

福建省高校学生跨文化能力大赛组委会

关于举办第八届全国高校学生跨文化能力大赛 福建赛区选拔赛（本科组）的通知

福建省各高等院校：

为深入贯彻落实党的二十大报告精神和习近平新时代中国特色社会主义思想，落实《中国教育现代化2035》《高等学校英语专业本科教学质量国家标准》和《大学英语教学指南》文件精神，为加快培养具有国际视野、通晓国际规则、能够参与国际事务和国际竞争的国际化人才，促进高校学生国际传播和人文交流能力的建设，巩固高校大学英语和英语专业教育教学改革成果，展现新时代高校学生的中国情怀和国际视野。根据《福建省教育厅关于公布2025年省级大学生学科专业竞赛项目的通知》（闽教高〔2025〕6号）要求，定于2025年10月17-18日举办福建省高校学生跨文化能力大赛。本竞赛有福建省教育厅主办，福建农林大学、上海外语教育出版社承办，福建省外国语文学会、福建省大学外语教学研究会作为学术支持单位。现将有关事项通知如下

一、参赛对象及要求

（一）具有高等学历教育招生资格的福建省普通高等学校

在校学生，年龄 25 周岁以下，中国国籍。

（二）以团队形式参赛，由 3 名学生组成团队参赛，鼓励不同学科（专业）的学生组队参赛，其中英语、商务英语、翻译等英语类专业学生最多 1 名，非英语类专业学生至少 2 名，不允许跨校组队。

二、赛制安排

（一）竞赛组别、语种

1、组别设置

本科组（本科院校）

2、参赛语种

参赛选手需用英语进行比赛展示，参赛案例用英语撰写，对于部分中国文化特殊现象可以用中文加以辅助，但中文表述所占时间不得超过比赛时间的 5%。

（二）赛程安排和比赛方式

1、赛程安排

校赛（初赛）：2025 年 5-9 月

省赛（决赛）：2025 年 10 月 17-18 日

2、比赛方式

（1）校赛以及报名方式

各参赛学校自行组织校赛选拔。校赛组织方式、比赛时间、比赛环节、评委组成、评分标准、奖项设置等，由校赛组委会参照省赛章程制定，须确保规范、公平、公正。校赛由各高校教务处和外语院系（或大学外语部）组织实施。每

所参赛院校最多选拔 1 组中国学生队参加省赛。

9 月 30 日前完成初赛选拔，并于 10 月 1 日前提交省赛报名表（附件 2）至赛事秘书处电子邮箱：
536770192@qq.com

（2）省赛

2025 年 10 月 17-18 日在福建农林大学举行省决赛。各高校选拔一支团队参加省级决赛，每个团队指导教师至多 3 名。各参赛团队指导教师负有对参赛案例及其展示分析等内容进行思想政治把关的义务。

三、比赛的环节、评赛、奖项设置

（一）比赛环节

1、比赛环节：

省赛本科组包括跨文化交际案例开发与展析、回答评委提问环节，团队成员分工协作完成各个比赛环节。

（二）评赛

1、评委组成：

每组评委人数不少于 5 人，评委须具有副高级以上职称。省赛设评委会主席一名。邀请思政专家 2 名。

2、评分标准：

评分标准参照全国赛章程，确保比赛的规范、公平、公正。比赛前召开评委会议，对评分标准进行详细说明，确保大赛全国组委会制订的章程精神和规定得到贯彻，评分标准得到准确实施。

（三）奖项设置

依据《福建省高校大学生学科专业竞赛管理办法（试行）》（闽教规〔2023〕2号）规定，本赛事对应第八届“外教社杯”全国高校学生跨文化能力大赛的福建赛区选拔赛。根据国赛章程，高校省级决赛奖项设置以团队为单位，每个参赛项目指导教师不超过3名。竞赛本科组设置一等奖、二等奖，三等奖，其中一等奖不超过5个，二等奖不超过5个，三等奖不超过7个。获奖团队的指导教师获得与团队奖项相对应的指导教师奖。

其它事项，赛事设组委会，详见比赛章程，秘书处的赛事咨询和报名电子邮箱：536770192@qq.com。

附件 1：第八届全国高校学生跨文化能力大赛
福建赛区选拔赛章程

2：第八届全国高校学生跨文化能力大赛福建赛区选拔赛参赛报名登记表

福建省高校学生跨文化能力大赛组委会

2025年4月1日



附件1

第八届全国高校学生跨文化能力大赛

福建赛区（本科组）选拔赛

章 程

为加快培养具有国际视野、通晓国际规则、能够参与国际事务和国际竞争的国际化人才，促进高校学生国际传播和人文交流能力的建设，巩固高校大学英语和英语专业教育教学改革成果，展现新时代高校学生的中国情怀和国际视野。根据《福建省教育厅关于公布 2025 年省级大学生学科专业竞赛项目的通知》（闽教高〔2025〕6 号）要求，开展“第八届全国高校学生跨文化能力大赛（福建赛区选拔赛）”，现将本次大赛章程制定如下：

