

**ANALYSIS OF CHINESE VOCABULARY ABILITY THROUGH  
CHINESE FOOD CULTURE AND INTERCULTURAL  
COMMUNICATIVE COMPETENCE OF CHINESE  
AS A FOREIGN LANGUAGE LEARNERS**

**XINYAN LIANG**

**MASTER OF EDUCATION  
IN EDUCATION (LANGUAGE EDUCATION)**

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**GRADUATE SCHOOL  
CHIANG MAI UNIVERSITY**

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**XINYAN LIANG**

**A THESIS SUBMITTED TO CHIANG MAI UNIVERSITY IN PARTIAL  
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF  
MASTER OF EDUCATION**

**IN EDUCATION (LANGUAGE EDUCATION)**

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**GRADUATE SCHOOL, CHIANG MAI UNIVERSITY**

**FEBRUARY 2023**

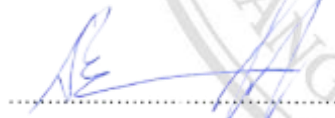
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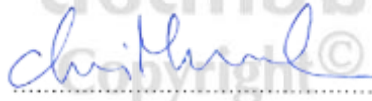
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Xinyan Liang

**หัวข้อวิทยานิพนธ์** การวิเคราะห์ความสามารถด้านคำศัพท์ภาษาจีนผ่านวัฒนธรรมอาหารจีน และความรู้ระหว่างวัฒนธรรมของผู้เรียนภาษาจีนในฐานะภาษาต่างประเทศ

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### **บทคัดย่อ**

ความสามารถในการสื่อสารระหว่างวัฒนธรรม (ICC) มีความสำคัญต่อการเรียนรู้ภาษา การเรียนรู้วัฒนธรรมนั้นแยกไม่ออกจากกระบวนการเรียนรู้ภาษาจีนโดยธรรมชาติ วัฒนธรรมจีนนั้น กว้างขวางและลึกซึ้ง เนื่องจากนักวิชาการได้เน้นย้ำถึงบทบาทของตนในการสอนภาษาจีนมากขึ้นเรื่อยๆ ดังนั้น การศึกษานี้จึงผสมผสานวัฒนธรรมอาหารจีนกับการสอนภาษาจีนในฐานะ ภาษาต่างประเทศ ซึ่งสามารถปรับปรุงความสนใจในการเรียนรู้ของผู้เรียนและพัฒนาทักษะ ความสามารถในการสื่อสารระหว่างวัฒนธรรมได้อย่างมีนัยสำคัญ การศึกษานี้เป็นวิธีการแบบ ผสมผสานจากการวิจัยโดยใช้อินเทอร์เน็ต (IMR) ดำเนินการวิจัยทางออนไลน์เกี่ยวกับผู้เรียนและ ผู้สอนภาคภาษาจีนชั้นปีที่ 1 ในฐานะภาษาต่างประเทศของมหาวิทยาลัยเชียงใหม่ในประเทศไทย มีวัตถุประสงค์การวิจัยสามประการ: (1) เพื่อสรุปแนวคิดเกี่ยวกับความสามารถในการสื่อสารระหว่าง วัฒนธรรมและวัฒนธรรมอาหารจีน (2) เพื่อศึกษาความสามารถในการใช้คำศัพท์ภาษาจีน ผ่านวัฒนธรรมอาหารจีนของผู้เรียนภาษาจีนในฐานะภาษาต่างประเทศ (3) ตรวจสอบความสามารถใน การสื่อสารระหว่างวัฒนธรรมของผู้เรียนภาษาจีนในฐานะภาษาต่างประเทศ ผู้วิจัยออกแบบ แบบสอบถามและการสัมภาษณ์เชิงลึกแบบกึ่งโครงสร้างตามแนวคิดทางทฤษฎีเกี่ยวกับความสามารถ ในการสื่อสารระหว่างวัฒนธรรมของ Byram ข้อตั้งเกิดสรุปของการศึกษาระบุว่าการยอมรับและการ รับรู้ของผู้เรียนและผู้สอน CFL เกี่ยวกับการเพิ่มพูนความสามารถทางคำศัพท์ภาษาจีนของผู้เรียนและ

ICC ผ่านวัฒนธรรมอาหารจีนมีแนวโน้มในเชิงบวก อย่างไรก็ตาม วัฒนธรรมอาหารและการเปลี่ยนแปลงเป็นปรากฏการณ์ที่ซับซ้อน ผลการวิจัยของการศึกษานี้อาจได้รับอิทธิพลต่อการเลือกตัวอย่างการออกแบบการวิจัย และข้อจำกัดการวิจัยอื่นๆ



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## **ABSTRACT**

Intercultural communication competence (ICC) is essential to language learning; naturally, cultural learning is inseparable from the Chinese learning process. Chinese culture is extensive and profound, as scholars have increasingly emphasized its role in Chinese teaching. Therefore, this study combined Chinese food culture with Chinese as a foreign language teaching, which can significantly improve students' learning interests and improve intercultural communicative competence skills. This study was a mixed-method approach based on internet-mediated research (IMR) conducted online research on third-year students and teachers majoring in Chinese as a foreign language at Chiang Mai University in Thailand. There are three research objectives: (1) to overview the conceptual ideas of intercultural communicative competence and Chinese food culture; (2) to study Chinese vocabulary ability through Chinese food culture of Chinese as a foreign language learner; (3) to explore intercultural communicative competence of Chinese as a foreign language learners. The researcher designed the questionnaire and the semi-structured in-depth interview based on the theoretical concept of Byram's intercultural communicative competence. The conclusive remarks of the study indicated that CFL students' and teachers' acceptance and perception of enriching students' Chinese

vocabulary ability and ICC through Chinese food culture was a positive trend. However, food culture and its changes are a complex phenomenon; due to the sample selection, research design, and other research limitations of this study, research results may get influenced.



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# CONTENTS

	<b>Page</b>
Acknowledgements	c
Abstract in Thai	d
Abstract in English	f
List of Tables	j
List of Figures	1
<b>Chapter 1 Introduction</b>	<b>1</b>
1.1 Background of the Study	1
1.2 Research Question	2
1.3 Research Objectives	3
1.4 Research Hypothesis	3
1.5 Research Scope	3
1.6 Operational Definition	4
1.7 Research Advantages	5
<b>Chapter 2 Literature Review</b>	<b>6</b>
2.1 Literature Related to Teaching CFL with Chinese Food Culture	6
2.2 Literature Related to Vocabulary Ability of CFL Learners in Chinese Food Culture	15
2.3 Literature Related to Intercultural Communicative Competence (ICC)	22
2.4 Literature Related to CFL	26
2.5 Literature Related to Internet-Mediated Research (IMR)	31
2.6 Literature Related to Narrative Approach	33
2.7 Conceptual Framework	38
<b>Chapter 3 Methodology</b>	<b>39</b>
3.1 Research Design	39
3.2 Population and Sample	45
3.3 Research Method and Data Collection	46
3.4 Data Analysis	49
3.5 Ethical Consideration	52

## CONTENTS (Continued)

	<b>Page</b>
<b>Chapter 4 Findings</b>	<b>53</b>
4.1 Introduction	53
4.2 Respondents' General Information	53
4.3 Data Presentation	65
<b>Chapter 5 Conclusion and Discussion</b>	<b>76</b>
5.1 Research Summary	76
5.2 The Finding in the Research	77
5.3 Discussion	78
5.4 Conclusion	82
5.5 Limitation of the Research	82
5.6 Suggestions for Further Studies	83
<b>Bibliography</b>	<b>84</b>
<b>Appendix</b>	<b>87</b>
<b>Curriculum Vitae</b>	<b>124</b>

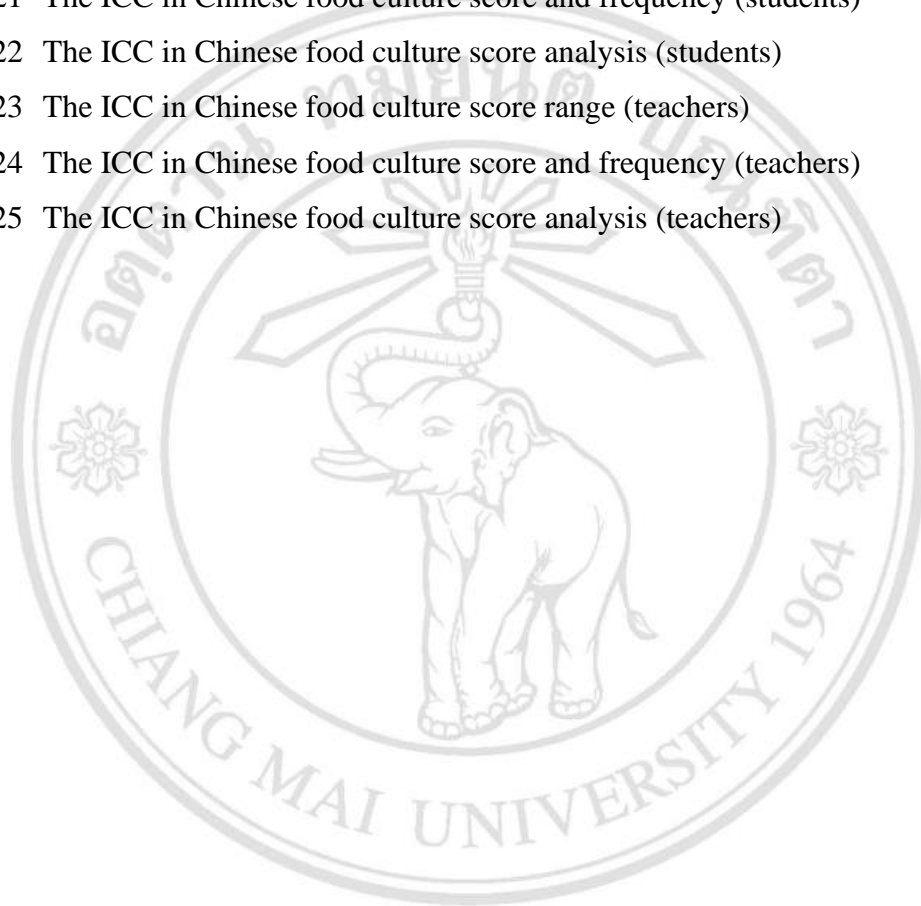
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## LIST OF TABLES

<b>Table</b>		<b>page</b>
2.1	Teaching CFL with Chinese food culture	14
2.2	Vocabulary ability of CFL learners in Chinese food culture	22
2.3	Intercultural Communicative Competence	25
2.4	Chinese as a Foreign Language	30
2.5	Internet-mediated research	33
2.6	Narrative Approach	36
3.1	Score of content validity on the IOC form	43
3.2	The Current Situation of Chinese Culture (CSCC) Table	50
3.3	The Intercultural Communicative Competence (ICC) Table	51
4.1	Basic Information of Respondents (1)	53
4.2	Basic Information of Respondents (2)	54
4.3	Basic Information of Interviewees	55
4.4	The current situation of learning Chinese culture score range	56
4.5	The current situation of learning Chinese culture score and frequency	57
4.6	The current situation of learning Chinese culture score analysis	57
4.7	The methods of learning Chinese culture in the CFL course	58
4.8	Difficulty of Chinese culture test (students)	59
4.9	Method of Chinese culture test(students)	59
4.10	Problems of Chinese culture learning	60
4.11	The current situation of teaching Chinese culture score range	61
4.12	The current situation of teaching Chinese culture score and frequency	62
4.13	The current situation of teaching Chinese culture score analysis	62
4.14	The methods of teaching Chinese culture in the CFL course	63
4.15	Difficulty of Chinese culture test (teachers)	63
4.16	Methods of Chinese culture test (teachers)	64
4.17	Problems of Chinese culture teaching	64
4.18	CFL student's Chinese vocabulary ability in food culture (students)	66
4.19	CFL student's Chinese vocabulary ability in food culture (teachers)	67

## LIST OF TABLES (Continued)

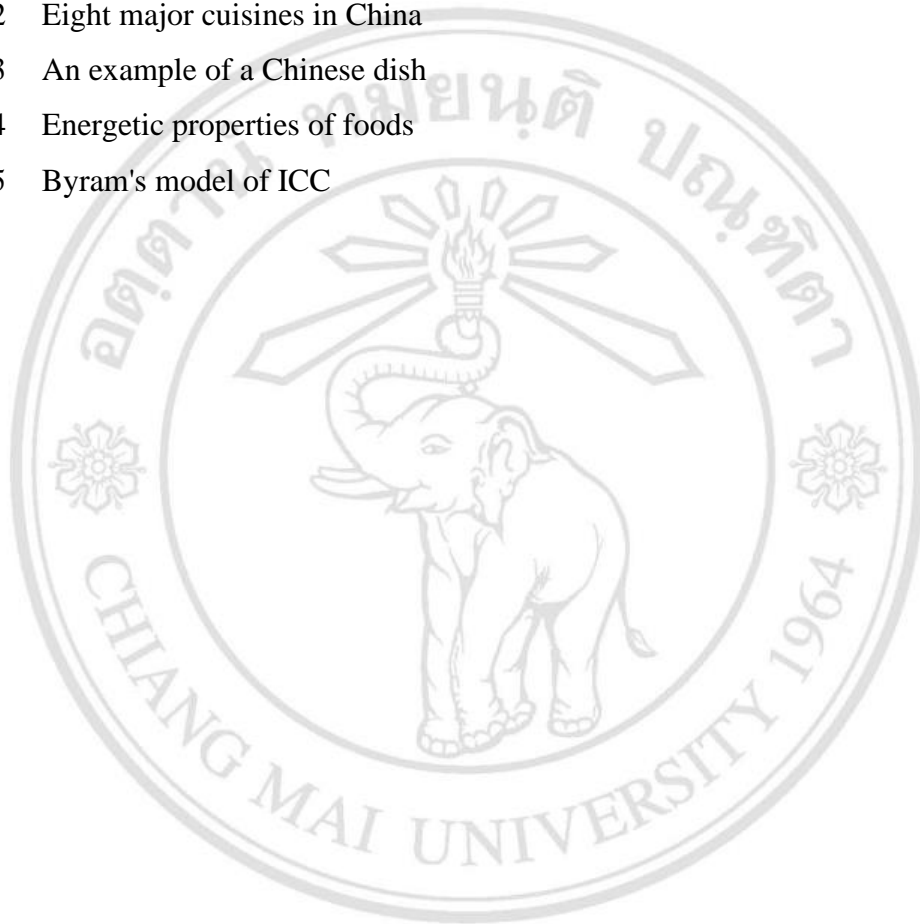
Table	page
4.20 The ICC in Chinese food culture score range (students)	70
4.21 The ICC in Chinese food culture score and frequency (students)	70
4.22 The ICC in Chinese food culture score analysis (students)	71
4.23 The ICC in Chinese food culture score range (teachers)	72
4.24 The ICC in Chinese food culture score and frequency (teachers)	72
4.25 The ICC in Chinese food culture score analysis (teachers)	73



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## LIST OF FIGURES

Figure	page
2.1 The Yin-Yang food chart	7
2.2 Eight major cuisines in China	8
2.3 An example of a Chinese dish	9
2.4 Energetic properties of foods	10
2.5 Byram's model of ICC	24



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# CHAPTER 1

## Introduction

This chapter composed of the following parts:

- 1.1 Background of the Study
- 1.2 Research Question
- 1.3 Research Objectives
- 1.4 Research Hypothesis
- 1.5 Research Scope
- 1.6 Operational Definition
- 1.7 Research Advantages

### 1.1 Background of the Study

In today's economic globalization, China is a country with international influence. The number of CFL learners has increased year by year, and the teaching of CFL has entered a new stage of development. Regarding the scope of dissemination, the characteristics of teaching CFL are cosmopolitan. From the perspective of the depth and intensity of communication, the essence of CFL teaching is cultural teaching. It aims to penetrate the importance of excellent Chinese traditional culture, show the great charm of Chinese culture through language teaching, and cultivate other countries' awareness of China. Therefore, it has the dual attributes of surface language and profound cultural teaching. In disseminating CFL, the most important thing is to grasp the rules of language expression and the dissemination characteristics of cultural elements.

Intercultural communicative competence (ICC) involves the knowledge of others, the knowledge of oneself, the skills to interpret and relate, the skills to discover or interact, the appreciation of others' values, beliefs, and behaviors, and the relativization of oneself (Byram, 2006). "The study of ICC is increasingly important in a world characterized by intercultural encounters due to population migration, travel, technology development, and cyber-communication" (Witteborn, 2003). Studies on intercultural language and culture pedagogy (e.g., Corbett, 2003) reveal that language learning aims not merely to develop

excellent linguistic skills or amass cultural information but also to become an "intercultural speaker" who can mediate among cultures and viewpoints.

Food is inseparable from people's lives, especially among the Chinese. Maqian Si stated in Records of the Grand Historian that "民以食为天" (mín yǐ shí wéi tiān)," which means food is the paramount necessity of the people. Indeed, food is the most basic need of people in daily life, and Chinese people are very interested in eating. Furthermore, the Chinese believe eating can meet physical needs and provide harmony and intimacy to family and interpersonal relationships. Therefore, food culture is indispensable to Chinese traditional culture. The famous French sinologist Jacques Gernet said: "There is no doubt that in this sphere, China has shown greater inventiveness than any other civilization." Indeed, the Chinese are one of those who pay significant attention to food and eating. Chinese food culture has existed throughout history since ancient times. It is deeply rooted in Chinese traditional culture and has become vital.

Cultural teaching is integral to teaching CFL and is significant for spreading and developing China's excellent traditional culture. With the continuous heating up of "Chinese fever" worldwide and the continuous development of teaching CFL, cultural teaching has become an indispensable part of teaching CFL. Learning and experiencing China's excellent traditional culture is even more critical for international students' cultural education. The Chinese teaching model also needs to be updated and created. Therefore, combining Chinese food culture and CFL teaching can significantly increase students' interest in learning and enhance their ICC skills. In other words, using Chinese food culture to teach CFL will enable international students to experience and understand Chinese traditional culture in depth and provide more choices for current CFL teaching. However, as of December 28, 2021, domestic and foreign research and results on combining CFL teaching with Chinese food culture are limited. As the consequence, this research mainly focuses on how to better integrate Chinese food culture and CFL teaching in an attempt to improve students' vocabulary ability and ICC skills.

## **1.2 Research Questions**

1.2.1 What content can be taught to CFL learners in teaching Chinese food culture?

1.2.2 Whether using Chinese food culture can enhance CFL learner's vocabulary ability and intercultural communicative competence?

### **1.3 Research Objectives**

1.3.1 To overview the conceptual ideas of intercultural communicative competence and Chinese food culture.

1.3.2 To study Chinese vocabulary ability through Chinese food culture of Chinese as a foreign language learner.

1.3.3 To explore intercultural communicative competence of Chinese as a foreign language learners.

### **1.4 Research Hypothesis**

Using Chinese food culture can enhance CFL learner's vocabulary ability and intercultural communicative competence.

### **1.5 Research Scope**

#### **1.5.1 Research Scope in Population and Samples**

The population in this research was CFL teachers and learners at Chiang Mai University. The questionnaire was administered to 44 CFL students and 6 CFL teachers. The interview was conducted with 5 CFL students and 2 CFL teachers.

#### **1.5.2 Variable:**

##### **1) Independent Variable:**

Using Chinese food culture as teaching content in CFL classrooms

##### **2) Dependent Variables:**

2.1) Vocabulary ability of CFL learners in Chinese food culture

2.2) Intercultural Communicative Competence of CFL learners

#### **1.5.3 Research scope in content**

1) Chinese food culture

2) Chinese vocabulary and proverb about Chinese food used in daily life

3) Intercultural communicative competence



## **1.6 Operational Definition**

### **1.6.1 Chinese Food Culture**

Chinese food culture is defined as an essential part of Chinese culture and includes cuisines originating in China. Because of the Chinese diaspora and the historical power of the country, Chinese food has influenced many other cuisines in Asia and beyond, with modifications made to cater to local palates. Chinese food staples, such as rice, soy sauce, noodles, tea, chili oil, and tofu, and utensils, such as chopsticks and the wok, can now be found worldwide.

### **1.6.2 Chinese Vocabulary Ability**

In this study, vocabulary ability is defined as the ability to listen, speak, read, write, understand, and use flexibly the daily life of vocabulary and proverbs related to Chinese food culture.

### **1.6.3 Intercultural Communicative Competence**

Intercultural communicative competence, or ICC, is defined as the ability to understand cultures, including your own and others, and use this understanding to communicate successfully with people from other cultures. ICC could include understanding how gestures and the distance between speakers vary from culture to culture.

### **1.6.4 Chinese as a Foreign Language Learners**

Chinese as a Foreign Language (CFL) Learners, also known as Chinese as a Second Language Learners, is defined as learners of Chinese who are not their native language or first language at Chiang Mai University, Thailand. In recent years, influenced by the rise of the Asian economy and the rapid development of China in the past 20 years, the international popularity of China has also led to "Chinese fever," making Chinese learning and using groups no longer limited to Chinese and expanding the upsurge of Chinese learning among non-Chinese ethnic groups. In the early days, the learners of Chinese as a foreign language were primarily concentrated in Western countries and regions such as Europe and the United States. With the direction of the policy, it also began to expand to Arab countries, Latin America, Africa, and Southeast Asia.

### **1.6.5 Internet-Mediated Research (IMR)**

Internet-mediated research (IMR) is research conducted through the medium of the internet. IMR is defined as "any research involving the remote acquisition of data from or about human participants using the internet and its associated technologies" (British Psychological Society, 2013). There are three main types of internet-mediated research: online questionnaires, virtual interviews, and virtual ethnographies. There is also secondary Internet research, which is used to find secondary sources of information, such as journal databases, newspapers, and digital archives. Some sources, however, exclude this type in their conceptualization of IMR.

### **1.7 Research Advantages**

Since the study related to Chinese vocabulary ability and intercultural communicative competence through Chinese food culture in Chinese as a foreign language has never been conducted in Chiang Mai, Thailand before. This study illustrated the influence of Chinese food culture learning on Chinese as a foreign language. Moreover, this study gives considerable benefits as follows:

- 1) This study will provide some suggestions for future CFL teaching and learning processes.
- 2) This study will help CFL teachers effectively improve students' learning interest in the teaching process.
- 3) This study will help CFL students to explore some learning methods in the learning process.
- 4) The research results will be used as a tool for other researchers who conduct the research related to Chinese vocabulary ability and intercultural communicative competence through Chinese food culture in Chinese as a foreign language.

## **CHAPTER 2**

### **Literature Review**

This chapter is composed of the following parts:

- 2.1 Literature Related to Teaching CFL with Chinese Food Culture
- 2.2 Literature Related to Vocabulary Ability of CFL Learners in Chinese Food Culture
- 2.3 Literature Related to Intercultural Communicative Competence (ICC)
- 2.4 Literature Related to CFL
- 2.5 Literature Related to Internet-Mediated Research (IMR)
- 2.6 Literature Related to Narrative Approach
- 2.7 Conceptual Framework

#### **2.1 Literature Related to Teaching CFL with Chinese Food Culture**

##### **2.1.1 Definition the important and content of Chinese food culture**

The definition of culture can be divided into broad and narrow senses. In a general sense, culture refers to the sum of material wealth and spiritual wealth created in the historical practices of human society. In a narrow sense, culture refers to social ideologies (such as ideology, morality, fashion, religion, literature, art, science, technology, etc.) and the corresponding organizations and systems. Food culture is a cultural category between the broad and narrow concepts of culture. Zhao Rongguang(2003) mentioned in "Introduction to Chinese Food Culture" that "the development and utilization of food raw materials, the technology, science, and art in the process of food production and food consumption, as well as the customs, traditions, ideas, and philosophies based on food-that is, people eat food" It is the sum of all food affairs composed of the way, process, function, and other production and food life structures." Based on the perspective of ICC, this chapter aims to research the characteristics of Chinese food culture, Chinese food concepts, and an overview of some food customs to help CFL's future teaching.

