Original Paper

Autonomous Tasks Design for Higher Education Students' Foreign Language Learning from the Perspective of Cultural Intelligence—A Case Study of Selected Readings of English Short Stories Course

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Abstract

Under the background of the profound development of globalization and the reshaping of the international competition pattern by artificial intelligence technology, the cultivation of intercultural foreign language talents has become a core issue for higher education to meet the challenges of global governance. The study focuses on the goal of higher education "to cultivate high-quality talents with international vision, intercultural competence and national sentiment", takes the theory of cultural intelligence as the kernel, relies on the intelligent technology support of the language experiment space, and deeply integrates the project-based teaching method into the course of "Selected Readings of English Short Stories", explores the path of autonomous task design in foreign languages and aims to cultivate compound foreign language talents with solid language skills, intercultural insight ability and global competence, provide a replicable theoretical and practical model for higher education to implement the goal of cultivating world-oriented talents.

Keywords

cultural intelligence, autonomous learning, intercultural communication skills

1. Introduction

Driven by globalization and AI technology, the demand for talents in the international community has undergone profound changes and the cultivation of foreign language talents is in urgent need of transformation. Intercultural communicative competence is the core of English learning in the era of globalization, the cultivation of foreign language talents in higher education should go beyond the positioning of "language proficiency" to "intercultural competence holders". The cultivation of foreign language talents in colleges and universities should be anchored in a new direction, breaking through the inherent positioning of language competence, focusing on shaping students into compound talents with intercultural competence, with "ability to understand, adapt to and participate in multicultural scenarios" as the core of cultural intelligence, has become a key guideline for the innovation of English education and the realization of talent cultivation goals.

Taking the four-dimensional analysis model of cultural intelligence theory as the theoretical cornerstone, the study selects "Rain" in the course of "Selected Readings of English Short Stories" as case carrier, explores the mechanism of the development of students' intercultural competence based on the independent task design of cultural intelligence. The text of "Rain" highly contains tense cultural conflicts and value collisions, with the conflict between the Western missionary and the dusty woman as the main line, which profoundly demonstrates the arrogance and prejudice of the Western religious culture in the Victorian era, as well as the misinterpretation of foreign cultures and oppression, and provides multilevel intercultural analysis materials, its colonial power discourse and ideological penetration deeply fits the needs of the foreign language curriculum construction to cultivate students' cultural appreciation and national cultural confidence; with power discourse and ideological penetration in the colonial context deeply responds to the needs of the foreign language curriculum construction to cultivate students' cultural discernment and national cultural self-confidence.

2. Key Concepts

2.1 Culture Intelligence (CQ)

Cultural intelligence Quotient is first proposed by Earley and Ang in 2003 in the context of economic globalization and first appeared in the field of intercultural management, then gradually spread to other fields. While there lacks final definition of CQ, scholars and practitioners general agree that it pertains to an individual's aptitude to operate proficiently in culturally varied environments (Kondina, 2021; Li, 2020; Liu & Rao, 2023; Ma & Abdul, 2022).

The structural framework of cultural intelligence constructed by Earley and Ang et al., is initially three-dimensional, with both process and content features, consists of three main dimensions: cognitive, motivational and behavioral, reflecting competency in the ability to adapt and successfully function in multicultural environments is increasingly an important driver of social cohesion and interpersonal success in settings such as the workplace (Earley & Ang, 2003). Peterson, based on Gardner's theory of

multiple aspects of intelligence, who argues that cultural intelligence is a unique and important thread that runs through all aspects of the theory of multiple intelligence and the theory of emotional intelligence in four dimensions: linguistic, spatial, introspective and interpersonal intelligence. With reference to concepts of intercultural communicative competence, Thomas developed a model for the development of cultural intelligence consisting of knowledge, mindfulness and behaviour. According to Zou and Lertlit (2022), CQ can be contextualized using six main dimensions, namely behavioral, motivational, cognitive, meta-cognitive, interpersonal and cultural knowledge. Cultural Intelligence relationships refer to an individual's ability to construct positive and productive relationships with people from multicultural backgrounds. The interpersonal dimension focuses on achieving this through effective communication, empathy, and intercultural rapport building (Chen & Zhang, 2022). The development of globalization has led to more frequent exchanges, includes understanding cultural norms, values, customs and communication styles (Dahmash, 2023; Elmahidi et al., 2023), the development of cultural intelligence has helped to promote intercultural communication and cooperation.

