students enjoyed the beautiful natural scenery of China, relaxed their bodies and minds in nature and culture, and got rid of the tension and academic pressure from foreign countries.

1.3 Contextual Adaptation of Grammar and Pragmatics

The communicative function of language needs to be combined with cultural context. Chinese culture belongs to high - context culture. The words, sentences, and grammar learned by international students in the classroom are highly dependent on the context of Chinese language learning when applied to daily communication. The surface meaning of Chinese characters cannot represent all the meanings contained in this character, so it is necessary to truly understand the connotation of Chinese culture in order to understand the true meaning contained in Chinese characters. The situational adaptation of grammar and pragmatics refers to the practical application of language that needs to be combined with specific cultural contexts, so that language expression not only conforms to grammar rules, but also to cultural habits and the appropriateness of communication scenarios. For example, in pragmatic rules, Western international students tend to emphasize directness and are accustomed to saying 'I don't like it' directly; In international Chinese education, Chinese expression places more emphasis on euphemism. It may express this is good, but it may not be suitable for me. When teaching the word suitable, different contexts can be used to simulate situations, restore real social scenes, and establish a complementary language and cultural teaching model of in class+out of class to help international students understand.

1.4 Provide an Observable Entity Symbol System

Cultural teaching for international students is not only for material culture, but also for abstract culture, such as harmony is the most important thing and ceremony in China. However, the teaching in this area is often superficial because of the lack of concrete carriers. However, regional culture, as an observable and experiential material carrier and behavior ceremony, can help international students to learn. German students' cognition of "China's collectivism ethics" follows the progressive path from the "sensory experience layer" to the "symbol interpretation layer" and then to the "concept transfer layer". By participating in the Chongqing hot pot eating scene, they can visually perceive the layout of the circular dining table to eliminate the orientation level, feel the interaction of holding food for others with public chopsticks, and share the blending feeling of the same pot soup base in taste, thus forming a bond with collective eating. When comparing the Chinese and German food symbols (such as China shared tableware and German separate dining system, shared cooking order and individual's independent choice), it is analyzed that circular shared eating represents the implicit meaning of emphasizing interpersonal equality and caring for others in German culture, so as to understand the relationship connection and shared values emphasized by collectivism behind it; Finally, the concept of collectivism extracted from the hot pot scene is transferred to other cultural phenomena in China, such as the round table tradition of Spring Festival reunion dinner, the turntable design of Chinese banquet, and even the cultural practice of sharing red envelopes in social software, so as to complete the cognitive construction from regional special cases to cultural general principles, so that the abstract collectivism is no longer a theoretical concept, but a systematic cultural cognition formed through embodied experience and symbol decoding.

2 Cultural Adaptation Challenges Faced by International Students in China

2.1 Social and Cultural Aspects

"Cultural shock" is a concept put forward by the American anthropologist Kalvero Oberg in 1958. It refers to a feeling of loss, doubt, rejection, and even fear when a person enters an unfamiliar cultural environment due to losing all the familiar symbols and means of social communication.^[1] When international students come to China to go through the formalities of entry, exit and admission, they need to face the problem of dealing with the China office. Different from the process in their own country, international students will have different ways of communication, such as what materials they need to provide, where to handle them, and what mode of transportation they choose.

2.2 In Daily Life

Adaptation to daily life mainly refers to the adaptation of natural environment, food, clothing, housing and transportation. Students studying in China often face multi-dimensional challenges in adapting to their daily living environment. For example, the dry climate in the north makes students from humid areas suffer from skin allergies and nasal discomfort, while the humid and sultry rainy season in the south makes international students who are used to dry environment feel that their clothes are difficult to dry and their bodies are sticky. The adaptation dilemma of food,

clothing, housing and transportation is intertwined with the collision of culture and habits. For example, the environmental difference of living is reflected in dormitory facilities and living culture, the use habits of public bathrooms, the lack of sound insulation effect, the change of dormitory space layout, and the balance between warm greetings and private space needs among neighbors all need international students to re-adapt. Trivial life details constitute the hidden threshold in the process of international students' adaptation, which tests their adaptability, and at the same time subtly affects their emotional understanding of the new environment. Some students feel lonely or anxious because of long-term environmental stress.