一、大赛主题

坚定文化自信，增进国际理解。

二、大赛宗旨

“外教社杯”全国高校学生跨文化能力大赛，旨在以党的二十大精神 and 习近平新时代中国特色社会主义思想为指导，深入贯彻落实立德树人根本任务，服务高等教育高质量发展，助力高素质人才培养，为全国高校师生提供一个展示跨文化沟通能力、交流跨文化教学经验的平台，以赛促学，以赛促教，以赛促研，以赛促建，充分发挥大赛的育人功能，促进高等学校人才培养模式创新，培养具有中国情怀、

国际视野、专业本领、跨文化沟通能力和全球胜任力的复合型国际化人才，增进不同民族和国家相互理解，推动中华文化更好走向世界，深化人类文明交流互鉴，促进世界和平发展。

三、举办单位

1. 主办单位： 福建省教育厅
2. 承办单位： 福建农林大学 上海外语教育出版社
3. 学术支持： 福建省外国语文学学会
福建省大学外语教学研究会

四、赛区组委会

为了更好地完成本次大赛，特成立大赛组织委员会。组委会成员如下：

主任委员：

曾华平 福建农林大学副书记

副主任委员：

杨信彰 福建省外国语文学学会会长

吴松江 福建省大学外语教学研究会会长

曹 伟 福建农林大学学生创新创业中心副主任

陈祖建 福建农林大学戴尔豪西大学联合学院（国际学院）院长

叶 青 上海外语教育出版社副社长

秘书长：

陈祖建 福建农林大学戴尔豪西大学联合学院（国际学院）院长

副秘书长：

张云清 福建农林大学戴尔豪西大学联合学院

（国际学院）副院长

张 慧 上海外语教育出版社福建教育发展中心主任

委 员：福建各本科、专科院校外语教学部门负责人

3. 组委会秘书处：

张云清 福建农林大学戴尔豪西大学联合学院（国际学院）

副院长（具体赛事总协调）

刘 敏 福建农林大学戴尔豪西大学联合学院副书记（具体

赛事协调事宜）

陈 涛：上海外语教育出版社福建教育发展中心主任

钟 琳：福建农林大学戴尔豪西大学联合学院（国际学院）

（具体赛场会务事宜）

五、大赛赛制

1. 组别设置

本科组（本科院校）

2. 参赛资格

（1）参赛学生须为中国籍，全日制高等学校在读，学段、年级不限。

（2）省赛和全国赛均以团队形式比赛，每个团队由 3 名学生组成。鼓励不同学科（专业）的学生组队参赛。每个团队最多含 1 名英语类专业学生；不允许跨校组队。

（3）每个团队最多可设 3 名指导教师。

（4）获得过全国赛一等奖及以上奖项的参赛团队成员，不

得再次参赛。

3. 赛程安排

校赛（初赛）：2025 年 5-9 月

省赛（决赛）：2025 年 10 月 17-18 日

4. 参赛语种

参赛选手需用英语进行比赛展示，参赛案例用英语撰写，允许使用少量说明性的汉语。

六、比赛方式

1. 校赛

各参赛学校自行组织校赛选拔。

校赛组织方式、比赛时间、比赛环节、评委组成、评分标准、奖项设置等，由校赛组委会参照省赛章程制定，须确保规范、公平、公正。

校赛由各高校教务处和外语院系（或大学外语部）组织实施。每所参赛院校最多选拔 1 组中国学生队参加省赛。9 月 30 日前完成初赛选拔，并于 2025 年 10 月 1 日前提交赛报名表（附件 2）和电子版案例评述文字材料（附件 3 模版）至赛事秘书处电子邮箱：536770192@qq.com