2.2 Cultural Embedding of Autonomous Learning

Autonomous learning ability is essential for students' lifelong learning and is a guaranteed condition for their sustainable development in the future. Autonomous learning is an important component of students' core qualities and a key factor affecting their learning and academic achievements. Short stories are carriers of culture, the complexity of literary works (e.g., polysemy, symbolism, narrative structure) requires learners to take the initiative in analyse the texts, to practise logical reasoning, comparative analysis and abstract thinking; while the intervention of cultural contexts prompts learners to go beyond superficial understanding to explore the deeper meanings of socio-historical contexts and to form more systematic knowledge connections. Through autonomous exposure to diverse texts (e.g., comparing local and foreign works), learners gradually build up an intercultural comparative thinking framework when analyzing the values, ethics and aesthetics of different societies, adapt to the cognitive needs of the globalization era and develop cultural sensitivity and tolerance.

J. Zimmer-man (1990) classified the psychological dimensions of independent learning into 6 dimensions: motivation, method, time, learning outcome, environment and sociability; K. D. Vohs et al., regarded autonomous learning as a positive and active construction process; according to the psychological theory proposed by Swiss psychologist Jam Piaget, it is a form of experiential learning; Phil Benson defines it as recognizing the rights of the learner in the educational system (Benson, 2001); autonomous learning is definitely not "learning without a teacher" (Chan, 2001), in terms of its behavioral components, it can be subdivided into positive guidance and prohibited intervention (Jiang, 2006). Sabine Braun designs and uses small multimedia corpora for autonomous learning and teaching to help students learn independently (Braun, 2007). Research on independent learning ability has gradually emerged in the development of relevant assessment tools (Zhang & Li, 2009), the

development of evaluation tools (An & Lan, 2010) and the study of factors influencing independent learning ability (Liu & Zhang, 2009). Ma Lingling introduced the project-driven teaching method in university English teaching, in which students complete a series of tasks under the guidance of the teacher and the co-operation of their classmates to cultivate students' independent learning ability (Ma Lingling, 2010). Xiao Rui designed a questionnaire on the influence of students' autonomous learning ability on online learning performance, the research results are of great significance to help students develop their autonomous learning ability (Ma, 2022).

2.3 The Course: Selected Readings of English Short Stories

The course "Selected Readings of English Short Stories" is a scholarly and readable English short story appreciation, featuring English short stories from the 20th century, with a selection of classic works by a number of renowned writers covering a wide range of topics. This course requires a high level of English learning preparation and is generally conducted to the third-year undergraduate students. Through appreciating the short stories that portray multi-dimensional characters and through their experiences, the students are instructed to ponder over moral choices, the meaning of life and other issues, then cultivate positive values and outlook on life. On the level of nationalism, they are rooted in the historical and cultural background of a particular country, telling about national struggles and social changes. From the aspect of cultivation of intercultural comparison and discursive ability, these short stories are usually compared with those typical ones of Chinese literature, presenting the differences and commonalities between Chinese and Western cultures, ranging from aspects of narrative structure, cultural imagery to emotional expression, which aids students to broaden the cultural horizons and absorb the essence of foreign countries, to strengthen the self-confidence of local cultures in intercultural exchanges and to realize a synergistic development of value shaping.

The course employs a hybrid model in its pedagogical approach. Theme-based seminar discussions are central, for each unit (e.g., "Identity and Culture Collision"), students read in advance, dissect cultural symbols and lead discussions about how narratives reflect or shape cultural identity. Secondly, intercultural role-play is used: students act out story scenarios (e.g., interaction between immigrants and native cultural groups in the "Immigration" unit) to simulate the challenges of intercultural communication in reality. Furthermore, digital culture mapping tasks require students to use tools to visualize and relate story themes to global cultural events (linking the "Globalization" unit story to international cultural policy debates).