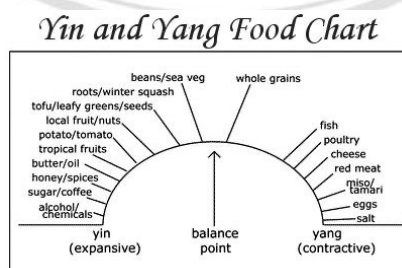
##### **1) Characteristics of Chinese food culture**

China has a vast territory, complex landforms, and diverse climates, providing people with a variety of food and raw materials. Italian missionary Matteo Ricci(1582)

once said: "Since this country has a vast territory from east to west, as well as north and south, it is safe to assert that there is no other place in the world where so wide varieties of animals and plants can be found within the confines of a single country. The wide range of China's climatic conditions can grow a wide variety of vegetables, some of which are most suitable for growing in tropical countries, some in arctic areas, and others in temperate regions... The things needed for happiness, whether it is food and clothing or even kits and luxuries, are abundantly produced within the territory of this kingdom, and there is no need to import them from abroad." (He, 1983), the rich raw materials provide unlimited possibilities for Chinese cuisine, to realize this possibility is the Chinese "eat" under pressure. The exploitation of the people by the Chinese feudal society made the Chinese people have the idea that "民以食为天," (which means food is the paramount necessity of the people. The people take food as the sky) very early. To achieve the goal of "full stomach," the Chinese have developed various food raw materials, creating all kinds of delicacies.

## 2) Philosophical thinking in Chinese food culture

Several aspects of Chinese food culture can reflect traditional Chinese philosophy. The first is the Yin-Yang and the five elements. Yin-Yang represents two complementary aspects, while the five elements refer to metal, wood, water, fire, and earth. The Chinese believe that food naturally arises from the circulation, mutual promotion, and mutual restriction of the five elements



**Figure 2.1** The Yin-Yang food chart.

In this case, what will become of Chinese food culture under this philosophy? According to 《周易·系辞》 Zhou Yi·Ci (Eastern Jin Dynasty), "一阴一阳之谓道 (A good combination of Yin and Yang is called Tao)," the food that grows five between the

sky and the land can also be divided into Yin and Yang. In food culture, Yin-Yang denotes two aspects of the human body (Figure 2.1), while the five elements mean that food has five categories: hot, warm, moderate, icy, and cold. Yin food nourishes the Yin to lower the fire in the body, clear heat, and stimulate a laxative effect; on the other hand, Yang food raises the Yang by refreshing, sweating, and dispelling cold. A proper balance of Yin and Yang in the diet can make the body healthier the more one eats.

Another philosophy involving food is the unity of man and nature, which expresses that people's diet should adapt to the natural environment in which they live. For instance, people living in humid environments should eat more spicy foods because these foods can help expel moisture.

### 3) Varied flavors

There are eight major cuisines in China: Chuan, Lu, Yue, Min, Su, Xiang, Zhe, and Hui (Figure 2.2). Each cuisine represents the taste of a particular place.



**Figure 2.2** Eight major cuisines in China.

Chuan (Sichuan) cuisine is mainly spicy and numbing. Lu (Shandong) cuisine is famous for its fresh and tender taste. Yue (Cantonese) cuisine is delicate and smooth and with various colors. Min (Fujian) cuisine is beautiful in color and refreshing. Su (Jiangsu) cuisine is thick and light and possesses an original flavor. Zhe (Zhejiang) cuisine is like a scene — fragrant and crisp. Xiang (Hunan) cuisine is oily, while its color is highly appetizing, mainly hot and sour.

Regional differences also abound in staple food. In the south, particularly in the Yangtze River basin, rice is the main crop; thus, rice is the main staple food in the region. Meanwhile, the main northern crop is wheat; hence steamed buns and noodles are the staple food for most northerners. Seafood in coastal regions has become a unique dish; inland areas near the rivers are famous for their fresh water, while mountainous grasslands

are prominent for beef and mutton. Indeed, different landforms and climates make Chinese cuisine rich and diverse and exhibit regional characteristics.

#### 4) Different dishes for different seasons

The Chinese change their dishes on the table as the seasons change. From food ingredients to cooking methods, different seasonings and side dishes are used depending on the season. In this case, the Chinese can eat the fresh ingredients corresponding to each season, while they can also change the food's taste according to the weather. In the cold winter, the dishes are strong and full-bodied. For instance, hotpot can make people feel warm. On the other hand, people usually have no appetite in the hot summer, hence most dishes taste light and refreshing, such as cold dishes. Generally, winter dishes are mostly stewed or boiled, while summer dishes usually have cold sauces.

#### 5) Aesthetic sense

Chinese cuisine pays significant attention to the taste and aesthetic sense of the dishes. There is a Chinese phrase explicitly used to describe food — "色香味俱全 (sè xiāng wèi jù quán)." It means that food should have a beautiful appearance, smell good, and taste delicious, which will make people want to eat it. The aesthetic sense of food can be expressed in various ways. Whether the ingredient is Chinese cabbage or carrots, it can be cut into different shapes to match the entire dish, allowing people to taste delicious food and enjoy it much (Figure 2.3).

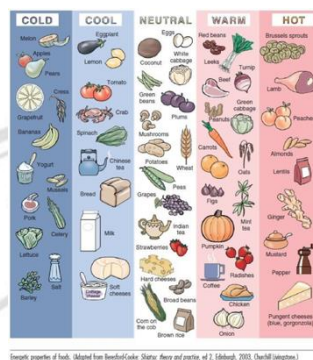


Figure 2.3 An example of a Chinese dish.

#### 6) Combining food and Chinese medicine

In the 《黄帝内经太素》 (Huang Di Nei Jing Tai Su) of the Tang Dynasty, it was written: "空腹者为食 · 病者用药," which means food is food only for people who are hungry, but it is medicine for those who are sick. In ancient China, medicine and food are homologous. China's traditional medicine is also world-renowned. Many traditional

Chinese medicines are found in daily food, including orange, japonica rice, red bean, longan, hawthorn, ebony, walnut, almond, and honey. Thus, the curative effect is also a nutritious food that everyone typically eats (Figure 2.4).



**Figure 2.4** Energetic properties of foods

The Chinese people believe that food provides nutrients to the body and can also cure disease. The idea of keeping healthy has long been in China, and medicinal food is a delicacy derived from the idea of keeping healthy. Unlike bitter decoctions, a therapeutic diet regulates the body in its daily diet. The therapeutic diet is edible when sick and can reduce the occurrence of some diseases when there is no sickness

### 2.1.2 CFL teaching principles through Chinese food culture

Due to the ICC of CFL classroom, there are many aspects that need to be paid attention to in the teaching process, and the class about food is unexceptional. Chinese cuisine is extensive and profound; Lin Yutang once said: "With this mouth and teeth, we Chinese have eaten from trees to land, from plants to animals, from ants to elephants, and ate the entire biological world." (Lin, 1941) Chinese people eat a variety of materials and flavors, and in foreign language classes with diverse nationalities, students may be confused or uncomfortable with the food they eat in China, or touch the taboos of their religion or country. To avoid such situations in the classroom, teachers of CFL are required to follow the principles of classroom teaching of food.

#### 1) Principles of Psychological and Sensory Reception

The senses are generally related to the psychology. Things that the senses cannot accept are also unacceptable to the psychology, but something that the psychology cannot take is not necessarily inappropriate to the senses. Human senses include visual, hearing, smell, taste, and touch. In foreign language classes, visual and hearing are

generally used, but in Chinese food classes, smell and taste will be mobilized. Let's talk about the matters needing attention in food classroom teaching from the sensory and psychological aspects.

In terms of visuals, avoid visually impactful pictures, videos, etc., in class. Insects are eaten in Yunnan and other regions of China, such as roasted scorpions, roasted spiders, roasted silkworm chrysalis, etc., as well as Sichuan rabbit heads, animal viscera, snakes, and rats. Try not to appear in pictures, videos, and other intuitive forms. In the classroom, ensure that the visual image that appears in the classroom is acceptable to everyone and does not cause too much criticism.

In terms of smell, blindly using multimedia for classroom teaching, students' attention easily distracted. So, teachers will use object-based intuitive methods in the classroom to stimulate students' interest and attract students' attention. In food classes, avoid foods with pungent odors. For example, the famous stinky tofu in China, although many international students like to eat stinky tofu very much, but some students can't accept it, and the smell may affect the next teacher's class. So, try not to bring foods with strong smells to class, especially unacceptable pungent tastes. Soybean juice from Beijing, snail noodles from Guangxi, stinky mandarin fish from Anhui, and moldy tofu from southern China should be avoided in class.

In terms of taste, it is also necessary to avoid some foods that may be difficult for students to accept, such as preserved eggs, fermented bean curd, pickled food, and some foods that students cannot understand, such as "hairy eggs," which many Chinese also cannot accept this "delicious."

In China, many people eat dogs, but most foreigners consider dogs to be loyal friends of human beings, and just like humans, they think eating dogs is unacceptable. In addition, in some parts of China, pangolins, monkey brains, etc., are also eaten (it's illegal) . These are protected animals, and such foods should be avoided showing in the classroom.

## **2) Principles of Faith Acceptance**

Different countries have different religions, and the same country also has other religions. Some people have religious beliefs, and some people do not believe in



religion. Some religious taboos must be continually paid attention to in CFL class, especially in food class.

Students who believe in Islam do not eat pork, Hindus do not eat beef, and some are vegetarians and animal protectionists. These situations need to be used as a reference when preparing lessons, and the foods that appear in the classroom should be appropriately deleted.

### **3) Physiological Acceptance Principle**

In some food culture classes, teachers will lead students to make simple foods, most of which are dumplings, steamed buns, and zongzi. The characteristics of these foods are that they are wrapped with things, and some students will not know what ingredients are there. It is easy to accidentally eat foods that may cause allergies to them, such as celery and nuts, which may be life-threatening in severe cases. Some students may not eat spicy or sweet food. If they eat it by mistake, it may cause physical discomfort. Therefore, teachers need to investigate clearly before such activities to avoid unnecessary accidents.

The teaching of food culture class is different from other courses. In the food culture class, most students' senses are mobilized, and they will participate in many activities. It is more difficult to control than the general class. Teachers must investigate clearly before class and avoid it as much as possible. In some classroom situations that may occur, abide by the teaching principles so that you can better master the classroom and spread Chinese culture.

#### **2.1.3 CFL teaching skills through Chinese food culture**

##### **1) Physical display**

For CFL teaching, the physical display is one of the fastest, most intuitive, and easiest ways. And Chinese food culture exists in every aspect of our life, very close to our daily life. Therefore, it is not very difficult for teachers to prepare many items. Such as steamed buns, fried dough sticks, steamed bread, etc. These can be displayed in the classroom to deepen students' understanding and memory of food nouns.

##### **2) Cultural comparison**

In CFL teaching, students with different cultural backgrounds have different understandings of the cultural connotation in Chinese. Therefore, from the perspective of

ICC, comparing two or more kinds of food, especially with the students' national specialty food, can better allow students to understand. For example, in traditional Chinese culture, moon cakes are eaten at the Mid-Autumn Festival, and zongzi is eaten during the Dragon Boat Festival. In American culture, turkey is eaten on Thanksgiving. Chinese food is an essential bond of family, and family reunion and reunion are emphasized in traditional Chinese culture. In Western countries, it appears to be more democratic and more accessible, which is inseparable from the Western countries' pursuit of equality and freedom.

### **3) Multimedia**

The import of food culture makes CFL teaching no longer a single language skill teaching. Of the importance of culture, the teaching methods in the classroom can be more abundant, making the classroom atmosphere more active and fully mobilizing the enthusiasm and enthusiasm of the students. CCTV's large-scale food documentary about Chinese food culture is "A Bite of China." In the documentary, Chinese food is often presented to audiences, especially overseas audiences, with a relaxed and quick narrative rhythm and delicate pictures. China's daily diet changes, the rich experience Chinese people have accumulated in diet, the vastly different eating habits, unique taste aesthetics, and the oriental values of life that have risen to the level of survival wisdom. Because multimedia can integrate students' visual and hearing, it is better than a simple explanation. Teachers can also ask questions or make cultural comparisons after watching the documentary so that students can more fully understand the meaning of vocabulary and cultural differences.

### **4) Situational teaching**

The specific teaching should be guided by cultural contrast and based on verbal communication situations. Teachers should thoroughly consider artistic vocabulary's stylistic color and pragmatic category and strengthen the acquisition effect using communicative training. For example, teachers can take students to taste various Chinese specialties or bring some simple and convenient ingredients so that students can learn to make Chinese food and experience food culture. In this way, students can consciously integrate food culture into CFL learning.

The studies described in this section are summarized in Table 2.1

**Table 2.1** Teaching CFL with Chinese food culture

Study	Outcome
Zhou Yi· Ci (Sui Dynasty)	There is also a philosophy of combination of Yin and Yang in food.
Matteo Ricci (1582)	China's vast land and abundant natural resources are one of the main reasons why people like to study various cuisines.
Yutang Lin (1941)	The diversity of Chinese cuisine.
Gaoji He (1983)	1) The rich raw materials provide unlimited possibilities for Chinese cuisine. 2) The exploitation of the people by the Chinese feudal society made the Chinese people have the idea that "民以食为天."
Shangshan Yang (1983)	The combination of food and medicine in Chinese food culture.
Tianyu Feng (1983)	Culture is divided into broad and narrow senses; the general purpose refers to the sum of material and spiritual wealth created by human beings in social practice. The narrow definition refers to social ideology and its affiliated organization and institutions.
Rongguang Zhao (2003)	1) The development and utilization of food raw materials. 2) Technology, science, and art in the process of food production and food consumption. 3) The customs, traditions, ideas, and philosophies based on food. That is, people eat food. It is the sum of all food affairs that are composed of the way, process, function, and other structures of production and food life.

**Table 2.1** (Continued)

<b>Study</b>	<b>Outcome</b>
Kaicheng Jin (2012)	Eight major cuisines in China.
Juan Yan (2020)	Integrating Chinese food culture into CFL teaching can promote the spread of Chinese culture and enhance the interest of teaching the course.

## **2.2 Literature Related to Vocabulary Ability of CFL Learners in Chinese Food Culture**

### **2.2.1 The importance of learning Chinese vocabulary and proverb related to Chinese food culture**

As we all know, culture is the soul and foundation of a country and a nation, the spiritual backbone of the people, and the internal driving force for the vigorous development of revolution and construction. General Secretary Xi Jinping pointed out in the report of the 19th National Congress of the Communist Party of China: "Culture prosperity will make the country prosperous, and if culture is strong, the nation will be strong. Without a high degree of cultural self-confidence and prosperity, there will be no great rejuvenation of the Chinese nation." (Xi, 2017). Food culture occupies a very important position in China's extensive and profound cultural system. Mr. Sun Yat-sen said very proudly: "In the evolution of modern Chinese civilization after everything has fallen, only the progress of food and drink has still been recognized by all civilizations. The food invented in China is more prosperous than in Europe and the United States, and the sophisticated cooking methods in China are not comparable to those in Europe and the United States. As for the eating habits of the Chinese people, although comparing it with the latest theories devised by the most eminent medical and hygienists in Europe and the United States today, there is much in common. (Sun, 2002) At present, there are more than 1,000 colleges and universities in China that offer courses on "Chinese food culture." Therefore, teachers add vocabulary and proverbs related to Chinese food culture in CFL courses. It is an essential part of Chinese culture teaching.

"Clothing, food, housing, and transportation" are the most basic necessities of life of a human being. In the process of physical and mental maturity, economic development,

and social civilization, "clothing and food" plays a leverage role of "outside" and "inside," "explicit," and "intension." From the relative importance of "food" and "clothing," "clothing" is an essential external symbol of human evolution into a civilized group, and "food" is the first internal demand for human survival and vitality. It is more accurate to describe it as "food, clothing, housing, and transportation": without "clothing," life will remain the same; without "food," life will not be guaranteed.

As early as the 1980s, Sichuan cuisine had already gone abroad, but the cultural activities at that time primarily focused on economic and cultural benefits. In this century, the rapid development of economic globalization and the world's multi-polarization has put forward more requirements for ICC ability training in CFL courses. "Kung Pao Chicken" is known as the "World's No. 1 Chinese Food" in the hearts of foreigners and frequently appears in famous American dramas such as "The Big Bang Theory"; McDonald's also launched a limited-edition dipping sauce "Sichuan Chili Sauce" in the United States in 2017, which caused a frenzy among the American public. It is not difficult to see that the attraction of Chinese cuisine to foreign friends is gradually increasing. As a relatively particular course, CFL's learning objects are primarily foreigners, so it is essential to add relevant vocabulary and proverbs of Chinese food culture to the CFL course. This can significantly enhance the interest of CFL students in course study.

### **2.2.2 Principles for choosing vocabulary and proverbs suitable for CFL learners**

#### **1) Moderation principle**

It is the choice of words, which words need to be said, which words do not need to, which need to be elaborated, and which need to be casually mentioned. These all require careful consideration by teachers. Simple terms such as "steamed bread" and "steamed buns" must be explained and distinguished separately. As for the exact details of the food-making process, such as the words "fried" and "deep-fried," students can easily understand them through video animations and other methods. Therefore, to help international students learn Chinese to understand China's complex food culture, the process of vocabulary import should be able to reflect at least three aspects: first, the Chinese people's national concept and national psychology; second, the Chinese people's

way of life and customs; third, the method of thinking of the Chinese people. This puts forward higher requirements for teachers' comprehensive ability.

## **2) Keep pace with the times**

In different eras and different regions, the details of the culture are various. When the cultural differences are too significant, how to choose the teaching vocabulary requires teachers to have an overall grasp of the existing popular Chinese food culture. For example, in ancient times, people would "eat raw meat," but now, some ethnic minority areas still retain this custom, while others do not. Another example is the various "milk tea" that is popular now. Teachers can introduce vocabulary that students are relatively interested in teaching to increase their interest in the classroom. Therefore, in the process of teaching CFL, teachers should grasp the universal characteristics of Chinese food culture rather than limit it to details. To attract international students with the connotation of China's unique food culture to help students better understand the words, this is what teachers need to consider and judge comprehensively.

## **3) Cultural background**

The cultural background mentioned here refers to two aspects. The first aspect refers to the level of Chinese proficiency of students. Different levels of Chinese ability will directly affect students' understanding of words, and it is more difficult for students with lower levels to understand. On the contrary, students with higher Chinese proficiency, richer vocabulary, or who have been in China for a long time will understand Chinese food culture faster. Another aspect is the degree of difference between the student's native language and Chinese. The acquisition process of second language vocabulary is complicated because the second language learner learns a new language symbol in the existing conceptual system to represent a particular concept, and the two abstract designs cannot be the same. Therefore, when international students learn Chinese vocabulary, they will be affected by different cultural backgrounds, that is, positive and negative transfer, cultural transfer, and so on.

International students from Japan are relatively fast in accepting and understanding Chinese vocabulary, while those from countries such as Europe, Africa, and the United States are relatively slow. This is because Chinese words have many similarities with Japanese and Korean terms. For example: "Kanji" in Japanese is very

similar to Chinese, which is also very helpful for Japanese to learn Chinese. Due to the different language families, the differences between China and the West are relatively significant. Chinese is a pictographic script, while English is a phonetic script, and the grammar is also quite different, which is difficult for beginners to understand. Therefore, when choosing vocabulary, the difficulty of teaching vocabulary should be determined according to the situation of the students. Blindly adopting too simple or too complicated vocabulary teaching will make students lose interest in learning.

In vocabulary teaching, besides the overall grasp of China's food culture, teachers also need to pay attention to the cultural background of CFL learners.

### **2.2.3 Vocabulary and proverbs about Chinese food culture suitable for CFL learners**

The goal of teaching food culture is also to learn the language. Food culture has produced many particular Chinese expressions. These expressions are complex for Chinese learners to understand. The following will select representative structures and words for these expressions to analyze and combine with actual teaching and suggestions.

#### **1) "吃 (Eat) +X" structure**

"你吃了吗 ( Have you eaten? )" This is the most common phrase Chinese people use to greet each other when they meet. "民以食为天 (Food is heaven for people)." Eating has always been the top priority of the Chinese nation. Historically, China was a country characterized by a small peasant economy. The people who relied on heaven for food did the most to store food to prevent famine.

Regarding national governance, the country leader expects most that the weather will be good and that the people will have enough food and clothing. When disaster strikes, the most important thing for the government is to open its warehouses and release grain. Many successful strategies revolved around the food issue in the struggle to change dynasties and the Jiegan Uprising. Loose policies on the food issue can win the hearts of the people, and whoever wins the hearts of the people will win the world. This history has created a "泛食主义" (Pan-food doctrine : meaning everything in the language is related to food). Jealousy in love is called "吃醋" (eating + vinegar),

losing profit is called "吃亏" (eating + deficit), being slapped is called "吃耳光" (eating + hand), being unbearable is called "吃不消" (eating + cannot stand it), surprised is called "吃惊" (eating + surprise). There are too many idioms for the "eat + X" structure in Chinese.

There are no less than eleven meanings of "吃" (eat) in the 《现代汉语词典》 (Modern Chinese Dictionary), but except for the first meaning of the original meaning of eating, which is "put food in your mouth and swallow it after chewing (including sucking and drinking)." The rest are other meanings derived from "eating." Such as:

1. Eating in a certain place, in a certain way, or with tools: "吃食堂 (eating + canteen) , 吃小灶 (eating + small stove) ."
2. Relying on something or someone to live: "吃老本 (Eat +The original saving) , 吃父母 (eat +parents) , 靠山吃山 (near mountain eat mountain) ."
3. Suffer, undergo, endure: "吃苦 (eat + bitter) , 吃亏 (eat + deficit) , 吃惊 (eat + surprise) ."
4. Absorption: "纸不吃墨" paper does not eat ink.
5. Comprehension, understanding, etc.: "吃透" thoroughly understand.
6. Cost: "吃力" Strenuous.

These meanings are derived from the original meaning of "eat." For example, "靠山吃山 backing on mountains to eat mountains" in 2 refers to obtaining a livelihood from the mountain, which compares the source of livelihood to food eaten. "吃父母 (eating parents) " also refers to obtaining a source of life from parents. In 3, the words "吃" such as "吃苦 (suffers) , 吃惊 (surprised) " and other "吃" are all non-positive words, which means eating bad things in, feeling uncomfortable, making the two sides of the conversation feel more specific and vivid. In 5, "吃透" means fully understanding and



absorbing certain knowledge or things. It is like the food eaten is digested and finally absorbed by the body.

Many words like "吃+X" are constructed by metaphors and borrowings and can be roughly divided into the following categories:

(1) 吃 + edible words:

This kind of vocabulary usually follows metaphorized words by shape or nature: for example, "吃鸭蛋 ( eating duck eggs) " means zero points in exams or competitions. Since duck eggs have a similar shape to the number "0", the image of duck eggs is used as a metaphor. Zero points. "吃豹子胆 (Eat leopard gall) " describes the courage of people. Leopards are very fierce animals in nature. Leopard gall is used as a metaphor for the courage of people.

There are many structures of "吃...饭 ( eating...rice) " in Chinese. For example, "吃百家饭 ( eating from many families ) " metaphorically gets help from many people in growing up. "吃官饭 ( Eating official meal) " refers to working in the government and receiving government wages. "吃闲饭 ( Eating idle meal) " refers to people who just eat but do nothing. These words are all made up of metaphors, and such words as "吃软饭 ( eating soft rice) ," "吃阴间饭 ( eating underworld rice) ," "吃公家饭 ( eating public rice) ," "吃白饭 ( eating plain rice) " etc.

(2) 吃 + non-edible words

1. 吃+ place, tool words

Eating places and tools can all be called food. For example, "吃小灶 ( eat small stove) " is a place for cooking. Generally, everyone eats together with a large pot and stove. The small stove is usually used for cooking alone, a metaphor for special treatment. "吃铁饭碗 ( Eating an iron bowl) " refers to living with a stable job, while

an iron bowl means a stable and secure job. There are also such words as "吃大户 (eat big family) ," "吃大锅饭 (eat big pot of rice) ," "吃食堂 (eat canteen) ," and so on.

## 2. 吃 + taste words

The taste of the food mostly determines the feelings that food makes people feel. Different tastes bring people different sensory experiences, which are also the source of metaphors. For instance, "吃苦 (eating bitter) ," suffering generally brings people a bad experience. Typically, people use "bitterness" to express their hard life experiences. Therefore, enduring hardship is a metaphor for suffering from hard things and difficulties. "吃香 (Eating fragrance) " fragrance generally gives people a pleasant feeling. If one asks about the fragrance, everyone likes it very much. In ancient times, there was a saying, "闻香下马 (smell the fragrance and get off the horse) ." Furthermore, "吃香" is a metaphor for being loved and valued.