2. 省赛

2025 年 10 月 17-18 日举行省决赛。各高校选拔一支团队参加省级决赛，每个团队指导教师至多 3 名；

各参赛团队指导教师负有对参赛案例及其展示分析等内容进行思想政治把关的义务。

（1）比赛形式：

省赛本科组包括跨文化交际案例开发与展析、回答评委提问）、名言名句解读 3 个环节，团队成员分工协作完成各个比赛环节。

（2）评委组成：

评委人数不少于 5 人，评委须具有副高级以上职称。设评委会主席 1 名。邀请思政专家 2 名。

（3）评分标准：

评分标准参照全国赛章程，确保比赛的规范、公平、公正。比赛前召开评委会议，对评分标准进行详细说明，确保大赛全国组委会制订的章程精神和规定得到贯彻，评分标准得到准确实施。为确保评分的科学性，省级赛事中，在前三个队完成比赛之后进行评委合议，然后对各参赛队进行打分。

七、比赛环节

1. 案例开发：

参赛团队围绕多元文化生活、公共外交、商务沟通三个主题中的一个主题，根据团队成员自身经历、观察或阅读，自主开发与主题相关、具有原创性的跨文化交际案例。不得直接照搬、模仿影视作品。

2. 案例展示及分析：

参赛团队现场展示案例。展现形式不限，要求自然、合理，能生动、清晰展示案例内容。运用跨文化交际相关概念和理论，对案例中的跨文化现象和交际策略等进行分析。

案例展析总时间为10分钟，最低不少于8分钟。

3. 回答评委提问：

评委针对参赛团队的案例展示分析内容、跨文化交际相关知识等进行提问，回答评委的1个问题，回答计时2分钟。

4. 名言名句解读

组委会提供一则跨文化相关的名言名句，由1名团队成员进行解读，时间为2分20秒，含思考准备时间(不超过20秒)。

八、比赛评审规则

大赛考察学生在多元文化环境中和跨文化语境下，分析问题和解决问题能力。具体表现在世界文化知识、跨文化敏感性、跨文化情感态度以及跨文化交际能力四个方面。

（一）评分依据

1. 三个维度

（1）内容维度：跨文化交际案例的深度和广度、真实性和原创性，跨文化交际概念和理论运用的深入性与合理性

（2）效用维度：跨文化分析是否恰当，提出的建议是否合理，形成的反思是否具有启发性；

（3）呈现维度：现场展示是否体现较高的综合素养，是否具有逻辑性、表现力和灵活性。

2. 五个视角

（1）是否具有跨文化意识和敏感性，即是否能够发现文化差异并从文化差异的角度分析问题；

(2) 是否具有跨文化情感态度,即对不同文化是否持开放、好奇、尊重、理解和欣赏的态度;

(3) 是否掌握并运用跨文化交际概念和理论;

(4) 是否具有跨文化交际能力,即是否表现出善于观察、倾听、讲述、对话和思辨等能力;

(5) 是否具有创新意识和能力。

(二) 评分标准

评价内容	案例开发与展示分析 占总分 50%	基于案例问答 占总分 20%	名言名句解析 占总分 30%
具体要求	<p>案例开发:</p> <p>1 案例具有原创性,有深度和广度;</p> <p>2 案例具有代表性、典型性,能为解决其他语境中跨文化问题提供借鉴和启发;</p> <p>3 案例符合时代要求,体现时代性。</p> <p>案例展示:</p> <p>1 设计合理,能恰当准确地表现案例内容;</p> <p>2 前后环节逻辑合理,衔接自然;</p> <p>3 展现形式不限,要求自然、合理,能生动、清晰展示案例内容;</p> <p>4 语言准确地道流畅,语音、语调自然;</p> <p>5 辅助手段如 PPT 等的使用合理有效。</p> <p>案例分析:</p> <p>1 能恰当运用跨文化交际概念和理论知识,对案例中展现的跨文化现象进行分析;</p> <p>2 提供的建议恰当合理,形成的反思具有启发性。</p> <p>创新意识:</p> <p>体现一定的创新意识和能力。</p>	<p>针对参赛团队展示的案例及其分析来提问。</p> <p>1. 能听懂评委提问,理解提问意图;</p> <p>2. 回答切题、中肯、简练,有理有据,具有说服力,体现出一定的跨文化理论素养;</p> <p>3. 能快速、有效地组织应答语言,逻辑合理;</p> <p>4. 语言准确、地道、流畅,语音、语调自然。</p>	<p>1. 能全面准确理解名言名句;能结合实际进行延展性阐述;</p> <p>2. 解读切题、中肯、简练,有理有据,具有说服力,体现出一定的跨文化理论素养;</p> <p>3. 语言准确、地道、流畅,语音、语调自然。</p>