By virtue of diversified classical texts and innovative teaching modes, the course of "Selected Readings of English Short Stories" integrates language learning, cultural discernment and value guidance, focus on cultivating international talents with solid language skills, keen intercultural insight and deep sense of homeland and provides a practical example of great reference value for the reform of the foreign language education curriculum and the cultivation of international talents in the new era.

3. The Design of Autonomous Task in the Course Selected Readings of English Short Stories

3.1 Pre-Course Task: Cultural Awareness Activation

3.1.1 Cultural Cognitive Activation

The course takes "Rain" as the teaching carrier and gradually builds a teaching model of "textual deconstruction-cultural mutual understanding-global governance" to achieve the goal of nurturing people through three progressive dimensions. At text comprehension level, students are guided to analyse the hegemony of colonial discourse in the short story using post-colonial theories, such as deconstructing the logic of power behind the missionary's discourse of "salvation" to cultivate students' critical thinking; at the level of cultural mutual understanding, students are organized to compare the symbolic differences between the imagery of "rain" in Chinese and western literature; At the level of cultural mutual appreciation, they are organized to compare the symbolic differences between the imagery of "rain" in Chinese and western literature and to carry out a simulation of "intercultural communication between doctors and patients", so that they can understand the contemporary value of China's concept of "harmony and difference" in practice; At the level of global governance, through a simulation of a UNESCO conference, students will be guided to sublimate textual analysis into the wisdom of civilization dialogue and to explore the reconstruction of the international cultural order based on the concept of "community of human destiny". The course adopts a multi-disciplinary teaching approach, integrating theoretical tools such as literary criticism, sociology and international relations, to achieve the goal of progressive teaching from the cultivation of linguistic competence to the development of cultural awareness and the enhancement of global competence.

In the pre-course tasks, teachers and students are respectively tasked with the development of students' cultural intelligence and autonomous learning ability. With the help of the school's online teaching platform, the teacher uploads the original text of "Rain", author's introduction, background of the era, related film clips and other information onto the platform. And then the teacher sets up tasks by asking the students to read on their own, mark the difficulties and sort out the content. During this process, students are required to take the initiative to consult the information to solve the problems and exercise their self-learning ability. At the same time, teachers make use of the school's unique educational space resources to carefully set up scenes related to the short story, such as displaying special items of the Pacific Islands and setting up an interactive area for the plot to create a cultural immersion atmosphere for the students.

For students, independent pre-reading phase involves solving vocabulary problems, drawing text diagrams, improving text interpretation, summarize skills and strengthening self-learning. In the educational space, cultural observations are made, cultural differences and similarities are compared and reports are written to enhance perception, understanding and discernment of different cultures to develop cultural intelligence. In group collaboration, members exchange and share their results then sort out questions, enhance their tolerance and understanding of culture in the collision of multiple

viewpoints and promote the development of cultural intelligence. Throughout pre-course tasks, teacher plays the role of supervisor and helper, and students actively practise, which effectively contributes to the development and enhancement of their cultural intelligence and autonomous learning abilities.

Table 1.Cultural Exploration Task List

"Rain"—Cultural Exploration Task List		
Teacher's Tasks	**Student's Tasks**	**CQ Focus**
Resource Distribution • Share short story text and offer background materials • Assign pre-reading tasks (note questions/summarize plot etc.)	**Independent Prep** • Look up vocabulary（Missionary; Prostitute; Hypocrisy; Repression; Temptation; Redemption; Fanaticism; Zeal...） + create mind maps	**CQ Knowledge**
Scene Setup • Set up Pacific Island cultural displays in English Village • Build interactive stations (market stalls/etc.)	**Cultural Observation** • Compare Earth Village vs. Short shory cultures + write report	**CQ Drive**
Group Formation • Divide into 6-8 member teams by interest/language competence	**Group Collaboration** • Share prep findings online + set discussion goals	**CQ Strategy**
Research Design • Provide cultural conflict checklist (religion/clothing/etc.)	**In-Depth Exploration** • Hunt for cultural clues in Earth Village	**CQ Behavior**

