

# Evaluation of the Effectiveness of Integrating Chinese Cultural Communication Courses for International Students with the Spiritual Symbols of Chinese Civilization

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**Abstract:** Refining and showcasing the spiritual symbols of Chinese civilization and enhancing the communication power and influence of Chinese civilization are important requirements for cultural construction in the new era. As the core carriers of the cross-cultural communication of Chinese civilization, the in-depth integration of Chinese cultural communication courses for international students with the spiritual symbols of Chinese civilization is a key path to enhance national cultural soft power and promote the building of a community with a shared future for mankind. Based on the syllabus of the Chinese Culture 1 and Chinese Culture 2 courses for international students at Civil Aviation Flight University of China, this study adopted a mixed research method combining quantitative and qualitative approaches with a three-dimensional evaluation framework of “curriculum design-communication path- practical effect”. Taking 23 international students of Grade 2023 from four majors of the university as the research objects, it systematically evaluated the actual effect of the integration through questionnaire surveys and semi-structured interviews. The results show that initial achievements have been made in the integration: the courses can cover the core knowledge points in the syllabus and take into account the learning needs of students with different Chinese proficiency levels. However, there is significant room for improvement in aspects such as the in-depth excavation of the connotations of spiritual symbols, the diversification of communication channels, and the integration fit of practical links. Supported by the latest questionnaire and interview data, and in combination with the requirements of talent training programs and course syllabus, this study proposes

optimization paths including hierarchical curriculum reconstruction, dual-track communication optimization, and closed-loop effect monitoring, providing empirical support and practical references for promoting the in-depth integration of the two and enhancing international students' ability of cultural communication.

**Keywords:** International Students; Chinese Cultural Communication Courses; Spiritual Symbols of Chinese Civilization; Integration Effectiveness; Cross-Cultural Communication

## 1. Introduction

Cultural confidence is the spiritual support for national rejuvenation. Refining and showcasing the spiritual symbols and cultural essence of Chinese civilization, telling Chinese stories well and spreading Chinese voices effectively are important directions for cultural construction in the new era. As a bridge connecting China with the rest of the world, international students in China have their depth of understanding of Chinese culture and their cross-cultural communication capabilities directly bearing on the effectiveness of China's cultural communication globally and the enhancement of national cultural soft power. As core compulsory courses for international students at Civil Aviation Flight University of China, Chinese Culture 1 and Chinese Culture 2 define gradient objectives from daily culture to traditional characteristic culture, covering four dimensions: language comprehension, expression, interpersonal communication and cultural emotion. The teaching content involves family, diet, folk customs, calligraphy and painting, traditional Chinese medicine, martial arts and other aspects, serving as an important platform for implementing the fundamental task of “fostering virtue through education” and

promoting cultural and people-to-people exchanges between China and foreign countries. Integrating the spiritual symbols of Chinese civilization into course teaching organically and exploring the spiritual connotations based on the specific content of the syllabus can not only enrich the ideological value of the courses but also guide international students to transform from “cultural learners” to “storytellers”, laying a solid foundation for Sino-foreign cultural and people-to-people exchanges.

Current academic research in this field mostly focuses on theoretical discussion and single case analysis, lacking systematic empirical evaluation combined with specific course syllabus, with prominent problems such as a single evaluation dimension and insufficient consideration of cross-cultural adaptability. Based on this, this study takes 23 international students as the research objects, constructs a three-dimensional evaluation framework to carry out empirical research combined with first-hand data from the latest questionnaire surveys and semi-structured interviews, and explores the core problems and optimization directions of the integration.

## 2. Literature Review

With the rapid development of international Chinese education, the exploration of the construction of Chinese cultural communication courses for international students and the integration of the spiritual symbols of Chinese civilization has become a hot research field in academia. Relevant research mainly focuses on three aspects: curriculum content design, exploration of integration paths, and preliminary analysis of practical effects, providing a theoretical basis and methodological reference for this study based on the syllabus of Chinese Culture 1 and Chinese Culture 2. However, there are obvious research limitations.