2.3 Teaching and Learning

To learn Chinese, overseas students in China should not only learn the pronunciation of Chinese characters, but also learn to write them. Chinese characters are complex square characters, which are different from the alphabet characters in some countries, which causes some overseas students to have a headache in writing Chinese characters. Some international students express their interest in Chinese language and culture, but the complexity and diversity of Chinese and the extended meaning behind the language make it more difficult for international students to learn Chinese. The basic teaching principle of student-centered and teacher-led emphasizes a variety of teaching methods. However, in Chinese classrooms, many classroom modes are that teachers impart what they know to students. With an explanatory teaching method, international students may be more inclined to communicate, discuss and interact. The differences between the two teaching methods will also bring difficulties to international students.

2.4 Psychological Service Function

The significant differences between Chinese culture and the mother culture of overseas students in values, social patterns and living habits often form an invisible cultural gap in cross-cultural adaptation, which makes overseas students face multi-dimensional psychological adjustment challenges.^[2] If these differences can't be effectively dealt with, international students are easy to fall into the spiral dilemma of cultural shock: the initial fresh curiosity gradually turns into frustration in daily interaction-inappropriate language expression, misreading of social signals, and maladaptation of living habits may lead to loneliness and self-doubt, and even evolve into emotional disorders, such as depression, and even cognitive disorders, such as negative stereotypes of cultural differences. Some students have been in a state of cultural disability for a long time, and they have adaptive withdrawal behaviors such as social avoidance and declining learning efficiency. In severe cases, they may develop into depression.

3 Strategies for Integrating Regional Culture into the Cultural Teaching for International Students

3.1 Integration of Experiential Cultural Teaching and Cultural Teaching for International Students

Experiential culture teaching refers to cultural teaching in an experiential way. Learners personally join in the experience of cultural activities, and intuitively and truly get in touch with the target language culture in the activities, so as to deepen their understanding of the target language culture.^[3] The location of this teaching mode is not only indoors, but also outdoors, so that international students can personally participate in classroom activities, form an intuitive and profound experience of culture, and deepen their understanding of cultural connotation. Make use of regional culture and combine the interests and hobbies of overseas students to form teaching practice courses. As a living carrier carrying Chinese multiculturalism, regional culture's unique material form, behavioral ritual and spiritual connotation provide cultural experience scenes that can be touched, participated in and created for overseas students in China. Through the path of sensory immersion-cognitive construction-practice transfer, experiential culture teaching transforms abstract culture into concrete experience that international students can perceive with the help of the embodied, situational and reflective characteristics of regional culture: at the level of symbol decoding, we can make use of material, behavioral and spiritual symbols in regional cultures such as Jingdezhen ceramic making, Chaoshan Gongfu tea brewing and Yunnan Songkran Festival, so that international students can perceive the cultural connotations of harmony between man and nature. In the situational immersion link, through field investigation, theme experience camp, cultural creation practice and other activities, such as staying in Suzhou folk houses to experience life in the south of the Yangtze River, participating in Sichuan-Chongqing dam banquet to experience market collectivism, and creating cross-cultural pottery with Jingdezhen clay, international students can observe, imitate and creatively transform cultural symbols in real scenes. This teaching mode is supported by embodied cognitive theory and cultural adaptation theory, so that international students can carry out two-way cultural exchange activities in cultural experience classes. Teachers can guide international students to apply cultural knowledge in class to experience practice, cross the distance of cultural observation, become experiencers and interpreters of cultural exchanges between China and foreign countries, and lay

an emotional cognitive foundation with both temperature and depth for cross-cultural understanding.

