

Chinese Narrative Expression Strategies in Intercultural English Communication: A Framework-Based Analysis

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ABSTRACT

Chinese narrative has become an increasingly important component of China's international communication strategy in the context of globalization. However, the phenomenon of "Chinese cultural aphasia" indicates that many English learners are able to communicate in English but experience considerable difficulty when expressing Chinese culture and Chinese narrative in intercultural contexts. This challenge reflects not only limitations in language proficiency but also insufficient intercultural knowledge, cultural awareness, and communicative competence. To address this issue, the article explains the connotation of the intercultural expression of Chinese narrative from the perspective of intercultural communication. Drawing on A Reference Framework for China's Intercultural Competence Teaching in Foreign Language Education, the study systematically analyzes the essential foundations for Chinese narrative expression in terms of knowledge, attitudes and skills. Based on the theoretical analysis, it proposes three complementary expression strategies: semantic interpretation, value mediation, and discourse reconstruction. Semantic interpretation aims to improve the comprehensibility of culturally specific concepts through contextualized explanation and adaptive translation. Value mediation facilitates dialogue between Chinese cultural values and those of international audiences by identifying shared human values while preserving cultural uniqueness. Discourse reconstruction emphasizes audience-oriented communication through narrative transformation, discourse adaptation, and contextual appropriateness to enhance intercultural understanding and acceptance. These three strategies jointly provide an integrated framework for improving learners' ability to express Chinese narrative in English and participate effectively in intercultural communication. This study not only enriches the theoretical discussion on Chinese narrative expression and intercultural communicative competence but also offers practical implications for English language teaching and the cultivation of international communication competence, thereby contributing to the enhancement of China's international communication competence.

Keywords: Chinese narrative; Intercultural communication; Chinese cultural aphasia

INTRODUCTION

The background of the study on Chinese narrative expression strategies in intercultural English communication, a framework-based analysis, includes the importance of intercultural communication of Chinese narrative, and the current phenomenon "aphasia of Chinese culture" in intercultural communication competence (ICC) cultivation.

The Importance of International Communication of Chinese Narrative

National narrative not only shapes the identity of their own citizens but also affects the international community's understanding and evaluation of a country. As a significant global power, China needs to present a true, multifaceted, and comprehensive image to the world through effective international communication, reducing the stereotypes and cognitive biases long ingrained by Western media. The 20th National Congress of the Communist Party of China proposed "telling China's stories better" and "constructing China's discourse and narrative systems" and "present a China that is credible, appealing, and respectable" (Communist Party of China [CPC], 2022).

The current international communication system is still dominated by English and Western discourse. Many international narratives about China are often led by Western media and institutions, while China's own discourse expression is relatively inadequate. Therefore, enhancing the international communication competence of China's narrative, strengthening its international discourse power, and making China's voice heard have become important tasks for international communication in the new era.

Especially with increasingly frequent communication such as the Belt and Road Initiative, international education, and transnational business cooperation, Chinese youth are participating in more and more international communication. They need to tell and present China's story well, explain Chinese culture, and spread Chinese values. While there is continuous progress in promoting the international communication of Chinese narrative, effectively expressing the connotations of Chinese narrative in English within intercultural contexts still faces many challenges (Zhao, Jiang, & Yan, 2024). It is necessary to explore appropriate English expression strategies to promote more accurate, understandable, and effective international expression of Chinese narrative.

1.2 The Current Phenomenon “Aphasia of Chinese Culture” in ICC Cultivating

College English language education has increasingly emphasized ICC, but a significant imbalance still exists. Most courses still outdatedly emphasize understanding English-speaking countries and comprehending different cultures, while relatively neglecting Chinese culture and its intercultural expression (Lu, Liu, An, & Zhang, 2022). This has led to Chinese cultural aphasia. This analysis of Chinese cultural aphasia in ICC cultivation, guided by the logic of the ICC teaching framework proposed in A Reference Framework for China's Intercultural Competence Teaching in Foreign Language Education (Shanghai International Studies University Intercultural Institute [SII], 2023), can be divided into three dimensions: knowledge, attitudes, and skills.

Knowledge	Foreign Cultural Knowledge Chinese Cultural Knowledge General Cultural Knowledge
Attitudes	Cultural Awareness National Identity Global Mindedness
Skills	Intercultural Experiencing Intercultural Dialogue Intercultural Exploration

Figure 1: A Reference Framework for China's Intercultural Competence Teaching in Foreign Language Education (SII, 2023)

The first dimension is deficiency in knowledge. Many students are not completely unfamiliar with Chinese culture, but rather lack a systematic understanding of the cultural connotations, an understanding of the cultural background of international audiences, and an awareness of cultural commonalities and differences (Wang & Zhang, 2025). They know what it is, but not why; they can speak Chinese, but struggle to explain it in English; they can translate individual words, but struggle to express the overall meaning. Thus, Chinese cultural aphasia is primarily manifested in a lack of semantic interpretation competence.

The second dimension is deficiency in attitudes, meaning that even if students understand the cultural connotations and can express them in English, they still cannot achieve international comprehension and acceptance. two tendencies are shown. One is cultural inferiority. Students believe that Chinese culture is not international enough, that Chinese stories lack appeal, etc., thus lacking the willingness to express themselves. The other is cultural superiority. Students believe that Chinese culture is inherently correct and should be directly accepted by international audiences, thus ignoring cultural differences (Cheng & Yu, 2023). This is mainly

reflected in certain cultures and concepts that contain specific values. The problem at this dimension is not in the language itself, but in the differences between different cultural value systems. Chinese cultural aphasia further manifests as a lack of intercultural value mediation competence.