### (3) 吃+ source of life words

The source of livelihood is also a source of metaphor. "吃救济 (Eating relief) " entails living on relief, "吃皇粮 (eating imperial food) " means relying on government wages, and "吃老本 (eating one's capital) " means carrying on what one accumulated before. The meaning of these words is relatively simple, and most of them mean "to live (continue) with...".

The above is just a classification of some "吃+X" vocabulary. Additionally, there are many other words in this category. Due to metaphors and borrowings, this category of words is difficult for international students to understand and remember. Teachers can focus on teaching based on the classification, but they also need to distinguish between primary and secondary and not cover everything.

### 2) "喝 (Drink) +X" structure

In Chinese, the two characters "吃 (eat) " and "喝 (drink) " often appear together, but compared to the type "吃+X," "喝+X" is relatively rare. The meanings of "喝" in 《现代汉语词典》 ( Modern Chinese Dictionary) are:

2.1) Swallow liquid or liquid food: drink water and tea. This is the basic meaning and the foundation.

2.2) Specifically refers to drinking alcohol, two sips.

The "喝 + X" structure derived from "喝" is basically not much. The most commonly used ones are: "喝墨水 (drink ink) ," which refers to getting an education, and "喝西北风 (drink northwest wind) ," meaning to having nothing to eat and starving. The meaning of "drinking" in these structures is basically like the basic meaning. They can be used as extended examples in teaching to support the learning of "drinking."

Notably, "喝" is a polyphonic word. When "喝 (hē) " appears as another pronunciation "喝 (hè) ", it represents "大喊大叫 (yelling loudly) " such as "大喝一声 (shout) ", "喝令 (calling on) ", "喝倒彩 (booze) ", etc. This kind of "喝+X" needs to be distinguished.

The studies described in this section are summarized in Table 2.2.

**Table 2.2** Vocabulary ability of CFL learners in Chinese food culture

Study	Outcome
Yat-sen Sun (2002)	The development of Chinese food culture has always been ahead of the world, and China has been practicing the combination of medicine and food since ancient times.
《现代汉语词典》(2016, 7th ed) (Modern Chinese Dictionary)	1) 吃+X structure 2) 喝+X structure

## 2.3 Literature Related to Intercultural Communicative Competence

### 2.3.1 The significance and components of ICC learning

ICC is one of the leading developments in today's world. As early as the late 1980s, Belgian pragmatist Verschueren discussed: "The ability of human beings to live through the 21st century depends largely on our ability to deal with the complex situations of cross-cultural and cross-international communication."(Verschueren, 1987) Likewise, Chinese scholar Zhang Hongling believes that "[ICC] is a requirement for training talents

in the 21st century."(Zhang, 2000) Zhuang Enping further declared, "[ICC] is a must-have for Chinese talents in the 21st century."(Zhuang, 2007) Accordingly, ICC has been recognized as a vital quality for talents in the 21st century.

From the aspect of foreign language teaching, "the fundamental purpose of learning foreign languages is to achieve intercultural communication, that is, to communicate with people of different backgrounds" (Liu, 2007). In this case, the nature of a second language major contains interculturality itself; its essence is dedicated to cultivating talents for intercultural communication.

### **2.3.2 Theories and concepts support to ICC learning**

Intercultural competence has been identified as one of the most significant and core concepts in intercultural communication. The term "intercultural communication" first appeared in the famous book *The Silent Language* by Edward T. Hall.(1973) regarding the constituent elements of ICC, the opinions of scholars worldwide are not uniform. Early scholars believed that ICC involves language competence, sociolinguistic competence, textual competence, and communicative strategies (Canale & Swain, 1980). Meanwhile, later scholars believe that ICC comprises three levels: transcend ethnocentrism, appreciate other cultures, and perform appropriately in one or more cultural environments (Benet & Alen 2003). According to Chinese scholars, ICC entails "to master certain cultural and communicative knowledge, be able to apply this knowledge to the actual cross-cultural communication environment, and not afraid in psychologically, be active, positive, and enjoyable. Accept challenges and show tolerance and appreciation for different cultures" (Zhang, 2007). In this sense, ICC includes explicitly three levels of abilities: attitude, knowledge, and behavior.

### **2.3.3 The characteristic of ICC**

ICC refers to the communicative competence among people of various cultural backgrounds. This kind of communication is mainly carried out through language; hence, it is also called cross-cultural language communication.

ICC typically includes the following characteristics:

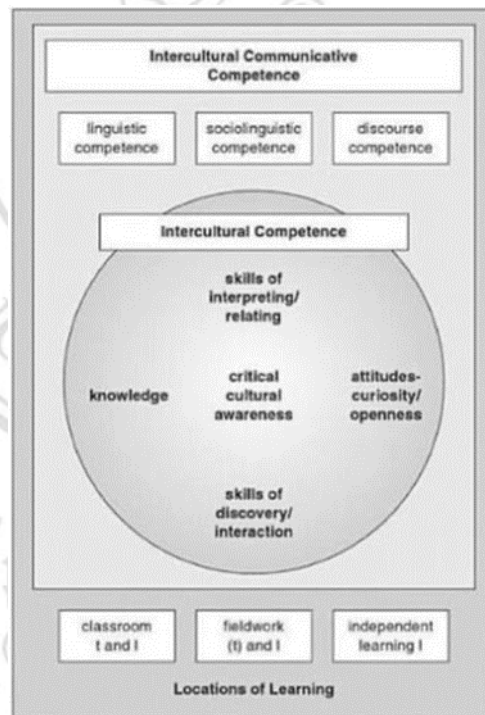
1. cultural differences and communication barriers.
2. communication principles and values.
3. mother language's mindset and prejudice against different cultures.

4. the closeness and mutuality of the communication process seeking common ground; and
5. the result of communication — the mutual influence of culture.

Based on the characteristics, we can see how the fundamental feature of ICC entails discovering, recognizing, and treating the differences among the cultures.

### 2.3.4 The ICC model (Byram ,1997)

According to Byram's model of ICC, shown in Figure 2.5, ICC is composed of communicative competence and intercultural competence, which are interrelated. Communicative competence comprises linguistic competence, sociolinguistic competence, and discourse competence. On the other hand, intercultural competence has five parts: skills of interpreting or relating, knowledge, critical cultural awareness, attitudes such as curiosity and openness, and skills of discovery or interaction.



**Figure 2.5** Byram's model of ICC.

The five primary parts of intercultural competence are interrelated. Byram further mentioned that "the basis of intercultural competence is in the attitudes of the person interacting with people of another culture." If one of these five parts is missing, intercultural competence will not fully develop. Regarding the CFLT process, Byram's model is highly suitable since learning a second language is not only focused on the

language itself. Instead, it is composed of knowledge, skills, and attitudes. Learning a second language does not merely pertain to talking about things on paper but also about improving the ICC skills and becoming an ICC talent in the future.

The studies described in this section are summarized in Table 2.3.

**Table 2.3** Intercultural Communicative Competence

Study	Outcome
Edward T. Hall (1973)	The term "intercultural communication" was proposed for the first time in the famous book <i>The Silent Language</i> .
Canale, M. & Swain, M (1980)	ICC involves language competence, sociolinguistic competence, textual competence, and communicative strategies.
Verschueren (1987)	In the 21st century, ability to deal with the complex situations of cross-cultural and cross-international communication is very important.
Byram(1997)	<p>1) ICC Model : ICC is composed of communicative competence and intercultural competence. Communicative competence comprises linguistic competence, sociolinguistic competence, and discourse competence. On the other hand, intercultural competence has five parts: skills of interpreting or relating, knowledge, critical cultural awareness, attitudes such as curiosity and openness, and skills of discovery or interaction.</p> <p>2) The basis of intercultural competence is in the attitudes of the person interacting with people of another culture.</p>

**Table 2.3** (continued)

<b>Study</b>	<b>Outcome</b>
Hongling Zhang (2000)	ICC is a requirement for training talents in the 21st century.
Benet, J. & Alen, W (2003)	ICC comprises three levels: transcend ethnocentrism, appreciate other cultures, and perform appropriately in one or more cultural environments.
Enping Zhuang (2007)	ICC is a must-have for Chinese talents in the 21st century.
Yanqiu Liu (2007)	The fundamental purpose of learning foreign languages is to achieve intercultural communication, that is to communicate with people of different backgrounds
Hongling Zhang (2007)	ICC entails "to master certain cultural and communicative knowledge, be able to apply this knowledge to the actual cross-cultural communication environment, and not afraid in psychologically, be active, positive, and enjoyable. to accept challenges and show tolerance and appreciation for different cultures.

## **2.4 Literature related to CFL**

### **2.4.1 The history of CFL**

Chinese as a Foreign Language (CFL) Learners, also known as Chinese as a Second Language Learners, is defined as learners of Chinese who are not their native language or first language. Teaching Chinese as a foreign language in China has a long history, beginning in the Han Dynasty and flourishing in the Tang Dynasty. At that time, thousands of international students and monks were studying at the Chinese Academy of Sciences or studying scriptures in monasteries. From Anxi and Tianzhu in the west to

Korea and Japan in the east, some people come to learn Chinese. They look either for the purpose of business or missionary, focusing on the spoken language, or for the purpose of studying Sinology, concentrating on the written language. Jin Nige's "西儒耳目资" (late Ming Dynasty) and Wei Tuoma's "语言自迩集" (late Qing Dynasty) can be regarded as representative Chinese textbooks with wider influence that time. After the Opium War, Chinese language teaching in Britain received significant attention. King's College London used "John's Gospel" and "Chinese Handbook" as Chinese textbooks. Professor James Summers(1863) served as the keynote speaker, he delivered an important speech on "A Handbook of the Chinese Language." China has taught Chinese as a foreign language in universities since 1950. After the founding of the People's Republic of China, Romania, Bulgaria, Poland, Czechoslovakia, Hungary, and five other Eastern European countries sent the first batch of international students. For this purpose, the Ministry of Education has set up a Chinese language course for international students from Eastern Europe at Tsinghua University. Students take 1 to 2 years of language training in specialized courses and then transfer to other universities to study literature, history, and other majors.

In 1952, the above-mentioned specialized courses were transferred to Peking University and renamed Chinese Language Specialized Courses for Foreign Students. The countries of international students have included the GDR, the Soviet Union, Mongolia, North Korea, Vietnam, Albania, Yugoslavia, etc. Then there are the Netherlands, Italy, Canada, Cuba, etc. In the early 1950s, Nanning Yucai School Affiliated Chinese School and Guilin Language College were established for Vietnamese students. In the early 1960s, many students from African and Arab countries came to China. The Beijing Foreign Studies University established the Office of African Students to teach them Chinese. In 1962, the Beijing Higher Preparatory School for Foreign Students was established, responsible for Chinese preparatory education for international students. The school was renamed Beijing Language Institute in 1965. Other institutions of higher learning with international students, such as Peking University, continue to teach Chinese to international students and improve their language proficiency in combination with their majors. In 1965, the Vietnamese government sent many



international students, and more than 20 institutions of higher learning in China were responsible for Chinese preparatory education for Vietnamese students. Teaching Chinese as a foreign language has reached an unprecedented scale.

After 1973, the number of international students studying in China increased yearly. In the early 1970s, more students were from Asian and African Third World countries. With the development of Sino-Japanese relations, the establishment of Sino-US diplomatic relations, and the implementation of the policy of opening to the outside world, many students from Japan, Europe, and the United States have increased.

The purpose of international students studying in China is not limited to language preparation for admission to Chinese universities; many students have already learned Chinese before coming to China. Therefore, teaching Chinese as a foreign language should consider various aspects in terms of the academic system, curriculum, and teaching materials requirements. There are regular classes for language preparation for study majors, different advanced types for Wei who have already learned Chinese and come to China to improve their practical ability in a particular area, and four-year Chinese language major classes for bachelor's degree students, which are adjusted and added. The relevant courses have been prepared, and corresponding textbooks have been designed.

In the summer of 1978, China held its first summer Chinese language training class. Since 1982, this short-term training course has been changed to year-round enrollment. At present, more than 60 universities offer long-term or short-term Chinese courses for international students.

#### **2.4.2 The characteristic of CFL**

Teaching Chinese as a foreign language is teaching Chinese to foreigners, and its nature is a kind of foreign language teaching, which can also be said to be a kind of second language teaching.

##### **1) CFL learners**

Chinese is usually a second language or a foreign language for students of Chinese as a foreign language. Because the time to learn Chinese is relatively short, it is necessary to strengthen the knowledge of Chinese pronunciation and vocabulary. While Chinese is an analytical language with tones, the writing form is square characters, and Chinese grammar has some unique features. Therefore, students whose mother tongue is

an inflected language with no tones and written in Pinyin are particularly unfamiliar with Chinese. This requires more attention to teaching methods, so the basic knowledge of learners of Chinese as a foreign language in listening and speaking is also uneven. It is generally reflected that Asian students have the experience of learning Chinese, while European and American students generally have no Chinese language foundation. In addition, European and American students have significant difficulties reading and writing because their mother tongues (phonetic) and Chinese (morpheme) are very different, mainly reflected in the spelling of Chinese characters: cultural background, generally strong acceptance. In the same class, students will show other characteristics. Moreover, the purpose of each international student coming to China to learn Chinese is very other, such as work needs, travel, purely personal hobbies, and different purposes. The effect of learning will also be very different; for different students and cultural backgrounds, professors need to adopt different teaching methods

## **2) CFL teachers**

Based on the characteristics of CFL learners, teachers need to adjust their teaching methods and maximize their subjectivity to guide students correctly. In teaching Chinese as a foreign language, we find that the mother tongue will have a specific effect on learning the target language, which is positive transfer and negative transfer. The students in the primary stage are greatly affected by the transfer of their mother tongue. Teachers should compare the students' mother tongue and Chinese to improve the positive transfer of the student's mother tongue and avoid the occurrence of negative transfer. At the same time, teachers should run through communicative skills while imparting basic knowledge of Chinese.

## **3) CFL teaching material**

The teaching materials of CFL also run through the two main lines of structure and function. In speaking and listening teaching, certain knowledge of pronunciation and vocabulary can be set, and repeated exercises of pronunciation can be carried out, such as sentence stress, pronunciation, and intonation exercises, as well as to maximize students' vocabulary. This will have a certain promotion of daily communication. In terms of topics, topics that are of interest to international students or that are close to their life should be selected. Because some CFL students have just arrived

in China, there will be a lot of language barriers in their life. For example, choosing practical topics can stimulate their interest in learning Chinese. Of course, a certain number of cultural supplements are also necessary, and today's textbooks have shortcomings, such as small communicative coverage and inappropriate topics, which deserve more attention from teachers.

#### 4) CFL teaching environment

In teaching, teachers can use the method of simulating real context and preset scenes so that students can feel immersive so that students can quickly connect the knowledge they have learned with practical communication. The use of multimedia and network teaching can greatly help the teaching at this stage. Multimedia technology is a teaching resource that integrates various media information such as text, graphics, images, sound, animation, video, etc., and practicality. It can also provide presets for real scenes and is a good teaching aid for the CFL teaching process.

The studies described in this section are summarized in Table 2.4.

**Table 2.4** Chinese as a Foreign Language

Study	Outcome
James Summer (1863)	Summarized grammar and chrestomathy in Chinese. Prepared with a view to initiate the student of Chinese in the rudiments of this language.
Tsinghua University (1950)	The first batch of foreign language courses in China has been opened, and international students from five Eastern European countries including Romania, Bulgaria, Poland, Czechoslovakia, and Hungary have been accepted.
Peking University (1952)	The courses of Chinese as a foreign language were transferred to Peking University and renamed as Chinese Language Specialized

**Table 2.4** (continued)

Study	Outcome
	Courses for Foreign Students. The countries of foreign students have added the GDR, the Soviet Union, Mongolia, North Korea, Vietnam, Albania, Yugoslavia, the Netherlands, Italy, Canada, Cuba, etc.
Nanning Yucai School (1952)	Affiliated Chinese School and Guilin Language College were established for Vietnamese students.
Beijing Foreign Studies University (1960)	Established the Office of African students.
Beijing Higher Preparatory School for Foreign Students (1962)	Responsible for the preparatory Chinese education for international students.
Vietnamese government (1965)	Sent many international students, and more than 20 institutions of higher learning in China were responsible for Chinese preparatory education for Vietnamese students.
China (1978)	Held the first summer Chinese language training class.
China (1982)	The short-term training course has been changed to year-round enrollment.

## 2.5 Literature Related to Internet-Mediated Research (IMR)

### 2.5.1 Definition of IMR

"Internet-mediated research (IMR) (or digitally mediated research) is the research conducted through the medium of the Internet."(Clifford & French & Valentine, 2010). Bailey J, Mann S, Wayal S, et al. proposed in 2013, "Digitally mediated research methods means the use of online and other digital technologies, such as online surveys, text messages, and interactive voice response systems for research purposes."

Quantitative research occupies an important place in research, and questionnaires and interviews are widely used in quantitative analysis as the main methods of quantitative research. With the development of the internet and information technology, more and more researchers are conducting research through the internet. This can collect more diverse and valuable responses in a shorter period.

### **2.5.2 Examples of IMR**

- 1) Using a video conference to conduct an interview or group discussion (e.g., via Skype, Facebook, Messenger).
- 2) Use a social media platform (for example, Facebook) as an online discussion forum.
- 3) Conducting online surveys or consultations (e.g., using Google Forms or Survey Monkey).
- 4) Analyzing websites/blogs/articles on a subject using the internet as a data source.

### **2.5.3 Ethics of IMR**

According to Ethics guidelines for internet-mediated research, published by The British Psychological Society in 2021. There are several important ethical considerations that need to be considered when conducting online research with participants.

**Privacy of participants:** It is critical that participants be fully informed that their personal information may be available when utilizing the Internet as a tool to find participants and understand their perspectives (for example, through the usage of Facebook's online discussion forums). It is advisable to utilize a separate digital platform (like Google Forms) where users may express their ideas without giving out any personal information to maintain privacy. Participants should be aware of whether the digital platform they are using has any publicly accessible content.

**Consent of participant:** It's critical to make sure that participants receive a consent form, as well as enough information about why they are taking part in the study. Before their participation, this must be sent or provided to participants.

**Digital access:** When implementing digital methods, it is important to reflect on issues regarding digital access. If the research seeks to involve people with disabilities

or language barriers, it is important to provide materials that are easily accessible (e.g., easy-to-read documents) and to explore different options for how participants can otherwise contribute information to the research if they are unable to do so digitally.

Data security: Any data collect through research that contains information that may make someone identifiable is subject to the GDPR (General Data Protection Regulation) and must be kept securely.

The studies described in this section are summarized in Table 2.5.

**Table 2.5** Internet-mediated research

Study	Outcome
Clifford & French & Valentine (2010)	Internet-mediated research (IMR) (or digitally mediated research) is the research conducted through the medium of the Internet.
Bailey & Mann & Wayal (2013)	Digitally mediated research methods means the use of online and other digital technologies, such as online surveys, text messages, and interactive voice response systems for research purposes.
The British Psychological Society (1952)	Ethics guidelines for internet-mediated research: 1) Privacy of participants 2) Consent of participant 3) Digital access

## 2.6 Narrative approach

### 2.6.1 Definition of the narrative approach

The narrative approach is not a new educational research method; it is typical in the traditional method system, such as Confucius' Analects, Plato's Utopia, Rousseau's Emile and Confessions, and other great works embody the idea of the narrative approach. Since the era of Francis Bacon, natural science methods have gradually infiltrated into humanities methods. Educational researchers have begun to look for a value-neutral

standard to be generally applied to academic research methods, advocating the use of natural science methods to study education. Pure thinking about the world with rational thought, they use scientific, refined, and standardized language to describe educational facts, slowly search for "natural" laws in educational phenomena, and create a set of technical principles and operating norms. This research paradigm was once popular in educational research, but its drawbacks were gradually exposed with the continuous development of educational theory and practice. The questioning of this scientism educational research method changed the educational research paradigm in the 1980s. At the turn of the 1990s, the narrative approach was re-emphasized by researchers.

In the last three decades, the narrative has acquired an increasingly high profile in social research, following a series of 'narrative turns' in other disciplinary fields, like history and literary studies (Hyvärinen, 2010). Narrative research is increasingly used in studies of educational practice and experience, chiefly because teachers, like all other human beings, are storytellers who individually and socially lead storied lives (Connelly & Clandinin, 1990). Narrative research is thus the study of how human beings experience the world, and narrative researchers collect these stories and write narratives of experience (Gudmundsdottir, 2001). The narrative is used to describe a variety of ways humans perform the "telling of events." (Bruner, 1987) Carr(1986)suggests that the narrative is not just a way of describing events but is a part of the events. The retelling merges events with reality, however "true" or "accurate" they may be. Narrative accounts detail unique experiences and perceptions pertaining to various aspects of humanity and culture(Steffen, 1997). When reading about narratives and narrative research, one is left with the impression that the focus of attention becomes diffuse, spreading in many directions: Very often, the concept of narrative is used in connection with how to represent a qualitative research study. Thus, it is maintained that a case study, a biographical study, a phenomenological study, or an ethnographic study may have a narrative form of representation (Creswell, 1998).

There is no unified and accurate definition of the narrative approach. For example, Chinese scholars have defined the concept of the narrative approach with four propositions: "narrative research can be shown as a real story or a fictional story," "narrative research can be both narrate the story without commenting or explaining the

story, and also re-comment and explain the story told by yourself or others (similar to 'literary criticism')," "narrative research is aimed at logical research (or theoretical research, critical research) )," "narrative research is a form of qualitative research." (Liu, 2007) From the perspective of human analysis philosophy, the definition of the narrative research method can be divided into "narration" and "fact." It is the story that can be a story of reality, a story of impressions, a story of confession, a story of norms, or a story told jointly.

### **2.6.2 Three stages of the narrative approach**

#### **(1) Pre-research stage**

At this stage, attention should be paid to the two research links of literature review and reflection on self-experience. The literature review is a vital link in the pre-research stage. It reflects the researcher's research resources and examines their ability to analyze and synthesize research data. Reflecting on self-experience is a part of the researcher's self-examination. The researcher should conduct a self-analysis of the identified research questions and be clear about their strengths and weaknesses so that they can develop their strengths, overcome their shortcomings in future research, and turn their own forces into research strengths.

#### **(2) Substantive research stage**

Data collection is the most critical part of substantive research. Collecting data is not only the process of interview and observation but also fieldwork in anthropological research and field investigation in sociological research. The interview has the characteristics of strong adaptability; experienced interviewers can conduct further follow-up investigations on the respondents' answers to obtain more information and explain ambiguous questions. The mutual trusting relationship between the interviewer and the interviewee can be established to obtain information that cannot be collected by other means.

#### **(3) Post-research stage**

The post-research stage refers to the quality inspection of the research report after it is formed, including the reliability and validity inspection and the handling of ethical and legal issues in the research report. Reliability refers to the degree of stability or reliability of the interview or observation results, that is, whether the research



conclusions truly and objectively reflect the actual situation of the research objects. Validity refers to the accuracy and effectiveness of the research conclusions, that is, whether the research has achieved the intended research purpose. Mastering a wealth of literature, research objects, and interview content, using appropriate methods to analyze research data, and writing research reports along the scientific route will all improve the reliability and validity of research reports. Ethical and legal issues are unavoidable in the process of the narrative approach. If not handled properly, it will cause physical and mental harm to the respondents, and it will also bring difficulties to the research itself. For example, some research populations are disadvantaged groups, and the data collection process involves conflicts of interest, protection of the privacy of research objects, constraints of professional ethics, etc. Properly addressing these issues is more important than the research itself, meaning research must be conducted within legal and ethical boundaries.

