

A study on the system construction and practice of intercultural communication curriculum from the perspective of curriculum ideology and politics

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Abstract: “Intercultural Communication” belongs to the English language and literature major course, which is limited to elective courses. It takes into account the introduction and interpretation of both Chinese and English-speaking cultures, helps students deeply understand the connotation of the two cultures, gradually builds cultural confidence in the cross-cultural comparison, and cultivates students’ national pride. At the same time, through the comparative analysis of the two cultures under the same theme, students are guided to understand the similarities and differences between the two cultures, enhance the intercultural communication awareness, and cultivate the intercultural communication ability and critical thinking ability. Based on the actual situation of the author’s school and combined with the requirements of the country for higher education, this research focuses on creating a linkage mechanism between class and extracurricular in the construction of curriculum ideology and politics, and builds a trinity model of “the main battlefield in class, the assistance of homework after class and the assistance of extracurricular competition”. This study connects the first class and the second class for the first time, and realizes the extension and expansion of extra-curricular learning and practice to classroom teaching.

Key words: Curriculum thinking and politics; Cross-cultural Communication; Curriculum system; Trinity model

I. Introduction

The Belt and Road Initiative has sounded the clarion call for China’s cross-cultural international action. With the gradual implementation of China’s “Vision and Action of Jointly building the Silk Road Economic Belt and the 21st Century Maritime Silk Road”, cross-cultural research has ushered in a once-in-a-lifetime opportunity and challenge. Wen Qiufang (2022) pointed out that “Intercultural Communication” is a third-year academic course for English majors, which should have rich ideological and political connotations and play a greater role in cultivating morality and cultivating people. Therefore, our curriculum construction should conform to this trend and equip our English major students with the wisdom of cross-cultural research in their cross-cultural practice, so that our students can become the vanguard of telling Chinese stories well and spreading them internationally.

Language is the cornerstone of culture -- without language, there can be no culture; On the other hand, language is influenced by culture and reflects culture. Therefore, from the perspective of English teaching itself, the culture of English-speaking countries is an organic part of language teaching. At the same time, promoting Chinese culture to go global is also an important part of China’s Belt and Road Initiative. In order to make students adapt to the development trend of the current times, English teaching should not only guide students to understand English culture, but also cultivate students’ ability to express Chinese culture in English. This course focuses on the introduction and comparison of two kinds of cultures, Chinese and English-speaking countries, aiming at improving students’ cognition of the two kinds of cultures in an all-round way, and cultivating students’ comprehensive ability of using English and intercultural communication.

At present, the two questions about “what” and “how to do” in the construction of foreign language ideological and political curriculum in China are still in the stage of exploration and need further discussion. Based on this, we find that the current curriculum ideological and political problems have two. Problem 1: the ideological and political goals are too large, there is no clear ideological and political points and elements, need to be reflected in the course outline; Problem 2: In the process of implementation, there is a phenomenon of “labeling”, which is relatively blunt, attractive and expressive force affect the teaching effect, and efforts need to be made to attract students.

II. Introduction of the course

“Intercultural Communication” is a junior course. Its pre-courses include “Traditional Chinese Culture” in the freshman year, “Western Culture” and “Society and Culture of English-speaking countries” in the sophomore year, and its follow-up courses are “Academic Essay Writing and Research Methods”. The ideological and political thinking of this course should obey the overall plan of English major training, and realize the continuous education of four years. We aggregate relevant course resources, dig deep and aggregate in the outline formulation, courseware making, network course resources, etc., and strive to create our ideological and political course characteristics, make full efforts in the aspect of education, and fully reflect the national policy.

“Cross-cultural Communication” belongs to the English language and literature major course, which is limited to elective courses. It takes into account the introduction and interpretation of both Chinese and English-speaking cultures, helps students to have a deep understanding of the connotation of the two cultures, gradually builds cultural confidence and cultivates students’ national pride through cross-cultural comparison. At the same time, through the comparative analysis of the two cultures under the same theme, students are guided to understand the similarities and differences between the two cultures, enhance the intercultural communication awareness, and cultivate the intercultural communication ability and critical thinking ability.

III. Model reform and practical exploration of intercultural communication curriculum

1. Complete the revision of the course outline and enrich the exploration of ideological and political elements

In the 8 units of the course, the ideological and political elements of the course should be dug deeply to reflect the education purpose of truth, kindness and beauty. This course is led by the theme, and the curriculum outline defines the ideological and political elements of each theme unit, so that students can “learn one lesson and learn one lesson”. The course construction focuses on three aspects: personality cultivation, feelings of family and country and international vision, digging deeply into the ideological and political elements of the course. The ideological and political integration point of the first unit is “the importance of language to cultural communication”, and the second unit is “in international business exchanges, dress code should follow international practices, but also reflect Chinese characteristics and cultural confidence”. The ideological and political integration point of Unit 3 is “In cross-cultural communication, we should learn to speak Chinese food culture well in English, and show the world a pluralistic, inclusive and open China”. The ideological and political integration point of Unit 4 is “Guiding students to correctly treat the relationship between habit and change”. The point of ideological and political integration in Unit 5 is “Chinese tea culture has made great contributions to the progress of world civilization; Coffee culture also has a certain influence on Chinese people. People from all over the world should appreciate and praise each other in cross-cultural culture, and finally reach agreement and fusion.” The ideological and political integration point of Unit 6 is “Understanding the 16-word principles in cross-cultural communication”, and the point of ideological and political integration of Unit 7 is “the ethical guiding principles to be followed in cross-cultural communication: Whether our behavior will hurt each other; Finding the common customs of people and cultures; Tolerance for cultural differences “. The ideological and political integration point of Unit 8 is “Stimulating students’ national pride and cultural confidence through the vigorous development of China’s transportation industry”.