The third dimension is deficiency in skills, meaning that even if students know the meaning of Chinese culture, understand the value differences between cultures, and possess correct cultural confidence, they still cannot express effectively. Students need to possess corresponding communicative competence, coupled with some methods and strategies such as using examples, contextual supplementation, narrative reconstruction, and audience adaptation when introducing Chinese narrative in intercultural communication (Liao, 2023; Zhang, 2025). However, this is precisely what Chinese students currently lack in intercultural communication. Therefore, Chinese culture aphasia ultimately manifests as a lack of discourse reconstruction competence.

Chinese cultural aphasia reflects a multidimensional deficiency in intercultural expressive competence: inadequate cultural knowledge for semantic interpretation, insufficient intercultural attitudes for value mediation, and limited communicative skills for discourse reconstruction. Overcoming Chinese cultural aphasia requires not only language training but also intercultural expressive competence for communicating Chinese narrative.

LITERATURE REVIEW

This section is about literature review of related research for Chinese narrative expression strategies in intercultural English communication as the basis of this study, and the limitations and future research directions. The relevant research can be broadly summarized into the following aspects.

Studies on Chinese Narrative and its International Communication

This section primarily traces the origins and the concept of Chinese narrative and the development of its international communication. Academia generally agrees that Chinese narrative is a discourse system by which China tells the world about its history, culture, development path, and values, with its core objective being to create a true, three-dimensional, and comprehensive national image (Zhao, 2021). The development of the concept of Chinese narrative can be divided into three aspects: national narrative, cultural narrative and folk narrative.

National narrative mainly focuses on Chinese Path, Chinese System, Chinese Experience. The research focuses on national image construction, enhancing international discourse power, and strengthening cultural soft power. The series of Xi Jinping: The Governance of China, A Concise History of the Communist Party of China, official Chinese government white papers, etc. have all been translated into authoritative English versions, serving as core texts for the international dissemination of China's national narrative (Guo, 2023; Yang, Y. M., 2024). These collectively build an authoritative textual system for the international dissemination of official discourse.

Cultural narrative emphasizes excellent Chinese traditional cultures, revolutionary history and culture, the advanced socialist culture, etc. Research content includes the translation of literary works, film and television dissemination, intangible cultural heritage dissemination, and cultural symbol dissemination, for example, The Wandering Earth, a science fiction carries Chinese collectivist civilization and the community with a shared future for mankind, contrasting Hollywood individual heroism to realize intercultural value communication (Wu & Wang, 2025), Ne Zha, a remade traditional myth with universal self-destiny growth, turning the native folk tale into globally accessible youth narrative (Ma & Huang, 2025).

Folk narrative has shown new research trends recent years. Folk narrative emphasizes the stories of ordinary Chinese people, overseas Chinese, and the use of online storytelling. Scholars believe that national narrative often has a grand scale, while folk narrative is more likely to evoke empathy from international audiences (Yang, 2025). Rooted in daily life instead of institutional discourse, grassroots creators share food, countryside customs and personal life via YouTube, TikTok, Weibo and Red Note, with influencers like Li Ziqi serving as typical successful cases (Zhang & Wang, 2021). Such down-to-earth content bypasses ideological prejudices and complements formal official national narrative, forming a diversified system for China's global communication.

In terms of international communication media of Chinese narrative, the research mainly focuses on changes in communication media. Early research on the traditional mainstream media in China's external communication is national level media, such as China Global Television Network (CGTN), Xinhua News Agency, and China Daily. They explore the international news reporting, national image shaping, and the overseas dissemination effects of the Chinese discourse system (Jiang & Zhang, 2019). These traditional media, with their strong authority and professionalism, have played a significant role in making China's voice heard, telling China's story, and shaping the national image to the international community (Shan & Li, 2022). However, due to the predominantly one-way communication model and limited audience interaction, their effectiveness is often influenced by many factors, cultural differences, ideological biases, international public opinions, etc.

With the development of the global digital communication, research perspectives have gradually shifted from traditional media to social media platforms. Scholars have begun to focus on the role of digital platforms such as YouTube, TikTok, Twitter, and Instagram in the international dissemination of Chinese narrative. Digital media can break through time-and-space limitations of traditional media, enabling Chinese narrative to reach global audiences in a more diversified, personalized, and interactive way, significantly improving communicative efficiency and coverage (Zhang & Shao, 2024). However, the open online environment also brings new challenges, such as cultural misinterpretations, information fragmentation, platform algorithmic bias, and international public opinion competition. These factors, to some extent, bring some negative effects on international communicative effectiveness and audience acceptance of Chinese narrative.

Nowadays, research is increasingly encompassing emerging technologies. Research shows that AI can improve content production efficiency, achieve automatic multilingual generation and real-time translation, and enhance the accuracy and personalization of communication through intelligent recommendation mechanisms (Tang & Ye, 2023). This provides a new technological support for the international communication of Chinese narrative. However, algorithmic bias, insufficient cultural adaptation, distortion of value expression, and difficulty in guaranteeing information authenticity are new problems (Jeon, Wei, Tai, & Li, 2025; Ta, Zeng, & Li, 2026). The international communication of Chinese narrative empowered by AI require further in-depth and extensive research, for example, communication mechanisms and intercultural adaptability.