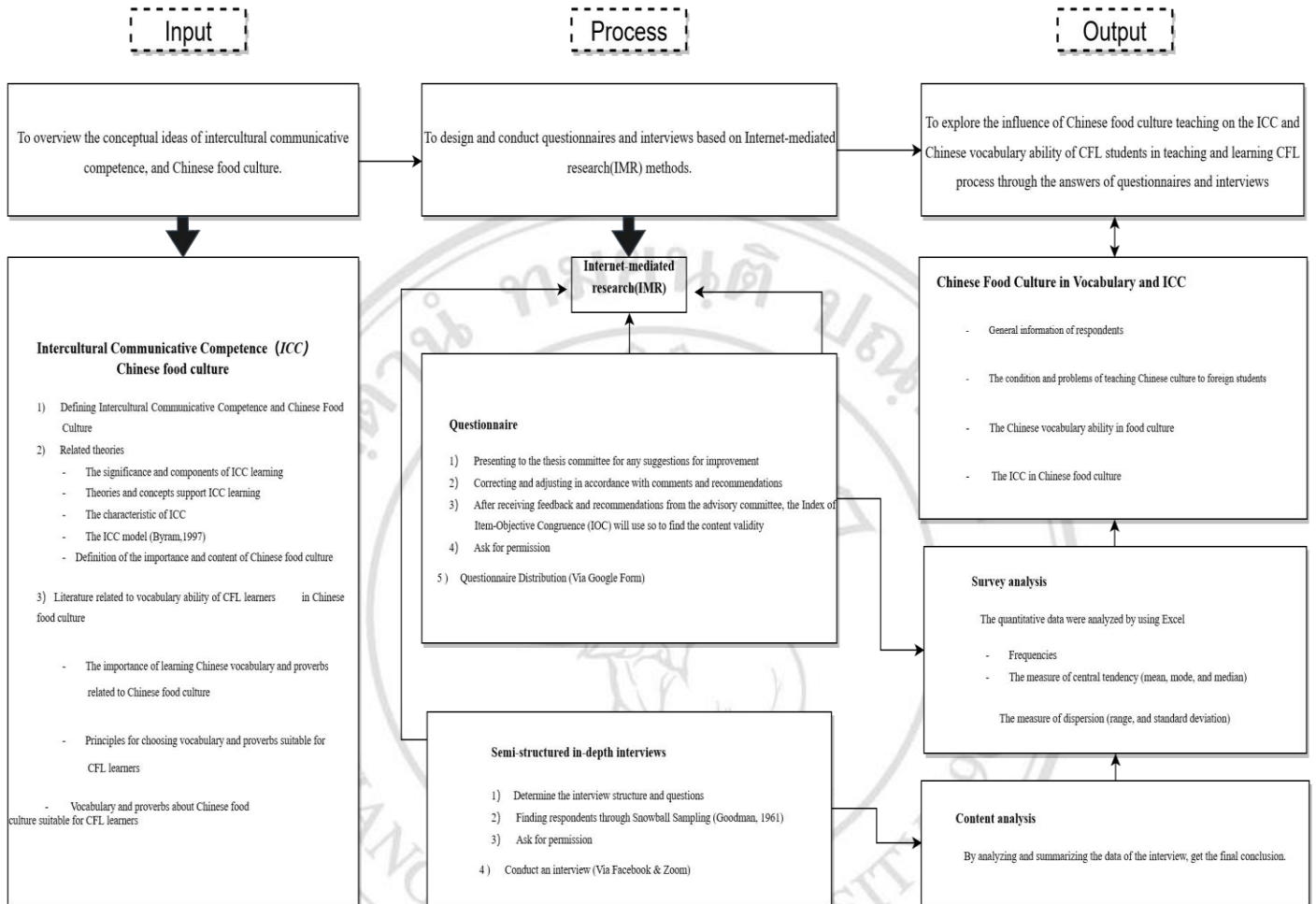
**Table 2.6** Narrative Approach

Study	Outcome
Carr (1986)	The narrative is not just a way of describing events but is a part of the events.
Bruner (1987)	The narrative is used to describe a variety of ways humans perform the "telling of events."
Connelly & Clandinin (1990)	Narrative research is increasingly used in studies of educational practice and experience, chiefly because teachers, like all other human beings, are storytellers who individually and socially lead storied lives.
Steffen (1997)	Narrative accounts detail unique experiences and perceptions pertaining to various aspects of humanity and culture.

**Table 2.6** (continued)

<b>Study</b>	<b>Outcome</b>
Creswell (1998)	A case study, a biographical study, a phenomenological study, or an ethnographic study may have a narrative form of representation.
Gudmundsdottir (2001)	Narrative research is thus the study of how human beings experience the world, and narrative researchers collect these stories and write narratives of experience.
Liu (2007)	Four propositions of the concept of the narrative approach.
Hyvärinen (2010)	In the last three decades, the narrative has acquired an increasingly high profile in social research, following a series of 'narrative turns' in other disciplinary fields, like history and literary studies.

## 2.7 Conceptual Framework



## **CHAPTER 3**

### **Methodology**

This study was a mixed method approach based on internet-mediated research (IMR) aimed to discover the Chinese vocabulary ability through Chinese food culture and intercultural communicative competence of CFL Learners. The survey was conducted online at Chiang Mai University, Thailand.

This study used document analysis to overview the conceptual ideas of intercultural communicative competence and Chinese food culture. Questionnaire-based survey analysis and interview-based content analysis were used to study Chinese vocabulary ability through the Chinese food culture of Chinese as a foreign language learners. As well as to explore the intercultural communicative competence of Chinese as a foreign language learners.

This chapter composed of the following parts:

- 3.1 Research Design
- 3.2 Population and Sample
- 3.3 Research Method and Data Collection
- 3.4 Data Analysis
- 3.5 Ethical Consideration

#### **3.1 Research Design**

This research used a mixed-method approach based on IMR. The researcher firstly used online literature websites such as Google Scholar and Z-library to obtain relevant literature knowledge by searching keywords for document analysis. Then researcher distributed questionnaires to participants via Google Forms and interviewed participants via Messenger and Zoom, intending to collect data from CFL learners and teachers to analyze the Chinese vocabulary competence and intercultural communicative competence of CFL learners at Chiang Mai University in Thailand through Chinese food culture.

### **3.1.1 Time frame**

The duration of data collection of this study lasted from July 1st to September 30th, 2022.

### **3.1.2 Research Instruments**

#### **Research tools for experiment**

#### **1) Questionnaire**

The questionnaire of this research includes four parts

##### **Part 1 General Information.**

In this part, there are 10 questions about basic personal information including gender, age, and education.

##### **Part 2 The current situation and problems of teaching Chinese culture to foreign students.**

This part is divided into 10 questions in total, mainly investigating the process of CFL teaching. To obtain the data on different perspectives of students and teachers, the current situation of Chinese cultural teaching and some of its existing problems.

##### **Part 3: The Chinese vocabulary ability in food culture of students learning Chinese as a foreign language.**

In this part, there are a total of 6 questions about the Chinese food culture vocabulary ability of CFL students.

##### **Part 4 The ICC in Chinese food culture of students learning Chinese as a foreign language.**

The last part is divided into 15 questions in total, based on Byram ICC model. The items were about contemporary CFL teachers and students questions related to ICC skills.

#### **2) Interview**

For CFL learners, the questions of the interview focus on investigating the acceptance of CFL learners to improve Chinese vocabulary ability through Chinese food culture. In order to explore the ICC of CFL Learners.

For CFL teachers, the questions of the interview focus on investigating the strengths and weaknesses of Chinese vocabulary ability teaching through Chinese food culture. In an attempt to explore the ways to improve the ICC skills of CFL learners.

### Research tools for data collection

The Chinese Food Culture in Vocabulary and Intercultural Communicative Competence Research questionnaire was established based on Bayram's ICC model. (Bayram, 1997)

This questionnaire was used to find out students' and teachers' perceptions of Chinese food vocabulary ability and ICC skills during CFL teaching.

All items used a four-point Likert-type scale ranging from 0= Never to 3= Always. Thus, according to the four levels of frequency, the interpretation of these responses was calculated by using the following formula:

$$\text{Interval} = \frac{\text{the highest score} - \text{the lowest score}}{\text{the number of interval}}$$

For this reason, the interval scale in this study was:

$$\text{Interval} = \frac{3-0}{4} = 0.75$$

Therefore, the range of four levels is detailed below:

Mean range	Interpretation
2.26-3.00	Highest degree
1.51-2.25	High degree
0.76-1.50	Low degree
0.00-0.75	Lowest degree

Finally, the result from the questionnaire was analyzed in the form of a correlation manner to analyze the Chinese vocabulary ability through Chinese food culture and ICC of CFL learners.

### 3.1.3 Quality of the research instruments

#### Validity & Reliability

Step one: The questionnaire was presented to the thesis committee for any suggestions for improvement.

Step two: The questionnaire was corrected and adjusted in accordance with comments and recommendations made by the advisory committee.

Step three: After receiving feedback and recommendations from the advisory committee, the Index of Item-Objective Congruence (IOC) was used to find the content validity. In this process, the questionnaire was checked by three experts including two Thai experts, and one Chinese expert in the field of CFL teaching.

The Item-Objective Congruence (IOC) was used to evaluate the items of the questionnaire based on the score range from -1 to +1.

Congruent = + 1

Questionable = 0

Incongruent = -1

The IOC form and cover letter were sent to all three experts (two Thai experts and one Chinese expert), who possessed enough knowledge on the given subjects and were experts in research. These experts were requested to provide their feedback and comments on the definitions of the construct and its items in the IOC form. They were asked to evaluate whether each item of the construct measured what was planned to measure, whether items were clearly written and understandable, whether there was any repetition among the items of each construct, and whether there was a need to develop another item to measure any construct. The IOC form and the cover letter were sent to CFL experts. The basic formula for calculating the IOC was adopted and developed by (Crocker & Algina, 1986). It is as follows:

$$I'_{ik} = \frac{N}{2N - 2} (\mu_k - \mu)$$

Where  $I_{ik}$  is the index of item-objective congruence for item  $i$  on objective  $k$ ,  $N$  = the number of objectives,  $\mu_k$  = the judges' mean rating of item  $i$  on objective  $k$ , and  $\mu$  = the judges' mean rating of item  $i$  on all objectives.

## IOC Result

The three CFL experts evaluated the validity of the items. After the experts had completed the rating process, the ratings of all the items given by three (3) experts were pooled in a table, and the IOC was calculated to obtain the IOC results of measures for each item and each objective, as suggested by Rovinelli and Hambleton (1977). The item was said to be effective in terms of the IOC if the score of the item was greater than 0.5 (Guntayoung & Chinchai, 2013). The scores of the items on the IOC are presented in Table 3.1.

**Table 3.1** Score of content validity on the IOC form

Constructs	No. of Items	Score Rated by (3) Experts			Content Validity Score
		1	2	3	
General Information	1	0	1	1	0.67
	2	0	1	1	0.67
	3	0	1	1	0.67
	4	1	1	0	0.67
	5	1	0	1	0.67
	6	1	0	1	0.67
	7	1	1	1	1
	8	1	1	1	1
	9	1	1	1	1
	10	1	1	1	1
The current situation and problems of teaching Chinese culture to foreign students	1	0	1	1	0.67
	2	1	1	1	1
	3	1	1	1	1
	4	1	1	1	1
	5	1	1	1	1
	6	0	1	1	0.67
	7	1	1	1	1
	8	1	1	1	1
	9	1	1	1	1
	10	0	1	1	0.67



**Table 3.1** (continued)

Constructs	No. of Items	Score Rated by (3) Experts			Content Validity Score
		1	2	3	
The Chinese vocabulary ability in food culture	1	1	1	1	1
	2	1	1	1	1
	3	1	1	1	1
	4	1	1	1	1
	5	1	1	1	1
	6	1	1	1	1
The Intercultural Communicative Competence in Chinese food culture	1	1	1	1	1
	2	1	1	1	1
	3	1	1	1	1
	4	1	1	0	0.67
	5	1	1	1	1
	6	1	1	1	1
	7	1	1	1	1
	8	1	1	1	1
	9	1	1	1	1
	10	1	1	0	0.67
	11	1	1	1	1
	12	1	1	1	1
	13	1	1	1	1
	14	1	1	1	1
	15	1	1	1	1

Once the questions in the questionnaire were developed, it was revised by the committee and advisor. The proposed items of the questionnaire achieved the scores on IOC by three experts; it was found that 11 items of the questionnaire had low IOC scores, and they needed to be rewritten as suggested by the IOC experts in this study, and those low-reliability items were revised. None of the items were removed from the questionnaire after the IOC score because there was no item with a score lower than 0.5.

### 3.2 Population and Sample

The sampling method in this questionnaire survey is carried out through purposive sampling. Since 1st and 2nd year CFL students are exposed to relatively few Chinese courses, and most 4th year CFL students have already entered the internship stage, it isn't easy to conduct the survey. So this survey was conducted among CFL learners and teachers in the 3rd year at Chiang Mai University.

There are 49 CFL students and 6 CFL teachers in the 3rd year of Chiang Mai University. Therefore, the population sizes for this study were 49 CFL students and 6 CFL teachers in the 3rd year at Chiang Mai University.

The sampling formula of Taro Yamane (1960) was employed to determine the sample size of the research. Its error rate is 5%, and the result indicated that the sample number should be 44 students out of the population of 49 and all 6 teachers of the population.

$$n = N / (1 + Ne^2)$$

n= Required Sample size

N= Population size

e= Error (Reliability= 95%, e= 5%)

$$n = 49 / (1 + 49*0.05^2) = 43.65 \approx 44$$

$$n = 6 / (1 + 6*0.05^2) = 5.9 \approx 6$$

Among the 49 students, 44 students were selected as the target groups of the questionnaire research, and 5 students were selected as the target groups of the interview research.

Among the 6 teachers, all 6 teachers were selected as the target groups of the questionnaire research, and 2 teachers were selected as the target groups of the interview research.

### 3.3 Research Method and Data Collection

The research methodology used in this research include three parts.

#### 1) Document analysis

The researcher used online literature websites such as Google Scholar and Z-library to obtain relevant literature knowledge by searching keywords for document analysis. This research is based on two keywords, "intercultural communicative competence" and "Chinese food culture." Regarding the content about ICC, the researcher conducted a keyword search on "Google Scholar" with "intercultural communicative competence," sorted the English-language articles by relevance, and screened out the top five articles for scrutiny. To better realize the conversion process of CFL learners from "food culture" to "language," in the "Chinese food culture" section, the researcher selected the content related to food culture from two Chinese books to investigate.

#### 2) Questionnaire

The objectives of this questionnaire survey are

1. To study the current situation and problems of teaching Chinese culture to students learning Chinese as a foreign language.
2. To explore the Chinese vocabulary ability in food culture of students learning Chinese as a foreign language.
3. To study the intercultural communication competence of students learning Chinese as a foreign language.
4. To propose the guidelines for fostering intercultural communication competence of students learning Chinese as a foreign language through teaching Chinese food culture.

In the questionnaire survey process, the researcher provided two options for the respondents to choose from.

1. Google Forms questionnaire (English Edition)
  - a) For Teachers : <https://forms.gle/me15prBqfyk3R51VA>
  - b) For Students : <https://forms.gle/bJoG5LzWu72UgHiC6>
2. Google Forms questionnaire (Chinese Edition)
  - a) For Teachers : <https://forms.gle/sTNqgbbbrbHA32yzS7>

b) For Students : <https://forms.gle/ghuzZSABSNIaxu8s6>

The **purposive sampling** method was used to select the respondents.

The questionnaire survey was conducted online at Chiang Mai University, and 44 students and 6 teachers who were studying/teaching CFL were expected to be surveyed. CFL teachers and students were involved in the questionnaire survey with corresponding questions. The questionnaire survey was conducted online via Google Forms, providing the questionnaire links in both Chinese and English for students and teachers to choose from.

### 3) Interview

To conduct in-depth research on the Chinese language ability of CFL learners, the researcher collected the information through semi-structured in-depth interviews.

The respondents of this interview were 2 teachers and 5 students of CFL. The selection criteria of the research objects are

- (1) People who are teaching or studying CFL
- (2) People who teach or study CFL at Chiang Mai University, etc.

The **snowball sampling** method was used to select the interviewees.

As the covid-19 pandemic, this research used online interviews, mainly one-on-one online interviews. Determined the specific interview time according to the interviewee's convenience and conducted 30-60-minute in-depth interviews each time. The interview is completed by the researcher using a semi-structured question-and-answer method. The researcher played the leading role in the interview, recorded the respondent's answers, and made supplementary questions.

Before the start of the interview, the researcher explained the purpose of the interview to the respondents, obtained the consent of all respondents in advance, and recorded the content of the interview.

In the process of organizing the interview content and materials, the respondents were numbered. At the same time, for writing the essay and understanding the respondent's narrative, based on a verbatim transcription, the interviewee's oral narration was "standardized" text transformation processing, which means the verbal and insubstantial repetitive sentences in the interview narrative were deleted.

## **Data Collection**

The data collection of this study includes document analysis, questionnaire survey, and interviews based on IMR. The researcher collected data online.

1) Data collection occurred in three phases with the documents.

Phase I: Discovering the target articles with ICC

First, the researcher obtained 5 articles (Chun D. M, 2011 & Alptekin C, 2002 & Cetinavci U. R, 2012 & Young T. Johnstone & Sachdev I, 2011 & Griffiths C, 2011) related to ICC through keyword search on Google Scholar and sorting by relevance.

Phase II: Analyzing the ICC articles

By sorting and analyzing the content of these articles, the researcher selected the words that appear more frequently in the articles. The words with more frequency are "Language, Culture, Intercultural, Foreign, Byram." And select the content consistent with this article for research and analysis.

Phase III : Summarizing with Chinese food culture

Regarding the part about "Chinese food culture", the researcher mainly summarizes it through research and books related to Chinese food culture.

2) Data collection occurred in two phases with the questionnaire.

Phase I: Ask for Permission

Before conducting the questionnaire survey, the researcher asked for permission from the respondents to gain collaboration and access to conduct the research to do the questionnaire survey.

Phase II: Questionnaire Distribution

After the validity and reliability of the questionnaires had been entirely controlled and checked thoroughly, the researcher sent the questionnaires to 30 CFL learners and 5 CFL teachers at Chiang Mai University via Google Forms. Then the researcher began to interpret and analyze the data provided by Google Forms.

3) Data collection occurred in three phases with the interview.

Phase I: Ask for Permission

Before conducting the interview survey, the researcher briefly described the interview content and duration and asked for the respondents' permission to gain collaboration and access to conduct the research to do interview.

#### Phase II: Interview Distribution

After establishing an outline for semi-structured in-depth interviews, the researcher interviewed 5 CFL learners and 2 CFL teachers at Chiang Mai University online according to the outline. The researcher then analyzed and interpreted the collected data.

#### Phase III: Prospective Interviewees

Due to the researcher intends to find the respondents through snowball sampling. At the end of the interview, the respondents were asked to recommend the following respondents.

### **3.4 Data Analysis**

The data obtained from this research were analyzed into 3 sections, consisting of document analysis, survey analysis and content analysis.

#### **3.4.1 Document analysis**

Analysis of data obtained from literature work on Chinese food culture and the vocabulary and proverbs related to Chinese food culture used in daily life.

#### **3.4.2 Survey analysis**

The quantitative data were analyzed by using Excel. Descriptive statistics including frequencies, the measure of central tendency (mean, mode, and median), and the measure of dispersion (range, and standard deviation) were the most appropriate statistics for analyzing the quantitative data.

##### 1) CSCC Table

According to the option settings in this questionnaire survey, the researcher designed a CSCC Table- Current Situation of Chinese Culture Table to test the final score results of the second part of the questionnaire.

**Table 3.2** The Current Situation of Chinese Culture (CSCC) Table

<b>Stage</b>	<b>Total Score (point)</b>	<b>Representative Choice</b>
I	00.00-20.25	Insignificant, Never, Dislike, Very dissatisfied
II	20.25-40.5	Slightly Important, Rarely, Fine, Dissatisfied
III	40.50-60.75	Fairly Important, Often, Like, Satisfied
IV	60.75-81.00	Important, Always, Love, Very Satisfied

According to the option settings in the questionnaire,

Stage I : The total scores range from 0 to 20.25 points. Respondents' attitude towards Chinese food culture is that the study of Chinese food culture is insignificant, they have never been exposed to Chinese food culture learning, dislike Chinese food culture learning, and are very dissatisfied with the cultural learning part.

Stage II : The total scores range from 20.25 to 40.5 points. Respondents' attitude towards Chinese food culture is that the study of Chinese food culture is slightly important, have rarely been exposed to Chinese food culture learning, feel fine with Chinese food culture learning, and are dissatisfied with the cultural learning part.

Stage III : The total scores range from 45.5 to 60.75 points. Respondents' attitude towards Chinese food culture is that the study of Chinese food culture is important, have often been exposed to Chinese food culture learning, like Chinese food culture learning, and are satisfied with the cultural learning part.

Stage IV : The total scores range from 60.75 to 81 points. Respondents' attitude towards Chinese food culture is that the study of Chinese food culture is very important; they have always been exposed to the study of Chinese food culture, love the study of Chinese food culture, and are very satisfied with the part of cultural learning.

## 2) ICC Table

According to the option settings in this questionnaire survey, the researcher designed an **ICC Table-Intercultural Communicative Competence Table** to test the final score results of the last part of the questionnaire.

**Table 3.3** The Intercultural Communicative Competence (ICC) Table

<b>Stage</b>	<b>Total Score (point)</b>	<b>Representative Choice</b>
i	0-12.5	Not at all
ii	12.5-25	Very low
iii	25-37.5	Low
iv	37.5-50	Average
v	50-62.5	High
vi	62.5-75	Very high

According to the option settings in the questionnaire,

Stage i : The total scores range from 0 to 12.5 points. The respondents' attitude towards ICC in Chinese food culture is that they have not at all access to ICC learning in CFL's study of Chinese food culture.

Stage ii : The total scores range from 12.5 to 25 points. The respondents' attitude towards ICC in Chinese food culture is that they have very low access to ICC learning in CFL's study of Chinese food culture.

Stage iii : The total scores range from 25 to 37.5 points. Respondents' attitude towards ICC in Chinese food culture is that the ICC they learned in CFL's Chinese food culture study is at a low level.

Stage iv : The total scores range from 37.5 to 50 points. Respondents' attitude towards ICC in Chinese food culture is that the ICC they learned in CFL's Chinese food culture study is at an average level.



Stage v : The total scores range from 50 to 62.5 points. Respondents' attitude towards ICC in Chinese food culture is that the ICC they learned in CFL's Chinese food culture study is at a high level.

Stage vi : The total scores range from 62.5 to 75 points. Respondents' attitude towards ICC in Chinese food culture is that the ICC they learned in CFL's Chinese food culture study is at a very high level.

### **3.4.3 Content analysis**

The content analysis process in this study was mainly used to study the data collected during the interview process and will be documented through a narrative approach.

The researcher first coded the interviewees; then, on a word-for-word basis, “normalized” textual transformations of the interviewees’ oral narratives, that is, verbal and non-substantial repetitions, were removed from the sentences of the interview narratives. Finally, the research data is presented with the narrative approach.

### **3.5 Ethical Consideration**

Before distributing the questionnaires, the researcher gave a simple and clear explanation about purposes of the research. The researcher treated any information getting from any individual confidentially without disclosing the respondents’ identities. Furthermore, all data getting from the respondents was kept in a secure place.

Researcher have obtained ON-LINE RESEARCH ETHICS TRAINING Course หลักสูตรหลักจริยธรรมการวิจัยในมนุษย์ สำหรับนักศึกษา/นักวิจัย from National Research Council of Thailand (NRCT) and Forum for Ethical Review Committee in Thailand (FERCIT) on August 11, 2022. (See in Appendix e)

## CHAPTER 4

### Findings

In response to the research objectives mentioned in Chapter 1, this chapter reports the collected data and research study results. For this chapter to be systematic, the researcher has divided this chapter into three parts as follows:

4.1 Introduction

4.2 Respondents' General Information

4.3 Data Presentation

#### 4.1 Introduction

This research was conducted from July 1 to September 30, 2022, and a total of 50 questionnaires (44 students, 6 teachers) were collected. A total of 50 valid questionnaires (44 students, 6 teachers) were obtained, and the effective sampling rate is 100.00%. Excel for Mac statistical software for statistical data analysis and interpretation of results and significance. For the convenience of statistics, the researcher coded the collected data. The data of the 44 student respondents are coded 1, 2, 3...44 from 1 to 44. The data of the 6 teacher respondents are coded 1, 2, 3...6 from 1 to 6. In the data analysis process, the researcher used the CSCC table and ICC table mentioned in chapter 3 to analyze the data obtained in the questionnaire.