In terms of the construction of Chinese cultural communication courses for international students, existing research generally holds that current cultural communication courses for international students mainly focus on general knowledge of Chinese etiquette and traditional culture, emphasizing the teaching of language ability and basic cultural knowledge. However, there is insufficient systematic excavation of course content, failure to fully refine the spiritual symbols of Chinese civilization based on specific content such as daily culture and traditional folk customs, making it difficult to

meet the actual needs of international students for cross-cultural communication [1,2]. At the same time, the curriculum design mostly adopts a “one-size-fits-all” model, failing to fully consider the differences in cultural backgrounds and Chinese proficiency levels of international students, which is inconsistent with the ability cultivation objectives of international students with different Chinese foundations, affecting the pertinence and effectiveness of course teaching [3,4].

In terms of the integration of the spiritual symbols of Chinese civilization into courses for international students, relevant research focuses on the theoretical construction and case exploration of integration paths. Hou Ying (2023) combined the Reference Framework for International Chinese Education and proposed that the spiritual symbols of Chinese civilization should be integrated into the teaching of cultural courses, the interpretation of spiritual connotations should be strengthened, and international students' cultural identity and communication ability should be enhanced [5]. However, such research mostly takes a single course case as the core, lacking a summary of integration paths combined with the specific content of systematic course syllabus, and failing to carry out targeted effectiveness evaluation, making it difficult to promote and apply to various Chinese cultural communication courses for international students.

In terms of the evaluation of integration effects, existing research mostly adopts a single quantitative or qualitative method with limited evaluation dimensions. Zhan Liwen (2025) found through a questionnaire survey that there is a positive correlation between international students' investment in Chinese learning and their participation in cultural courses, but did not involve the cognitive transformation and narrative output effect of international students on the core cultural knowledge points in the syllabus after the integration of the spiritual symbols of Chinese civilization [6,7]. Yang Fengjiao et al. (2024) showed that the use of social media can improve the cultural adaptation of international students, but did not analyze its role in promoting the integration effect of the spiritual symbols of Chinese civilization and Chinese cultural courses [8]. Wang Xiaoqing et al. (2024) discussed the role of the convergent management of international students in China in promoting the integration of Chinese and

foreign students, but did not involve the empirical evaluation of integration effects [9,10]. In addition, most existing evaluation studies ignore the problem of cross-cultural adaptability and fail to fully consider the impact of differences in international students' cultural backgrounds on integration effects, leading to the lack of objectivity and comprehensiveness of evaluation results [11].

In summary, existing research provides a theoretical basis and methodological reference for the evaluation of integration effectiveness, but there are still three core limitations: first, the evaluation framework is imperfect, lacking a multi-dimensional and systematic evaluation system combined with the specific content of course syllabus; second, empirical research is insufficient, mostly focusing on theoretical discussion and single case analysis, without conducting research on international students of different grades and majors, making it difficult to fully reflect the actual effect of integration; third, there is insufficient excavation of the integration of specific course content and the spiritual symbols of Chinese civilization, and the existing problems in the integration process are not explored in depth. Based on this, this study combines all the teaching content of the syllabus of Chinese Culture 1 and Chinese Culture 2, constructs a three-dimensional evaluation framework, and conducts an empirical evaluation with 23 international students from four majors as the research objects, making up for the deficiencies of existing research and providing practical guidance for the in-depth integration of the two.

### **3. Research Methods and Evaluation Framework**

#### **3.1 Research Methods**

This study adopted a mixed research method combining quantitative and qualitative approaches to ensure the objectivity and comprehensiveness of evaluation results.