Studies on Chinese Cultural Aphasia

The term "Chinese Cultural Aphasia" was first proposed by Cong Cong, a scholar at Nanjing University, around 2000 (Zhao, 2019). It is used to describe the phenomenon that Chinese students, despite possessing a certain level of English language proficiency, struggle to accurately express Chinese cultural phenomena in English. Chinese cultural aphasia is not essentially a lack of foreign language ability, but rather a disconnect between Chinese cultural knowledge and English expression skills. This is a manifestation of insufficient ICC. Exploring the causes, it can be classified into two aspects, one is curriculum system and teaching factors, the other is the language hegemony and cultural discourse factors.

Firstly, curriculum system and teaching factors are considered a significant contributing factor. For a long time, college English language teaching in China has tended to prioritize language over culture, focusing primarily on vocabulary, grammar, and language skills training (listening, speaking, reading, writing and translating), while the systematic integration of Chinese cultural content is missing. In terms of curriculum design and textbook compilation, English-speaking cultures have long dominated, with relatively limited content on Chinese history, Chinese culture, Chinese social development, etc. (Shi & Ma, 2025) This has resulted in students accumulating plentiful Western cultural knowledge but lacking learning resources and practical opportunities to express Chinese culture in English.

Simultaneously, the current English education assessment system primarily focuses on language knowledge and skills. This is score-oriented examination, while significantly neglecting the assessment of Chinese cultural knowledge, ICC, and the ability to express Chinese culture in English (Chen & Liu, 2023). Assessment orientation largely determines teaching content and learning focus. Cultural expression has failed to become an important component of teaching and examination. This has led to low motivation for teachers to conduct cultural activities, and students struggling to develop an awareness of expressing Chinese culture in English. The imbalance contributes to the emergence and continuation of Chinese cultural aphasia.

Another factor that cannot be ignored is the language hegemony and cultural discourse factors. Research indicates that English, as the dominant language in international communication, academic dissemination, and media communication through the ages, has established a strong linguistic hegemonic status globally (Ashrafova, 2025). This linguistic advantage is not only reflected in language use but also in cultural values, knowledge production, and the construction of international discourse systems. English's dominant position in global communication gives Western culture and their discourse a greater advantage in communication, while non-English-speaking cultures are relatively marginalized.

As a result, English learners absorb more Western cultural knowledge and discourse patterns automatically during their language learning process, while receiving less systematic training in expressing Chinese culture in English. Uneven distribution of discourse resources caused by language hegemony makes learners more likely to become recipients of Western culture rather than spreaders of Chinese culture (An, 2022; Ding, 2022). Therefore, international expression of Chinese narrative requires not only strengthening curriculum system and language teaching reform but also continuously enhancing the ability to construct and express Chinese cultural discourse internationally (Dong & Wang, 2026).

Studies on Chinese Narrative Expression in English Language Education

Research on integrating Chinese culture, Chinese values, and the story of China's development into the English language teaching system has extensively explored the addition of Chinese culture into the English classes, Chinese stories into English textbooks, and Chinese narrative into English courses. Their research covers multiple aspects, including textbook content renewal, curriculum resource development, teaching model innovation, cultural confidence cultivation and intercultural competence enhancement. For example, some studies focus on the configuration and presentation of Chinese cultural elements in English textbooks, discussing how to increase the proportion of local cultural content in textbooks (Xiao, 2024). Some studies focus on the ways of integrating Chinese stories into English class teaching, emphasizing the enrichment of teaching content through local cultural resources (Sun & Zhang, 2023). Other studies explore the development of a Chinese culture-based English teaching model and its educational functions from the perspectives of the curriculum-based ideological and political education and international communication (Sun, 2020). These studies have promoted Chinese narrative from the periphery of foreign language education to the core of the curriculum, providing theoretical foundations and practical experience for cultivating foreign language talents with both an international perspective and a strong sense of cultural identity.

With the growing attention to the phenomenon of Chinese cultural aphasia, scholars focus on research from learners' perspective. Research subjects include college English learners, English majors, and translation majors. Studies generally find that students possess a certain level of knowledge about Chinese culture at the cultural cognition level, understanding traditional Chinese culture, historical allusions, and contemporary Chinese development achievements. However, they face many difficulties in expressing this content into English (Chen, 2022). This manifests as insufficient translation skills for Chinese culturally specific vocabulary and culturally loaded terms, a lack of appropriate English interpretation strategies for core Chinese values and concepts, and problems such as simplistic language expression, weak logical organization, and insufficient cultural explanation when introducing Chinese phenomena and telling China's stories (Chen, Y. M., 2025; Ye, 2025). These studies reveal the real dilemma of learners, providing important evidence for understanding the current situation of English expression for Chinese narrative.

Existing research largely remains at the level of describing the situation of expressive ability and summarizing problems, focusing on answering questions such as "Can students express Chinese culture in English?" and "In what aspects do students have difficulties in expression?". It lacks a systematic explanation and in-depth exploration of the underlying causes of these difficulties and how English learners acquire the expressive ability. Therefore, exploring the foundational knowledge, attitudes and skills as well as strategies for the English expression of Chinese narrative remain an underdeveloped area in existing research, which urgently requires further investigation.