3.2 Curriculum Design and Adjustment of Teaching Methods

To integrate regional culture into the cultural teaching of international students, it is necessary to set up more specific and targeted curriculum contents and teaching methods.^[4]Through curriculum design, the school can offer local cultural courses, which can cover local humanities, history, folk customs, etc. This part of teaching can be used as the second classroom teaching for international students. Teachers adjust teaching methods, innovate and focus on the combination of offline and digital technology, visit museums and other cultural experience activities, combine modern digital intelligence means, and use VR/AR technology to build virtual cultural scenes; Indoor online live broadcast can present the local original cultural content, and set up cloud interaction. At the same time, a bilingual digital resource database can be built to support independent comparative analysis and guide students to refine the essential logic of cultural differences. Strengthen the linkage between the second classroom and the first classroom, and extend the regional culture course as the core course, such as the Confucian Ethics theory course connecting the field visit to Confucius Temple; Establish an achievement transformation mechanism, encourage students to create micro-documentaries and cross-cultural creative works, and promote the sublimation of regional culture from experience to communication. This three-dimensional teaching mode makes regional culture the cognitive coordinate for international students to understand China. In embodied practice and digital intelligence empowerment, it helps them transform from cultural bystanders to folk messengers with both sensitivity and communication power.

3.3 Guarantee the Teaching Practice Well

The integration of regional culture into the cultural teaching of overseas students should ensure the teaching practice. In teacher training, it is necessary to systematically integrate cultural communication knowledge, communication theory and pedagogy theory, build an interdisciplinary knowledge system, and enhance teachers' theoretical cognition and practical transformation ability of regional cultural teaching. In order to enrich the teaching subject and content, social forces such as regional cultural inheritors and entrepreneurs can be actively introduced, and the original ecological cultural resources and practical experience can be integrated into the classroom through cooperative curriculum development and participation in teaching design, so as to enhance the authenticity and appeal of teaching content.^[5]Secondly, we should scientifically formulate the syllabus and compile special teaching materials in combination with the regional cultural characteristics and the needs of teaching Chinese as a foreign language. We should not only focus on the core task of cultural inheritance, but also reflect the responsibility of overseas cultural dissemination, ensure that the content of teaching materials has both local and international perspectives, and provide clear guidance for teaching implementation. In the choice of teaching mode, it is necessary to fully consider the social and interactive characteristics of cultural communication, organically combine regional culture teaching with the construction of Chinese as a foreign language and industrial development, and meet the learning needs of international students from different backgrounds through flexible and diverse teaching methods such as situational simulation, field investigation and cross-cultural workshops, so as to promote regional culture teaching from knowledge transfer to in-depth cultural experience and communication ability cultivation, and realize the coordinated development of teaching, learning and transmission.

4 Summary

This paper focuses on the integration of regional culture into the teaching for international students under the background of the "the Belt and Road" Initiative, and points out that regional culture, as a concrete carrier of Chinese culture, solves the problem of disconnection between language and culture in international Chinese education through embodied cognitive mechanism, and its core role is to stimulate learning motivation, promote the adaptation of grammar and pragmatic situations, and transform abstract concepts into perceptible symbol systems. In view of the multi-dimensional adaptation challenges of international students in social culture, daily life, teaching and learning, and psychological services, regional culture provides solutions with localization experience to help them cross the hidden thresholds such as environment, language, and culture, and establish their emotional identity with Chinese society. On the practice path, through the experiential teaching of sensory immersion-cognitive construction-practice transfer and the curriculum innovation of second classroom + digital technology, a three-dimensional teaching paradigm of experience-curriculum-guarantee is constructed to promote the transformation of regional culture from knowledge input to cultural communication ability output. In the future, it is necessary to further tap the potential of cultural resources, deepen the integration of language + culture + technology, and let international students touch the diverse texture of Chinese culture in the regional cultural experience, become messengers of cultural exchanges in the belt and road

initiative, and help cross-cultural understanding and mutual learning of civilizations.

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