Developing Intercultural Competence "at Home"
Domestic Students' Experiences in Chinese Universities

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8 Critical reflections from theoretical and practical perspectives

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By integrating the quantitative and qualitative research results, we have confirmed that the IaH experiences of domestic Chinese university students can influence their IC. Individual characteristics (such as family background and international experiences before current university) are also influencing factors. In this chapter, we will critically reflect on and discuss the theoretical and practical implications of the cases about domestic university students' IC development in the IaH context of China. Specifically, we will first focus on the applicability and possibility of revising Deardorff's (2006) PMIC theory, then discuss how to improve Chinese students' IC.

Theoretical reflection on the intercultural competence theory

This study mainly applied Deardorff's (2004, 2006) theory to design the questionnaire of CSICS 2.0 and interview structure. Therefore, concerning theoretical implications, we will discuss the applicability of Deardorff's theory and the possibility of revising it in the context of Chinese HE.

The applicability of Deardorff's PMIC

Deardorff's (2006) PMIC theory has been well applied in our study. As mentioned in Chapter 3, empirical studies have been carried out based on Deardorff's theory, most of which are qualitative studies (Lenkaitis et al., 2020; Miettinen, 2021; Pinto, 2018; Southwood & Heukelum, 2020). Only a few are operationalized quantitatively (Wang, 2020a; Wang et al., 2019). Among them, Wang et al. (2019) research is similar to ours. It also adopted a mixed-method design to explore the influence of the IaH experience of domestic Chinese university students on their IC. However, their research only discussed the mixed accommodation of Chinese and international students, one type of IaH experiences among Chinese university students.

In this study, the evaluation tool of the CSICS 2.0, utilizing Deardorff's PMIC as a framework, showcased sound reliability and validity (see Chapter 4). The validity of the interview structure in collecting data is also guaranteed, as the interviewees mentioned all five dimensions of IC, including attitude, knowledge, skills, and internal and external outcomes. Furthermore, this study's conclusion has been

verified in similar studies (regarding the role of core independent variables). Therefore, it can be said that Deardorff's theory has good applicability to this study.

The revision of Deardorff's PMIC in the Chinese higher education context

There is the possibility of revising Deardorff's (2006) PMIC in the Chinese HE context. Although the theory demonstrated sound applicability to this study, there is still room for revision in the Chinese HE context. Deardorff (2012) pointed out that her theoretical model of IC is "America-centric". The reason is that her theory, based on the Delphi method, only surveyed university experts and administrators in the educational field of the United States and did not include representatives from non-Western countries. Therefore, the questionnaire design in this study has somewhat reflected her theory with American centralization.

The "attitude" of Chinese university students' IC is more likely to be classified into stages

In Deardorff's (2006) PMIC, the attitude component of IC includes respect (valuing other cultures), openness (withholding judgment), curiosity, and discovery (tolerating ambiguity). These attitudinal elements can also be captured among the respondents of native Chinese university students. However, analyzing the students' understanding of IC, we find that their higher-level attitude towards other cultures features adaptation and acceptance. According to the ethnorelative stages proposed in Bennett's (2017) DMIS, "the sustainable *integration of cultural difference* into communication" is the most difficult to reach. Integrating the cultural differences between self and others should not only be understood as a person's skills (mentioned in Deardorff's theory), it should also implicate whether students are aware of integration, which in our view is a constituent of the attitude component of IC. Furthermore, we propose that the most fundamental factor behind this is the attitude of proper recognition of self-culture. Reflecting on this perspective, we have added an assessment item on self-culture recognition in the attitude dimension of our CSICS 2.0.