The Connotation of "Intercultural Expression of Chinese Narrative"

To study Chinese narrative expression strategies in intercultural English communication, the connotation of “intercultural expression of Chinese narrative” should be clarified and defined. This concept can be understood by breaking it down.

The Connotation of Chinese Narrative

Chinese narrative is essentially a cultural narrative, a concentrated presentation of the Chinese nation’s historical memories, cultural traditions, values, and spiritual pursuits (Zhang, 2023; Chen, X. H., 2025). Chinese narrative reflects Chinese people’s understanding and interpretation of their own history, social development, and future vision (Chen, 2025).

In terms of content composition, Chinese narrative encompasses multiple levels, including outstanding traditional Chinese culture, revolutionary culture, advanced socialist culture, and contemporary Chinese culture (CPC, 2022; Chen, 2025). Outstanding traditional Chinese culture is a crucial foundation of the Chinese narrative, encompassing Confucianism, patriotism, the concept of harmony, folk traditions, rich literary and artistic achievements, etc. It embodies the cultural genes of the continuous development of Chinese civilization. Revolutionary culture records the ideals, beliefs, and struggling spirit formed by Chinese people during the revolution, construction, and reform processes. It serves as an important historical memory and spiritual resource within Chinese narrative. Advanced socialist culture reflects the values, concepts and spirit of the times formed during the development of socialism with Chinese characteristics. It highlights the people-centered development philosophy and the pursuit of global common development. Contemporary Chinese culture focuses on China’s development achievements, technological innovation, social changes, and changes in people’s lifestyles in the new era, which showcases China’s vitality and creativity in the modernization process.

Chinese narrative is not merely a description of the single cultural phenomenon, but rather a cultural discourse system built with Chinese culture as its core content, integrating historical traditions and the spirit of the times (Wang, 2026). It shapes a true, three-dimensional, and comprehensive image of China. Chinese narrative is simultaneously a cultural narrative, a value narrative and an international narrative.

The Essence of Intercultural Expression

Intercultural expression is foremost a process of knowledge mediation. Chinese narrative often carries distinct cultural specificity and local contextual characteristics. Intercultural expression is essentially a process of transforming “culturally specific knowledge” into “culturally comprehensible knowledge”. Only when the audience can correctly understand the cultural meaning in the narrative content can intercultural communication truly be achieved. Therefore, the knowledge dimension is the foundation of intercultural expression and is a prerequisite for the effective international communication of Chinese narrative.

Intercultural expression is also a process of attitude negotiation. The communicator should possess intercultural attitudes like openness, respect, empathy, and audience awareness. It requires the communicator to select, reconstruct, and interpret cultural knowledge based on the target audiences’ knowledge background and cultural experience. Intercultural expression is not a one-way transmission of information or output of values, but a bilateral interactive process of mutual understanding and co-construction of meaning. The essence of intercultural expression lies not in linguistic transfer, but in the mediation of knowledge, the negotiation of attitudes and values, and the construction of mutual understanding across cultures.

Intercultural expression is finally a process of skill-based meaning construction. Intercultural communication also involves the application of a series of strategic communication skills. Speakers need to master important skills such as interpretation, explanation, comparison, and adaptation. Interpretation and explanation help the audiences understand the historical background, value connotations, and social significance behind Chinese cultural concepts. Comparison reduces the difficulty of cultural understanding and promotes intercultural cognition by establishing connections between Chinese culture and the target culture. Adaptation requires speakers to appropriately adjust the content and manner of expression according to the audience’s language habits, cultural expectations, and acceptance levels to improve communication effectiveness. Intercultural

communication is not only a reflection of knowledge and attitudes, but also practical communication skills. These skills are precisely the crucial guarantees for the successful international expression of Chinese narrative.

Intercultural Expressive Competence of Chinese Narrative

Intercultural expressive competence of Chinese narrative, refers to the comprehensive competence of an communicator, in intercultural communication contexts, to interpret and spread Chinese narrative to international audiences accurately and effectively, based on an understanding of Chinese culture, values, development experiences, and relevant international issues, and using appropriate language and intercultural communication strategies, thereby promoting mutual understanding and meaning negotiation among different cultural entities (Chen & Zheng, 2024; Yang, Z. S., 2024).

This competence differs from both traditional language expression skills and general intercultural communication skills. Language expression skills primarily focus on the accuracy and fluency of language form, while the intercultural expressive competence of Chinese narrative places more emphasis on the interpretation of cultural content, the transmission of value and meaning, and the achievement of intercultural understanding. Compared to general intercultural communication skills, the intercultural expressive competence of Chinese narrative has clearer cultural orientation and communication goals. Its task is to transform cultural symbols, values, and development experiences with Chinese characteristics into discourse that can be understood and accepted by international audiences, thereby promoting the effective communication of Chinese narrative, deepening international understanding, and facilitating exchanges and mutual learning between different civilizations in the process of intercultural interaction.

English Expression Strategies For Chinese Narrative

This section develops a strategic system for intercultural English expression of Chinese narrative based on the three dimensions of knowledge, attitudes, and skills in A Reference Framework for China's Intercultural Competence Teaching in Foreign Language Education (SII, 2023). This article proposes semantic interpretation strategy, value mediation strategy and discourse reconstruction strategy, aiming to provide theoretical and practical reference for improving intercultural expression and international communication effectiveness of Chinese narrative.