3.2 While-Course Task: Immersion Analysis and Competency Enhancement

3.2.1 Intensive reading of texts and interdisciplinary analyses

In "Rain", the contrasts of language, deconstruction of power and negotiation practices are profoundly presented through the subtle plot design. Davidson, the missionary, uses religious words (e.g., repentance and salvation) to impose moral discipline on Sadie, a prostitute, while Sadie resists with straightforward marketplace language (e.g., I'm not a bad woman), and this linguistic contrast reveals the competition for discourse power in the colonial context. At the level of power deconstruction, Davidson's use of religious authority to force local officials to expel Sadie demonstrates the complicity between religion and colonial power, while Dr. McPhail's shift from acquiescence to questioning exposes the cracks in the power structure. The most tense is the presentation of negotiation practices: Sadie's apparent compliance (e.g., changing her dress code) is followed by the threat of suicide; Mrs

Davidson's blind support of her husband and the McPhail's growing scepticism constitute a subtle negotiation within the power bloc. These episodes are progressive, for they not only showcase the cultural conflicts in the colonial era, but also deeply revealing the complex game mechanism in the power relationship.

In this stage, students are supposed to be divided into 3 groups to analyse in depth the cultural conflicts and linguistic features in "Rain" through interdisciplinary cooperation and immersion learning. Through linguistic comparison, power deconstruction and negotiation practice, they will gradually master the "cognition-analysis-action" cultural learning pathway, which guides them to construct a multicultural perspective and avoid unidirectional value judgments. Students will be guided to build a multicultural perspective and avoid unidirectional value judgement, the specific tasks are arranged as follows:

Language Group: To focus on the connection between linguistic forms and social power; to analyze the command sentence patterns in the missionaries' dialogues, like imperative sentences, coercive expressions; to compare them with Chinese politeness strategies (e.g., "suggest" vs. "forbid"); to explore the language power differences in different cultural contexts. Students are required to research the linguistic data on their own, consult linguistic data independently to summarize the similarities and differences between Chinese and western communication styles, so as to enhance their linguistic sensitivity and intercultural analysis skills.

Sociology Group: To visualize the structure of inequality in the colonial context by mapping the power relations between the missionaries and the islanders,; to propose a more inclusive social improvement plan based on China's concept of "harmonious coexistence"; tasks are designed to integrate sociological theories (e.g., Foucault's discourse of power) with Confucianism (e.g., "Harmony and Difference") to cultivate the ability of cultural adaptation through critical thinking.

Intercultural Communication Group: A role-play simulation of the "Negotiation between Davidson and the Islanders" in the short story. Instead of the coercive tactics of the short story, students are supposed to adopt Chinese communication principle of "convincing people with reasoning" to seek consensus through logical argumentation and empathy. During the collaborative exercise, students will practice non-violent communication skills, reflect on the impact of cultural differences on negotiation outcomes and strengthen their cultural empathy and problem-solving skills.

In the dimension of cultural intelligence cultivation, the course builds a progressive learning path of "cognition-analysis-action": the language group deconstructs the imprint of power in the language by comparing and analyzing the missionary's imperative and indirect politeness; the sociology group visualizes the power structure by using the method of social network analysis, proposes an improvement plan on the basis of the principle of harmonious coexistence; the intercultural communication group practices the nonviolent communication strategy through simulated negotiation to complete the complete training from theoretical cognition to behavioral transformation and

30

non-violent communication strategies through simulated negotiations, completing a complete training from theoretical cognition to behavioral transformation. In terms of the development of autonomous learning ability, the task requires learners to actively integrate interdisciplinary resources such as linguistic theories and sociological frameworks to lead the whole process from the detailed reading of the text to the proposal of the solution through group collaboration. At the value level, the dialogue between western literary criticism and the Chinese philosophy of "harmony and difference" guides students to transcend cultural dichotomies, to establish a multicultural assessment framework and to focus on cultivating learners' global competence, so as to organically integrate literary criticism, cultural studies and value education.

3.2.2 Situational Modelling in Language Laboratory Space

Language Laboratory Village (LLV) is an innovative teaching space based on the concept of intercultural education, in which integrates the theory of intercultural communication and culturally intelligent experiential learning to create an immersive learning environment and builds its unique intercultural teaching field through spatial reconstruction and symbolic coding. At the level of theoretical foundation, LLV takes Byram's (1997) theory of intercultural communicative competence and Gardner's (1983) theory of multiple intelligence as its framework, realizes the organic integration of language learning and cultural cognition through simulating real intercultural scenes. The design of the space focuses on the cultivation of cultural intelligence and incorporates experiential learning, forming a learning cycle of "experience-reflection-abstraction-application". Based on the Language Laboratory domain layout, teachers creatively construct immersive teaching and learning activity situations and design the following activities.