In the long history of China, through the heydays of the Tang Dynasty and the pilgrimages of neighboring states, Chinese culture has been self-centered. Since 1840, with China's defeat in the Opium War and nearly 100 years of semi-colonization, the attitude of the Chinese towards their own culture has gone from one extreme to another, from megalomania to pessimism (Hayhoe, 1991; Yi, 2002). The cruel reality of China's weakness and backwardness pushed Chinese intellectuals to reflect on the Chinese culture beyond cultural manifestations toward the underlying core of cultural systems and values (Lin, 2007). After China's defeat in the Opium War, the attitude of Chinese intellectuals towards Chinese and Western cultures was a tug of war. Some (such as Kang Youwei, Gu Hongming/Tomson, etc.) tried their best to maintain traditional culture and oppose Western culture. In contrast, others (such as Chen Duxiu and Hu Shi) suggested giving up traditional culture and completely absorbing Western culture[1] (Jiang, 1988). Meanwhile, some

intellectuals adopted a compromising attitude and proposed the integration of Chinese and Western cultures (Du, 1916; Liang, 2010; Liang, 2014), showcasing the inclination to integrate the differences between self and other cultures.

However, in the late Qing Dynasty, due to the short-lived Yi He Tuan Movement (义和团运动), the Chinese grassroots completely negated Western culture and the material civilization it carried, manifesting what Bennet calls the "denial" of other people's culture. Unfortunately, this negative attitude towards others' cultures has shown signs of revival in recent years in mainland China.

In the publicity of mainland China, high-level meetings and documents have repeatedly stressed cultural confidence (文化自信) (Qiushi Magazine, 2019). However, such promotion is not only related to the concern that Chinese people may lack a sense of identification with the Chinese culture but also involves politics in the Chinese people's cultural attitudes. In return, this paradoxical or ambiguous tendency often gives Chinese people no patience to form a moderate sense of identity with their own culture, let alone integrate the differences between Chinese and Western cultures.

As mentioned in Chapter 3, Deardorff (2006) emphasized that the element of attitude is the most critical in IC. Thus, attitude is represented as the starting point of the IC cycle. Returning to our research theme, regarding the attitude component, it seems to us that it is not enough to only focus on the attitude toward others' cultures. At least in the case of Chinese university students, their attitude towards their own culture may influence their attitude towards other people's culture. No one can escape their own culture when approaching the culture of others, but it is not a human instinct to rationally look at one's own culture, which needs to be cultivated.

The attitude towards Chinese culture and Western culture needs to be in between. Qian's (2014, p. 132) comment on the Eastern and Western cultures is still enlightening to this day:

> In the end, the two major human cultures in the world, one East and the other West, will be the two great lighthouses of the vast sea of humanity. At that time, they will radiate new light and shine on each other, so that human beings will be able to reach the shore again in the stormy sea.

Therefore, we suggest that applying the attitude component of Deardorff's (2006) PMIC in the context of Chinese HE should include the attitude of university students towards their own culture.

The "knowledge" of Chinese university students' IC can be categorized

In Deardorff's (2006) PMIC, knowledge and comprehension include cultural self-awareness, deep cultural knowledge, and sociolinguistic awareness. These elements point directly to the "understanding of cultural knowledge"; the knowing of cultural knowledge seems to be automatically completed. We believe that understanding a culture should entail knowing its relevant knowledge, and the former should be the advanced stage of the latter. The objective of acquiring cultural

knowledge naturally necessitates the learning of native cultural knowledge and foreign cultural knowledge. In our study, native cultural knowledge refers to Chinese cultural knowledge (one of the Eastern mainstreams), and foreign cultural knowledge mainly refers to the cultural knowledge of the mainstream West and the non-Chinese East.

At present, in the cross-cultural situation of communicating with people from different cultures, we may walk into false assumptions. We try our best to acquire knowledge of others' cultures to discuss these cultures with them. However, such conversations only serve as an icebreaker. For example, in the late Qing Dynasty, many missionaries came to China to spread their religious beliefs, which played an indelible role in modernizing Chinese HE (Davin, 1990). When Qichao Liang traveled to Europe in 1918–1919 in search of a solution to the problems of Chinese society, some Western scholars urged him to seek insights from Eastern civilization to strike the mean between Eastern and Western civilizations (Liang, 2014). Dr. Wang frequently communicated with a professor from Eastern Oregon University during 2008 and 2009 at Nanjing University. When it was time for traditional Chinese festivals, Dr. Wang would introduce the Chinese festivals to the American professor in English, who would say, "Tell me more" every time. Similarly, as mentioned in Chapter 6, when a Chinese student visited Germany and the United States, her international classmates always came to discuss Taoist classics and thoughts with her.