Table 1: A Systematic Framework of English Expression Strategies for Chinese Narrative

Dimensions	Strategies	Foundation	Principles & Approaches
Knowledge	Semantic Interpretation	Chinese Culture Foreign Culture General Culture	Cultural Authenticity Audience Comprehensibility Contextualization.
Attitudes	Value Mediation	Cultural Awareness National Identity Global Mindedness	Value Bridging Comparative Interpretation Audience-oriented Expression
Skills	Discourse Reconstruction	Intercultural Experiencing Intercultural Dialogue Intercultural Exploration	Narrative Transformation Rhetorical Adjustment Multimodal Narrative

Semantic Interpretation Strategy

The Knowledge Foundation of Semantic Interpretation

Semantic interpretation strategy relies on a solid knowledge foundation. According to the Reference Framework (SII, 2023), the knowledge dimension of ICC mainly includes three aspects: Chinese cultural knowledge, foreign cultural knowledge, and general cultural knowledge. For the intercultural expression of Chinese narrative, the three types of knowledge collectively constitute the cognitive basis of semantic interpretation, determining whether the communicator can accurately understand the connotations of Chinese culture and effectively speak to international audiences.

Chinese cultural knowledge is the primary foundation for semantic interpretation. Chinese narrative originates from Chinese cultural, social and historical context. Those who express them should fully should be familiar with Chinese history, traditional culture, philosophical thoughts, and classic works; understand the role and contributions of contemporary China in the world's political, economic, and technological development; recognize the diversity of Chinese culture and deeply understand the core socialist values (SII, 2023). Only by accurately grasping the cultural significance inherent in Chinese narrative can they be effectively explained and interpreted. For example, when introducing “harmony in diversity”, speakers need not only to understand its literal meaning but also its origins in Confucian thoughts and the values of inclusiveness, diversity, and harmonious coexistence it embodies. Therefore, Chinese cultural knowledge is a prerequisite for intercultural semantic interpretation and a crucial foundation for the international communication of Chinese narrative.

Foreign cultural knowledge is crucial for effective intercultural communication. Communicators should understand the history, geography, social culture, politics, economics, literature, and art of English-speaking audiences; comprehend the socio-cultural phenomena in English discourses and texts; and have a broad and in-depth understanding of the lifestyles, communication styles, ways of thinking, and values of different cultural groups (SII, 2023). By grasping the cognitive characteristics and social contexts of different cultures, communicators can determine which cultural concepts require further explanation, which content might lead to misunderstandings, and which expressions are more readily accepted by the target audiences. For example, for Western audiences, “filial piety” is typically understood as respecting parents, but its more extensive cultural connotations: family responsibilities, ethical obligations, and intergenerational relationships, are often difficult to understand directly. Therefore, communicators need to appropriately interpret the concept in light of the audiences’ cultural experience to enhance the comprehension of intercultural expressive.

General cultural knowledge provides the theoretical foundation for intercultural analysis of semantic interpretation. Communicators should recognize cultural diversity and its significance, master theories of intercultural communication, cultural values and cultural identity, with a deep understanding of the concept of a community with a shared future for mankind and common human values (SII, 2023). The key to intercultural expression lies in both identifying commonalities between different cultures and also recognizing their unique characteristics. For example, family values exist in almost all cultures and therefore have a certain universality; however, the concept of “filial piety” in Chinese culture not only embodies family affection but also emphasizes more ethical responsibility and social order, and its specific manifestations have distinct Chinese characteristics, which is individuality. Speakers need to possess analytical abilities, distinguishing which content belongs to shared human values and which reflects the unique connotations of Chinese culture and choosing appropriate interpretive methods.

In summary, Chinese cultural knowledge helps speakers understand “what to express”; foreign cultural knowledge helps speakers judge “to whom to express”; and general cultural knowledge helps speakers think about “how to express”. These three elements together constitute the knowledge foundation for semantic interpretation strategies.

Principles and Approaches of Semantic Interpretation

In intercultural expression of Chinese narrative, semantic interpretation involves not only cultural knowledge but also the accurate understanding of cultural meaning by international audiences. Therefore, the application of semantic interpretation strategy should adhere to several principles and approaches to ensure that Chinese narrative maintain cultural authenticity while achieving effective communication. Based on the characteristics of intercultural communication, this article proposes three strategies: cultural authenticity, audience comprehensibility, and contextualization.

Cultural authenticity emphasizes that Chinese narrative should remain faithful to their original cultural connotations in intercultural expression, avoiding oversimplification or misinterpretation of cultural meaning to cater to international audiences. The goal of intercultural communication is to promote understanding, not to sacrifice cultural characteristics for superficial acceptance. When explaining Chinese cultural concepts, communicators should retain their core values and cultural spirit as much as possible. For example, simply equating “filial piety” with “obedience” may help the audience understand quickly, but it ignores the important

connotations it contains, family responsibility, ethical obligations, and emotional care, which will easily lead to cultural misinterpretation. Effective intercultural expression should be based on maintaining cultural authenticity, allowing international audiences to access the true face of Chinese culture.