Activity 1: Decoding the Discourse of Power—Cultural Awareness

Organize students into groups to study the dialogues of Davidson the missionary in "Rain" (e.g., "redemption", "civilization" etc.) and fill in the "Power Discourse Analysis Sheet", marking the key words, teacher helps students to think about how the discourse of power is related to Said's words and theory of Orientalism to analyse the narrative strategy of the dichotomy of 'civilization-savagery', compare it with China's concept of "harmony and difference".

Table 2. Power Discourse Analysis Sheet

Power Discourse Analysis Sheet			
Types	**concrete expression**	**Causes of conflict**	**CQ Focus**
Western Missionary VS Native	- Banning traditional dancing/dress (e.g., "lava-lava") as "immoral" - Defining native	- Imposition of Western religious standards - Ignorance of native cultural values	**CQ Knowledge** - Contrasting Connotations of "Sin" in Christianity and Islander Beliefs

31

Pacific Islander	behaviors (e.g., marriage practices) as "sins"		**CQ Drive** - Reflection: Who has the right to define "morality"?
Western Morality VS Islanders Lifestyle	- Condemning Islander customs (e.g., marriage) - Punishing "immoral" acts with fines/excommunication	- Cultural incompatibility - Forced Westernization	**CQ Strategy** - Designing mediation programme: how to retain core practices while avoiding conflict? **CQ Behaviour** - Role-play: Negotiating a change in the fining system as an islander chief.
Western Social Order VS Islanders Structure	- Enforcing fines/excommunication to "civilize" - Disrupting traditional social systems	- Incompatible definitions of "civilization" - Coercive societal transformation	**CQ Knowledge** - Deconstructing the Logic of Power in "Civilized" Discourse" **CQ Behaviour** - Proposal: Establishment of a Mixed Governance Committee (Missionaries + Islander Elders)

Activity 2: Imagery Contrast—Cultural Comparison

In this group inquiry activity, students will make an intercultural comparison of the imagery of "Rain": firstly, studying Du Fu's "The Joyous Rain on a Spring Night" and western related texts (e.g., The Great Flood or excerpts from Ernest Hemingway's "Rain") in groups. Through the table of imagery analysis, students are supposed to sort out the differences between the nourishing symbolism of "silencing" and the judgemental symbolism of "purifying sin"; then collaborate to make a two-column comparative chart, in which the left-hand side presents the association of rain with "the unity of heaven and mankind" and the interaction of Western rain imagery with Christianity's sense of original sin in the Chinese poems. The group then worked together to draw a comparison chart, left side showing the connection between rain in Chinese poems and the "unity of man and nature" in farming civilization, the right side analyse the interaction between rain imagery in the western thoughts of the original sin; the group was finally required to combine the I Ching's harmonious concept of "rain and clouds" with the religious narrative of Genesis' stormy rain, to explain the root cause of the differences in depth-China's cosmic view of life as the "Virtue of Birth" with the western concept of "Divine-Man Dichotomy". Teacher will explain in depth the root of the differences between the Chinese "virtue of

birth" concept of universal life and the western "divine-human" tradition of moral judgement, and students are supposed to submit a full analysis report including the types of symbols, cultural contexts, and philosophical foundations, with the use of mind-mapping examples and Confucian/Christian classic statement cards as scaffolding to guide students to establish an interpretive chain between natural imagery and the core of civilization.
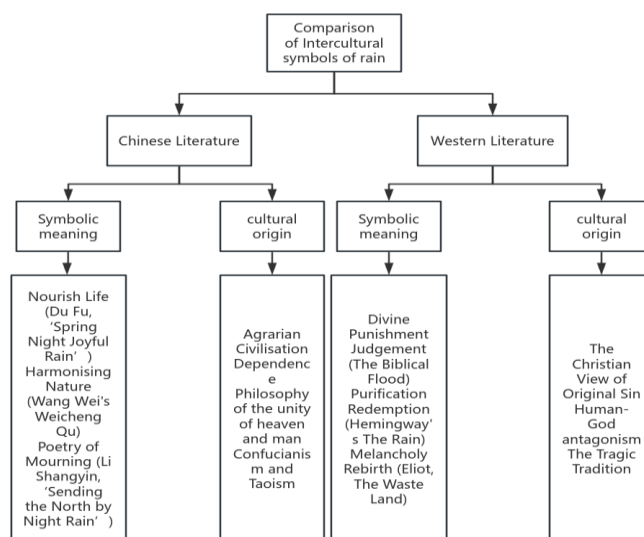

