

Teaching Logic and Practical Approaches in International Chinese Education from a Cultural Perspective

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Abstract: *Against the background of intensifying globalization and the persistent "Chinese fever," International Chinese Education (ICE) is transitioning from instrumental language teaching towards integrated language-culture transmission. Based on cultural communication theory and the latest ICE practices, this paper delineates the core essence of ICE from a cultural perspective. It elucidates its contemporary significance through three dimensions: transmission feasibility, demand responsiveness, and cultural confidence building. Integrating the Cultural Triangle theory, cross-cultural comparison principles, and the latest empirical research findings, the paper proposes a three-dimensional instructional strategy system encompassing "Coordination-Innovation-Format," which is validated through concrete teaching cases and regional practice data. The study demonstrates that only by constructing a hierarchical cultural teaching framework that interconnects the material, behavioral, and conceptual layers can the organic unity of language competency cultivation and cultural transmission be achieved. This research not only addresses the current problem of superficial cultural teaching in ICE but also provides theoretical support and practical reference for the high-quality and regionalized development of ICE.*

Keywords: *International Chinese Education; Cultural Teaching; Cultural Triangle; Cross-cultural Communication; Instructional Strategies*

1. Introduction

With the full implementation of the Chinese Proficiency Grading Standards for International Chinese Language Education (2021) and the deepening of Chinese education cooperation under the "Belt and Road" Initiative, International Chinese Education (ICE) has officially entered a new stage of connotative development characterized by quality improvement and characteristic development. The release of the 2024 Report on the Development of International Chinese Education, jointly developed by the China Language Industry Research Institute and iFLYTEK, provides authoritative data support for understanding the current landscape of global Chinese learning. According to the report, the cumulative number of Chinese learners worldwide has exceeded 220 million, with annual HSK test-takers reaching 6.8 million, representing a year-on-year growth of 13.3%. More notably, the motivational structure of learners has undergone significant changes: 38% of learners cite gaining a deeper understanding of Chinese culture as their primary motivation, while an additional 25% aim to master Chinese cultural communication skills for professional development, indicating that cultural learning has become a core driving force behind the global "Chinese fever".

This structural shift in learning demand has highlighted the inadequacies of current ICE practices. From the academic perspective, existing studies on cultural teaching in ICE predominantly focus on fragmented instructional techniques—such as case analyses of single cultural activities or evaluations of specific teaching tools^[1]—while lacking systematic construction of pedagogical logic that connects cultural connotation, teaching objectives, and learner characteristics. A survey on 127 Confucius Institutes across 53 countries found that only 32% of cultural teaching courses have established a clear hierarchical content system, reflecting the absence of systematic design in academic research and practical application.

In practical teaching, the problem of symbolic teaching is particularly prominent. Cultural activities are often reduced to superficial skill demonstrations: The Chinese teaching of taking dumpling as a

cultural point only focus on wrapper-rolling techniques without explaining the cultural symbolism of reunion embedded in the food; calligraphy classes emphasize stroke order but neglect the philosophical thoughts of harmony between man and brush in traditional calligraphy. Such practices result in cultural cognition fragmentation, where learners can only memorize isolated cultural symbols but fail to form a holistic understanding of Chinese cultural values. This not only deviates from the fundamental goal of ICE but also fails to meet learners' demand for in-depth cultural exploration.

To address these gaps, this study adopts a holistic perspective rooted in cultural communication theory and cross-cultural pedagogy. By integrating the "Cultural Triangle" methodology^[2] and the latest advancements in regionalized ICE practices, this paper explores the practical pathways for integrated language-culture transmission. The core contribution lies in three aspects: first, clarifying the multi-dimensional connotation of Chinese culture in the context of globalization to establish a theoretical foundation for cultural teaching; second, constructing a three-dimensional "Coordination-Innovation-Format" instructional strategy system to solve the problem of superficial teaching; third, providing empirical validation through typical cases covering different learner groups and regional contexts, thereby offering actionable guidance for the high-quality development of ICE.

2. Culture and Cultural Teaching in ICE

2.1 Defining the Connotation of Culture

The concept of "culture" has undergone continuous evolution and enrichment since the 19th century. Edward Tylor pioneered the anthropological definition of culture as a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society, laying the foundation for understanding culture as a holistic system^[3]. Later, Alfred Kroeber further refined this definition by emphasizing the value system as the core of culture, arguing that the essence of cultural transmission lies in the inheritance of value concepts rather than mere material or behavioral imitation^[4]. In contemporary academic circles, a consensus has been reached that culture exhibits a hierarchical structure: it encompasses tangible material creations, observable behavioral norms, and implicit value concepts, with historicity, transmissibility, and inclusiveness as its inherent attributes.