Audience comprehensibility emphasizes that intercultural expression must be based on the audiences' understanding and knowledge background. Many concepts in Chinese narrative originate from specific cultural contexts. If expressed solely from an internal Chinese cultural perspective, it is often difficult for international audiences to accurately understand. Communicators need to fully consider the target audiences' knowledge background, cultural experience, and cognitive habits, to provide necessary explanations and clarifications of relevant concepts. For example, “天下” (means all over the world), as an important concept in traditional Chinese political culture, embodies worldview and concept of order. If only used by Chinese phonetic alphabet or literal translation, international audiences often find it difficult to grasp its true meaning. In this case, communicators need to combine the audiences' background, explaining its historical background and cultural significance, thereby improving the comprehensibility and communication effectiveness of the expression.

Contextualization emphasizes that the understanding of cultural meaning cannot be separated from specific contexts. No cultural concept exists in isolation. Its meaning often depends on specific historical, social, and communicative contexts. Speakers should avoid simplistic definitions of cultural concepts divorced from context, but rather interpret them within their relevant cultural context. For example, “a community with a shared future for mankind” is not only a political discourse, but also closely related to China's understanding of international cooperation, common development and governance in the context of globalization. Through contextualized interpretation, speakers can help international audiences understand the reasons for the formation of cultural concepts, their development process, and their practical significance, thereby achieving a deeper intercultural understanding.

In conclusion, cultural authenticity ensures that Chinese narrative retain their cultural essence; audience comprehensibility ensures that cultural information can be effectively received; and contextualization helps audiences deeply understand the mechanisms by which cultural meaning is generated. These three strategies constitute important principles and approaches for the semantic interpretation strategy of Chinese narrative.

Value Mediation Strategy

Attitudinal Foundation of Value Mediation

Value mediation is an intercultural practical expressive strategy, built upon specific attitudes. In international communication of Chinese narrative, communicators need not only to understand the value systems of both Chinese and target cultures, but also to possess positive intercultural attitudes. According to the Reference Framework, the attitudes dimension includes three aspects: cultural awareness, national identity, and global mindedness (SII, 2023). These factors constitute attitudinal foundation for value mediation strategy and directly influence the expression.

Cultural awareness is a prerequisite for value mediation. Communicators need to respect the objective existence of cultural differences and empathize proactively to understand that people in different cultural backgrounds may form different perceptions and value judgments about same things. Deepening their understanding of Chinese cultural identity based on their knowledge of Chinese history, culture, and contemporary Chinese development as well as paying full attention to the cultural background, cognitive habits, and value expectations of international audiences, empathy should be applied to getting along and collaborating with people from different cultures (SII, 2023). Only with a strong cultural awareness can communicators conduct effective value communication based on cultural respect, avoiding communication barriers caused by cultural centralism.

National identity is the core support for value mediation. Value mediation does not mean abandoning one's own cultural stance or pandering to others' values, but rather achieving understanding among cultures while upholding one's own cultural subjectivity. Those who express their views should hold firm cultural confidence and national identity, actively participate in Sino-foreign cultural communication, bravely address prejudices, misunderstandings and doubts about China in international interactions, make China's voice heard, and enhance

international understanding (SII, 2023). Only by recognizing one's own cultural values can communicators maintain a clear value stance and express China's voice truthfully and accurately. Cultural inferiority or blind pandering could instead weaken the subjectivity and persuasiveness of Chinese narrative. National identity is not only an important attitudinal foundation and a crucial guarantee for effective intercultural expression of Chinese narrative.

Global mindedness is an extension of value mediation. Communication is not only to tell China's stories but also to promote understanding and interaction between different civilizations. Communicators need to overcome the single cultural perspective, to think about issues from a global standpoint, and be able to interpret Chinese narrative within the context of common human development. Global mindedness requires communicators to recognize the development of globalization and internationalization, pay attention to world development trends and global issues, understand the common concerns of different countries and regions, and explain Chinese concepts based on the perspectives of peaceful development, win-win cooperation, and mutual learning. They should also be committed to representing their nation in international cooperation and global governance (SII, 2023). For example, when explaining Chinese initiative such as "a community with a shared future for mankind", communicators need to connect it with common issues such as global governance, sustainable development and international cooperation, to enhance the understanding and acceptance of international audiences. With global mindedness, more effectively bridges can be built between China and the world.

In summary, cultural awareness helps communicators understand cultural differences, national identity ensures that communicators uphold their cultural subjectivity, and global mindedness guides them to interpret Chinese values from the perspective of common human development. These three elements form the attitudinal foundation for value mediation strategy.

Principles and Approaches of Value Mediation

The goal of value mediation is to promote understanding and recognition among different cultures while maintaining cultural subjectivity. Value mediation requires both adherence to certain principles and appropriate approaches. This article combines the principles and practical approaches, proposing three main strategies of value mediation: value bridging, comparative interpretation, and audience-oriented expression.

Seeking common ground through value bridging emphasizes finding connections between Chinese values and universally recognized values in the international community to build common foundations for intercultural understanding. Although different cultures have different values, many core values share commonalities. These commonalities should be uncovered as a starting point for bridging Chinese values. For example, "harmony in diversity" is an important concept in traditional Chinese culture, emphasizing respect for differences, inclusiveness of diversity, and harmonious coexistence. In intercultural expression, it can be linked to universally recognized concepts such as diversity, mutual respect, and peaceful coexistence, enabling international audiences to understand this Chinese cultural thought within their familiar value framework. Seeking common ground through value bridging, cultural barriers can be reduced and emotional resonance and cognitive recognition between Chinese values and international audiences can be enhanced.