Figure 1. Cultural Comparison of Intercultural Symbols of "Rain"

Activity 3: Intercultural Conflict Mediation Practices—Cultural Penetration

In this contextual simulation, students will delve into the issue of cultural conflict in medical practice through role-playing, teacher will recreate the typical conflict scene in the missionary clinic in the short story and students take on the roles of the missionary doctor, the indigenous people and the Chinese medical team. Then the "cultural iceberg model" will be introduced, guiding students to analyse the underlying cultural differences in outlook on life, perception of illness and trust mechanisms behind the superficial differences in treatment methods.

In order to enhance the real-life connection, the course will incorporate cases of China-Africa medical cooperation under the Belt and Road framework (e.g., the Chinese medical team's practice of combining artemisinin and local herbs to treat malaria in Tanzania). On this basis, the teams will be supposed to design integrated treatment protocols that meet the scientific norms of western medicine while respecting indigenous therapies, with the focus on balancing respect for local knowledge (e.g., preservation of validated herbs or rituals) with scientific norms (dosage of medicines, contraindications etc.). Finally, through the debriefing and teacher assessment, students will understand the importance of "technology sharing" and "cultural appreciation" in intercultural medical practice and develop their

33

cultural sensitivity and professionalism in international medical cooperation.

Table 3. Intercultural Medical Conflict Comparison Table

Intercultural Medical Conflict Comparison Table				
Conflict Dimension	**Missionary Doctor Perspective**	**Indigenous Community Perspective**	**Chinese Medical Team Mediation Strategy**	**CQ Focus**
Disease Perception	Germ theory of disease	Supernatural causes Ancestral punishment	Scientific pathogen explanation while respecting ritual psychological comfort	**CQ Knowledge** - Contrasting Metaphorical Mappings of "Sin" and "Sickness" in Different Cultures **CQ Drive** - Reflection: why do missionaries pathologise dance?
Treatment Methods	Standardized medicine Surgery	Herbal remedies Shamanic rituals	Integrated artemisinin + herbal therapy (e.g., Tanzania case)	**CQ Strategy** - Designing "cultural hybrid therapy": Missionaries participate in islander sacrifices in exchange for dance time limits
Authority System	Hospital protocols Medical credentials	Tribal elders Traditional healers' generational knowledge	"Barefoot doctor" dual-certification training	**CQ Behavior** - Role play: simulation of a 'joint tribunal' to hear allegations of "immorality"
Communication Style	Medical records Technical terminology	Oral traditions Symbolic language	Cultural interpreters + visual health education materials	**CQ Strategy** - Rewriting the text: transforming Davidson's sermon into a version of an Islander proverb

34

3.3 Post-Course Task: Cultural Innovation and Diffusion Practices

In the post-course assignment "Global Governance and Programme Outputs", students will explore the reconstruction of discourse on cultural heritage protection in the post-colonial era through a simulated UNESCO conference. The task requires students to work in groups representing different positions (Pacific Island countries, Western cultural institutions, China) to debate indigenous ceremonial sovereignty, universal values and pluralistic governance and to draft a Cultural Diversity Protection Initiative. In order to cultivate cultural intelligence, students need to analyse the underlying logic of different cultural positions by referring to the conflict case in the short story, and at the same time incorporate the principle of "One Belt, One Road" and equal cooperation, propose 3 concrete measures (e.g., setting up a cultural mediation fund, establishing a transnational cultural database, and launching a bi-directional heritage training programme). Teacher will summarize the core ideas of post-colonial theory, help students to understand the relationship between power and discourse and emphasize China's role as a "bridge" in intercultural governance, helping students to build critical thinking and global perspectives.