（三）计分方式

A. 省赛分值：省赛满分为100分。

B. 分值比例：案例展示分析占50%，问题一占20%，名言名句解读占30%。

九、奖项设置

依据《福建省高校大学生学科专业竞赛管理办法（试行）》（闽教规〔2023〕2号）规定，本赛事对应第八届“外教社杯”全国高校学生跨文化能力大赛的福建赛区选拔赛。根据国赛章程，高校省级决赛奖项设置以团队为单位，每个参赛项目指导教师不超过3名。竞赛本科组设置一等奖、二等奖，三等奖，其中一等奖不超过5个，二等奖不超过5个，三等奖不超过7个。获奖团队的指导教师获得与团队奖项相对应的指导教师奖。

福建省高校学生跨文化能力大赛组委会

2025年4月

附件 2

第八届全国高校学生跨文化能力大赛
福建赛区选拔赛
参赛报名登记表

参赛学校：					
团队成员	姓名	性别	年级	专业	团队分工（文本、陈述、问答）（专科组不填）
指导教师	姓 名：		联系电话：		
指导教师	姓 名：		联系电话：		
指导教师	姓 名：		联系电话：		
收件人：			邮寄地址：		
联系电话：			邮箱信息：		
院校盖章：			年 月 日		

备注：（1）报名截止时间：2025 年 9 月 30 日 24:00 止（2）报名表
扫描件或 PDF 版（盖章）和 WORD 版同时发送到赛事秘书处电子邮箱：
536770192@qq.com

附件3 案例评述模板

请准确填写下列信息，以确保出版时无误。

学校全称：

学生姓名：

指导教师：

撰稿人：

撰稿人联系方式：

案例类别（勾选）：☐ 商务沟通 ☐ 公共外交 ☐ 多元文化生活

（撰写时请与本模板的各级标题和序号体系保持一致）

案例名称：

An Intercultural Conflict Case - A Chinese Teacher in Poland

I. Case Description

（用第三人称描述案例内容，交代清楚背景、事件，体现出冲突。假设没有案例视频，读者也可以从本描述中将事件冲突了解得很清楚。注意不是写案例概述。不是写如何开发案例。主要用一般过去式来写。）

Han Yue was a Chinese student who just graduated from college, majoring in Teaching Chinese to Speakers of Other Languages. After graduation, she applied to go to Poland to teach Polish students Chinese at Krakow No. 2 Middle School.

After arriving in Krakow, the largest city in southern Poland, she immediately went to the Krakow Education Department, to go through some onboarding procedures. As she walked into the office with relevant documents, the responsible staff member began to speak Polish to her, but she could not understand. She apologized embarrassingly, saying that she couldn't speak Polish and could only communicate in English. The man immediately became serious and said in English with a Polish accent: "I don't really want to speak English. If you are going to work in Poland, you should speak Polish. Why didn't you learn it?" Han Yue apologized again and indicated her job as a Chinese teacher. Eventually they communicated in English and the procedures went well. When bidding goodbye, Han Yue said "Dziękuję!" ("Thank you" in Polish). The staff member immediately smiled and replied: "Not bad!" Han Yue was puzzled. Why did that man think that speaking Polish in Poland was a "should" thing?

After leaving the department, Han Yue went to the teacher's apartment with some teachers from other countries. The living environment turned out to be a little crowded, dirty and sultry, but the necessities of life, such as microwave ovens, refrigerators, and cooking utensils were all available. What's more, the person in charge said that it was the best they could offer, and many cleaners had been busy tidying up for several days. When hearing this, Han Yue readily accepted it and did not complain. However, unexpectedly, the two British teachers who were going to live

with Han Yue became angry on the spot, saying that the sanitation was poor, the room was small, the ventilation was bad, and there were wild grasses outside the window. Later, the British teachers even asked Han Yue why she did not point out the problems with them together, so that the school might offer them a better residence. Han Yue did not know how to respond, so she just smiled and made excuses to avoid this conversation.

Several days later, Han Yue began her teaching, and it happened to be the Dragon Boat Festival. As an important traditional festival in China, this was obviously a cultural teaching opportunity that could not be missed. Han Yue enthusiastically introduced to the students the story of the great patriotic poet Qu Yuan who committed suicide for his nation. She originally thought that her students would be moved by this patriotic story, however, some of the children commented: "It was so silly." "Couldn't he continue to live? Why did he commit suicide?" "Why didn't he emigrate to another country?" Han Yue became speechless for a while. Although it was normal that they knew little about Chinese culture, she did not expect such a huge cultural conflict.