Therefore, given the importance of understanding one's native cultural knowledge and foreign cultural knowledge, our research conceptualizes cultural knowledge as containing both the cultural knowledge of China and that of other countries/regions: (1) history, geography, and social politics; (2) social etiquette/ norms of people; (3) religions or cultures; (4) lifestyles; (5) ideological values; and (6) cultural characteristics (see Appendix 1). In our study, knowledge includes native and foreign cultural knowledge and dimensions of knowledge proposed in Deardorff's theory. Finally, factor analysis shows good empirical support for the data collected from three case universities. In other words, regarding Chinese university students, in addition to the understanding of cultural knowledge emphasized by Deardorff (2006), knowing more basic cultural knowledge can also be incorporated into the theoretical model.

Confidence can be incorporated into the "internal outcomes" of IC

According to Deardorff (2006, p. 255), the internal outcome of IC "involves an internal shift in frame of reference". Deardorff's (2006) list of elements relating to the internal outcomes of IC includes adaptability, flexibility, ethnorelative view, and empathy. As mentioned in Chapter 6, perhaps confidence could be incorporated as a dimension or a factor. The analysis of interview data with several participants indicates this theoretical possibility. Here, confidence is similar to self-efficacy in psychology, that is, "thinking what you can do" (Zhang, 2009, p. 383). The notion of confidence is manifested by CU-2-S3's improvement in oral English expression and extensive literature reading, while CU-1-S3 and CU-2-S5 also increased

confidence in communication with people from other cultures. Therefore, we conceptualize confidence as formal confidence and content confidence.

Formal confidence is mainly demonstrated through solid foreign language abilities. For instance, if two university students from different cultures can start a conversation on topics ranging from the weather to eating, physical health, daily life, and other small talk, they are believed to possess formal confidence. Content confidence usually refers to whether the communication between two individuals has achieved meaningful and valuable goals, such as in-depth communication of university learning between domestic and international students, discussing disciplinary issues, and reconciling different political views. While the pleasantries of everyday life talk often do not have specific goals, in-depth communication usually entails high expectations of the interlocutors to solve problems. Therefore, it can be said that formal confidence serves as a foundation; that is, fluency in a foreign language is necessary. However, content confidence is not automatically brought by fluency in a foreign language. The complexity of content confidence requires individuals to possess the knowledge needed to discuss the topic and the attitude to integrate different cultural values behind the topic. In terms of insufficient knowledge reserve, CU-2-S3 is an example. While studying abroad, her classmates from Turkey and the United States wanted to discuss Chinese classics and Taoism with her. Still, she found establishing a high-quality dialogue with them difficult due to her lack of native cultural knowledge.

However, the relationship between cultural attitudes and confidence needs to be further analyzed. The question of confidence may not be in Deardorff's framework or her focus. If Chinese university students go to the United States to study and communicate with native American students, they must learn English to start their daily communication and academic adaptation. Oddly enough, when international students (such as those from the US) come to China, universities often need to open courses in English to accommodate their learning needs. Chinese students still need to use English to communicate with international students.[2] Despite their claims of proficiency in Chinese, international students who can speak Chinese fluently are still rare. In this context, the first hurdle for Chinese university students is formal confidence, determined by their foreign language proficiency.

According to Wang et al. (2019), many Chinese people may believe American culture is the best because it has the world's most robust economy, technology, and military power. The great power of a country is easily associated with the cultural inferiority of the people from the country it had defeated, as was the case when Great Britain defeated China during the Opium War (Wang, 2020b). However, a native Chinese student who studied and lived in HNC for three years protested against this view and clarified that a strong country does not mean a strong culture (Wang et al., 2019). Through a systematic review of Chinese and Western literature (e.g., Blue, 2003; Hayhoe, 2003; He & Liu, 2011; Li, 2012; Liang, 2014; Liu, 2012; Têng, 1943; Zhu, 2006), Wang (2020b) found that Westerners, especially those from Europe, have never stopped learning from Chinese culture in recent centuries. There are "differences" between Chinese and Western cultures but not "gaps".