#### 4.2 Respondents' General Information

##### 4.2.1 Respondents' demographic profile of the questionnaire

**Table 4.1** Basic Information of Respondents (1)

Status of Respondents	Gender		Age		Nationality		Whether interested in Chinese food culture	
CFL Teachers	Female (4)	67%	20-36 years old (6)	100%	Thailand (6)	100%	Yes (4)	67%
	Male (2)	33%					Maybe (2)	33%
CFL Learners	Female (34)	77%	<20 years old (6)	14%	Thailand (44)	100%	Yes (31)	71%
	Male (10)	23%	20-36 years old (38)	86%			No (1)	2%
							Maybe (12)	27%

**Table 4.2** Basic Information of Respondents (2)

Status of Respondents	Years of studying/teaching CFL		Education level		Grade (teaching/learning) at university		Number of students in class		Whether have oversea learning/teaching experience	
CFL Teachers	1-5 years (3)	50%	Master (3)	50%	Bachelor (6)	100%	1-10 (2)	33%	Yes (2)	33%
	6-10 years (2)	33%					11-30 (3)	50%		
	>10 years (1)	17%	Ph.D.(3)	50%			>30 (1)	17%	No (4)	67%
CFL Learners	1-5 years (21)	48%	Bachelor (44)	100%	Bachelor (44)	100%	1-10 (37)	84%	Yes (16)	36%
	6-10 years (16)	36%					11-30 (7)	16%		
	>10 years (7)	16%								

To meet the requirement with the target population required by this research, the 44 student respondents in this questionnaire survey are all from the undergraduate years of Chiang Mai University in Thailand. The percentage of female participants was 77%, while the percentage of male participants was only 23%. There were 2 age groups of student respondents who participated in this study. The largest number of respondents were in the age group of 20-36 years (86%), followed by respondents younger than 20 years (14%). The respondents who have studied Chinese for 1-5 years with the most number, with 21 respondents (48%), followed by 16 respondents (36%) who have studied Chinese for 6-10 years. The least is 7 respondents (16%) who have studied Chinese for more than 10 years. And there are 37 respondents in this study with 11-30 classmates, accounting for 84% of the total, and 7 (16%) respondents with more than 30 classmates in their class. When faced with the question of whether interested in Chinese food culture, a total of 31 (71%) student respondents were interested in Chinese food culture. 12 respondents (27%) had no special feelings for Chinese food culture. And only 1 (2%) respondent was not interested in Chinese culture. 28 (64%) of the student respondents had no experience of learning Chinese in other countries. , and 16 respondents (36%) had the experience of learning Chinese in other countries.

## 4.2.2 Respondents' demographic profile of the interview

**Table 4.3** Basic Information of Interviewees

Status of interviewees	Gender	Name	Age	Nationality	Years of learning/teaching CFL	Grade of learning/teaching
CFL Teachers	Female	Li	21	Thailand	5 years	Undergraduate Junior
	Female	Wei	24	Thailand	8 years	Undergraduate Junior
	Female	Song	22	Thailand	6 years	Undergraduate Junior
	Female	Wen	23	Thailand	7 years	Undergraduate Junior
	Male	Su	20	Thailand	8 years	Undergraduate Junior
CFL Learners	Female	Lin	36	Thailand	10 years	Undergraduate
	Female	Yang	28	Thailand	3 years	Undergraduate

Table 4.3 shows the basic information about the survey objects. Four female and one male Thai undergraduate junior CFL student interviewees participated in this study: Ms. Li, Ms. Wei, Ms. Song, Ms. Wen, and Mr. Su. The age of the interviewees is 20-24 years old, and the years of learning Chinese are between 5-8 years. There are two Thai female teachers participating in this interview, Dr. Lin, 36 years, with 10 years of teaching experience, and Ms. Yang, 28 years, with 3 years of teaching experience. These two teachers are mainly responsible for the teaching of CFL courses for undergraduates at the university.

Among all the interviewees, there are two interviewees who have the experience learning Chinese in China. In the interview, one of them shared her experience of studying Chinese for one semester in Xi'an, China. She also mentioned that the language environment has a significant impact on learning Chinese, which is what she believes is the most significant difference between learning Chinese in China and Thailand.

The 6 teacher respondents in this questionnaire survey are all teaching undergraduate years of Chiang Mai University in Thailand, which also met the requirement with the target population required by this research. The percentage of female participants was 67%, while the percentage of male participants was 33%. And all the teacher respondents who participated in this study were from the same age group; all six teacher respondents were in the age group of 20-36 years (100.00%). The teachers who have taught Chinese for 1-5 years have the most respondents, with 3 respondents

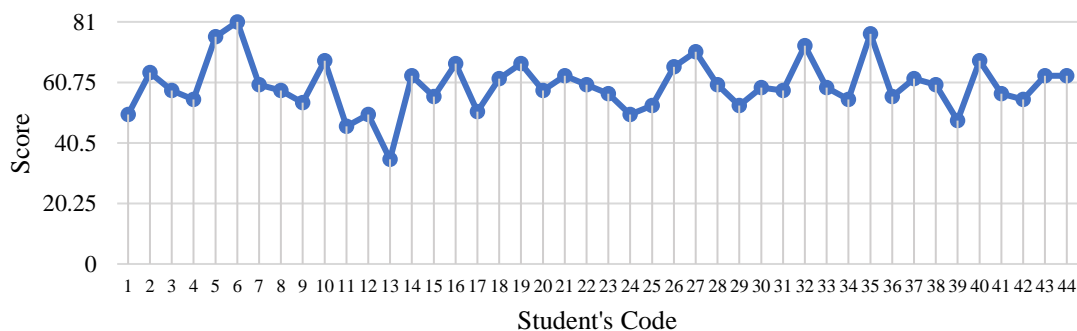
accounting for 50% of the total number and 2 respondents (33%) who have taught Chinese for 6-10 years. In this survey, there is only one teacher (17%) who has taught Chinese for more than 10 years. And there are 3 respondents (50%) with the highest degree of a master's degree, and the other 3 (50%) teachers' highest degree is a doctorate. There are 3 respondents (50%) teaching 11-30 students in the courses, and 2 respondents (33%) teaching 1-10 students in the courses. Only 1 respondent (17%) had more than 30 students in the course. When faced with the question of whether they were interested in Chinese food culture, a total of 4 (67%) teacher respondents were interested in Chinese food culture. 2 respondents (33%) had no special feelings about Chinese food culture. 4 teacher respondents (67%) had no experience teaching Chinese in other countries, and 2 (33%) of the teacher respondents had experience teaching Chinese in other countries.

#### 4.2.3 The current situation and problems of learning Chinese culture for foreign students

This part mainly describes the content of the second part of the questionnaire with CFL students' version, "The current situation and problems of learning Chinese culture for foreign students." The researcher counted the scores of each respondent. The total score of this part is 81, and the higher the score, the richer the content related to Chinese food culture that the respondent is exposed to during the daily CFL teaching process. On the contrary, the lower score means the respondents have less exposure to Chinese food culture-related content during the CFL teaching process.

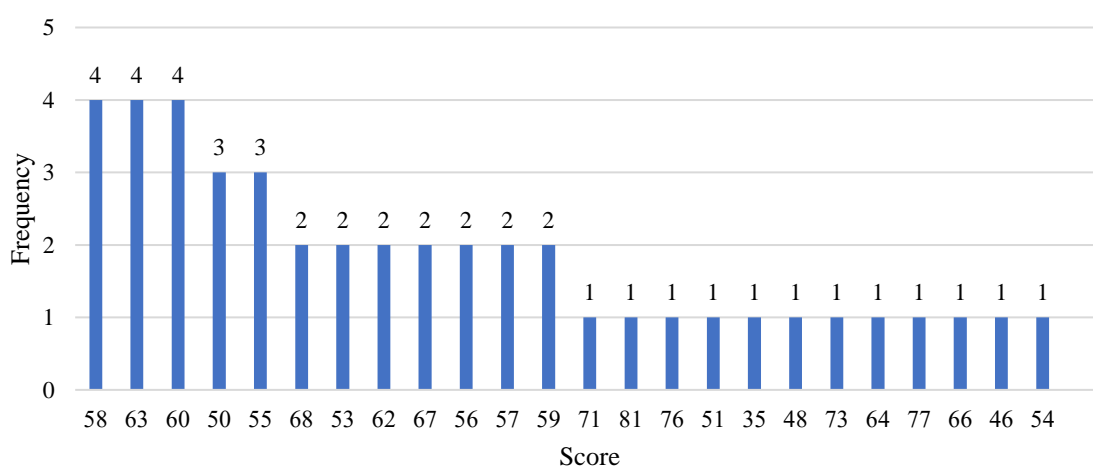
##### - The current situation

**Table 4.4** The current situation of learning Chinese culture score range



According to Table 4.4, we can see the overall data distribution, the maximum score is 81, and the minimum score is 35. According to the rules in the CSCC table, there is no respondent's total score in stage I. Only 1 respondent had a total score of stage II. Stage III had the largest number of respondents, with a total of 26 respondents. The number of respondents in stage IV is 17, second only to those in stage III.

**Table 4.5** The current situation of learning Chinese culture score and frequency



According to Table 4.5, we can get the corresponding frequency of each score. The score with the most occurrences is 58, 63, and 60, which is in stage III and stage IV of the CSCC table, and the frequency is 4 for each. Followed by 50 and 55 points in stage III of the CSCC table and the frequency is 3 for each score. The next 53, 56, 57, and 59 are all in the III stage, 62 and 68 are in stage IV of the CSCC table and the frequency of occurrence is 3 times for each score. The other score each appear only once in this study.

**Table 4.6** The current situation of learning Chinese culture score analysis

$\bar{x}$	Median	Mode	SD
59.65	59.00	58.00 63.00 60.00	8.64

According to the data in Table 4.6, we can see the scores analysis of this part of student respondents. The average score is 59.65, which is in stage III of the CSCC table. The median is 59, and the mode are 58, 63, and 60. The students' median, method, and average scores are most distributed in the range of 58-60, which shows that the overall level of most students is in stage III of the CSCC table. During the teaching process, most CFL students think that studying Chinese food culture is important, and they have often been exposed to Chinese food culture learning, like Chinese food culture learning, and are satisfied with the cultural learning part.

The standard deviation is 8.64, indicating that a small number of students have different attitudes to Chinese food culture. Some students think that the study of Chinese food culture is slightly important, and they have rarely been exposed to Chinese food culture learning, feel fine with Chinese food culture learning, and are dissatisfied with the cultural learning part. Others think that the study of Chinese food culture is very important, and they have always been exposed to the study of Chinese food culture, love the study of Chinese food culture, and are very satisfied with the part of cultural learning.

### Q1. The methods used to learn Chinese culture in the CFL course

**Table 4.7** The methods of learning Chinese culture in the CFL course

Items	Level of Frequency				Total
	Never	Rarely	Often	Always	
1. Watch related movies or documentaries	0.00%	15.91%	34.09%	50.00%	100.00%
2. Learn the content from the textbooks only	2.27%	13.64%	56.82%	27.27%	100.00%
3. Listen to the relevant actual experiences from teachers	4.54%	9.09%	38.64%	47.73%	100.00%
4. Participate in relevant practical activities (e.g., travel, cooking, participation in traditional Chinese festivals, etc.)	2.27%	31.82%	43.18%	22.73%	100.00%
5. Compare the differences between Chinese culture and different cultures in specific topics	2.27%	25.00%	56.82%	15.91%	100.00%

As can be seen from Table 4.7, in CFL courses, 50% of the student respondents for “watch related movies or documentaries” and 47.73% for "listen to the relevant actual

experiences from teachers" student respondents always use these two methods to learn content related to Chinese culture. Students often use the three methods of "learn the content from the textbooks only," "participate in relevant practical activities," and "compare the differences between Chinese culture and different cultures in specific topics" to learn the content of the Chinese culture part. The distribution is that 56.82% of the respondents chose "learn the content from the textbooks only" and "compare the differences between Chinese culture and different cultures in specific topics," and 43.18% of the respondents chose "participate in relevant practical activities."

## Q2. Whether it is easy to test Chinese culture learning

**Table 4.8** Difficulty of Chinese culture test (students)

		Percent
<b>Valid</b>	Yes	45.00%
	No	55.00%
<b>Total</b>		100%

According to the data shown in Table 4.8, 55% of the CFL respondents in this study believe that the part of Chinese culture learning is not easy to be tested. Another 45% of students believe that the part of Chinese culture learning is easy to be tested.

## Q3. Methods used to test students understanding of Chinese culture in the CFL course

**Table 4.9** Method of Chinese culture test (students)

Items	Level of Frequency				Total
	Never	Rarely	Often	Always	
1. Take an exam in the form of a test paper	0.00%	11.37%	45.45%	43.18%	100.00%
2. Make presentations on related topics	2.27%	20.45%	56.83%	20.45%	100.00%
3. Do role-plays on related topics	0.00%	22.73%	43.18%	34.09%	100.00%

As seen in Table 4.9, 45.45% and 43.18% of the students often or always use the method of "take an exam in the form of a test paper" to test their understanding of Chinese culture. "Make presentations or do role-plays on related topics" are two frequently chosen



approaches. There were 56.83% and 43.18% of the students chose these two options, respectively.

- **The problems**

**Q1.The problems in Chinese culture learning**

**Table 4.10** Problems of Chinese culture learning

		<b>Percent</b>
<b>Valid</b>	Nothing	9.09%
	100% online learning due to the pandemic	6.82%
	Chinese characters writing is too difficult	20.45%
	Cultural differences make it difficult to understand Chinese culture	22.73%
	Do not know how to apply what you have learned	6.82%
	Chinese pronunciation is difficult	18.18%
	Chinese food names are long and complex	11.36%
	Not interested in culture	4.55%
	<b>Total</b>	<b>100%</b>

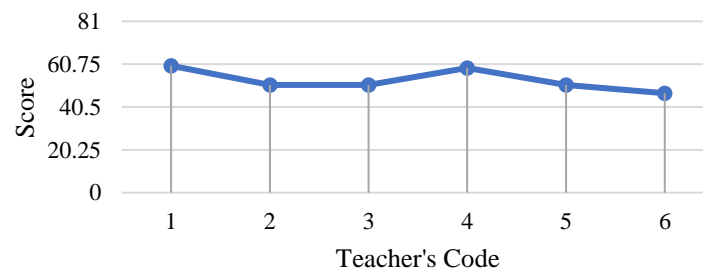
Table 4.10 summarizes some of the problems in Chinese cultural learning during the CFL learning process in the questionnaire survey of this study. 22.73%of respondents believe that it is difficult to understand Chinese culture due to cultural differences. 20.45%of the respondents believe that their problems in Chinese cultural learning are caused by Chinese characters being too difficult. 18.18%of respondents believe that Chinese pronunciation is too complicated, and 11.36%of respondents think that the names of some Chinese food are too long and too complex to remember. 6.82%of the respondents believe that the cause of the pandemic has led to 100%online learning lacking the practice of Chinese culture. In addition, 6.82%of the respondents believe that they do not know how to apply the cultural content they have learned. Only 4.55% of the respondents are not interested in Chinese culture, and the other 9.09% of respondents have no problems in Chinese culture learning.

#### 4.2.4 The current situation and problems of teaching Chinese culture for foreign students

This part mainly introduces the content of the second part of the questionnaire with the CFL teacher's version, "The current situation and problems of teaching Chinese culture to foreign students." The researcher counted the scores of each respondent. The total score of this part is 81 points, and the higher the score, it indicates that the respondents would teach students more content related to Chinese food culture in the daily CFL teaching process. Conversely, the lower the score, the less the respondents would teach students about Chinese food culture during CFL teaching.

##### - The current situation

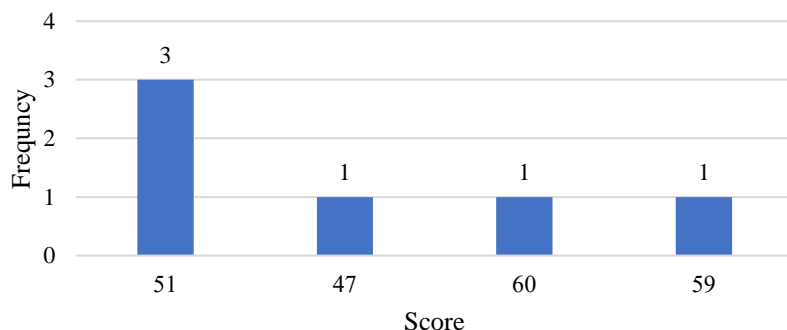
**Table 4.11** The current situation of teaching Chinese culture score range



According to Table 4.11, we can see the overall data distribution, the highest score is 60 points, and the lowest score is 47 points. In contrast to the data graph presented by the student respondents (Table 4.4), the data distribution curve for the teacher respondents is flatter. Moreover, the data collected by this part of the teacher respondents in this study are all in stage III of the CSCC table.

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**Table 4.12** The current situation of teaching Chinese culture score and frequency



According to Table 4.12, we can get the frequency corresponding to each score. The score with the most occurrences is 51 points, and the frequency of occurrence is 3 times. The remaining data are 47, 60, and 59, and the frequency of occurrence is 1 time for each score. Identically, the data collected by this part of the teacher respondents in this study are all in stage III of the CSCC table.

**Table 4.13** The current situation of teaching Chinese culture score analysis

$\bar{x}$	Median	Mode	SD
53.16	51.00	51.00	5.15

According to the data in Table 4.13, we can get the scores of this part of the teacher respondents. The average score is 53.16 points, and the median and the mode are 51. The teacher respondents' median, mode, and average scores are distributed in the range of 51-53.16, which shows the teacher's overall score of all teacher respondents in this study is in stage III of the CSCC table. That means during the teaching process, CFL teachers think that the study of Chinese food culture is fairly important, have often involved Chinese food culture learning in CFL teaching, the students in courses like Chinese food culture learning, and teachers are satisfied with the cultural teaching part.

The standard deviation is 5.15, indicating that compared with the data presented by the student respondents (Table 4.6), the teacher respondents in this study have a more unified view of Chinese food culture.

## Q1. The methods used to teach Chinese culture in the CFL course

**Table 4.14** The methods of teaching Chinese culture in the CFL course

Items	Level of Frequency				Total
	Never	Rarely	Often	Always	
1. Watch related movies or documentaries	0.00%	33.33%	50.00%	16.67%	100.00%
2. Teach the content from the textbooks only	0.00%	83.33%	16.67%	0.00%	100.00%
3. Introduce the relevant actual experiences from teachers	0.00%	0.00%	33.33%	66.67%	100.00%
4. Participate in relevant practical activities (e.g., travel, cooking, participate in traditional Chinese festivals, etc.)	0.00%	50.00%	33.33%	16.67%	100.00%
5. Compare the differences between Chinese culture and different cultures in specific topics	16.67%	16.67%	33.33%	33.33%	100.00%

It can be seen from Table 4.14 that in CFL courses, 66.67% of the teacher respondents always use "the relevant actual experiences from teachers" to teach content related to Chinese culture. 50% of the teacher respondents often use "watch related movies or documentaries" to teach content related to Chinese culture. "Teaching the content from the textbooks only" and "participate in relevant practical activities" are two methods teachers would often choose to use. In the method of "compare the differences between Chinese culture and different cultures in specific topics," 33.33% of teachers chosen to always use it, and another 33.33% of teachers chosen to use it often. There are also 16.67% of the teachers who choose to rarely or never use it.

## Q2. Whether easy to test Chinese culture learning

**Table 4.15** Difficulty of Chinese culture test (teachers)

		Percent
Valid	Yes	33.33%
	No	66.67%
	<b>Total</b>	<b>100%</b>

According to the data shown in Table 4.15, 66.67% of the teacher respondents in this study believe that the part of Chinese culture learning is not easy to be tested. Another 33.33% of teachers think that the part of Chinese culture learning is easy to be tested.

### Q3. Methods used to test students understanding of Chinese culture in the CFL course

**Table 4.16** Methods of Chinese culture test (teachers)

Items	Level of Frequency				Total
	Never	Rarely	Often	Always	
1. Take an exam in the form of a test paper	16.67%	33.33%	50.00%	0.00%	100.00%
2. Make presentations on related topics	0.00%	33.33%	33.33%	33.34%	100.00%
3. Do role-plays on related topics	0.00%	50.00%	33.33%	16.67%	100.00%

As seen in Table 4.16, 50% of the teachers often use the method of “take an exam in the form of a test paper” to test students’ understanding of Chinese culture. 50% of teachers choose “do role-plays on related topics,” which is a way that teachers rarely use to test students’ understanding of Chinese culture. On the option of “make presentations on related topics,” the teacher showed different views. Three options earned the same percentage points, 33.33% of teachers always use this method, 33.34% of teachers often use it, and the remaining 33.33% of teachers choose to use it rarely.

#### - The problems

##### Q1. The problems in Chinese culture teaching

**Table 4.17** Problems of Chinese culture teaching

		Percent
Valid	Cultural differences make it difficult to understand Chinese culture	50.00%
	Lack of field experience	33.33%
	Chinese proficiency limit for students	16.67%
	<b>Total</b>	<b>100%</b>

Table 4.17 summarizes some of the problems in Chinese cultural teaching during the CFL teaching process in the questionnaire survey of this study. 50% of respondents believe that it is difficult to understand Chinese culture due to cultural differences. 33.33% of the respondents believe that their problems in Chinese cultural teaching are caused by lack of field experience. The other 16.67% of respondents think that the problem is Chinese proficiency limit for students.

### **4.3 Data Presentation**

To answer the research objectives, this study employed the questionnaire and the interview and was divided into two parts to present the data collected by the researcher.

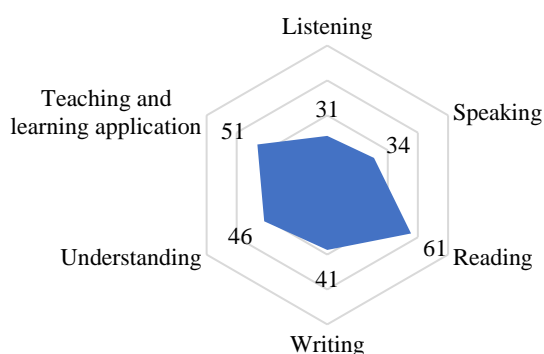
#### **4.3.1 Chinese vocabulary ability of CFL learners**

##### **1) Data from the questionnaire (students)**

This part mainly introduces the content of the third part of the questionnaire with CFL students' version, "The Chinese vocabulary ability in food culture." There are 6 questions in the third part of the questionnaire, and each question has 6 options for listening, speaking, reading, writing, understanding, and teaching & learning application. Therefore, the questionnaires of the student respondents were collected to the total number of options for  $6 \times 44 = 264$ . The researcher counted the total of the same options in each question. The more options for choosing the number of respondents means CFL students think that the vocabulary ability of this part is more important in the study of the Chinese food culture process. Conversely, the less selection of the number of respondents shows that CFL students believe that the vocabulary ability of this part is not important in the learning process of Chinese food culture.

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**Table 4.18** CFL student's Chinese vocabulary ability in food culture (students)



According to the distribution of the number of options counted by the researcher, table 4.18 can be obtained. In table 4.18, we can clearly see the distribution of each option in the radar diagram. First, the most prominent option is the reading part, with a total of 61 choices. They were followed by teaching and learning applications, with a total of 51 choices. Next is the understanding, with a capacity of 46 choices. Those who have been selected less are speaking and listening, which were selected 34 and 31 times, respectively.

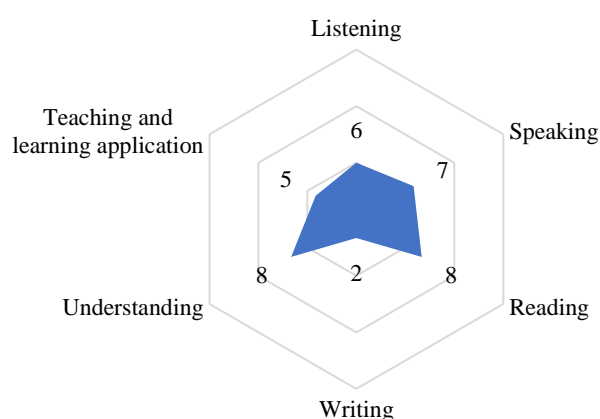
This set of data shows that the CFL student respondents in this study believe that in the learning process of Chinese food culture, the reading part would be more attractive, and this part of learning is also more important. The teaching and learning application and the understanding parts were not as good as the reading part. CFL student respondents in this study believe writing, speaking, and listening are not crucial in Chinese food culture learning and are not very attractive to them.

## 2) Data from the questionnaire (teachers)

This part mainly introduces the content of the third part of the questionnaire with CFL teachers' version, "The Chinese vocabulary ability in food culture." There are 6 questions in the third part of the questionnaire, and each question has 6 options for listening, speaking, reading, writing, understanding, and teaching & learning application. Therefore, the questionnaires of the teacher respondents will be collected to the total number of options for  $6 \times 6 = 36$ . The researcher counted the total number of the same options in each question. The more options for choosing the number of respondents means

CFL teachers think that the vocabulary ability of this part is more important in the study of the Chinese food culture process. Conversely, the less selection of the number of respondents shows that CFL teachers believe that the vocabulary ability of this part is not important in the learning process of Chinese food culture.