As the only uninterrupted ancient civilization in the world, Chinese culture presents a unique dual structure that integrates tradition and modernity, which constitutes the fundamental content framework for cultural teaching in ICE. Vertically, the traditional cultural system is centered on Confucianism, integrated with the philosophical wisdom of Taoism, Buddhism, and other schools of thought. This vertical inheritance is reflected in core values such as benevolence and righteousness (Confucianism), harmony with nature (Taoism), as well as in institutional cultures represented by the imperial examination system and family etiquette, and material cultures such as porcelain, silk, and traditional architecture. For example, the Confucian concept of "filial piety" has evolved from the ancient ritual of supporting parents to the contemporary moral norm of respecting the elderly, maintaining its core value while adapting to social changes.

Horizontally, Chinese culture has continuously absorbed and integrated elements of modern Western culture since the late 19th century, forming a contemporary cultural system with both national characteristics and global vision. This horizontal integration is manifested in multiple dimensions: in the economic field, the socialist market economy combines traditional concepts of people-oriented with modern market mechanisms; in the cultural field, works such as the fusion music "Beijing Opera RAP" and the animated film *Ne Zha: Birth of the Demon Child* reinterpret traditional cultural symbols with modern artistic expressions; in the social field, the community governance model integrates traditional neighborhood ethics with modern management methods. This traditional-contemporary dual structure requires cultural teaching in ICE to avoid two extremes: neither confining itself to ancient cultural symbols nor neglecting traditional roots in the pursuit of modernity.

From the perspective of cultural transmission, the hierarchical nature of Chinese culture determines the gradient logic of cultural teaching. The material layer (e.g., food, architecture) serves as the entry point for learners to perceive culture; the behavioral layer (e.g., etiquette, festivals) acts as the bridge connecting material and value; the conceptual layer (e.g., values, philosophy) constitutes the core of cultural transmission. Only by systematically integrating these three layers can cultural teaching achieve the goal of "helping learners understand Chinese culture and communicate effectively across cultures" as stipulated in the International Curriculum for Chinese Language Education (2008).

2.2 The Evolving Positioning of Cultural Teaching in ICE

The positioning of cultural teaching in ICE has undergone three distinct developmental stages over the past half-century, each corresponding to the changes in global cultural communication patterns and domestic education policies. This evolutionary process reflects the deepening understanding of the relationship between language and culture in ICE.

The first stage is the "Auxiliary Stage" (before the 1980s), where cultural teaching served as a supplementary tool for language learning. During this period, China's international exchanges were relatively limited, and the primary goal of ICE was to train professional talents for diplomatic and trade purposes. Cultural content was mainly introduced as background knowledge to assist vocabulary and grammar teaching. For example, the classic textbook *Basic Chinese* (1978) only mentioned cultural elements such as "Spring Festival" and "Mid-Autumn Festival" when explaining words like "dumpling" and "mooncake," without systematic cultural interpretation. The underlying logic of this stage was the language priority view, which regarded culture as a secondary element that could be separated from language.

The second stage is the "Parallel Stage" (1990s to the early 21st century), characterized by the equal status of cultural teaching and language teaching. With China's accession to the World Trade Organization and the rapid development of globalization, the demand for cross-cultural communication has increased significantly. The *International Curriculum for Chinese Language Education* (2008) explicitly proposed the dual objectives of ICE: cultivating language proficiency and cultural awareness, marking the official establishment of the parallel relationship between language and cultural teaching. Textbooks of this period, such as *New Practical Chinese Reader* (2002), began to set up independent cultural columns to introduce Chinese customs, history, and values. However, the "parallel" nature also led to a new problem: the separation between language and cultural teaching, where cultural content was often presented as additional reading rather than being integrated into language skills training.