For the quantitative research, 23 international students of Grade 2023 from four majors, including Aircraft Manufacturing Engineering, Air Transportation, Applied Meteorology, and Air Traffic Management, were selected as the survey objects, among whom 2 students (8.7%) had HSK Level 3 and 21 students (91.3%) had HSK Level 4, all having studied in China for more than 2 years. The questionnaire was

designed with 32 items around the three dimensions of “curriculum design-communication path-practical effect”, using a 5-point Likert scale (1=strongly disagree, 2=disagree, 3=neutral, 4=agree, 5=strongly agree), focusing on measuring indicators such as cognitive conversion rate, behavioral participation, and narrative output. A total of 23 questionnaires were distributed, with 23 valid questionnaires recovered, a valid recovery rate of 100%. SPSS 26.0 was used for data analysis.

For the qualitative research, a semi-structured interview method was adopted, selecting 5 international students (3 from Cambodia, 1 from Laos, 1 from Bangladesh, covering different majors and Chinese proficiency levels) and 2 course teachers for interviews. The interviews with international students focused on learning experience, cognitive changes and improvement suggestions, while the interviews with teachers focused on teaching practice, difficulties and support needs. The interview duration was 30-40 minutes, and thematic coding was used for analysis after the whole process was recorded and transcribed.

In addition, data on classroom participation and practical activity sign-in from the campus teaching management system were extracted to supplement information on behavioral participation, realizing triangulation validation and improving the reliability and validity of the research.

#### **3.2 Evaluation Framework**

Based on the requirements of the syllabus and research practice, a three-dimensional evaluation framework of “curriculum design-communication path-practical effect” was constructed. In the curriculum design dimension, closely following the four course objectives in the syllabus, the integration depth was evaluated from three levels: “concrete-spiritual-practical”. The concrete level focused on the integrity of syllabus content coverage and the contemporaneity of teaching materials; the spiritual level evaluated the depth of interpretation of spiritual symbols and the integration of cultural values; the practical level examined the rationality of the design of practical links in the syllabus and the integration fit. In the communication path dimension, combined with the requirements of classroom and extracurricular practice in the syllabus, the degree of communication diversification and

cross-cultural adaptability were evaluated, focusing on analyzing the leading effect of classroom teaching, the supplementary role of social media, the supply of multilingual resources, and the effectiveness of the use of two-way empowerment platforms. In the practical effect dimension, in alignment with the syllabus objectives, three indicators of “cognition-behavior-narrative” were adopted to evaluate international students' mastery of core knowledge points and spiritual symbols, their enthusiasm for practical participation, and their ability of cultural sharing and creation.

#### 4. Results and Analysis of Integration Effectiveness Evaluation

##### 4.1 Curriculum Design Dimension: Comprehensive Coverage but Insufficient Depth and Fit

4.1.1 Extensive coverage of knowledge points with room for improvement in contemporaneity  
The latest questionnaire data show a high degree of recognition of the course content covering the core knowledge points (family, diet, folk customs, etc.) in the syllabus: 17.39% of international students chose “strongly agree”, 26.09% chose “agree”, 30.43% chose “neutral”, and only 4.35% chose “strongly disagree”, with the overall coverage meeting the requirements of the syllabus. However, the contemporaneity of teaching materials was average: only 13.04% of international students thought it “strongly agreed”, 34.78% thought it “agreed”, 39.13% thought it “neutral”, and 8.7% still chose “strongly disagree”, reflecting the insufficient connection between teaching material content and the development of modern China.

In the interviews, a Cambodian international student mentioned that “most cases in the courses are traditional scenarios, with little involvement in modern Chinese cultural phenomena”; teachers also reflected that “the update cycle of teaching materials is relatively long, making it difficult to integrate contemporary content such as digital culture and new forms of cross-cultural communication”.

4.1.2 Polarized interpretation of connotations and lack of systematic correlation

Questionnaire data show a polarized interpretation of spiritual connotations such as “harmony” and “filial piety” in the courses: 39.13% of international students thought it “agreed”, while 34.78% thought it “neutral”,

17.39% thought it “disagreed”, and 4.35% thought it “strongly disagreed”. Only 13.04% of international students could clearly understand the core connotations of spiritual symbols, and 56.52% said they “could not clearly explain the internal connection between cultural knowledge points and spiritual symbols”.