In order to strengthen autonomous learning, the extension tasks at the end of the lesson will provide students with a variety of choices (e.g., adapting a short play, writing a policy proposal or designing a manual for resolving cultural conflicts), encouraging students to conduct in-depth explorations based on their personal interests. Through role-playing and scenario design, they will not only acquire intercultural negotiation skills, but also enhance cultural sensitivity and creative problem-solving skills in practice. Teachers can provide a "Cultural Intelligence Assessment Scale" as a reflection tool to help students examine their own adaptive growth in cooperation, and ultimately achieve knowledge transfer and internalization of values.

Table 4. Cultural Perspectives Comparison Table

Cultural Perspectives Comparison Table				
Group	**Core Position**	**Cultural Logic**	**Policy Proposals**	**CQ Focus**
Group A Pacific Island Nations	Indigenous Ritual Sovereignty	Cultural self-determination vs Colonial legacy	1. Establish indigenous elders' review board 2. Localized management of intangible heritage digital archives	**CQ Knowledge** - Analyzing "lava-lava" costume symbol **CQ Drive** - Reflection: Why is Davidson afraid of Indigenous dance?

| Group B Western | Universal Values | Cultural heritage as common human property | 1. International certification system 2. Global touring exhibition fund | **CQ Strategy** - Designing the bottom line of "cultural ecumenism" **CQ Behaviour** - CQ Behavior Model United Nations Debate |
| Group C China | Pluralistic Co-governance | Civilizational mutual learning + equitable resource allocation | 1. Cultural mediation fund 2. Belt and Road heritage protection alliance | **CQ Behavior** - Role-play: Rewrit ending of Rain as a Chinese mediator. **CQ Strategy** - Develop proposals for "cultural buffer zones" |

3.4 Diversified Assessment: Four-Dimensional Cultural Intelligence Assessment Matrix

In the context of global governance education, the teaching design above has constructed a three-in-one intercultural teaching model of "theory penetration-situational simulation-multi-dimensional assessment", with the UNESCO simulation conference of CQ into a four-dimensional assessment matrix, traces the development of learners' competence in negotiating cultural positions and designing conflict resolution programme through a combination of quantitative indicators and qualitative evidence.

Table 5. Four-Dimensional Cultural Intelligence (CQ) Assessment

Four-Dimensional Cultural Intelligence (CQ) Assessment			
Dimension	**Evaluation Criteria**	**Evidence Indicators**	**Score**
CQ Drive	- Volunteers to represent challenging cultural perspectives - Demonstrates sustained curiosity about indigenous worldviews	- Volunteers to represent challenging cultural perspectives - Demonstrates sustained curiosity about indigenous worldviews	
CQ Knowledge	- Depth of understanding cultural theories and frameworks	- Accurately applies the "cultural iceberg" model - Correctly references postcolonial theory concepts	
CQ Strategy	- Adaptive capacity for intercultural communication and	- Proposes integrated solutions (e.g., "ritual + science" measures)	

	negotiation	- Employs culturally contextualized language strategies
CQ Action	- Behavioral flexibility in intercultural interactions	- Modifies debate style according to audience - Implements the "Belt and Road" principle of extensive consultation and joint contribution

3.5 Dynamic Feedback Mechanisms

The study constructs an intercultural teaching model that focuses on the development of cultural intelligence (CQ) and integrates independent learning. Through the "UNESCO Simulation Conference" scenario, the model integrates the four-dimensional CQ assessment (motivation/ knowledge/ strategy/ action) throughout the whole teaching process, at the same time adopts the three-dimensional "Value-Knowledge-Competence" (VKC) scale to achieve diversified evaluation. In terms of autonomous learning, a ladder of tasks is designed: a cultural diagnostic questionnaire is used to stimulate metacognitive awareness before the lesson; role-play and debates are used to cultivate cultural strategy skills during the lesson and differentiated tasks such as adapting skits and making policy suggestions are provided at the end of the lesson to support personalized knowledge on "Cultural Heritage Protection in the Post-colonial Era" as the practical carrier. The study innovatively emphasizes the bridging role of the Belt and Road case study, which guides learners to use postcolonial theories to deconstruct the power discourse when analyzing real intercultural conflicts and to propose innovative solutions based on China's concept of "harmony and difference".