The third stage is the "Integrated Stage" (after 2020), featuring the deep integration of cultural teaching into the entire language teaching process. The *Chinese Proficiency Grading Standards for International Chinese Language Education* (2021) incorporated cross-cultural communicative competence as one of the four core competencies, requiring cultural teaching to be embedded in every link of language teaching. This stage emphasizes the unity of language and culture: language is the carrier of culture, and cultural understanding is the key to accurate language use. For example, in teaching the phrase "giving face," learners not only need to master its literal meaning but also understand the cultural connotation of interpersonal harmony behind it to avoid misuse in cross-cultural communication.

Contemporary cultural teaching in ICE has formed a three-dimensional content framework based on the integrated positioning, which effectively responds to the diverse needs of global learners. The traditional dimension covers core elements such as historical culture (e.g., the Silk Road, the Great Wall), folk culture (e.g., traditional festivals, folk arts), and artistic culture (e.g., calligraphy, painting, opera); the contemporary dimension includes dynamic content such as technological innovation (e.g., high-speed railways, 5G), social governance (e.g., poverty alleviation, epidemic prevention), and popular culture (e.g., online literature, short videos); the communicative dimension focuses on implicit cultural elements such as etiquette norms (e.g., greeting customs, gift-giving etiquette), thinking patterns (e.g., holistic thinking, contextual thinking), and values (e.g., collectivism, harmony). This framework not only achieves the integration of ancient and modern cultures but also connects tangible and intangible cultural elements, providing a systematic content basis for integrated teaching.

3. The Contemporary Value of Cultural Teaching

In the context of the restructuring of global governance systems and the promotion of mutual learning among civilizations, cultural teaching in ICE has transcended the traditional language auxiliary function and formed a tripartite value model centered on supply-side optimization, demand-side response, and value sublimation. This model not only enhances the quality of ICE but also contributes to the construction of a community with a shared future for mankind.

3.1 Supply-Side Value

The organized and systematic nature of classroom teaching makes it the most effective channel for cultural supply, especially compared with the fragmented dissemination of mass media. Classroom

teaching realizes in-depth cultural transmission through a closed-loop mechanism of "precise positioning of target audiences-systematic instructional design-immediate learning feedback." Different from the one-way dissemination of cultural products, cultural teaching can adjust content and methods according to learners' cultural backgrounds, language levels, and learning needs, achieving precision supply.

For example, in teaching Business Chinese to learners from Southeast Asian countries, targeted instruction on banquet etiquette and contract negotiation culture is provided. Before the class, teachers investigate the business customs of the learners' home countries (e.g., the emphasis on hierarchy in Thai business culture); during the class, they explain the cultural logic of reciprocity in Chinese business culture through case studies of Sino-Thai trade negotiations and design role-playing activities to practice etiquette such as toasting and gift-giving; after the class, they collect feedback to adjust the difficulty of cultural content. This targeted teaching model enables learners to master not only the language expressions of business communication but also the cultural skills to handle cross-cultural business conflicts. For young learners in Europe and America, scenario-based teaching using Chinese myths and traditional festival customs (e.g., the story of the Mid-Autumn Festival, the custom of dragon boat racing) is adopted to foster cultural identification through vivid narratives and interactive activities. A study by the Confucius Institute at the University of Manchester (2023) shows that learners who received targeted cultural teaching had a 47% higher score in cross-cultural communication tests than those who received general cultural lectures.

3.2 Demand-Side Value

The global "Chinese fever" essentially reflects the dual demand for Chinese culture and China's development experience. Cultural teaching in ICE effectively responds to these two demands through targeted content design, playing an important role in correcting cognitive biases and providing developmental references.

In terms of cultural demand, there are still many stereotypes about Chinese culture in the international community, which require systematic cultural teaching to correct. For example, some Western learners hold the misconception that Traditional Chinese Medicine (TCM) is unscientific due to the influence of Western medicine. In cultural teaching, teachers can explain the core concept of harmony between man and nature in TCM through the example of "seasonal health preservation" (e.g., eating more pears in autumn to moisten the lungs) and compare the diagnostic methods of TCM (looking, listening, asking, palpating) with Western medicine to show the complementary nature of different medical systems. This teaching method not only dispels misconceptions but also helps learners understand the holistic thinking of Chinese culture.