**Table 4.19** CFL student's Chinese vocabulary ability in food culture (teachers)



According to the distribution of the number of options counted by the researcher, table 4.19 can be obtained. Table 4.19 shows each option's distribution in the radar diagram. First, the most prominent choices were reading and understanding, which tied for first place, each being chosen 8 times. The second is speaking, with a total of 7 choices. Next is the listening and the teaching & learning application, with a total of 6 and 5 choices. The last selected part is the writing, with only 2 choices.

This set of data shows that the CFL teacher respondents in this study believe that in the learning process of Chinese food culture, the understanding and reading part would be more attractive to the student, and this part of learning is also more important. The speaking, teaching, and learning application parts were not as good as the understanding and reading parts. Writing is the part that CFL teacher respondents in this study believe is not important in Chinese food culture learning and is not attractive to students.

### 3) Data from the interview

When talking about ways to enrich students' Chinese vocabulary ability, the four student interviewees all talked about the same way, by watching some Chinese



videos or listening to Chinese music. The other student interviewee has a more direct goal of enriching vocabulary ability by practicing Chinese vocabulary related to the HSK test on some mobile Apps. The world is more closely connected with the continuous development of science and technology. In the process of language learning, most learners will choose to watch videos or listen to music to learn and understand the language in depth. Video learning is an excellent way to enrich Chinese vocabulary ability. It can stimulate learners' senses from all aspects of auditory and vision, thereby enriching CFL learners' vocabulary ability and improving CFL learners' ICC in the process.

At the same time, all the interviewees said that they had used different methods to enrich Chinese vocabulary ability from the aspects of Chinese food culture. All three student interviewees improved their Chinese vocabulary by trying to understand information related to the food when eating Chinese food. The other student interviewees used to make Chinese dishes according to the teacher's introduction. Another student interviewee said he would work part-time at the Chinese restaurant "Haidilao" in his free time to enrich his Chinese vocabulary. Teacher interviewees also mentioned a particular course in the CFL course of Chiang Mai University that introduces Chinese food and Thai food to let students understand the cultural differences between China and Thailand and enrich students' Chinese vocabulary ability. This course is beneficial to students in understanding what they are learning.

The student interviewees believed that the method of enriching Chinese vocabulary ability through Chinese food culture is very effective in improving their listening and speaking. Meanwhile, this is a very life-like learning method, which is closer to life and more attractive than the content in textbooks. The interviewed teachers also mentioned that when the teaching content of Chinese food culture is added to the course, the teaching effect is excellent. Compared with Chinese grammar teaching, Chinese food culture teaching is always more attractive to students, which can help them to memorize Chinese vocabulary faster, thereby promoting the improvement of students' Chinese vocabulary ability. Starting the comparison from the two simple words of Chinese, "Ma La Tang" and Thai "Ma La", can stimulate students' interest in learning while improving their Chinese vocabulary ability so that students will also understand and explore more Chinese culture themselves in their daily life. However, the student interviewees believe

that this method also has some defects. Due to the particularity of Chinese food culture, the names of Chinese food are relatively long and complicated for CFL learners making it difficult for the students to remember.

Moreover, there are many kinds of Chinese food, and some dishes are unacceptable to the interviewees. Teacher interviewees mentioned that apart from there being less time in class, there is no way to give students a comprehensive introduction to Chinese food culture. Chinese food culture is extensive and profound, but some students have not personally experienced it. Therefore, incomprehensible Chinese culture is also a current problem. For this situation, the teacher usually chooses to introduce some local Chinese restaurants to the students so that the students can have a deeper understanding of Chinese food culture through personal attempts. Most of the students said that after trying it, they felt it was much better than they had imagined.

There are many kinds of Chinese food, and Chinese food culture includes not only food but also the crystallization of the accumulation and wisdom of Chinese people from ancient times to the present. Food is a part that is very close to our daily life. Taking Chinese food culture as an entry point and enriching Chinese vocabulary ability is a very life-like and sustainable Chinese learning method. In the process of getting in touch with Chinese food culture, CFL learners can choose the part they are interested in to explore and research to enrich their Chinese vocabulary ability in reading and writing. In daily life, CFL learners can apply the Chinese vocabulary ability they have learned from Chinese food culture and enrich their Chinese vocabulary ability in listening, speaking, understanding, and application.

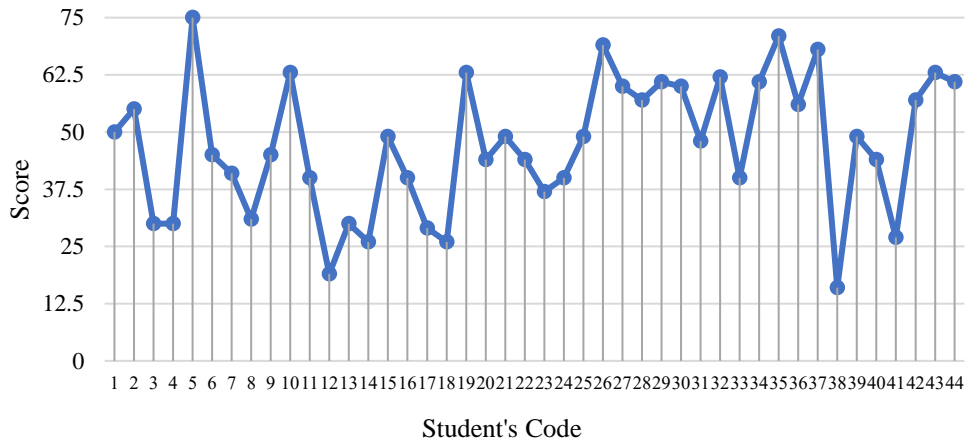
#### **4.3.2 Intercultural communicative competence of CFL learners**

##### **1) Data from the questionnaire (students)**

This part mainly describes the content of the last part of the questionnaire with CFL students' version, "The Intercultural Communicative Competence in Chinese food culture." The researcher counted the scores of each respondent. The total score of this part is 75 points, and the higher the score, the richer the ICC that the respondent has encountered and learned in the daily CFL teaching process with the Chinese food culture part. On the contrary, the lower score means that the respondents lack contact and learning

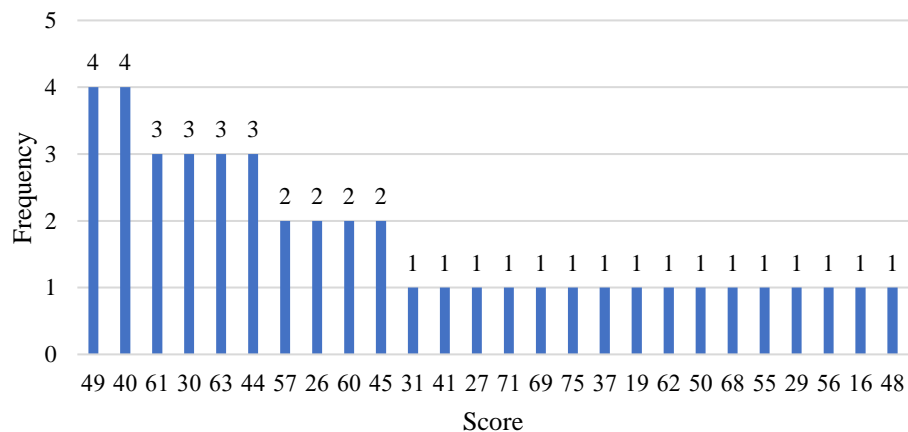
of ICC in the process of CFL teaching with the Chinese food culture part.

**Table 4.20** The ICC in Chinese food culture score range (students)



According to Table 4.20, we can see the overall data distribution, the maximum score is 75, and the minimum score is 16. According to the rules in the ICC table, there is no respondent's total score in stage i. Only 2 respondents had a total score of stage ii. There was a total of 9 respondents in stage iii. Stage iv had the largest number of respondents, with 16 people in total. Stage v had the second largest number of respondents, with 10 people in total. The number of respondents in Stage vi was 7.

**Table 4.21** The ICC in Chinese food culture score and frequency (students)



According to Table 4.21, we can get the corresponding frequency of each score. The score with the most occurrences is 49 and 40, which is in stage iv of the ICC table, and the frequency is 4. The 63, 57, and 44 points in stage vi, stage v, and stage iv of the ICC table and the frequency are 3. Followed by 57, 60, 45, and 26 points in stage v, stage iv, and stage iii of the ICC table, and the frequency is 2. The other scores each appear only once in this study.

**Table 4.22** The ICC in Chinese food culture score analysis (students)

$\bar{x}$	Median	Mode	SD
47.27	48.50	49.00 40.00	14.79

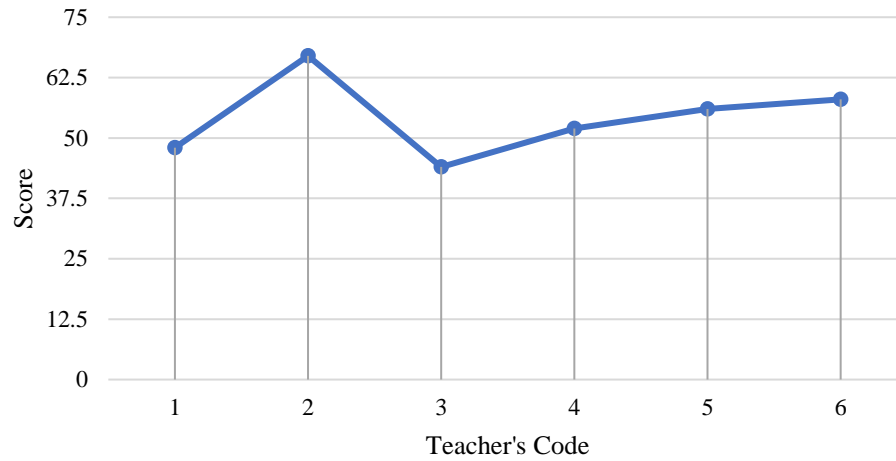
According to the data in Table 4.22, we can see the scores of this part of student respondents. The average score is 47.27, and the median is 48.50, which is in stage iv of the ICC table. There are 2 modes in this set of data, namely 49 and 40, which are in stage iv of the ICC table. The median, mode, and average scores of the students are all distributed in stage iv, which shows that most respondents' ICC in CFL's Chinese food culture study is at an average level.

The standard deviation is 14.79, indicating that the ICC that students can learn from Chinese food culture is very uneven. Some students learned ICC in CFL's Chinese food culture study at a very high level. But in contrast, other students have very low access to ICC learning in CFL's study of Chinese food culture.

## 2) Data from the questionnaire (teachers)

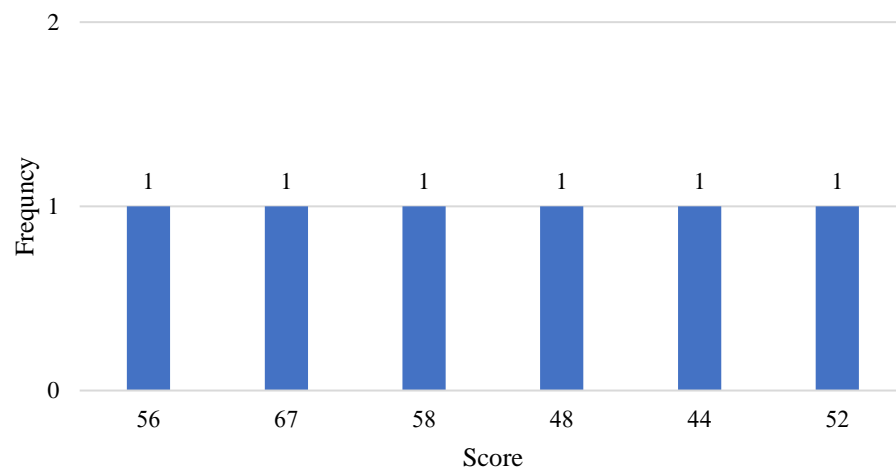
This part mainly describes the content of the last part of the questionnaire with the CFL teachers' version, "The Intercultural Communicative Competence in Chinese food culture." The researcher counted the scores of each respondent. The total score of this part is 75 points, and the higher the score, the richer the ICC knowledge that the respondent taught to students in the Chinese food culture part of CFL teaching. Conversely, lower scores imply that the respondents lacked instruction in the ICC of the students during the Chinese food culture part of the daily CFL teaching.

**Table 4.23** The ICC in Chinese food culture score range (teachers)



According to Table 4.23, we can see the overall data distribution, the maximum score is 67, and the minimum score is 44. According to the rules in the ICC table, there is no respondent's total score in stage i, stage ii, and stage iii. Only 2 respondents had a total score of stage vi. Stage v had the largest number of respondents, with a total of 3 people. Stage iv with a total of 1 respondent.

**Table 4.24** The ICC in Chinese food culture score and frequency (teachers)



According to Table 4.24, we can get the corresponding frequency of each score. In this set of data, the frequency of each score is the same, each appearing once, respectively 56, 67, 58, 48, 44, and 52. Among them, 56, 58, and 42 are distributed in stage v, 55, and 48, 44 distributions at stage iv of the ICC table. The 67 are in the stage vi interval of the ICC table.

**Table 4.25** The ICC in Chinese food culture score analysis (teachers)

$\bar{x}$	Median	Mode	SD
54.16	54.00	/	8.10

According to the data in Table 4.25, we can see the scores of this part of the teacher respondents. The average score is 54.16, and the median is 54.00, which is in stage v of the ICC table. There is no mode in this set of data. The median and average scores of the students are distributed in stage v, which shows that most respondents' students have a high level of ICC in the study of the daily CFL Chinese food culture teaching part.

The standard deviation is 8.1; compared with student respondents' ICC score analysis, teachers' respondents have more consistent opinions in the ICC teaching section of Chinese food culture teaching in daily CFL teaching. Most respondents' students have an average to a high level of ICC in the study of the daily CFL Chinese food culture teaching part.

### 3) Data from the interview

The five student interviewees in this interview have all tried various kinds of Chinese food. 5 student interviewees have a very unified view of Chinese food: they think that the taste characteristics of Chinese food are oily, salty, and spicy. And the favorite Chinese food of 3 student interviewees is "Ma La Tang," and the favorite Chinese food of 2 student interviewees is "dumplings." It is worth noting that during the interview, when Chinese food was mentioned, the first thing the student interviewees thought of was comparing "Thai-MaLa" with Chinese food. Because the word "MaLa" in Thai comes from Chinese. This topic shows that when the interviewees are learning or encountering different cultures, they will always first find the similarities between them and then use

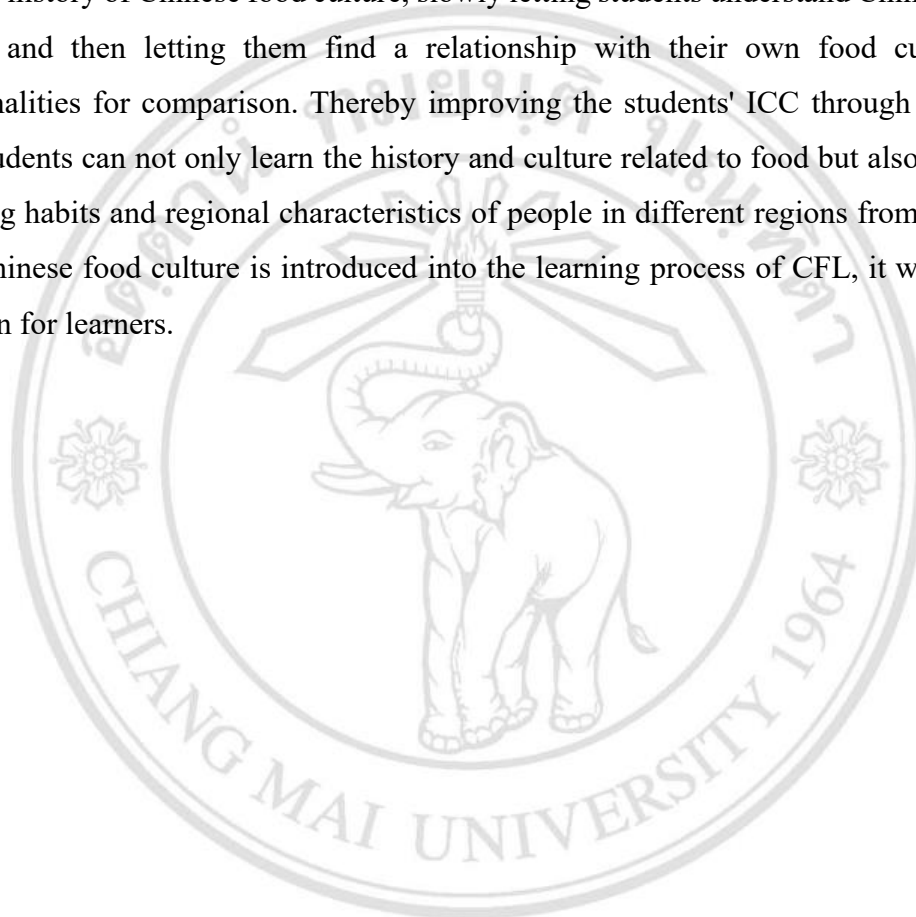
their own culture to compare it with something from a different culture. A teacher interviewed also agrees with this point of view. She said that she often uses Chinese food to enrich students' Chinese vocabulary ability. When it comes to Chinese food "Ma La Tang" students will have a strong interest because they feel that it is very similar to "Ma La" in Thai, and they are curious about the relationship between them.

In the interview, all 7 interviewees agreed that enriching vocabulary ability can improve CFL students' ICC. All 7 respondents generally believe that vocabulary ability is the basis for communicating with others, as well as understanding different cultures. Through the improvement of vocabulary ability, the student respondents can learn more about Chinese culture through reading and enable the student respondents to communicate with others through listening and speaking, which can promote the improvement of ICC. The teacher interviewees also agree with this point of view, thinking that starting from the aspects that are more accessible around them, let students experience it firsthand to enhance their ICC. In daily CFL course learning, the teacher interviewees will also lead students to visit tea gardens and other content related to Chinese food culture to improve students' ICC ability. However, due to the impact of the pandemic, it was impossible to conduct field research in China. The CFL major of Chiang Mai University and the TFL (Thai as a Foreign Language) major of Chuxiong Normal University in Yunnan, China, jointly organized a Sino-Thai exchange online meeting, allowing students to carry out cross-cultural communication through online platforms during this special period. The teachers will also recommend students watching some videos related to Chinese culture online to enrich their ICC ability.

In the same way as improving Chinese vocabulary ability, student respondents usually try to improve their ICC by watching movies or listening to music. Some student interviewees said that Chinese food culture is also an excellent way to improve ICC. Learning Chinese through Chinese food helps CFL learners understand Chinese history and the formation of Chinese culture. In the following interview, some student interviewees will also use aspects of Chinese culture that they are interested in as an entry point, such as traditional Chinese musical instruments or traditional Chinese clothing.

On the viewpoint of "民以食为天(food is the paramount necessity of the

people)," all 7 interviewees share the same view as the ancient Chinese. Interviewees believe that food is the basis for people's survival, and there are many opportunities to encounter various Chinese foods in daily life. When faced with the problem of personal preferences in food, teachers can lead a broader theme as an entry point, such as starting from the history of Chinese food culture, slowly letting students understand Chinese food culture, and then letting them find a relationship with their own food culture to commonalities for comparison. Thereby improving the students' ICC through Chinese food, students can not only learn the history and culture related to food but also analyze the living habits and regional characteristics of people in different regions from food. If some Chinese food culture is introduced into the learning process of CFL, it will add a lot of fun for learners.



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## **CHAPTER 5**

### **Conclusion and Discussion**

This chapter is composed of the following parts:

- 5.1 Research Summary
- 5.2 The Finding in the Research
- 5.3 Discussion
- 5.4 Conclusion
- 5.5 Limitation of the Research
- 5.6 Suggestions for Further Studies

#### **5.1 Research Summary**

This research focuses on the questionnaire survey and semi-structured in-depth interview research conducted by the class of 63rd the Department of Chinese as a Foreign Language, Faculty of Humanities, Chiang Mai University, Thailand. Chiang Mai University is one of the top universities in northern Thailand. The Chinese Department of Chiang Mai University has Thai teachers and Chinese teachers teaching Chinese together. No matter in terms of the learning ability of the students or the professionalism of the teachers, it is impeccable in the northern part of Thailand.

This study focuses on Chinese food culture and investigates the Chinese vocabulary ability and ICC ability of CFL students. Many excellent cultural traditions have been formed in China's 5,000-year history, and among these numerous cultural traditions, Chinese food culture is a unique branch. It not only represents China's vast land and rich resources but also the spirit of people's leisurely and natural study of food. From these Chinese food cultures, we can discover the traditional Chinese medicine culture with the same origin of medicine and food, as well as the wonderful Chinese history and culture. The etiquette culture accumulated in China for thousands of years can be seen in the etiquette and customs of Chinese food culture. Starting from the most simple word of food, what is harvested is a precious treasure that integrates the five thousand years of China.

Aiming at a series of questions related to Chinese food culture, the researcher designed a questionnaire survey and semi-structured interviews, aiming to explore the vocabulary ability and ICC ability of CFL students at Chiang Mai University in Chinese food culture. And through the part of literature research, some teaching content about Chinese food culture suitable for CFL teaching is summarized, hoping to help future CFL teaching.

## **5.2 The Finding in the Research**

This study is based on questionnaires and interviews. According to the statistical research results in the fourth chapter, the following findings can be obtained. Among the CFL students participating in this study, most students are in stage III of the CSCC table. This shows that during the teaching process, most CFL students think that studying Chinese food culture is important, and they have often been exposed to Chinese food culture learning, like Chinese food culture learning, and are satisfied with the cultural learning part.

However, a few students have completely different attitudes toward Chinese food culture due to the influence of students' personal preferences for Chinese food culture. "Watch related movies or documentaries" and "the relevant actual experiences from teachers" are the most common ways for students to learn Chinese culture during their CFL study. CFL teachers most often teach culture through their own relevant personal experiences. How to test students' understanding of Chinese culture is still an existential problem for CFL teachers. At present, the test of cultural understanding is usually carried out in the form of "taking an exam in the form of a test paper." Most of the students' problems in learning Chinese culture in this study are caused by cultural differences and the difficulty of Chinese.

In the part of Chinese vocabulary ability, most students think that reading and application are the parts they learn the most in Chinese food culture, but they are lacking in listening and speaking. The CFL teacher believes that understanding and reading are essential parts of the learning process of Chinese food culture. And writing is not important for learning Chinese food culture. During the interview, the students who studied in China showed better communication skills in Chinese. The language and

cultural environment are significant for Chinese learning. Now is the special period of the pandemic, which makes it difficult to carry out the field study. The teacher will also recommend that students watch some online videos related to Chinese food culture or let them go to local Chinese restaurants to experience it for themselves. In another way, students can have a deeper understanding of Chinese food culture, thereby enriching students' Chinese vocabulary ability in Chinese food culture.

In the ICC section, most CFL students' ICC in Chinese food culture is at an average to a high level. However, there is a large gap in the level of a small number of students. Some students have a high level of research in ICC, and some students have very few opportunities to learn ICC in the process of learning Chinese food culture. The views of CFL teachers are relatively uniform, and most teachers believe that the ICC that students can learn in the process of teaching Chinese food culture is at a high level. The teacher cooperates with Chinese universities to carry out the online "Sino-Thailand Exchange Meeting," which allows Thai students who learn Chinese and Chinese students who learn Thai to communicate with each other, which greatly improves the students' ICC ability. Taking Chinese food culture as an entry point to improve students' ICC is also a method recognized by all interviewees. Starting with a broader theme, students can gradually understand Chinese food culture and compare it with their own culture so as to improve the student's ICC ability.

In addition, the teacher respondents in this study had lower standard deviations of scores than the student respondents. Looking at the range graph, the teacher respondents also had a flatter curve. This suggests that the teacher respondents had a more unified view of the issues in this study.

### **5.3 Discussion**

The research findings are discussed according to the research objectives and research hypothesis, which focused on four aspects: 1) the conceptual ideas of intercultural communicative competence; 2) the conceptual ideas of Chinese food culture; 3) Chinese vocabulary ability through the Chinese food culture of CFL Learners; and 4) ICC of CFL Learners.