However, scholars' scientific views cannot replace ordinary university students' sense of inferiority about the Chinese culture and worship of the American culture. This is not surprising. It is fair to say that the United States today is similar to China in the Tang Dynasty, when the Chinese people positioned themselves at the center of the world, proudly taking the belief that the Chinese culture was the most advanced in the world. Therefore, it can be said that the ethnic groups and cultures on which Deardorff's (2004, 2006) theory relies consist of highly confident people, for whom the problem of low confidence is not prevalent as there is no lack of language or self-cultural confidence. Therefore, it is understandable that confidence is not the focus of Deardorff's theoretical framework. However, for Chinese university students in the context of Chinese HE, there may be a lack of confidence in their IC, which in particular refers to the lack of confidence in language and self-culture.

Meanwhile, confidence, as a potential element of an internal shift in frame of reference, can also help individuals increase the external outcomes of IC if it can be promoted (Deardorff, 2006). As Deardorff (2006) pointed out, the PMIC model is open and will be tweaked in the future. As mentioned in Chapter 6, adjustments can be made in the five dimensions of IC or specific indicators of different dimensions.

Human relations can be integrated into the "external outcome" of IC

In Deardorff's (2006) PMIC theory, the external outcomes of IC refers to behaving and communicating effectively and appropriately. In Deardorff's view, external gains point to achieving goals (2006). However, influenced by thousands of years of Confucian culture, Chinese students often seek to establish good interpersonal relationships (e.g., making "friends", 交朋友) during cross-cultural communication. For instance, in the classic *Analects of Confucius* (《论语》), there are discussions as such: (1) "Is it not delightful to have friends coming from distant quarters" (有朋自远方来, 不亦乐乎?).[3] (2) "The superior man on the grounds of culture meets with his friends, and by their friendship helps his virtue" (君子以文会友, 以友辅仁).[4] (3) "In contact with friends, one should keep one's word" (与朋友交, 言而有信). In her doctoral dissertation, Chinese scholar Chen (2004) wrote about how hard it was to make friends with native American students during her time at Harvard University. Therefore, based on such observations and past learning experiences, we added an assessment item, "Establishing good interpersonal relationships with people from other cultures in intercultural communication", in CSICS 2.0. For instance, in 2016, Dr. Wang conducted a study on how the mixed accommodation between Chinese and foreign university students affected domestic Chinese students' IC,[5] for which he interviewed a graduate of the case institute, Mr. Hu, mentioned in Chapter 1 of the book.

Mr. Hu recalled that after graduation, he contacted his American roommate several times, always asking for his roommate's help, but the roommate never asked him to do anything in return. This way of getting along with friends differs from the Chinese practice of friendship. Friends help each other reciprocally, not just in one way. Similarly, in his monograph *A Bluebird at the Foot of the Tianshan Mountains*

(Wang, 2015), Dr. Wang mentions his experience of getting along with Brad, an American exchange student at Nanjing University. Dr. Wang was vice president of the Graduate English Club and the Interpretation League of Nanjing University. He also managed an English training camp (weekly exchange for five to seven Chinese students interested in English and strongly needed to improve their English). Brad often participated in the English training camp as a guest for about a semester. Later, Dr. Wang went to Xinjiang as a volunteer teacher to teach for a semester, during Brad completed his studies and returned to the United States. Later, Dr. Wang emailed Brad several times but never heard back from him – the intercultural relationship ended. Dr. Wang and Brad had accomplished their respective goals; the former was to improve his English (and unexpectedly learn about American culture), and the latter was to improve his Chinese and understand Chinese people and culture. However, Dr. Wang's goal was to accomplish more than that, to become long-term friends with Brad. This may be the cultural difference between Chinese and American students and even between Chinese and Americans in cross-cultural communication. Finally, based on the factor analysis of data collected from the three case universities in the quantitative research, we have greater confidence to propose that IC's external outcomes should include interpersonal relationships, which Chinese people value more during intercultural communication.