In terms of developmental demand, the interest in China's development model among "Belt and Road" partner countries has been rising significantly. Cultural teaching can meet this demand by introducing contemporary Chinese cultural content related to development. For example, teaching the story of "poverty alleviation in Xiaogang Village" helps learners understand the cultural concepts of "people-oriented" and "collective efforts" behind China's poverty alleviation achievements; introducing the development of the digital economy (e.g., Alipay, WeChat) enables learners to perceive the cultural spirit of innovation and pragmatism in contemporary China. Data from the 2024 Report on the Development of International Chinese Education shows that 62% of newly established global Chinese education institutions in 2023 have added courses on contemporary Chinese culture, and the enrollment rate of these courses is 23% higher than that of traditional cultural courses, confirming the strong demand for developmental cultural content.

3.3 Value Sublimation

The highest value of cultural teaching in ICE lies in realizing bidirectional cultural mutual learning and fostering cultural confidence through cross-cultural dialogue. Cultural teaching is not a one-way cultural export but a process of interpreting Chinese culture, comparing different cultures, and distilling shared values, which contributes to both learners' cross-cultural literacy and the enhancement of national cultural soft power.

In practical teaching, bidirectional mutual learning can be achieved through comparative cultural teaching. For example, in teaching the concept of family, teachers can compare Chinese "filial piety" with Western "family independence": on the one hand, explain the cultural connotation of supporting parents and respecting elders in Chinese filial piety; on the other hand, introduce the Western concept of independence reflected in young people leaving home at the age of 18. Through group discussions,

learners can realize that although the expressions are different, the core value of respecting family responsibilities is shared by both cultures. In art education, contrasting Chinese lyrical landscape painting with Western realistic oil painting helps learners understand the different aesthetic orientations of "harmony between man and nature" and "reproducing reality," while also finding common ground in the pursuit of beauty.

This bidirectional learning process also promotes the cultural confidence of both teachers and learners. For learners, in-depth understanding of Chinese culture enables them to form a more comprehensive view of global cultures and avoid cultural relativism; for teachers, comparing Chinese culture with other cultures in teaching helps them deepen their understanding of the uniqueness and universality of Chinese culture, thereby enhancing their ability to disseminate Chinese culture. A survey of 300 ICE teachers conducted by Beijing Normal University in 2023 showed that 78% of teachers reported that comparative cultural teaching had improved their own cultural confidence and teaching effectiveness.

4. Practical Pathways for Cultural Teaching

Based on the above value analysis and integrating the Cultural Triangle theory, Hofstede's Cultural Dimensions theory^[5], and regionalized ICE practice experience, this paper constructs a three-dimensional instructional strategy system of "Coordination-Innovation-Format" to achieve systematized, precise, and diversified cultural teaching. This system addresses the core problems of current cultural teaching (e.g., fragmentation, superficiality) and provides actionable operational paths.

4.1 Coordination Strategy

Aiming at the fragmentation of current cultural teaching content, the Coordination Strategy introduces the "Cultural Triangle" theory to build a tiered instructional framework of "Material Products-Behavioral Practices-Values," realizing the progressive deepening of cultural cognition from concrete to abstract.

4.1.1 Surface Level Foundation

The material layer is the most intuitive entry point for cultural teaching, including food, clothing, architecture, tools, and other tangible cultural carriers. The teaching goal at this level is to establish learners' direct perception of Chinese culture through object observation and hands-on experiences. When selecting material cultural carriers, it is necessary to prioritize those with strong representativeness and regional characteristics to avoid symbolic sampling.

Taking the "dumpling culture" module as an example, the teaching design includes three steps: first, teachers display regional varieties of dumplings (e.g., boiled dumplings in northern China, wontons in southern China, potstickers in eastern China) with pictures and physical samples, and explain the relationship between dumpling styles and geographical environments (e.g., northern cold climate leads to larger dumplings with more fillings); second, they organize a hands-on dumpling-making session, where teachers demonstrate skills such as rolling wrappers, preparing fillings, and shaping dumplings, and guide learners to experience the production process; third, instructors connect material culture with language teaching by teaching vocabulary such as wrapper, filling, boil, and sentences such as "Dumplings are a traditional food for Spring Festival." The core of this level is to establish an point for cultural cognition through sensory experience, laying the foundation for in-depth understanding of behavioral and value cultures.

4.1.2 Intermediate Level Connection

The behavioral layer connects material culture and value culture, including etiquette, customs, festivals, and social interactions. The teaching goal at this level is to interpret the cultural logic behind behaviors through contextualized simulation, realizing the cognitive leap from "knowing what it is" to "knowing why it is." Role-playing and situational dialogues are the core methods of this level.