In teacher interviews, the course teachers admitted that “there is a lack of systematic training in integrated teaching, and the integration of spiritual symbols is mostly mentioned sporadically, making it difficult to establish an in-depth connection with cultural knowledge points”. A Cambodian international student stated in the interview that “I can feel the concept of 'harmony' behind the reunion of the Spring Festival, but the course does not clearly explain the connection between the two, and I need to understand it slowly by myself”; a Laotian international student also mentioned that “the concept of 'harmony in diversity' is relatively abstract and lacks specific cases to assist understanding”, which confirms the lack of systematic design in the integration of spiritual symbols and course content.

4.1.3 Conformity to syllabus in form but low integration fit

85.7% of the courses set up practical links such as calligraphy practice, festival experience and group presentations in accordance with the syllabi. Questionnaire data show that 56.52% of international students thought the practical links were “neutral” related to the core course content, 21.74% thought it “agreed”, but only 30.43% of international students thought the practical links could effectively deepen the understanding of spiritual symbols, and 52.17% thought it “neutral”.

In the interviews, a Cambodian international student mentioned that “calligraphy practice helps me understand the structure of Chinese characters, but I don't know how to associate it with the concept of 'harmony'”; teachers also reflected that “most practical links are traditional skill experiences, without fully exploring the spiritual connotations behind them, and the integration fit needs to be improved”. It is worth noting, however, that all international students who participated in practical activities such as “writing family letters” and “Chinese and foreign families making mooncakes together” stated that such tasks could help them better understand the concepts of “filial piety” and “harmony”, confirming the importance of

targeted practical design.

#### **4.2 Communication Path Dimension: Prominent Classroom Leadership but Insufficient Diversification and Adaptability**

**4.2.1 Over-reliance on classroom teaching and limited utilization of extracurricular channels**  
Questionnaire data show that 47.83% of international students thought the transmission of the connection between knowledge points and spiritual symbols through classroom teaching was “neutral”, 34.78% thought it “agreed”, and only 4.35% thought it “strongly agreed”. In terms of extracurricular channels, 47.83% of international students said that teachers sharing relevant content through social media was “neutral”, 26.09% thought it “agreed”, 13.04% thought it “strongly disagreed”; only 30.43% of international students thought the social media content was “interesting and interactive”, with a low overall participation rate.

In interviews with international students, most students said that “classroom teaching explanations are clear and allow direct questions and answers, which is the most effective channel”, but they also hoped to “consolidate learning through short videos and bilingual materials after class”. In teacher interviews, the course teachers mentioned that “they will share cultural short videos through WeChat groups and upload teaching auxiliary materials on Xuexitong, but lack special personnel operation and the content update is not timely enough”.

**4.2.2 Insufficient localized interpretation and lack of multilingual resources**

Questionnaire data show that 52.17% of international students said the course content did not conduct localized interpretation combined with their own cultural backgrounds (chose “neutral”), 13.04% thought it “disagreed”; 52.17% of international students had difficulty obtaining English/mother tongue versions of course auxiliary materials (chose “neutral”), 8.7% thought it “strongly disagreed”. A Cambodian international student reflected that “some Chinese cultural concepts have no direct corresponding concepts in our country, and the lack of comparative interpretation makes them difficult to understand”; a Bangladeshi international student clearly stated that “we hope to obtain English version auxiliary materials to help accurately understand professional terms and abstract concepts”.

In teacher interviews, the course teachers

mentioned that “for Cambodian students, we use ‘compassion’ in their Buddhist culture to analogize Chinese ‘harmony’ with good results, but there is a lack of systematic localized teaching guidelines and the interpretation methods are scattered”, reflecting the insufficient systematicness of cross-cultural adaptation strategies.