2. Reform and innovation implemented in the classroom to build a “trinity” model

In order to solve the problem of insufficient labeling and expressiveness, we have designed a “trinity” model in the course, which is the main battlefield of class, homework assistance after class and extracurricular competition assistance.

In the classroom, we have a clear orientation, to take the problem as the key, to combine knowledge and application, and finally reflect the leading role of the value concept, and truly achieve the effect of enlightening the soul. We have designed several question sections in the outline: What is culture? In what ways are language differences reflected? What are the differences between Chinese and Western business suits? What is the connotation of Chinese and Western breakfast culture? What are the changes in business drinking customs among young Chinese people? What does the growing popularity of traditional Chinese medicine overseas say about it? Under the guidance of the question, the teaching adopts the recessive teaching method for the first time. According to the teaching mode of “cultural learning, cultural comparison, cultural exploration and the identity of the third party between cultures” proposed by Liddicoat, we divide the teaching into four links: first, cultural reading, reading the cultural content related to the theme; Second, case analysis to summarize its deep-seated cultural roots; Third, cultural exploration, organize students to have classroom discussions and complete corresponding tasks; Fourth, cultural criticism: group discussion around the unit theme, cultural criticism and reflection.

While explaining the basic knowledge points of the course, we highlight the core knowledge points, reflect the ideological and political elements, conduct case analysis or class discussion, and fully tap the students’ innovative thinking ability, so as to achieve the teaching goal of efficiently imparts knowledge, cultivates ability and shapes value. Thinking and politics of the course should be “in the eye and the heart”. The study and interpretation of textbook knowledge is to get into the eyes, and the process of classroom discussion and case analysis is to get into the heart. The close combination and seamless docking of the two forms a three-dimensional, interesting and high-quality classroom model.

3. Reform and innovation of homework after class

The design concept of homework content should reflect the trinity principle of knowledge goal, ability goal and moral education goal in the syllabus. For example, when we designed the first unit of homework, we designed three forms of exercises. The first form is sentence translation, such as the 16-word policy on cultural ideas and intercultural communication. The second form is noun translation, which is about the memorization of core knowledge points, aiming at cultivating students’ ability to tell Chinese stories well and spread world culture. The third form is an essay question about the similarities and differences between Chinese and English names.

The form of homework should also reflect diversity. For the last two assignments of the semester, we will be assigned to review movies and record videos. 10 films about intercultural communication will be recommended for students to review and present cross-cultural conflicts and solutions. In the production of videos, ask students to tell cross-cultural stories about themselves or what happened around them. Such assignments arouse students’ great interest and enthusiasm.

4. Extracurricular competitions help in-class teaching

Our school has participated in the Foreign Teachers Club Cup Cross-Cultural Competition since the first session, and has held six consecutive competitions so far. According to the rules of the competition, we first organize the school competition, select the 1st, 2nd and 3rd prizes, and then select and send outstanding players to participate in the competition in Beijing. In the preparation, we require students to write and present cases, including manuscript submission and video shooting. The whole activity requires team participation, three students form a team.

The cross-cultural competition is the perfect competition to cultivate team spirit, critical thinking ability and creative spirit. In the process of organizing the school competition and the provincial competition, we have gradually accumulated experience, but also the

competition cases into the classroom teaching, rich teaching cases, to achieve the integration of class and extracurricular.

5. Team building

“Intercultural Communication” is a junior course. The overall planning of ideological and political courses requires the overall design from a single course to education and teaching. We aggregate various course resources, dig deep and aggregate in the aspects of outline formulation, courseware making, network course resources, etc., and strive to build our ideological and political course system group, make full efforts in the aspect of education, and fully reflect the national policy.

IV. Conclusion

In the course of ideological and political construction, we strive to create a linkage mechanism between class and extracurricular, and create a trinity model of “the main battlefield in class, homework assistance after class and extracurricular competition assistance”, and strive to solve the two major pain points in promoting ideological and political construction in curriculum practice, really make ideological and political construction take root in the “cross-cultural communication” course, and achieve good teaching results. At the same time, in the process of organizing the school and provincial competitions of the cross-cultural competition, we have gradually accumulated experience, and enhanced the cross-cultural ability of our students in the competition, achieving the purpose of promoting learning, teaching and research through competition.

The ideological and political construction of “Intercultural Communication” course has begun to see a scale. In the later stage, we need to further explore the result system and develop a variety of ways of reform and innovation. We will strive to produce a batch of high-quality micro courses, display students’ cross-cultural works on the network platform, encourage students’ cross-cultural research and publish relevant scientific research papers.

For the ideological and political construction of this course, we have also carried out some reflections:

Reflection 1: How to organically integrate ideological and political thinking into the course, so that students will no longer have resistance, so that their language ability and cross-cultural ability can be organically integrated, and effectively promote the improvement of research ability in the future professional direction.

Reflection 2: The compilation of teaching materials is conducive to students’ cross-cultural thinking, but the existing teaching materials have some theoretical defects, which is also the bottleneck restricting the development of classroom analysis.

Reflection 3: Students have a certain degree of autonomy in their learning, but their independent thinking, reflective ability and critical spirit need to be further improved.

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