Continuing the "dumpling culture" module, the behavioral layer teaching is designed in Spring Festival family reunion scenario: first, teachers introduce the behavioral norms of Chinese family reunions (e.g., elders sitting at the main seat, young people offering New Year's greetings, eating dumplings at midnight); second, they assign roles to learners (e.g., grandparents, parents, children) to simulate the reunion dinner scene, focusing on practicing behaviors such as offering dumplings to elders and saying New Year's blessings; third, the instructor guides learners to analyze the cultural meaning behind behaviors (e.g., elders eating first reflects the respect for the elderly, New Year's greetings convey

the wish for family harmony). This contextualized simulation helps learners understand that cultural behaviors are not arbitrary but are governed by specific value norms.

4.1.3 Surface Level Foundation

The value layer is the core of cultural teaching, including philosophical concepts, ethical norms, and thinking patterns. The teaching goal at this level is to guide learners to grasp the essence of Chinese culture through critical thinking and discussion, realizing the cognitive sublimation from phenomenon to essence. Questioning and group discussion are the main methods at this level.

At the end of the "dumpling culture" module, teachers can put forward critical thinking questions: "Why do Chinese people regard dumplings as a must-eat food for Spring Festival?" "How does the 'reunion' symbolism of dumplings differ from the 'celebration' symbolism of Western holiday foods (e.g., Christmas turkeys)?" "Has the meaning of dumplings changed in contemporary Chinese society?" Through group discussions, learners are guided to understand the core values of family reunion and family-nation isomorphism behind dumplings: dumplings' round shape symbolizes reunion, and the custom of eating dumplings during Spring Festival reflects the Chinese concept of "taking the family as the foundation." At the same time, teachers can introduce the changes in dumpling culture (e.g., the emergence of "creative dumplings" with new fillings) to help learners understand the vitality of traditional culture in contemporary society.

Through the above three-level progressive teaching, the cognitive path guided by the Cultural Triangle Theory, as illustrated in Figure 1, has achieved a connection from material culture to value culture.

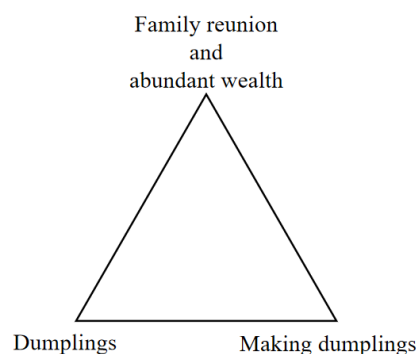


Figure 1: Cultural Triangle - Connections

4.2 Innovation Strategy

Based on Hofstede's Cultural Dimensions theory, the Innovation Strategy adopts a dual approach of "comparative teaching" and "integrative teaching" to reduce cultural cognitive barriers and enhance learning interest, adapting to the cultural diversity of global learners.

4.2.1 Comparative Teaching

Comparative teaching takes learners' native culture as a reference to highlight the distinctive features of Chinese culture through thematic comparison, thereby reducing cognitive load and improving cross-cultural communicative competence. The key to comparative teaching is to select comparable cultural themes and avoid one-sided cultural evaluation.

Taking "wedding culture" as an example, the comparative teaching design includes four steps: first, teachers introduce the core elements of Chinese traditional weddings (e.g., red xiuhua, three bows, bridal sedan chair) and Western weddings (e.g., white wedding dress, ring exchange, church ceremony) through videos and pictures; second, they compare the cultural meanings behind the elements based on Hofstede's theory (e.g., Chinese red symbolizes auspiciousness and joy reflecting collectivist values, Western white symbolizes purity and nobility reflecting individualist values); third, the instructor analyze the historical roots of the differences (e.g., Chinese weddings are influenced by Confucian ethics, Western weddings by Christian beliefs); fourth, educators design a cross-cultural wedding planning activity where learners plan a wedding that integrates Chinese and Western elements, practicing cross-cultural innovation.

Based on Hofstede's Cultural Dimensions Theory, the comparative dimensions of Chinese and Western wedding cultures can be summarized as shown in Figure 2, highlighting the value differences

behind cultural symbols.