**4.2.3 Valuable practical bases but limited participation**

73.91% of international students thought the cultural practical bases built by the university were of “neutral” practical value, only 13.04% thought it “agreed”, and 8.7% thought it “strongly agreed”. Still, 69.57% of international students had not participated in the activities of relevant platforms, mainly due to “unfamiliarity with platform information” and “loose combination of content and courses”. Teachers also mentioned that “the platforms lack publicity and promotion, and insufficient operation manpower, making it difficult to give full play to the role of two-way empowerment”.

#### **4.3 Practical Effect Dimension: Improved Cognitive Identity but Insufficient Behavioral Transformation and Narrative Output**

**4.3.1 Good mastery of basic knowledge points but superficial understanding of spiritual connotations**

Questionnaire data show that 60.87% of international students could accurately master the basic cultural knowledge points in the syllabi (chose “neutral”), 21.74% thought it “agreed”; 60.87% of international students could understand the core values of Chinese culture (chose “neutral”), 26.09% thought it “agreed”; 56.52% of international students thought the courses improved their identity and affection for Chinese culture (chose “neutral”), 26.09% thought it “agreed”. However, in terms of the in-depth understanding of spiritual symbols, only 8.7% of international students could clearly explain their core connotations, 21.74% thought it “agreed”, and 56.52% chose “neutral”.

In the interviews, a Laotian international student mentioned that “I can remember the customs of traditional festivals such as the Spring Festival and the Dragon Boat Festival, but I do not have an in-depth understanding of the underlying concepts of ‘filial piety’ and ‘praying for harmony’”; a Cambodian international student also said that “I like Chinese food and festival culture, but it is difficult to accurately interpret

its cultural connotations to relatives and friends in my own words”.

#### 4.3.2 Active classroom interaction but insufficient motivation for extracurricular participation

Questionnaire data show that 52.17% of international students would take the initiative to participate in classroom interaction (chose “neutral”), 21.74% thought it “agreed”, 13.04% thought it “strongly agreed”; 65.22% of international students could actively participate in practical activities required by the courses (chose “neutral”), only 4.35% thought it “agreed”, 17.39% thought it “strongly agreed”; 39.13% of international students were willing to participate in Sino-foreign cultural exchange volunteer activities (chose “neutral”), 26.09% thought it “agreed”, 13.04% thought it “strongly agreed”. In terms of extracurricular participation, however, only 17.39% of international students would use extracurricular platforms to share learning experiences (chose “agreed”), 8.7% thought it “strongly agreed”, with a low overall enthusiasm for participation.

In interviews with international students, most students said that “classroom interaction can get timely feedback from teachers, with a high willingness to participate”, but “extracurricular practical activities lack incentive mechanisms, and there is not enough recognition after participation, leading to insufficient motivation”. Teacher interviews also confirmed this problem, mentioning that “the lack of a sound incentive system makes it difficult to mobilize the enthusiasm of international students for extracurricular participation”.

#### 4.3.3 Strong willingness to share but insufficient creation and communication abilities

Questionnaire data show that 47.83% of international students would share Chinese cultural content with overseas relatives and friends (chose “neutral”), 21.74% thought it “agreed”, 13.04% thought it “strongly agreed”, and the shared content mainly focused on easily understandable aspects such as food and festivals; 47.83% of international students could create simple cultural works combined with course content (chose “neutral”), 13.04% thought it “agreed”, 17.39% thought it “strongly agreed”, but only 13.04% of the works could reflect the understanding of Chinese culture or spiritual symbols (chose “agreed”), 13.04% thought it “strongly agreed”; 47.83% of international students had the ability to interpret

Chinese culture in combination with their own national culture (chose “neutral”), only 4.35% thought it “agreed”, 17.39% thought it “strongly agreed”.