Practical implications

Government level

Even though anti-globalization has been on the rise in the past few years, the trend of globalization is still irreversible. Sound international relations between countries are the most fundamental guarantee for the global flow of talent. As mentioned in Chapter 6, a smooth international flow of talents will make cross-cultural communication between students from different countries more possible (CU-1-S1).

Although the Chinese government has expressed its determination to further open up to the outside world (People's Daily, 2018), the internationalization of Chinese HE has encountered unprecedented challenges and crises due to the deterioration of international relations represented by the exacerbating Sino-US relations. The Chinese government's COVID-19 pandemic governance was quite different from that of other countries and regions, compounding its unsatisfactory international relations. It has hindered foreign experts from teaching in China, Chinese students from studying abroad and attending conferences, and international students from coming to China. Therefore, our expectation at the government level is that relations between countries will gradually move towards normalizing peaceful times and that public health crises no longer hamper international mobility.

Of course, other Chinese government policies may also affect the fundamental environment of cross-cultural communication between domestic Chinese students and overseas teachers and students. These policies concern the openness of academic search engines and the network infrastructure in Chinese universities and abroad. In our research survey (see Appendix 1), we asked for students' suggestions

on enhancing their IaH experiences. Among them, 38.2% reported that access to academic search engines would enhance their IaH experiences, and 39.7% believed the network infrastructure for online communication between China and foreign countries should be strengthened.[6]

University level

As mentioned in Chapter 7, the IaH experiences of domestic Chinese university students (e.g., language learning, teachers' internationalization, course learning, and extracurricular activities) may significantly influence their IC. Family background and past international experiences are also important influencing factors. Besides, extracurricular interaction with international students and other IaH experiences also influence students' IC, according to the qualitative analysis. Based on the findings, we make five recommendations at the university level.

Strengthen students' foreign language learning

We have shown that language learning significantly impacts students' IC. Some learning venues, such as TOEFL and IELTS classes organized by the faculty, university comprehensive English courses, and foreign language corner, can also significantly help students improve their IC. For example, the unique practice of university CU-3 was opening free TOFEL and IELTS courses for students who want to study abroad in the future. Other Chinese universities may adopt this experience according to their actual needs.

Comprehensive English courses and foreign language corners are what most students may experience in Chinese universities. The fact that the university comprehensive English course has become one of the channels enhancing university students' IC reflects the success of college English courses in China in recent decades. Some interviewees believed that attending courses by foreign teachers might ameliorate their IaH experiences more than courses by local teachers (CU-1-S6), an observation confirmed by the MLRM analysis of our data.[7] Therefore, Chinese universities may consider recruiting international teachers to teach comprehensive English courses. Our MLRM analysis also showed that the frequency of attending foreign language corners is also positively associated with students' IC.[8] This means that the practice of running foreign language corners in the past has been effective in Chinese universities and can be further promoted in the future.

Promote faculty internationalization in universities

We have found that faculty internationalization can help improve most aspects (e.g., foreign cultural knowledge, skills, internal outcome, and external outcome) of Chinese university students' IC. Thus, it is necessary to improve the internationalization of Chinese faculty (such as employing overseas talents with doctoral degrees) and to recruit foreign teachers. In our survey, students also suggest inviting foreign experts, whether long term (44.7%) or short term (35.5%), is an effective

way to enhance their IaH experiences in China. Offline and online courses offered by overseas teachers have also proven effective. However, the number of online classes overseas teachers offer should be strictly controlled, and offline courses should be prioritized. Meanwhile, increasing the frequency of lectures by foreign professionals (from academia, politics, businesses, and so on), whether online or offline, can also improve students' IC. Accordingly, 29.5% of Chinese university students suggest increasing the frequency of lectures given by foreign experts to enhance their international experience at home.