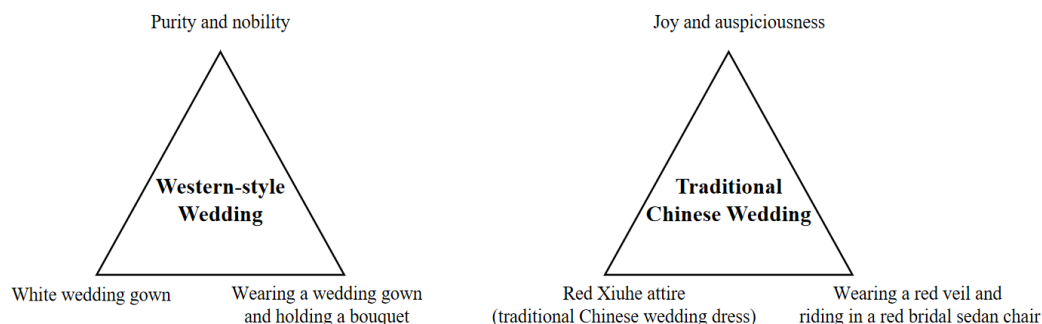


Figure 2: Cultural Triangle - Contrast

4.2.2 Integrative Teaching

Integrative teaching focuses on the creative transformation of homogeneous cultural elements, integrating Chinese culture with international popular culture to enhance the contemporary appeal of cultural teaching. This approach is particularly suitable for young learners who are familiar with global pop culture.

In terms of traditional art teaching, integrative design can be adopted: in music teaching, play fusion works combining Peking Opera vocals with RAP, allowing learners to appreciate rhythmic patterns through familiar forms; in character teaching, use anime-style animations to visualize the evolution from oracle bone script to modern characters. This novel combination of old elements enhances the contemporary feel and appeal of cultural teaching.

In language teaching, integrative teaching can combine Chinese learning with international popular topics. For example, in teaching vocabulary related to environmental protection, teachers can introduce China's "double carbon" goal and traditional concepts of "harmony with nature," and organize a green lifestyle discussion where learners compare environmental protection practices in China and their home countries. In teaching idioms, instructors can use short videos to tell idiom stories in the style of animations, making traditional culture more vivid and interesting.

4.3 Format Strategy

To break through the limitations of traditional classroom teaching, the Format Strategy constructs a three-dimensional teaching space consisting of "core classroom layer," "extended extracurricular layer," and "online support layer," forming a closed loop of "learning-practice-reinforcement."

4.3.1 Core Classroom Layer

The core classroom layer is the main position of cultural teaching, focusing on using multimedia and immersive technology to create a realistic cultural learning environment. Virtual Reality (VR) technology, documentaries, and interactive whiteboards are the key tools at this layer.

Taking the "Great Wall culture" module as an example, the classroom teaching design includes: first, using VR technology to simulate the experience of climbing the Badaling Great Wall, allowing learners to feel the grandeur of the Great Wall and observe architectural details (e.g., beacon towers, crenels) up close; second, playing excerpts from the documentary *Every Treasure Tells a Story* to introduce the historical background of the Great Wall's construction; third, using an interactive whiteboard to display the distribution map of the Great Wall and guide learners to analyze the strategic significance of the Great Wall in different historical periods; fourth, integrating language teaching by practicing sentences such as "The Great Wall is a symbol of Chinese civilization" and "I climbed the Great Wall today." A study by the Chinese Language Education Technology Research Center (2023) shows that immersive teaching using VR technology can increase learners' cultural learning interest by 65% and memory retention rate by 42% compared with traditional lecture-based teaching.

4.3.2 Extended Extracurricular Layer

The extended extracurricular layer extends cultural teaching from the classroom to real life, focusing on organizing thematic cultural practices based on local resources. Cultural visits, theme festivals, and community service are the main forms of this layer.

Confucius Institutes and Chinese teaching institutions in different regions can design distinctive extracurricular activities according to local conditions: in Beijing, organize cultural study tours to the Forbidden City, Summer Palace, and Temple of Heaven, explaining the architectural culture and historical allusions of these scenic spots; in Xi'an, arrange visits to the Terracotta Army and Shaanxi History Museum to introduce the culture of the Qin and Han dynasties; in overseas regions, hold Chinese Cultural Festival activities where learners showcase their learning achievements through calligraphy exhibitions, tea art performances, and Chinese song contests.

Community service activities are also an important form of extracurricular practice. For example, organize learners to teach Chinese calligraphy and paper-cutting to local primary school students, or participate in Chinese Food Day activities held by local communities. These practices not only consolidate learners' cultural knowledge but also enhance their sense of cultural identity and social responsibility.