In the interviews, a Cambodian international student mentioned that “I often share Sichuan food and Spring Festival customs with relatives and friends, but I don't know how to interpret them in combination with concepts such as 'harmony in diversity' and 'harmony ‘‘; some students said that “I want to create cultural works, but lack cross-cultural narrative skills and worry about inaccurate expression”, reflecting the lack of training in narrative ability and support for communication channels.

## 5. Discussion

### 5.1 Core Drivers of Integration Effectiveness

Combined with questionnaire data and interview results, the core drivers of integration effectiveness are mainly reflected in two aspects: first, the comprehensiveness and differentiated design of course coverage lay a foundation. Questionnaire data show that 52.17% of international students thought the course content took into account the learning needs of students with different Chinese proficiency levels (chose “agreed”), 26.09% thought it “neutral”, with good overall adaptability; the courses cover the core knowledge points such as family, diet and folk customs in the syllabi, and 60.87% of international students can master the basic content, providing a concrete carrier for the integration of spiritual symbols. Second, localized interpretation and practical experience enhance identity. Teachers used “Buddhist compassion” to analogize “harmony” in view of the Buddhist cultural background of Cambodian students, effectively lowering the threshold of understanding; 65.22% of international students felt the diversity and unity of Chinese culture through practical activities, enhancing their cultural identity.

### 5.2 Core Challenges

Based on the evaluation results, the core challenges in the current integration process are concentrated in three aspects: first, insufficient depth of curriculum design and sporadic integration of spiritual symbols. 34.78% of international students thought the interpretation of cultural connotations was “neutral”, 56.52% could not establish the connection between

knowledge points and spiritual symbols, and the spiritual core of practical links was not fully explored, with 52.17% thinking the practical links were “neutral” for understanding spiritual symbols. Second, single communication path and insufficient cross-cultural adaptability. 47.83% of international students rely on classroom teaching with low utilization rate of extracurricular social media; 52.17% lack multilingual resources and the coverage of localized interpretation is incomplete, making it difficult to meet the needs of after-class consolidation and personalized learning. Third, lack of incentive mechanisms and narrative training, leading to insufficient behavioral transformation. 65.22% of international students have “neutral” participation in practical activities with insufficient motivation; 47.83% of international students have “neutral” narrative output ability, with insufficient training in cross-cultural narrative skills, making it difficult to realize the transformation from “learners” to “communicators”.

### 5.3 Underlying Causes of Challenges

Essentially, it is the imbalance among “demand-supply-guarantee”: first, the mismatch between curriculum supply and the needs of international students, failing to fully combine the differentiated needs of different cultural backgrounds (such as Cambodian Buddhist culture and Bangladeshi culture) and Chinese proficiency levels (HSK Level 3 and Level 4), with the content design being overly theoretical and the cases not closely combined with the times. Second, teachers' ability of integrated teaching needs to be improved, lacking systematic localized teaching training and skills in interpreting spiritual symbols, making it difficult to design targeted practical activities and communication content. Third, the guarantee system is imperfect, lacking funds for the development of multilingual resources, manpower for platform operation, and scientific incentive and evaluation mechanisms, leading to the long-term existence of some problems.

## 6. Optimization Paths

### 6.1 Hierarchical Curriculum Reconstruction to Deepen the Integration of Content and Spirit

With the gradient goals of the syllabus as the core, a hierarchical curriculum system was

constructed in combination with the Chinese proficiency levels and cultural backgrounds of international students. The basic level (HSK Level 3) focuses on the concrete content of Chinese Culture 1 such as family and diet, exploring the shallow connotations such as “filial piety” and “harmony” through cases such as “family dinners” and “festival customs”; the advanced level (HSK Level 4 and above) focuses on the extended content of the syllabus, deepening the interpretation of spiritual symbols in combination with “calligraphy and painting creation” and “traditional Chinese medicine concepts”.