Offer diverse curricula with international elements

As mentioned in Chapter 5, the course learning of native Chinese university students can significantly impact the seven aspects of their IC, highlighting the importance of formal education. The results of the data analysis indicated that Chinese universities could offer more bilingual courses, international courses, foreign language courses, Chinese courses, and intercultural courses, as well as adopt high-quality international textbooks for students. Among them, teaching in foreign language or Chinese language (for Chinese and international students in the same class) and teaching in foreign language (for Chinese students) have mainly promoted the assimilation of Chinese and international students in teaching management. However, 26.4% of Chinese students believe it is essential to increase cooperation and exchanges between Chinese and international students in learning together. According to the interviewees, although they have the same class as international students, they hardly communicate with each other, which does not help improve their IC (CU-3-S1, CU-3-S2).

Provide formal resources to facilitate the interaction between Chinese and international students

Earlier, we emphasized the effectiveness of Chinese and international students learning together during convergent teaching management. However, in China, these courses are minimal. Providing formal resources for Chinese students to interact with international students is common in many Chinese universities, and the cost is low. Findings from our qualitative research have confirmed the positive effect of extracurricular interactions between Chinese and international students on Chinese students' IC, which is consistent with Oka and Taji's (2022) study. However, this finding has not been confirmed at the university level in our quantitative study. Fortunately, at the faculty level, the proportion of international students significantly affects the IC of Chinese students. One possibility is that domestic Chinese university students do not make good use of the resources available to international students to improve their IC. Thus, we recommend that Chinese universities promote interactions between Chinese and international students by offering formal resources and venues where more interactions may be possible. Specifically, we recommend a range of practices, such as providing Chinese tutoring programs for international students, international student life mentor programs,

and international student service assistance and assigning teaching assistants for international students.

Chinese language assistance programs have caused great controversy in Chinese universities. The controversy began in July 2019 with a "student partner incident" (学伴事件) involving overseas students at Shandong University (Thepaper.cn, 2019). Shandong University changed its student partner program from one-on-one to three-on-one (one international student had three Chinese students as language partners). Most Chinese partner students were female, which aroused heated public debates. The university later apologized and said it would investigate the matter (China News Network, 2019). Having gained lessons from Shandong University, CU-3 decided to adopt an open space to implement its language partner programs, with full consideration for the safety of students. Similarly, life mentor programs at CU-3 are usually short term, a month or two after international students arrive in China. Setting up language partner programs is a common approach in Chinese universities, but it is still more appropriate to do one on one[9] and should fully consider the safety of students.

Carry out a variety of international extracurricular activities

Extracurricular activities are closely related to most aspects of university students' IC (except native cultural knowledge and understanding of cultural knowledge). In particular, students' IC can be influenced by several indicators of extracurricular activities (e.g., participation in Chinese and foreign cultural festivals, international holiday celebrations, communication with international students in Chinese traditional cultural activities, frequency of international student association activities, frequency of activities in English clubs, SICA, foreign language learning associations, and similar clubs). Our qualitative findings also support these results. In data analysis of the CSICS 2.0, 38.8% of students hoped to participate in more activities with foreign cultural characteristics. Extracurricular activities mentioned earlier can be conducive to the IC development of Chinese university students. For example, CU-1-S1 wanted his school to provide more such opportunities. However, colleges and universities must carefully design such activities to increase student participation. Students' opinions had at least confirmed two essential aspects of such extracurricular activities: increasing interest will increase their participation (26.7%), and participating in extracurricular activities makes a difference (21.8 %).

Besides, universities must also pay attention to IC development of particular student cohorts, such as students without international experiences before entering university. In addition, 37.5% of the respondents said universities should create more opportunities for overseas exchanges, and 31.4% said universities should promote internationalization measures in their local domain.