4.3.3 Online Support Layer

The online support layer uses digital technology to provide fragmented learning resources and interactive platforms, realizing the all-round reinforcement of cultural teaching. WeChat mini-programs, learning apps, and online cultural salons are the main carriers of this layer.

Chinese teaching institutions can develop customized online learning platforms: the "Cultural Snippets" column on WeChat mini-programs pushes 3-5 minute short videos every day, introducing knowledge such as solar term customs, idiom stories, and traditional crafts; the learning app sets up "cultural check-in" tasks, where learners can earn points by completing tasks such as recording festival customs in their regions and sharing their understanding of Chinese culture; online cultural salons are held monthly, inviting Chinese culture scholars and local sinologists to discuss topics such as "Cultural Differences in Business Communication" and "The Influence of Chinese Culture on Global Pop Culture."

This three-dimensional teaching space realizes the organic combination of in-class learning and out-of-class practice, offline experience and online reinforcement, significantly improving the effectiveness and sustainability of cultural teaching.

5. Conclusion

Cultural teaching in International Chinese Education is a process of systematic coordination that integrates language vehicle cultivation, cultural core transmission, and cross-cultural competence development. Against the background of the global "Chinese fever" and the structural transformation of learners' motivational demands, this study systematically constructs a theoretical framework and practical path for cultural teaching in ICE, addressing the long-standing problems of superficiality and fragmentation in current cultural teaching practices.

First, this study clarifies the multi-dimensional connotation of Chinese culture in the context of globalization, emphasizing its dual structure of "tradition-modernity" and hierarchical characteristics of "material-behavioral-value." This definition breaks through the traditional cognitive bias that equates Chinese culture solely with ancient symbols, providing a comprehensive content basis for cultural teaching. Meanwhile, by sorting out the evolutionary process of cultural teaching in ICE from the auxiliary stage to the integrated stage, this study confirms that the deep integration of language and culture is the inevitable trend of connotative development of ICE, which enriches the theoretical cognition of the relationship between language and culture in the field of second language acquisition.

Second, the three-dimensional instructional strategy system of "Coordination-Innovation-Format" proposed in this study provides a operable solution for cultural teaching practice. The Coordination Strategy, based on the Cultural Triangle theory, realizes the progressive deepening of cultural cognition through hierarchical teaching design; the Innovation Strategy, relying on cross-cultural comparison and cultural integration, reduces cultural cognitive barriers and enhances the appeal of teaching content; the Format Strategy constructs a three-dimensional teaching space integrating in-class and out-of-class, online and offline, which breaks through the limitations of traditional classroom teaching. The combination of these three strategies forms a closed loop of "content design-method innovation-space expansion," effectively improving the effectiveness of cultural teaching.

Third, this study emphasizes that the core value of cultural teaching in ICE lies in bidirectional mutual learning rather than one-way cultural output. Through comparative teaching and interactive practice, cultural teaching not only helps global learners understand Chinese culture accurately but also promotes

the dialogue and integration between Chinese culture and other cultures in the world, which is of great significance for enhancing national cultural soft power and building a community with a shared future for mankind.

Despite its theoretical and practical contributions, this study still has certain limitations. In terms of empirical research, the case studies involved mainly cover learners from Southeast Asia, Europe, and America, and the applicability of the proposed strategy system to learners from other regions (such as Africa and Latin America) needs to be further verified. In terms of research depth, the adaptation of the three-dimensional strategy system to learners at different Chinese proficiency levels (especially beginners and advanced learners) requires more refined design and validation. In addition, the impact of emerging technologies such as artificial intelligence and virtual reality on cultural teaching effectiveness also deserves in-depth exploration in subsequent studies.

Looking forward, with the continuous advancement of global cultural exchanges, cultural teaching in ICE will face new opportunities and challenges. Future research can expand the scope of empirical investigation, carry out longitudinal tracking studies on the long-term effect of cultural teaching, and further optimize the strategy system in combination with regional cultural characteristics and learner individual differences^[6]. At the same time, it is necessary to strengthen interdisciplinary cooperation with fields such as cross-cultural communication, educational technology, and cultural studies, so as to provide more solid theoretical support and more diverse practical paths for the high-quality development of cultural teaching in ICE, and contribute more to the mutual learning and common prosperity of global civilizations.

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