A special module of “cultural connotation interpretation” was added, and a case database was designed according to the module classification of the syllabus, such as “dietary culture-harmony in diversity” and “traditional festivals-harmony and reunion”, enhancing understanding through “Sino-foreign cultural comparison” (such as the reunion concept of the Chinese Spring Festival and the Cambodian Songkran Festival). The content of teaching materials was updated to integrate contemporary cultural cases (such as digital Spring Festival couplets and online cultural exchanges), fitting the life experience of international students and improving the contemporaneity of teaching materials.

### 6.2 Dual-track Communication Optimization to Enhance Diversification and Adaptability

A dual-track communication path of “classroom leadership+extracurricular supplement” was constructed. Innovative teaching methods were adopted in classroom teaching, such as role-playing for family culture and case analysis for dietary culture, and localized interpretation schemes were designed for international students from different cultural backgrounds (such as interpreting family ethics in combination with Bangladeshi culture).

Extracurricular communication channels were expanded, a multilingual social media matrix was built to share bilingual short videos (such as “The Cultural Connotations of the 24 Solar Terms”) and graphic interpretations; the operation of cultural practical bases and online platforms was improved, activity information was publicized regularly, an “International Students' Cultural Sharing Area” was set up, and international students were encouraged to upload original works. English/mother tongue version

auxiliary materials were developed, focusing on professional terms and abstract concepts to reduce language barriers.

### 6.3 Improving the Guarantee Mechanism to Promote Closed-loop Improvement

A diversified incentive mechanism was established, incorporating extracurricular practice participation, cultural work creation, overseas sharing and other aspects into the course evaluation system, setting up the “Cultural Communication Star” award, and providing overseas communication channel support for excellent works.

The construction of the teaching team was strengthened, special training on cross-cultural teaching and interpretation of spiritual symbols was carried out, a Localized Teaching Guide was compiled, and lesson plans for cultural comparison between different countries and design templates for practical activities were provided. A closed-loop mechanism of “integration-practice-evaluation-optimization” was established, collecting feedback through questionnaires and interviews every semester, and adjusting course content and communication methods according to the needs of international students.

## 7. Conclusions and Prospects

### 7.1 Research Conclusions

Taking 23 international students of Civil Aviation Flight University of China as the research objects, combined with the latest first-hand survey data from questionnaires and semi-structured interviews, this study constructed a three-dimensional evaluation framework to carry out empirical research and drew the following conclusions: first, initial achievements have been made in the integration of courses with the spiritual symbols of Chinese civilization: the courses can effectively cover the core knowledge points in the syllabus, 52.17% of international students think the courses take into account the learning needs of different Chinese proficiency levels, 60.87% can master the basic cultural content, and 56.52% have improved their cultural identity. Second, there are significant shortcomings in the integration process, mainly manifested in insufficient excavation of the connotations of spiritual symbols, single communication channels, lack of multilingual resources, low integration fit of

practical links, and lack of training in narrative ability. Third, the adaptability of curriculum design, the diversification of communication, and the perfection of the guarantee mechanism are the core factors affecting the integration effect, and the existing problems can be effectively solved through paths such as hierarchical courses, dual-track communication and closed-loop guarantee.

The research contribution lies in constructing an empirical evaluation system combined with specific course syllabus based on the latest first-hand research data, proposing optimization strategies for the differentiated needs of international students from different cultural backgrounds, and enriching the research perspectives of cross-cultural communication and curriculum integration.

### 7.2 Research Prospects

This study is limited to international students of Grade 2023 in a single university. In the future, the sample scope can be expanded to cover different grades and multiple universities to improve the universality of the conclusions; the evaluation perspective can be expanded to include the integration of campus culture, management services and other aspects into the evaluation system; combined with the digital trend, multilingual digital resources and virtual simulation cultural experience projects can be developed to further improve the integration effect. At the same time, international cooperative research can be strengthened to explore the commonalities and differences in cultural integration of international students from different countries, promoting the high-quality development of the international communication of Chinese culture and the cultivation of international students.

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