### **Conceptual ideas of intercultural communicative competence**

ICC refers to the communicative competence among people of various cultural backgrounds. This kind of communication is mainly carried out through language; hence, it is also called cross-cultural language communication. ICC is one of the leading developments in today's world. As early as the late 1980s, Belgian pragmatist Verschueren discussed: "The ability of human beings to live through the 21st century depends largely on our ability to deal with the complex situations of cross-cultural and cross-international communication." This research is based on Byram's ICC model to design the questions in the questionnaire. According to Byram's model, ICC is composed of communicative competence and intercultural competence, which are interrelated. Communicative competence comprises linguistic competence, sociolinguistic competence, and discourse competence. On the other hand, intercultural competence has five parts: skills of interpreting or relating, knowledge, critical cultural awareness, attitudes such as curiosity and openness, and skills of discovery or interaction.

### **Conceptual ideas of Chinese food culture**

Chinese food culture is a cultural category between the material wealth and spiritual wealth culture created by human society in the historical practice in a broad sense and the social ideology and culture concept in a narrow sense. Due to China's unique geographical location, climate characteristics, and historical and cultural background, The exploitation of the people by the Chinese feudal society made the Chinese people have the idea that "民以食为天," (which means food is the paramount necessity of the people. The people take food as the sky) very early. To achieve the goal of a "full stomach," the Chinese have developed various raw food materials, creating all kinds of delicacies. Chinese traditional philosophy emphasizes the balance of Yin and Yang, which is also reflected in food culture. The ancients summed up the characteristics of each food for us through experience and wisdom so that we can balance the impact of our health and the external environment through the combination of medicine and food. China has vast land and abundant resources and has eight major cuisines. Different landforms and climates make Chinese cuisine rich and diverse, with regional characteristics. Industrious Chinese use food to "paint" their dishes, and the rich and colorful dishes also show China's unique aesthetics in the world.

### **Chinese vocabulary ability through the Chinese food culture of CFL learners**

This section was discussed focusing on the second objective of this research, which responds to the hypothesis of this research. The research hypothesis assumed that using Chinese food culture can enhance CFL learner's vocabulary ability and intercultural communicative competence.

The hypothesis is supported owing to the result showing that using Chinese food culture can enhance CFL learner's vocabulary ability. Food culture occupies a very important position in China's extensive and profound cultural system. Mr. Sun Yat-sen said very proudly: "In the evolution of modern Chinese civilization, after everything has fallen, only the progress of food and drink has still been recognized by all civilizations. The food invented in China is very prosperous than in Europe and the United States, and the sophisticated cooking methods in China are not comparable to those in Europe and the United States. As for the eating habits of the Chinese people, although comparing it with the latest theories devised by the most eminent medical and hygienists in Europe and the United States today, there is much in common." At present, there are more than 1,000 colleges and universities in China that offer courses on "Chinese food culture." Therefore, teachers add vocabulary and proverbs related to Chinese food culture in CFL courses. It is a very important part of Chinese culture teaching. The same result was also obtained in this study. The CFL teacher said that the CFL major of Chiang Mai University also has a corresponding Chinese food culture course, and most of the courses will compare Chinese and Thai food to deepen students' understanding of Chinese food culture. Promote the interest in learning Chinese and promote the progress of Chinese vocabulary ability. Due to the objectives and limitations of the CFL curriculum, most of the students in this study still lack the ability to listen to and speak Chinese vocabulary. As for the reading part, students and teachers have a unified point of view and think that it is the most frequently encountered in the CFL course and is also more important. The conclusion is beyond doubt when it comes to whether Chinese food culture can enhance Chinese vocabulary ability. All the respondents in this study said that Chinese vocabulary ability is the basis for learning Chinese, and learning Chinese food culture is very interesting, which can increase their interest in Chinese and allow them to make more Chinese friends. It is not difficult to see that the attraction of Chinese cuisine to foreign friends is gradually

increasing. As a relatively special course, CFL's learning objects are mostly foreigners, so it is an essential process to add relevant vocabulary and proverbs of Chinese food culture to the CFL course. This can greatly enhance the interest of CFL students in course study.

### **ICC of CFL Learners**

This section was discussed focusing on the third objective of this research, which responds to the hypothesis of this research. The research hypothesis assumed that using Chinese food culture can enhance CFL learner's vocabulary ability and intercultural communicative competence.

The hypothesis is supported due to the result showing that using Chinese food culture can enhance CFL learner's intercultural communicative competence. The questions in the questionnaire survey in this study were designed based on Byram's ICC model, and the researcher's own ICC model was set up to analyze the questionnaires obtained according to the answers to the questions in the questionnaire during the data analysis process of the study. ICC has long been recognized as one of the leading developments in the world today. When it comes to communication, it is naturally inseparable from language, and there were fewer researchers exploring students' ICC in CFL learning. In this study, most of the CFL students' ICC in Chinese food culture was moderate to high. In particular, the interviewees who have studied abroad in China showed higher communication skills in Chinese. This indicates that the cultural component's learning and impact greatly help CFL students' ICC. Due to the restrictions of the pandemic, the faculty also organized an online Sino-Thai communication platform, allowing CFL students and TFL students to communicate online and exchange their own cultures. Regarding the CFLT process, Byram's model is highly suitable since learning a second language is not only focused on the language itself. Instead, it is composed of knowledge, skills, and attitudes. Learning a second language does not merely pertain to talking about things on paper but also about improving the ICC skills and becoming an ICC talent in the future.

## 5.4 Conclusion

Among the 3rd year CFL students and teachers at Chiang Mai University in this study, the CFL teacher believes that teaching Chinese food culture is very important in the process of Chinese teaching, and the mastery of Chinese vocabulary ability is the basis for improving the Chinese level. The teacher will deepen students' understanding of Chinese food culture and enhance students' ICC by integrating Thai specialties into the teaching of Chinese food culture. CFL students currently have outstanding Chinese vocabulary ability in terms of Chinese food culture in reading and application but still lack of listening and speaking exercises. The researcher believes that this may be because the pandemic has caused students to lack opportunities to practice Chinese in real life, and this problem can be improved in future CFL studies. In terms of ICC, the ICC of the CFL students in this study has an upper-middle level, and they can accept, learn, and use Chinese food culture in daily life. Both students and teachers believe that learning Chinese food culture can enrich students' Chinese vocabulary ability and improve ICC.

## 5.5 Limitation of the Research

There are also some limitations in this study. First, due to the impact of the pandemic, it is difficult for the researcher to go to Chiang Mai University to conduct a series of questionnaires and interviews; this is a piece of unfortunate news for the researcher. However, with the help of the Internet, the researcher distributed questionnaires to respondents through Google Forms, and made voice calls with interviewees through Messenger, and recorded the whole process.

Secondly, the samples of this study are all from the teachers and students of the CFL department of Chiang Mai University, Thailand. Due to human resources and time constraints, the sample size was not large enough; moreover, teachers and students inevitably have personal subjectivity or judgment in the survey process. However, the sampling formula of Taro Yamane (1960) was employed to determine the research sample size with an error rate of 5%; and the result indicated that the sample number should be 44 students and 6 teachers. The margin of error for the sample size has been calculated to be within 5% of the 3rd year CFL students of Chiang Mai University; it can be guaranteed that the results are objective and valid within the scope of the surveyed Chiang Mai

University.

Thirdly, language learning itself has time constraints. The results obtained from this study may not be fully applicable after a period. The reason is that language learning content may change with the times. With the accelerated development of technology and the globalization of the world, research on cross-cultural communication will become more and more in-depth. Therefore, the content of research on ICC aspects needs to be constantly checked and updated.

### **5.6 Suggestions for Further Studies**

Based on the results of this study, to further analysis of Chinese vocabulary ability through Chinese food culture and intercultural communicative competence of Chinese as a foreign language learner, some suggestions for future research are put forward. Most of the results of this study come from the perceptions of students. Therefore, the connection between teachers' teaching and students' learning should be further studied. Furthermore, if future researchers triangulate data sources such as questionnaires and interviews to see if the findings are compatible, the findings may be more robust, richer, and more profound.

Due to the limitation of time and resources, this study only investigated the vocabulary ability and ICC ability of CFL students in Chinese food culture at Chiang Mai University, Thailand. Therefore, a study of CFL students from other universities or other countries is recommended to understand or survey comparable or different outcomes of improvement.

This study only examines the relationship between Chinese food culture and CFL students' vocabulary ability and ICC ability. It is also possible to investigate other outcome variables, such as Chinese history and culture, Chinese places of interest, or Chinese social customs.



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## APPENDIX A

### Questionnaire about CFL Teachers

Chinese Food Culture in Vocabulary and Intercultural Communicative Competence  
Research  
(Teacher)

Google Forms Link : <https://forms.gle/me15prBqfyk3R51VA>

Dear teachers: Due to the need for my thesis “The Analysis of Chinese Vocabulary Ability through Chinese Food Culture and Intercultural Communicative Competence of Chinese as a Foreign Language Learners”, we will do a questionnaire survey for teachers of Chinese as a Foreign Language to investigate the vocabulary ability and ICC of CFL learners. The survey results will be sorted and analyzed in an anonymous form and will be used only for Xinyan Liang’s thesis. Teachers, please feel free to fill in. Thank you for your kindly supports and participation!

#### Part 1: General Information.

1. Date:

\_\_\_\_\_

2. What is your gender?

Female  Male  Other

3. What is your age?

< 20  20 --- 36  37 --- 55  > 55

4. Which country do you come from?

\_\_\_\_\_

5. How many years have you taught Chinese as a Foreign Language?

1 year --- 5 years  6 years --- 10 years  > 10 years

6. What is your educational level?

Bachelor  Master  PhD  Other: \_\_\_\_\_

7. What grade do you teach at university?

Bachelor  Master  PhD  Other: \_\_\_\_\_

8. How many students are there in your course?

1-10  11-30  > 30

9. Are you interested in Chinese food culture?

Yes  No

10. Do you have any experience teaching Chinese as a Foreign Language in other countries?

Yes  No

**Part 2: The current situation and problems of teaching Chinese culture to foreign students.**

1. How do you think the following Chinese culture is important to CFL teaching?

(Please circle the number)

<b>Classification of Chinese Culture</b>	<b>Insignificant</b>	<b>Slightly Important</b>	<b>Fairly Important</b>	<b>Very Important</b>
Chinese Medicine Culture	0	1	2	3
Chinese Food Culture	0	1	2	3
Chinese History	0	1	2	3
Chinese Religion	0	1	2	3
Chinese Humanities	0	1	2	3
China's Scenic Spots and Historical Sites	0	1	2	3

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2. What kind of Chinese culture do you most often teach to students in your CFL teaching?

<b>Classification of Chinese Culture</b>	<b>Never</b>	<b>Rarely</b>	<b>Often</b>	<b>Always</b>
Chinese Medicine Culture	0	1	2	3
Chinese Food Culture	0	1	2	3
Chinese History	0	1	2	3
Chinese Religion	0	1	2	3
Chinese Humanities	0	1	2	3
China's Scenic Spots and Historical Sites	0	1	2	3

3. What kind of Chinese culture do you think is more attractive to students in your CFL teaching?

<b>Classification of Chinese Culture</b>	<b>Dislike</b>	<b>Fine</b>	<b>Like</b>	<b>Love</b>
Chinese Medicine Culture	0	1	2	3
Chinese Food Culture	0	1	2	3
Chinese History	0	1	2	3
Chinese Religion	0	1	2	3
Chinese Humanities	0	1	2	3
China's Scenic Spots and Historical Sites	0	1	2	3

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4. To what degree the following objectives are important for Chinese cultural teaching in the CFL teaching?

<b>Chinese Cultural Teaching Objectives</b>	<b>Insignificant</b>	<b>Slightly important</b>	<b>Fairly important</b>	<b>Very important</b>
Provide the knowledges about daily life in China.	0	1	2	3
Forster a curious/tolerant/open attitude towards other cultures and cultural differences.	0	1	2	3
Promote the ability to acquire new cultural knowledge from documents/events from	0	1	2	3
Promote the ability to conduct effective communication with Chinese speaker.	0	1	2	3
Promote the ability to understand and critically interpret documents/events	0	1	2	3
Promote awareness and understanding of different values, beliefs, and ideologies of the different language	0	1	2	3
Make students understand and respect the cultural diversity of	0	1	2	3

5. What method is used to teach Chinese culture in your CFL course?

Teaching Methods	Never	Rarely	Often	Always
Let students watch related movies or documentaries.	0	1	2	3
Only teach students the content of the textbooks.	0	1	2	3
Tell students about relevant actual experiences from your lives.	0	1	2	3
Lead students to participate in relevant practical activities (e.g.travel, cooking, participate in traditional Chinese festivals, etc.).	0	1	2	3
Let students compare the differences between Chinese culture and different cultures in specific topics.	0	1	2	3
Anything else you teach that is not listed above. Please specify:	0	1	2	3

6. What do you think of the satisfaction level of your teaching in the Chinese culture?

Very dissatisfied	Dissatisfied	Satisfied	Very satisfied
0	1	2	3

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7. What method is used to test students' understanding of Chinese culture in your CFL course?

Methods	Never	Rarely	Often	Always
Let students take an exam in the form of a test paper.	0	1	2	3
Let students make presentations on related topics.	0	1	2	3
Let students do role-plays on related topics.	0	1	2	3
Anything else you test that is not listed above. Please specify:	0	1	2	3

8. Is it easy to test Chinese culture teaching?

Yes	No
-----	----

9. What do you think are the problems in your Chinese culture teaching?

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10. How important do you think Chinese culture teaching is in the CFL teaching?

Insignificant	Slightly important	Fairly important	Very important
0	1	2	3

**Part 3: The Chinese vocabulary ability in food culture.**

Please rate your ability, knowledge, or willingness. (Please mark the number in the blank)

(0= Not at all, 1= Very low, 2= Low, 3= Average, 4= High, 5= Very high)

1. Which aspect of vocabulary ability are more important for CFL students in the process of learning Chinese food culture?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
2. How do you think of the vocabulary ability of CFL students in Chinese food culture?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
3. In what way do you find it difficult to teach CFL students' vocabulary ability in Chinese food culture?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
4. In the CFL learning process, which aspect of the Chinese food cultural vocabulary ability is more attractive to students?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
5. In the CFL learning process, which aspect of the Chinese food cultural vocabulary ability is more acceptable to students?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
6. In the CFL teaching process, which aspect of Chinese food cultural vocabulary ability do you spend more time on?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application

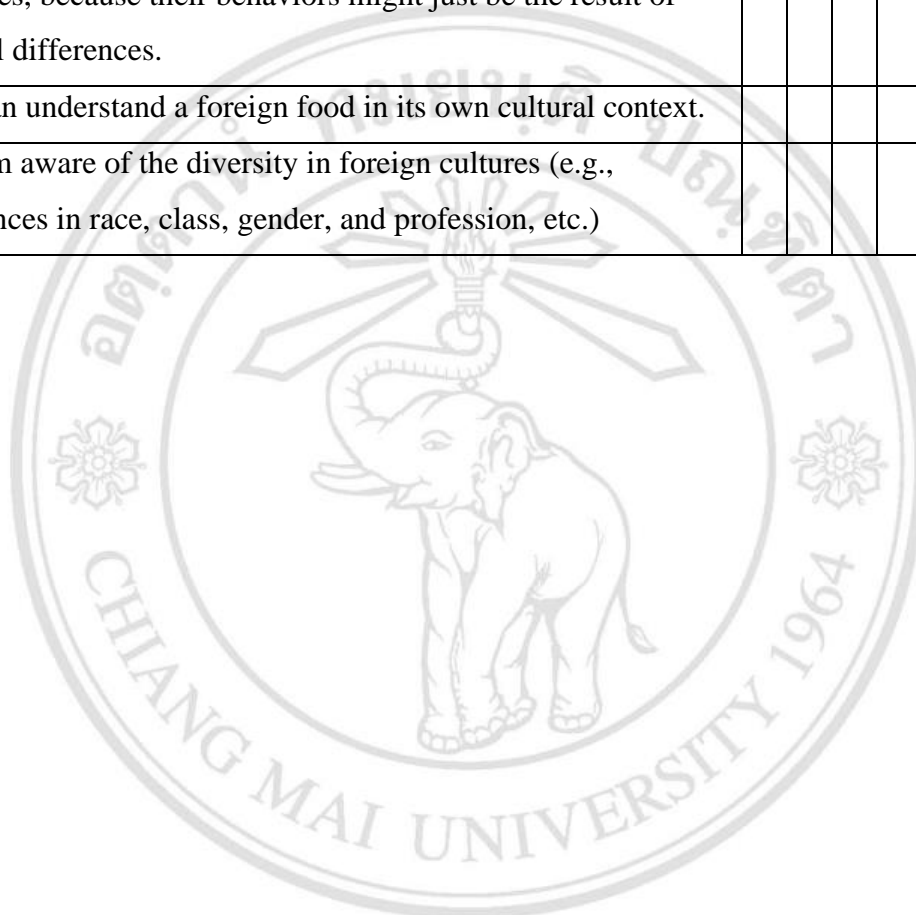
**Part 4: The Intercultural Communicative Competence in Chinese food culture.**

Please rate your ability, knowledge, or willingness. (Please circle the number)

(0= Not at all, 1= Very low, 2= Low, 3= Average, 4= High, 5= Very high)

1. I am familiar with the cultural norms and expectations of Chinese food culture (e.g., food type, eating manner, greetings, etc.).	0	1	2	3	4	5
2. I can describe some important historical/social/political events that have shaped Chinese food cultures.	0	1	2	3	4	5
3. I am interested in knowing unfamiliar aspects of Chinese food culture (e.g., history, traditions, etc.).	0	1	2	3	4	5
4. I know the specific reasons for the difference between Chinese food and foreign food.	0	1	2	3	4	5
5. I can describe how some foreign CFL learners view some of China's food culture.	0	1	2	3	4	5
6. I am willing to understand the difference in food acceptance between Chinese and foreign CFL learners.	0	1	2	3	4	5
7. I am willing to understand the differences in eating habits, food beliefs and personal tastes between Chinese and foreign CFL learners.	0	1	2	3	4	5
8. I am interested in knowing the different opinions that foreign CFL learners see a particular food in China.	0	1	2	3	4	5
9. I can identify how some misunderstandings happen in interactions between Chinese and foreign CFL learners.	0	1	2	3	4	5
10. While interacting with foreign CFL learners, I adjust my behaviors, body language, and gesture according to what is considered appropriate by them.	0	1	2	3	4	5
11. I can find out unfamiliar cultural information I come across in oral or written communication situations.						

12. Before I teach to foreign CFL learners , I think about how they, with different cultural backgrounds, will feel about or react to what I am going to teach.						
13. I think I should not immediately judge people from other countries, because their behaviors might just be the result of cultural differences.						
14. I can understand a foreign food in its own cultural context.						
15. I am aware of the diversity in foreign cultures (e.g., differences in race, class, gender, and profession, etc.)						



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# 词汇中的中国饮食文化及跨文化能力研究

## (教师版)

Google Forms Link : <https://forms.gle/sTNqgbbrbHA32yzS7>

尊敬的老师们：由于我的论文“从中国饮食文化和跨文化交际能力分析对外汉语学习者的词汇能力”需要，现对对外汉语教师就对外汉语学生的词汇能力和跨文化交际能力进行问卷调查。调查结果将以匿名形式进行整理分析，仅供梁馨琰论文使用。各位老师请放心填写，感谢您的支持与参与！

### 第一部分 基本信息

1. 日期:

\_\_\_\_\_

2. 您的性别是?

女  男  其他

3. 您的年龄是?

< 20  20 --- 36  37 --- 55  > 55

4. 您来自哪个国家?

\_\_\_\_\_

5. 您教学对外汉语多少年了?

1 年 --- 5 年  6 年 --- 10 年  > 10 年

6. 您的最高学历是?

本科  硕士研究生  博士研究生  其他: \_\_\_\_\_

7. 您在大学里教学哪个年级的学生?

本科  硕士研究生  博士研究生  其他: \_\_\_\_\_

8. 您的课程中有多少名学生参加?

1-10  11-30  > 30

9. 您是否对中国美食文化感兴趣？

是             否

10. 您是否有在国外进行对外汉语教学的经历？

是             否

## 第二部分 外国留学生中国文化教学的现状与问题。

1. 您认为以下哪种中国文化对对外汉语教学课程更具有教学意义？（请圈出数字）

中国文化分类	不重要	不太重要	重要	非常重要
中医文化	0	1	2	3
中国美食文化	0	1	2	3
中国国家历史文化	0	1	2	3
中国宗教文化	0	1	2	3
中国社会风情文化	0	1	2	3
中国名胜古迹	0	1	2	3

2. 在您的对外汉语课程教学中，您最常向学生教授哪种中国文化？

中国文化分类	从不	很少	经常	总是
中医文化	0	1	2	3
中国美食文化	0	1	2	3
中国国家历史文化	0	1	2	3
中国宗教文化	0	1	2	3
中国社会风情文化	0	1	2	3
中国名胜古迹	0	1	2	3

3. 在您的对外汉语课程教学中，您认为哪种中国文化更能吸引外国学生？

中国文化分类	不感兴趣	一般	感兴趣	非常喜欢
中医文化	0	1	2	3
中国美食文化	0	1	2	3
中国国家历史文化	0	1	2	3
中国宗教文化	0	1	2	3
中国社会风情文化	0	1	2	3
中国名胜古迹	0	1	2	3

4. 在对外汉语教学过程中以下教学目的对中国文化教学的重要程度如何？

中国文化教学目的	不重要	不太重要	重要	非常重要
提供有关中国日常生活的知识。	0	1	2	3
培养对其他文化和文化差异的好奇/宽容/开放态度。	0	1	2	3
促进从中国文化的文献/事件中获取新的文化知识的能力。	0	1	2	3
提升与华语人士进行有效沟通的能力。	0	1	2	3
通过中国文化的资料/事件提高理解和批判性解释的能力。	0	1	2	3
促进对不同语言使用者的不同价值观、信仰和意识形态的认识和理解。	0	1	2	3
让学生了解和尊重世界的文化多样性。	0	1	2	3

5. 在您的对外汉语课程使用什么方法进行中国文化教学？

教学方法	从不	很少	经常	总是
让学生观看相关的电影或纪录片。	0	1	2	3
只进行课本内容的教学，不进行相关拓展。	0	1	2	3
通过讲述您生活中的相关实际经历。	0	1	2	3
带领学生参加相关实践活动（如旅游、烹饪、参加中国传统节日等）。	0	1	2	3
让学生在特定主题上比较中国文化与不同文化的差异。	0	1	2	3
如果您的教学方法未在上面列出。请您进行简要说明：	0	1	2	3

6. 您对您在中国文化教学部分的满意度如何？

非常不满意	不满意	满意	非常满意
0	1	2	3

7. 在您的对外汉语课程通常使用什么方法来测试学生对中国文化的理解？

方法	从不	很少	经常	总是
让学生以试卷的形式参加考试。	0	1	2	3
让学生就相关主题进行演讲。	0	1	2	3
让学生就相关主题进行角色扮演。	0	1	2	3
如果您的测试方法未在上面列出。请您进行简要说明：	0	1	2	3



8. 您觉得中国文化教学容易被测试吗？

容易	不容易
----	-----

9. 您认为您目前的中国文化教学部分存在哪些问题？

10. 您认为中国文化教学部分在对外汉语教学中的重要性如何？

不重要	不太重要	重要	非常重要
0	1	2	3

### 第三部分：饮食文化中的汉语词汇能力。

请根据您的能力、知识或个人意愿进行作答。（请在空白处标出数字）

(0=完全没有, 1=非常低, 2=低, 3=平均, 4=高, 5=非常高)

1. 在对外汉语学生学习中国饮食文化的过程中，哪方面的词汇能力更加重要？	听	说	读	写	理解	运用
2. 您觉得对外汉语学生在中国饮食文化中哪方面的词汇能力更好？	听	说	读	写	理解	运用
3. 您觉得在对外汉语教学过程，学生学习中国饮食文化词汇能力的哪方面有困难？	听	说	读	写	理解	运用

4. 在对外汉语的学习过程中，中国饮食文化词汇能力的哪个方面更能吸引学生？	听	说	读	写	理解	运用
5. 在对外汉语学习过程中，学生更容易接受中国饮食文化词汇能力的哪一方面的学习？	听	说	读	写	理解	运用
6. 在对外汉语教学过程中，您在中国饮食文化词汇能力的哪个方面花费的时间更多？	听	说	读	写	理解	运用

#### 第四部分中国饮食文化中的跨文化交际能力

请根据您的能力、知识或个人意愿进行作答。（请在空白处标出数字）

(0=完全没有, 1=非常低, 2=低, 3=平均, 4=高, 5=非常高)

1. 我熟悉中国饮食文化的文化形式和规范（如食物种类、饮食方式、问候语等）。	0	1	2	3	4	5
2. 我能描述一些塑造了中国饮食文化的重要历史/社会/政治事件。	0	1	2	3	4	5
3. 我有兴趣了解中国饮食文化中不熟悉的方面（例如，历史、传统等）。	0	1	2	3	4	5
4. 我知道中餐和外国料理不同的具体原因。	0	1	2	3	4	5
5. 我可以描述一些对外汉语学习者看待中国饮食的观点。	0	1	2	3	4	5

6.我愿意了解中外对外汉语学习者在食物接受度上的差异。	0	1	2	3	4	5
7.我愿意了解中外对外汉语学习者在饮食习惯、食物信仰和个人口味方面的差异。	0	1	2	3	4	5
8.我很想知道外国对外汉语学习者对中国某些食物的不同看法。	0	1	2	3	4	5
9.我能看出对外汉语学习者和中国母语者在互动中是如何产生一些误解的。	0	1	2	3	4	5
10.在与外国对外汉语学习者互动时，我会根据他们认为合适的方式调整自己的行为、肢体语言和手势。	0	1	2	3	4	5
11.我可以在口头或书面交流中找到不熟悉的文化信息。	0	1	2	3	4	5
12.在向外国对外汉语学习者授课之前，我会考虑不同文化背景的他们对我将要教授的内容的感受或反应。	0	1	2	3	4	5
13.我认为我不应该立即评判来自其他国家的人，因为他们的行为可能只是文化差异的结果。	0	1	2	3	4	5
14.我能在自己的文化背景下理解外国食物。	0	1	2	3	4	5
15.我了解外国文化的多样性（例如，种族、阶级、性别和职业等方面的差异）。	0	1	2	3	4	5

## APPENDIX B

### Questionnaire about CFL Students

Chinese Food Culture in Vocabulary and Intercultural Communicative Competence  
Research (Student)

Google Forms Link: <https://forms.gle/bJoG5LzWu72UgHiC6>

Dear students: Due to the need for my thesis “The Analysis of Chinese Vocabulary Ability through Chinese Food Culture and Intercultural Communicative Competence of Chinese as a Foreign Language Learners”, we will now do a questionnaire survey for students of Chinese as a Foreign Language to investigate the vocabulary ability and ICC of CFL learners. The survey results will be sorted and analyzed in an anonymous form and will be used only for Xinyan Liang’s thesis. Students, please feel free to fill in. Thank you for your kindly supports and participation!