Promoting understanding through comparative interpretation is an important strategy. Speakers can establish cognitive connections through intercultural comparison, contrasting Chinese values with target cultural concepts that have similar functions or meanings. For example, "patriotism" is a value in Chinese culture, reflecting the close connection between the individual, family, and nation. Although the meaning of this concept in Chinese culture does not have a direct equivalent in others, it can be explained through related concepts, for instance, "civic responsibility", helping international audiences understand the sense of responsibility and public spirit it embodies. Comparative interpretation does not mean simply equating different cultural values, but rather promoting audiences understanding and acceptance of Chinese values by comparison.

Audience-oriented expression emphasizes adjusting the expression according to international audiences' knowledge background, value concerns, and cognitive habits to improve the acceptability of value communication. For example, when explaining "common prosperity", simply stating it as "wealth redistribution" will lead international audiences to understand it as a mere wealth redistribution policy, resulting in cognitive

bias. In contrast, interpreting it as “inclusive development”, “equal opportunities” and “shared prosperity” will be better to reflect its core goal of promoting social equity and achieving common development. This is more in line with the international framework for discussions on social development and equity. Through audience-oriented expression, the comprehensibility and acceptability of Chinese values in international communication can be improved while maintaining core connotations.

In conclusion, value bridging finds a common value foundation; comparative interpretation builds intercultural cognitive connections; and audience-oriented expression optimizes the way values are presented according to the characteristics of audiences. The three strategies constitute for value mediation of Chinese narrative, helping to move from being “heard” to being “understood” and then to being “identified”.

Discourse Reconstruction Strategy

Skill Foundation of Discourse Reconstruction

Discourse reconstruction is crucial practice in intercultural expression of Chinese narrative. Its core task is to appropriately adjust and reorganize narrative contents, enabling Chinese narrative to be presented to the world in a more comprehensible and engaging way. According to the Reference Framework (SII, 2023), the skill dimension mainly includes three aspects: intercultural experiencing, intercultural dialogue, and intercultural exploration. These skills constitute the skill foundation of discourse reconstruction strategy for Chinese narrative.

Intercultural experiencing emphasizes deepening one’s understanding of Chinese and foreign cultures and enhancing intercultural critical thinking skills through extensive contact with and learning of world cultures. It enables one to describe, analyze, and compare the similarities and differences in thinking patterns, values, and behavioral logic among different cultural groups in English (SII, 2023). Discourse reconstruction is first and foremost based on cultural experience and cognition. The speaker needs intercultural experiencing skills, gaining profound insights through firsthand experience and observation. It not only emphasizes strengthening investigative perception but also emphasizes the combination of experience and cognition in practice.

Intercultural dialogue is the skills to engage in intercultural conversations with people from different cultural backgrounds in a foreign language, and to actively analyze and address misunderstandings, disagreements and conflicts in communication from a multicultural perspective, thereby establishing and maintaining harmonious relationships (SII, 2023). Communicators need intercultural dialogue skills: interaction awareness, dialogue awareness and awareness negotiation, to listen to the voices of different cultural groups, understand their concerns and demands, and continuously adjust expression ways and contents based on feedback. Continuous intercultural dialogue will make Chinese narrative respond to international concerns more accurately, promote mutual understanding and value communication through interaction, finally achieve a shift from “monologue” to “dialogue”.

Intercultural exploration means mastering and flexibly applying general principles of intercultural communication through repeated practice, summarization, reflection, and evaluation. It enables individuals to independently explore new cultures, develop cultural research awareness and ability, and explore new communication methods and expression paths (SII, 2023). For example, even with the same expression “Belt and Road Initiative”, the focus and emphasis may differ depending on the audience in Europe, Southeast Asia, and Africa. Speakers should continuously explore and innovate, constantly reflecting on the communication effects in real practice, analyzing audience feedback, and trying new narrative forms of expression. Same Chinese narrative may require different discourse strategies and narrative methods in academic communication, official media news dissemination, and social media communication. For example, when addressing the academic community, the concept of “Chinese modernization” can focus on explaining its development philosophy, institutional characteristics, and theoretical innovations. When addressing the mass media, it can highlight social changes and development achievements. When addressing the general public, it can focus more on specific aspects such as improved living standards, enhanced education and technological progress. Intercultural exploration continuously optimizes expression ways, enhances Chinese narrative’s adaptability, attractiveness and influence.

In summary, intercultural experiencing provides a foundation for understanding cultural differences; intercultural dialogue promotes meaning negotiation and shared understanding; and intercultural exploration drives expressive innovation and strategy optimization. The three aspects form the skill foundation for discourse reconstruction strategies.

Principles and Approaches of Discourse Reconstruction

The purpose of discourse reconstruction is to optimize and reorganize the expression forms based on the international context, while preserving the core meaning and value connotations of Chinese narrative, making them more in line with international cognitive habits and acceptance logic. Unlike semantic interpretation, focusing on “what to explain”, and value mediation, focusing on “how to communicate values”, discourse reconstruction focuses more on skills “how to express”, by adjusting narrative strategies, expressive frameworks, and communicative forms. This article combines the principles and approaches of discourse reconstruction, proposing three strategies: narrative transformation, rhetorical adjustment, and multimodal narrative.