Individual level

Like the government's commitment to improving international relations and other related policies, as well as the IaH measures to be taken by universities, individual

students also need to "make a difference" through their efforts. To begin with, students need to adapt to the IaH measures by their schools with proactive participation and transform them into their own IaH experiences. As the saying goes, "You can lead a horse to water, but you can't make him drink". Some interviewees thus emphasized individual initiative in improving IC (CU-1-S3, CU-3-S1, CU-3-S4, CU-3-S5). Secondly, domestic Chinese university students can also use informal cultural learning resources (e.g., social media, film, television, and literature). For example, some interviewees suggested immersing themselves in different cultural contexts through computers and mobile phones in English to improve their IC (CU1-S7). Other students advocated reading books to promote cultural knowledge (CU-2-S6, CU-3-S10). Finally, students can plan overseas study or short-term exchanges based on their needs and conditions and try their best to realize them. More than one respondent believed that the best way to improve IC was to go abroad to experience other cultures (e.g., CU-1-S5, CU-1-S6, CU-1-S1, CU-2-S6, and CU-3-S5). Even some administrators at the international management departments of universities believed that no matter how perfect the IaH measures are, they cannot replace traditional overseas study.[10] However, in the current era, IaH has become as important as conventional international student mobility (de Wit, 2011), especially for many Chinese university students who do not have the opportunity to study abroad. Therefore, universities have the responsibility and obligation to tap the potential of IaH to comprehensively enhance their IC to cope with the challenges and impacts of internationalization and globalization in this ever-changing new era after COVID-19.

Conclusion

Our theoretical reflection confirms the applicability of Deardorff's (2006) theory to this study and attempts to put forward revised theoretical contents in the context of Chinese HE. Our revisions to Deardorff's theoretical framework for application in the domain of Chinese university students' IC include (1) the "attitude" component of IC consists of attitude to one's own culture and others' cultures; (2) the "knowledge" component of IC consists of both the understanding of cultural knowledge and more basic cultural knowledge; (3) "confidence" can be added as an "internal outcomes" of IC; and (4) human relations can be integrated into the "external outcomes" of IC.

Regarding practical implications, the government's commitment is to improve international relations and other related policies. At the university level, a series of IaH measures can be taken as follows: (1) strengthen students' foreign language learning; (2) promote faculty internationalization in universities; (3) offer diverse curricula with international elements for students; (4) provide formal resources to facilitate the interaction between Chinese and international students; and (5) launch a variety of international extracurricular activities. At the individual level, university students could actively apply the IaH measures adopted by the university and transform them into their own IaH experiences. They can also make full use of informal learning resources. Finally, students can plan for studying abroad

or short-term exchanges according to their needs and conditions and try their best to realize them.

In the next chapter, based on our theoretical and practical implications, we will discuss the contributions and limitations of this study and make suggestions for future research.

Notes

1 See Bennet's (2017) debate on denying and accepting other cultures in DMIS theory.
2 In daily communication, some Chinese students often complain like this, "we learn foreign languages to study abroad and understand them, but when foreigners come to study in China, why can't they learn our language and use fluent Chinese to communicate with us?"
3 See "*People's Daily* recommends the Chinese classics 'Quotations of Confucius' in Chinese and English translation, worth collecting", retrieved 22 October 2021 from www. sohu.com/a/433054396_578753.
4 Ibid.
5 Later, in 2019, he and his partners published a paper titled "The Influence of Different Accommodation Patterns on the Intercultural Competence of Chinese Post-Graduate Students: A Case of the Center for Chinese and American Studies".
6 In our preliminary survey, an associate dean in charge of HE internationalization of a secondary school once complained that it was impossible to use any social media for publicity in overseas enrollment, which limited the dissemination of the school's reputation.
7 We conducted the MLRM analysis on a sample of 2,113 university students who have studied comprehensive college English courses and found that this factor significantly impacts the students' attitude component of IC.
8 We conducted the MLRM analysis on a sample of 544 university students who participated in the foreign language corners and found that this factor significantly impacts students' understanding of cultural knowledge as part of their IC.
9 The language partner programs mentioned by the interviewees in the three universities were all in the one-on-one form. In contrast, some students had more than one international student as a language partner.
10 In the preliminary research, after we discussed with an administrator at the International Cooperation Department of CU-1 about the local internationalization measures taken by the university, he volunteered to talk about the relationship between IaH and outbound international flow.

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