#### Part 1: General Information.

1. Date:

\_\_\_\_\_

2. What is your gender?

Female  Male  Other

3. What is your age?

< 20  20 --- 36  37 --- 55  > 55

4. Which country do you come from?

\_\_\_\_\_

5. How many years have you studied Chinese as a Foreign Language?

1 year --- 5 years  6 years --- 10 years  > 10 years

6. What is your educational level?

Bachelor  Master  PhD  Other: \_\_\_\_\_

7. What grade are you at university?

Bachelor  Master  PhD  Other: \_\_\_\_\_

8. How many students are there in your course?

- 1-10    11-30    > 30

9. Are you interested in Chinese food culture?

- Yes    No

10. Do you have any experience learning Chinese as a Foreign Language in other countries?

- Yes    No

**Part 2: The current situation and problems of teaching Chinese culture to foreign students.**

1. How do you think the following Chinese culture is important to CFL learning? (Please circle the number)

<b>Classification of Chinese Culture</b>	<b>Insignificant</b>	<b>Slightly Important</b>	<b>Fairly Important</b>	<b>Very Important</b>
Chinese Medicine Culture	0	1	2	3
Chinese Food Culture	0	1	2	3
Chinese History	0	1	2	3
Chinese Religion	0	1	2	3
Chinese Humanities	0	1	2	3
China's Scenic Spots and Historical Sites	0	1	2	3

2. What kind of Chinese culture do you most often learn in your CFL course?

<b>Classification of Chinese Culture</b>	<b>Never</b>	<b>Rarely</b>	<b>Often</b>	<b>Always</b>
Chinese Medicine Culture	0	1	2	3
Chinese Food Culture	0	1	2	3
Chinese History	0	1	2	3
Chinese Religion	0	1	2	3
Chinese Humanities	0	1	2	3
China's Scenic Spots and Historical Sites	0	1	2	3

3. What kind of Chinese culture do you think is more attractive to you in your CFL course?

<b>Classification of Chinese Culture</b>	<b>Dislike</b>	<b>Fine</b>	<b>Like</b>	<b>Love</b>
Chinese Medicine Culture	0	1	2	3
Chinese Food Culture	0	1	2	3
Chinese History	0	1	2	3
Chinese Religion	0	1	2	3
Chinese Humanities	0	1	2	3
China's Scenic Spots and Historical Sites	0	1	2	3

4. To what degree the following objectives are important for Chinese cultural learning in the CFL course?

<b>Chinese Cultural Learning Objectives</b>	<b>Insignificant</b>	<b>Slightly important</b>	<b>Fairly important</b>	<b>Very important</b>
Provide the knowledges about daily life in China.	0	1	2	3
Forster a curious/tolerant/open attitude towards other cultures and cultural differences.	0	1	2	3
Promote the ability to acquire new cultural knowledge from documents/events from	0	1	2	3
Promote the ability to conduct effective communication with Chinese speaker.	0	1	2	3
Promote the ability to understand and critically interpret documents/events	0	1	2	3

Promote awareness and understanding of different values, beliefs, and ideologies	0	1	2	3
Make students understand and respect the cultural diversity of the world.	0	1	2	3

5. What method is used to learn Chinese culture in your CFL course?

Teaching Methods	Never	Rarely	Often	Always
Watch related movies or documentaries.	0	1	2	3
Learning the content only from the textbooks.	0	1	2	3
The relevant actual experiences from your teachers.	0	1	2	3
Participate in relevant practical activities (e.g. travel, cooking, participate in traditional Chinese festivals, etc.).	0	1	2	3
Compare the differences between Chinese culture and different cultures in specific topics.	0	1	2	3
Anything else you learned that is not listed above. Please specify:	0	1	2	3

6. What do you think of the satisfaction level of your learning in the Chinese culture?

Very dissatisfied	Dissatisfied	Satisfied	Very satisfied
0	1	2	3

7. What method is used to test your understanding of Chinese culture in your CFL course?

Methods	Never	Rarely	Often	Always
Take an exam in the form of a test paper.	0	1	2	3
Make presentations on related topics.	0	1	2	3
Do role-plays on related topics.	0	1	2	3
Anything else you have been tested that is not listed above. Please specify:	0	1	2	3

8. Is it easy to test Chinese culture learning?

Yes	No
-----	----

9. What do you think are the problems in your Chinese culture learning?

10. How important do you think Chinese culture learning is in the CFL learning?

Insignificant	Slightly important	Fairly important	Very important
0	1	2	3

**Part 3: The Chinese vocabulary ability in food culture.**

Please rate your ability, knowledge, or willingness. (Please mark the number in the blank)

(0= Not at all, 1= Very low, 2= Low, 3= Average, 4= High, 5= Very high)



1. Which aspect of vocabulary ability are more important for you in the process of learning Chinese food culture?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
2. How do you think of the vocabulary ability of you in Chinese food culture?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
3. In what way do you find it difficult to learn vocabulary ability in Chinese food	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application

culture?						
4. In the CFL learning process, which aspect of the Chinese food cultural vocabulary ability is more attractive to you?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application
5. In the CFL learning process, which aspect of the Chinese food cultural vocabulary ability is more acceptable	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application

to you?						
6. In the CFL learning process, which aspect of Chinese food cultural vocabulary ability do you spend more time on?	Listening	Speaking	Reading	Writing	Understanding	Teaching and Learning Application

**Part 4 The Intercultural Communicative Competence in Chinese food culture.**

Please rate your ability, knowledge, or willingness. (Please circle the number)

(0= Not at all, 1= Very low, 2= Low, 3= Average, 4= High, 5= Very high)

1. I am familiar with the cultural norms and expectations of Chinese food culture (e.g., food type, eating manner, greetings, etc.).	0	1	2	3	4	5
2. I can describe some important historical/social/political events that have shaped Chinese food cultures.	0	1	2	3	4	5
3. I am interested in knowing unfamiliar aspects of Chinese food culture (e.g., history, traditions, etc.).	0	1	2	3	4	5
4. I know the specific reasons for the difference between Chinese food and foreign food.	0	1	2	3	4	5
5. I can describe how some foreign CFL learners view some of China's food culture.	0	1	2	3	4	5

6. I am willing to understand the difference in food acceptance between Chinese and foreign CFL learners.	0	1	2	3	4	5
7. I am willing to understand the differences in eating habits, food beliefs and personal tastes between Chinese and foreign CFL learners.	0	1	2	3	4	5
8. I am interested in knowing the different opinions that foreign CFL learners see a particular food in China.	0	1	2	3	4	5
9. I can identify how some misunderstandings happen in interactions between Chinese and foreign CFL learners.	0	1	2	3	4	5
10. While interacting with Chinese, I adjust my behaviors, body language, and gesture according to what is considered appropriate by them.	0	1	2	3	4	5
11. I can find out unfamiliar cultural information I come across in oral or written communication situations.	0	1	2	3	4	5
12. Before I learn Chinese culture, I will first go to understand the corresponding cultural background and make a suitable response with what I am going to learn.	0	1	2	3	4	5
13. I think I should not immediately judge people from other countries, because their behaviors might just be the result of cultural differences.	0	1	2	3	4	5
14. I can understand a foreign food in its own cultural context.	0	1	2	3	4	5
15. I am aware of the diversity in foreign cultures (e.g., differences in race, class, gender, and profession, etc.)	0	1	2	3	4	5

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## 词汇中的中国饮食文化及跨文化能力研究

(学生版)

Google Forms Link : <https://forms.gle/ghuzZSABSNiaxu8s6>

亲爱的同学们：由于我的论文“从中国饮食文化和跨文化交际能力分析对外汉语学习者的词汇能力”需要，现对对外汉语学生就对外汉语学生的词汇能力和跨文化交际能力进行问卷调查。调查结果将以匿名形式进行整理分析，仅供梁馨琰论文使用。各位同学请放心填写，感谢您的支持与参与！

### 第一部分 基本信息

1. 日期:

\_\_\_\_\_

2. 您的性别是?

女  男  其他

3. 您的年龄是?

< 20  20 --- 36  37 --- 55  > 55

4. 您来自哪个国家?

\_\_\_\_\_

5. 您学习对外汉语多少年了?

1 年 --- 5 年  6 年 --- 10 年  > 10 年

6. 您的最高学历是?

本科  硕士研究生  博士研究生  其他:\_\_\_\_\_

7. 您在大学里是哪个年级的学生?

本科  硕士研究生  博士研究生  其他:\_\_\_\_\_

8. 您的课程中共有多少位同学?

1-10  11-30  > 30

9. 您是否对中国美食文化感兴趣？

是             否

10. 您是否有在国外学习对外汉语的经历？

是             否

## 第二部分 外国留学生中国文化教学的现状与问题。

1. 您认为以下哪种中国文化对对外汉语教学课程更具有学习意义？（请圈出数字）

中国文化分类	不重要	不太重要	重要	非常重要
中医文化	0	1	2	3
中国美食文化	0	1	2	3
中国国家历史文化	0	1	2	3
中国宗教文化	0	1	2	3
中国社会风情文化	0	1	2	3
中国名胜古迹	0	1	2	3

2. 在您的对外汉语课程中，您最常学习哪种中国文化？

中国文化分类	从不	很少	经常	总是
中医文化	0	1	2	3
中国美食文化	0	1	2	3
中国国家历史文化	0	1	2	3
中国宗教文化	0	1	2	3
中国社会风情文化	0	1	2	3
中国名胜古迹	0	1	2	3

3. 在您的对外汉语课程中，您认为哪种中国文化更能吸引到你？

中国文化分类	不感兴趣	一般	感兴趣	非常喜 欢
中医文化	0	1	2	3
中国美食文化	0	1	2	3
中国国家历史文化	0	1	2	3
中国宗教文化	0	1	2	3
中国社会风情文化	0	1	2	3
中国名胜古迹	0	1	2	3

4. 在对外汉语课程中对您学习中国文化的主要目的是什么？

中国文化学习目的	不重要	不太重 要	重要	非常重 要
提供有关中国日常生活的知识。	0	1	2	3
培养对其他文化和文化差异的好奇/宽容/开 放态度。	0	1	2	3
促进从中国文化的文献/事件中获取新的文 化知识的能力。	0	1	2	3
提升与华语人士进行有效沟通的能力。	0	1	2	3
通过中国文化的文件/事件提高理解和批判 性解释的能力。	0	1	2	3
促进对不同语言使用者的不同价值观、信 仰和意识形态的认识和理解。	0	1	2	3
了解和尊重世界的文化多样性。	0	1	2	3

5. 在您的对外汉语课程使用什么方法进行中国文化学习?

教学方法	从不	很少	经常	总是
观看相关的电影或纪录片。	0	1	2	3
只进行课本内容的教学，不进行相关拓展。	0	1	2	3
通过老师讲述关于他生活中的相关实际经历。	0	1	2	3
参加相关实践活动（如旅游、烹饪、参加中国传统节日等）。	0	1	2	3
在特定主题上比较中国文化与不同文化的差异。	0	1	2	3
如果您的学习方法未在上面列出。请您进行简要说明：	0	1	2	3

6. 您对您在中国文化学习部分的满意度如何？

非常不满意	不满意	满意	非常满意
0	1	2	3

7. 在您的对外汉语课程通常使用什么方法来测试您对中国文化的理解？

方法	从不	很少	经常	总是
以试卷的形式参加考试。	0	1	2	3
就相关主题进行演讲。	0	1	2	3
就相关主题进行角色扮演。	0	1	2	3
如果您的测试方法未在上面列出。请您进行简要说明：	0	1	2	3



8. 您觉得中国文化教学容易被测试吗？

容易	不容易
----	-----

9. 您认为您目前在学习中国文化中存在哪些问题？

--

10. 您认为学习中国文化部分在对外汉语教学中的重要性如何？

不重要	不太重要	重要	非常重要
0	1	2	3

### 第三部分：饮食文化中的汉语词汇能力。

请根据您的能力、知识或个人意愿进行作答。（请在空白处标出数字）

(0=完全没有, 1=非常低, 2=低, 3=平均, 4=高, 5=非常高)

1. 在您学习中国饮食文化的过程中·哪方面的词汇能力更加重要？	听	说	读	写	理解	运用
2. 您觉得您在中国饮食文化中哪方面的词汇能力更好？	听	说	读	写	理解	运用
3. 您觉得在对外汉语教学过程·您学习中国饮食文化词汇能力的哪方面有困难？	听	说	读	写	理解	运用
4. 在对外汉语的学习过程中, 中国饮食文化词汇能力的哪个方面更能吸引您？	听	说	读	写	理解	运用

5. 在对外汉语学习过程中，您更容易接受中国饮食文化词汇能力的哪一方面的学习？	听	说	读	写	理解	运用
6. 在对外汉语学习过程中，您在中国饮食文化词汇能力的哪个方面花费的时间更多？	听	说	读	写	理解	运用

#### 第四部分中国饮食文化中的跨文化交际能力

请根据您的能力、知识或个人意愿进行作答。（请在空白处标出数字）

（0=完全没有，1=非常低，2=低，3=平均，4=高，5=非常高）

1. 我熟悉中国饮食文化的文化形式和规范（如食物种类、饮食方式、问候语等）。	0	1	2	3	4	5
2. 我能描述一些塑造了中国饮食文化的重要历史/社会/政治事件。	0	1	2	3	4	5
3. 我有兴趣了解中国饮食文化中不熟悉的方面（例如：历史、传统等）。	0	1	2	3	4	5
4. 我知道中餐和外国料理不同的具体原因。	0	1	2	3	4	5
5. 我可以描述一些对外汉语学习者看待中国饮食的观点。	0	1	2	3	4	5
6. 我愿意了解中外对外汉语学习者在食物接受度上的差异。	0	1	2	3	4	5
7. 我愿意了解中外对外汉语学习者在饮食习惯、食物信仰和个人口味方面的差异。	0	1	2	3	4	5
8. 我很想知道外国对外汉语学习者对中国某些食物的不同看法。	0	1	2	3	4	5
9. 我能看出对外汉语学习者和中国母语者在互动中是如何产生一些误解的。	0	1	2	3	4	5
10. 在与中国人互动时，我会根据他们认为合适的方式调整自己的行为、肢体语言和手势。	0	1	2	3	4	5
11. 我可以在口头或书面交流中找到不熟悉的文化信息。	0	1	2	3	4	5
12. 在学习中国文化之前，我会先去了解一下相应的文化	0	1	2	3	4	5

背景，并对我要学习的内容做出合适的回应。						
13. 我认为我不应该立即评判来自其他国家的人，因为他们的行为可能只是文化差异的结果。	0	1	2	3	4	5
14. 我能在自己的文化背景下理解外国食物。	0	1	2	3	4	5
15. 我了解外国文化的多样性（例如，种族、阶级、性别和职业等方面的差异）。	0	1	2	3	4	5



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## APPENDIX C

### The Outline of Semi-Structured In-depth Interview with CFL Teachers

The outline of semi-structured in-depth interview

(Teacher)

1. What is your name?  
(您的姓名是什么?)
2. What is your gender?  
(您的性别是什么?)
3. What is your age?  
(您的年龄多大了?)
4. Which country do you come from?  
(您来自哪个国家?)
5. How many years have you taught Chinese as a Foreign Language?  
(您教学对外汉语多久了?)
6. Can you briefly describe your education experience? I am a master student at Chiang Mai University, Thailand. I graduated from Chiang Mai University, Thailand, with a bachelor's degree in Thai as a foreign language. How many students are there in your course?  
(您能简要的介绍一下您的教育经历吗?我是一名泰国清迈大学的在读硕士,学士毕业于泰国清迈大学,本科专业是对外泰语。)
7. Which degree students are you teaching?  
(您教哪个年级的学生?)
8. Do you have any experience teaching Chinese as a Foreign Language in other countries?  
(您有在其他国家进行对外汉语教学的经历吗?)
9. Which aspects do you use to enrich CFL students' Chinese vocabulary ability?  
(您平时通过哪方面来丰富学生的汉语词汇能力?)
10. Have you tried enriching students' Chinese vocabulary ability through Chinese food culture?

(您是否尝试过从中国饮食文化方面来丰富学生的汉语词汇能力?)

10.1 If the answer to question 10 is yes, How do you feel about the teaching effect?

(如果 10 题的答案是肯定的话, 那您觉得教学效果怎么样?)

10.2 If the answer to question 10 is no, Answer by imagining how do you feel about the teaching effect?

(如果 10 题的答案是否定的话, 试想一下教学效果怎么样?)

11. What do you think are the strengths of enriching students' Chinese vocabulary ability through Chinese food culture?

(您觉得通过中国饮食文化方面来丰富学生的汉语词汇能力的好处是什么?)

12. What do you think are the weaknesses of enriching students' Chinese vocabulary ability through Chinese food culture?

(您觉得通过中国饮食文化方面来丰富学生的汉语词汇能力的不足之处是什么?)

13. Do you think that students' ICC skills can be improved by increasing vocabulary ability?

(您觉得通过词汇能力的增加可以提高学生的 ICC 能力吗?)

14. What other aspects do you think can improve the ICC skills of CFL students?

(你认为还可以从哪些方面去提升 CFL 学生的 ICC 能力?)

15. From your experience, what are the effective ways to improve the ICC skills of CFL students that you can recommend to me?

(从您的经验里, 有哪些教学效果较好的提高 CFL 学生 ICC 能力的途径可以推荐给我?)

16. There is an old saying in China: "民以食为天 (food is the paramount necessity of the people.) ". In fact, no matter in China or anywhere in the world, food is the most basic source of happiness, but the food culture around the world is different. I hope that "food culture" is the key point, and based on food culture, students can start their own cross-cultural exploration., so that CFL students can understand Chinese food culture, which will help improve students' ICC skills. What do you think?

(在中国有句古语说: “民以食为天”。其实不论是在中国, 在世界的任何一个地方, 食物都是最基础的幸福的来源, 但是世界各地的饮食文化截然不同。我希望“饮食文化”作为关键点, 以饮食文化为基础, 学生能够自主地开始跨文化的探索。让 CFL 学生去了解中国饮食文化, 有助于提升学生的 ICC 技能。你认为呢?)

## APPENDIX D

### The Outline of Semi-Structured In-depth Interview with CFL Students

The outline of semi-structured in-depth interview

(Student)

1. What is your name?  
(您的姓名是什么?)
2. What is your gender?  
(您的性别是什么?)
3. What is your age?  
(您的年龄多大了?)
4. Which country do you come from?  
(您来自哪个国家)
5. How many years have you learned Chinese as a Foreign Language?  
(您学习对外汉语多长时间了?)
6. What degree are you studying?  
(您的学历是什么)
7. Do you have any experience learning Chinese as a Foreign Language in other countries?  
(您有在其他国家学习对外汉语的经历吗?)
8. Have you ever had any kinds of food from different countries? (Italian, Thai, French, Japan...)  
How about Chinese food? Do you like Chinese food?  
(您尝试过品尝其他国家的美食吗? 那你品尝过中国美食吗? 你觉得中国美食怎么样呢?)
9. Which aspects do you use to enrich your Chinese vocabulary ability?  
(您平时通过哪方面来丰富您的汉语词汇能力?)
10. Have you tried enriching your Chinese vocabulary ability through Chinese food culture?  
(您是否尝试过从中国饮食文化方面来丰富您的汉语词汇能力?)

11.1 If the answer to question 10 is yes, How do you feel about its effect?

(如果 11 题的答案是肯定的话，那你觉得效果怎么样?)

11.2 If the answer to question 10 is no, Answer by imagining how do you feel about it?

(如果 10 题的答案是否定的话，试想一下效果怎么样?)

12. What do you think are the strengths of enriching Chinese vocabulary ability through Chinese food culture?

(您觉得通过中国饮食文化方面来丰富汉语词汇能力的好处是什么?)

13. What do you think are the weaknesses of enriching Chinese vocabulary ability through Chinese food culture?

(您觉得通过中国饮食文化方面来丰富汉语词汇能力的不足之处是什么?)

14. Do you think that your ICC skills can be improved by increasing vocabulary ability?

(您觉得通过词汇能力的增加可以提高您的 ICC 能力吗?)

15. What other aspects do you think can improve the ICC skills of yours?

(你认为还可以从哪些方面去提升您的 ICC 能力?)

16. From your experience, what are the effective ways to improve the ICC skills of yours that you can recommend to me?

(从您的经验里，有哪些教学效果较好的提高您的 ICC 能力的途径可以推荐给我?)

17. There is an old saying in China: "民以食为天 (food is the paramount necessity of the people.) ". In fact, no matter in China or anywhere in the world, food is the most basic source of happiness, but the food culture around the world is different. I hope that "food culture" is the key point, and based on food culture, students can start their own cross-cultural exploration., so that CFL students can understand Chinese food culture, which will help improve students' ICC skills. What do you think?

(在中国有句古语说：“民以食为天”。其实不论是在中国，在世界的任何一个地方，食物都是最基础的幸福的来源，但是世界各地的饮食文化截然不同。我希望“饮食文化”作为关键，以饮食文化为基础，学生能够自主地开始跨文化的探索。让 CFL 学生去了解中国饮食文化，有助于提升学生的 ICC 技能。你认为呢?)

## APPENDIX E

### Certify of Online Research Ethics Training of Researcher



#### Certificate of Completion

National Research Council of Thailand (NRCT) and Forum for Ethical Review Committee in Thailand (FERCIT)

Certify that

**Xinyan Liang**

Has completed the ON-LINE RESEARCH ETHICS TRAINING  
Course หลักสูตรหลักจริยธรรมการวิจัยในมนุษย์ สำหรับนักศึกษา/นักวิจัย

Date approved  
(11/08/2565)

Date expired  
(11/08/2568)

*S. Songsivilai*

(Professor Dr. Sirirug Songsivilai)

Secretary-General

National Research Council of Thailand

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