Narrative transformation emphasizes converting abstract discourse into concrete, vivid, and perceptible storytelling to enhance understanding and resonance with international audiences. International communication research generally agrees that stories are easier for audiences to understand, remember, and disseminate than abstract concepts and policy terms (Bullock et al., 2021). Chinese narrative in international communication should minimize conceptualization and slogans as far as possible, showcasing the tangible achievements of China’s development through real people, specific events and everyday life scenarios. For example, when discussing poverty alleviation, simply stating “China has achieved poverty alleviation” fails to resonate with audiences. Instead, telling stories about how specific individuals got rid of poverty, how their families’ lives changed, and how local societies achieved development, more directly demonstrates the significance and value of China’s poverty alleviation practices.

Rhetorical adjustment emphasizes appropriately transforming the form of expression using rhetoric while maintaining the core connotations of Chinese values, thereby enhancing understanding and acceptance. For example, if “绿水青山就是金山银山” is directly translated as “Clear waters and green mountains are mountains of gold and silver”, it is struggling to grasp its policy connotations and development philosophy. In contrast, stating it as “Lucid waters and lush mountains are invaluable assets”, and with further supplementary explanation, “Environmental protection can generate sustainable economic benefits”, conveys the coordinated relationship between ecological protection and economic development more clearly. Similarly, “Building a community with a shared future for mankind” can be explained as “A vision of global cooperation and shared responsibility”, thereby enhancing the international readability of the expression. Note that rhetorical adjustment does not change the Chinese narrative themselves, but rather promotes intercultural understanding by optimizing expression.

Multimodal narrative means the mixed utilization of various communication resources, including language, images, videos, data and cases, to jointly construct Chinese narrative and enhance communicating effectiveness and international influence, relying on synergistic effect of multiple symbolic resources. In simple terms, images can provide visual impact; videos can improve emotional appeal; data can strengthen factual persuasiveness; and real-life cases can enhance narrative credibility. For example, when showing China’s achievements in poverty reduction, statistical data can reflect overall results, documentary films can present authentic scenes, and specific individual cases can enhance emotional identification. Different communication resources complement each other, forming multimodal narrative.

In conclusion, narrative transformation converts abstract concepts into concrete stories, rhetorical adjustment optimizes discourse form to enhance receptivity, and multimodal narrative enhances communication effectiveness through synergistic use of various communication resources. These three strategies together constitute important principles and practical approaches for discourse reconstruction in intercultural expression of Chinese narrative, providing concrete operational skills.

Based on the above discussion, this section develops three strategies for intercultural English expression of Chinese narrative from knowledge, attitudes and skills. The semantic interpretation strategy aims to promote accuracy of cultural meaning. The value mediation strategy strives to achieve communication and resonance



between different value systems. The discourse reconstruction strategy enhances intercultural communication effectiveness by optimizing narrative organization and expression skills. Three strategies do not operate in isolation, instead, interconnect to forming a strategic system for intercultural English expression of Chinese narrative.

CONCLUSION

This article, grounded in the contemporary context of the international communication of Chinese narrative, explores the theoretical implications and practical strategies for intercultural English expression of Chinese narrative, focusing on the phenomenon of Chinese cultural aphasia. The study considers that cultural aphasia is not simply a lack of language proficiency, but rather a deficiency in expression. Therefore, in cultivating ICC, it is crucial to further strengthen the competence to “expressing China”, expanding the development of ICC from “understanding others” to “expressing China”.

Based on the knowledge, attitudes, and skills dimensions of A Reference Framework for China’s Intercultural Competence Teaching in Foreign Language Education (SII, 2023), this article develops a strategic system for intercultural expression competence in Chinese narrative: semantic interpretation, value mediation, and discourse reconstruction. This research not only enriches the application scenarios of ICC research but also provides new theoretical perspectives and practical approaches for cultivating the competence to “tell China’s stories better” in college English language education. This has certain theoretical value and practical significance for improving the international expression competence of Chinese narrative.

LIMITATIONS AND FUTURE RESEARCH

This study is conceptual and theoretical research and aims to develop a framework-based analysis of Chinese narrative expression strategies in intercultural English communication. It establishes a theoretical foundation by proposing three complementary expression strategies: semantic interpretation, value mediation, and discourse reconstruction, which provides pedagogical guidance for class implementation. However, the effectiveness of the framework, the three expression strategies, and their pedagogical application has not yet been examined through empirical classroom research. Future research is encouraged to validate the proposed framework in authentic educational settings. Class intervention studies employing pre-task and post-task assessments, learner interviews, reflective journals, and discourse analysis may provide evidence of how the three expression strategies contribute to learners to express Chinese narrative in intercultural English communication. Future studies may explore teaching models and assessment rubrics that are consistent with the proposed framework through practical applications to guide classroom implementation. In addition, it may also investigate learners with different English proficiency levels, disciplinary backgrounds, and intercultural experiences to evaluate the applicability and adaptability of the framework across diverse educational contexts, as well as optimizing intercultural English expression strategies for different types of Chinese narrative and different international audiences in depth and detail. Such efforts and explorations will not only strengthen the pedagogical value of the proposed framework but also contribute to the development of evidence-based approaches for cultivating Chinese narrative expression competence in intercultural English language education.

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