Table 6. Three-dimensional VKC Assessment Scale

Three-dimensional VKC Assessment Scale			
Dimension	**Sub-Dimensions**	**Performance Indicators**	**Assessment Methods**
Language	1.1 Discourse Analysis	-Focusing on the linguistic power confrontation between Davidsonian religious terminology and sati slang	Simulated negotiations
	1.2 Linguistic Hegemony	-Assessing the suppression of Indigenous discourse in colonial English	Reflective journals
Knowledge	2.1 Theoretical Foundations	-Accurately applies postcolonial theory to heritage disputes	Concept mapping
	2.2 Case Literacy	-Cites 3+ authentic BRI cooperation cases in proposals	Annotated bibliographies

Competence	3.1 Mediation Skills	-Designs conflict protocols addressing power asymmetries	Simulated negotiations
	3.2 Adaptive Innovation	-Creates hybrid solutions (e.g., digital archiving of oral traditions)	Project-based assessment
Values	4.1 Cultural Empathy	-Recognizes implicit cultural biases in case studies	Reflective journals
	4.2 Ethical Awareness	-Proposes solutions balancing global standards & local values	Peer evaluation

Using the multi-modal learning space as a carrier, the study aims to design culturally-intelligent oriented foreign language autonomous learning tasks, which are expected to achieve the following effects: in the value cognition dimension, it is expected that more than 80% of the learners will be able to use postcolonial critical theory to deconstruct the hegemonic cultural discourse in the text, more than 85% of them will be able to invoke the "community of human destiny" and other Chinese proposals to propose culturally-inclusive conflict mediation strategies. In the dimension of competence development, through systematic critical thinking training, about 75% of the learners will be able to master the framework of intercultural text analysis and more than 70% of the task groups will be able to design innovative solutions integrating multicultural elements; in the dimension of practical application, it is expected that the learning outcomes will show significant intercultural characteristics and form transferable cases of cultural dialogue practice.

4. Conclusion

In the contemporary context, the cultivation of foreign language talents in higher education is gradually transforming into a comprehensive literacy paradigm. With the dual attributes of instrumentality and humanity, the foreign language discipline has become the core carrier for cultivating students' national sentiment, global vision and intercultural competence. The study, by focusing on the "student development-centred" nature of higher education, explores the innovative path of autonomous learning in the language experimental space under the concept of English intelligent education and helps foreign language majors to build the foundation of autonomous learning by constructing a dynamic and intelligent learning ecology to achieve the life-long learning in the continuous updating of knowledge and skills. Finally students will manifest their individual values in intercultural practice and grow up to be "complete human beings" with both cultural awareness and global competence.

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Notes

This paper comes out as the periodical research results of the following projects:

Note 1. Construction and Practice of a Transformation Model for the Professional Development of English Teachers in Foreign Languages Universities within an Interdisciplinary, Jilin Provincial Higher Education Association Context, JGJX2022D316 (吉林省高等教育学会课题—多学科交叉背景下外语类高校英语教师专业化发展转型模式构建与实践)

Note 2. Research on the Cultivation Mechanism for Top-Tier Innovative Foreign Language Talents Guided by Values and Based on Interdisciplinary Integration, Jilin Province Education Science "14th Five-Year Plan" 2022 Annual Project, ZD 22143 (吉林省教育科学"十四五"规划 2022 年度课题—价值观引领下基于学科交叉与跨界融合的外语专业拔尖创新人才培养机制研究)

Note 3. Interdisciplinary Innovation in the Construction and Implementation of the Core Curriculum System for English Literature Majors, The Second Batch of University-Level New Liberal Arts Research and Reform Practice Projects at Jilin International Studies University (吉林外国语大学第二批校级新文科项目研究与改革实践项目—英语专业文学类核心课程体系跨学科创新构建与实践)

Note 4. A Study on the Cultural Characteristics and Their International Interpretation in Jilin Regional Literary Works (吉林外国语大学 2024 年度吉林外国语大学吉林文化价值阐释与国际传播校级专项)