After the first class was over, Han Yue walked out of the teaching building with her Polish teaching assistant Cara. "Welcome to Poland!" Cara said to her, "I heard the news that the air pollution in China is so serious that you can hardly see the blue sky. I'm sure you will love the good weather here!" Han Yue felt offended in an instant, but she didn't say anything. After chatting for a while, Han Yue thought they became intimate, so she asked Cara: "What are you going to do now? Go on a date?" To her surprise, Cara replied: "It's a bit rude." Han Yue was overwhelmed for a while because she always thought that Europeans were all open-minded, but she did not expect such an embarrassing moment. On the way home, Han Yue kept on thinking about a series of intercultural conflicts that had occurred since she came to Krakow.

II. Analysis

Section A Major Issues & Theoretical Explanation

(在本部分依次分析每个冲突，并作出解释)

1. The conflict with the Polish staff member

- **The Chinese view:**

Han Yue could not understand why that Polish staff member regarded speaking Polish in Poland as a "should" thing. As a foreigner, it was normal for her to speak English. The transformation of the man's expression after she said "Dziękuję" made her puzzled more.

- **The Polish view:**

He thought that as Han Yue was going to work in Poland for a long time, it was reasonable for her to speak Polish and learn Polish culture, rather than speaking English.

- **Theoretical explanation:**

The conflict was caused by the slight **ethnocentrism** of the Polish staff member. The concept of ethnocentrism captures how identity groups tend to be ethnically centered, to accept and even glorify those who are alike (the in-group), while to discriminate against, denigrate or reject those who are unlike (the out-group).

Han Yue was in an awkward position when confronted with this ethnocentric (xenophobic) problem. Out of a sense of national belonging to the Polish nation and a strong sense of pride in Polish language and culture, the man expected Han Yue to speak ONLY Polish in Poland. Therefore, the staff member was dissatisfied when Han Yue did not speak Polish, and emphasized that she should learn it. After hearing her saying Polish words, he became more friendly, because it was the symbol of culture identity.

2. The conflict with two British teachers

- **The Chinese view:**

Since the school had tried their best and so many cleaners had worked hard for them, Han Yue found it unnecessary to point the inconvenience, so as not to bring more trouble to them. However, she could not understand why the British were so direct and intolerant.

- **The British view:**

The living condition was poor and they thought it was their right to point out the inconvenience and strive for better accommodation. They did not understand why Han Yue tolerated and stayed silent.

- **Theoretical explanation:**

This conflict is primarily related to **face-negotiation theory**, which is influenced by individualism and collectivism. This theory holds that in all communication situations, especially in conflicts, people in all cultural backgrounds intend to maintain and negotiate their “face” (self-image). According to the theory, people’s different behaviors are their cultural choices mainly based on individualism and collectivism.

The Chinese Han Yue, belongs to typical collectivist culture. Chinese people are more other-/mutual-face oriented, which means they pay greater attention to maintaining the face of others. Also, they are of high-context culture. Thus, when Han Yue heard that it was the best the school could offer, and cleaners had worked hard, she felt unnecessary to point out the inconvenience. She took more consideration of the future teaching cooperation and interpersonal relationship, so she compromise and tolerated, in order to protect her face as well as the school’s face. Later, her “avoiding style” also made her escape from the conversation (potential argument) with the British.

However, British culture is typical individualism. People regard their individual face and interests as of greater importance than that of others. They are mainly self-face oriented and belong to low-context culture, so the two British teachers directly expressed their dissatisfaction. They clearly pointed out that the

environment was poor to protect their own face and interests, without considering those who had busily prepared the accommodation for them. Later, their “dominating style” made them question Han Yue her reason for being so “timid”. They hurt others’ face ruthlessly.

3. The conflict with the Polish students

- **The Chinese view:**

Based on Han Yue’s knowledge, Qu Yuan, as a patriotic poet who ended his life to show loyalty to his nation, should be highly praised by everyone. So she was overwhelmed when the children said it was “stupid” and raised “weird” questions.

- **The Polish view:**

The children held the idea that one’s life is more important than the survival of the state. They could not understand why committing suicide was regarded as a virtue for Chinese.

- **Theoretical explanation:**

This conflict reflects the value systems of **collectivism and individualism**.

In a collectivist society, members have close and cohesive in-group relationships. Collectivist persons easily sacrifice individual benefit to recognize and honor the community’s success. Collectivism and patriotism were highly-praised traditional virtues in Chinese culture. Han Yue knew that Qu Yuan’s loyalty to the emperor and people made him a representative of patriotic poets, and his reputation had lasted for thousands of years in Chinese culture. Han Yue automatically thought that Polish people would regard his patriotism as a virtue as well. She did not expect that the children would comment on the story as “stupid”, neither did she see those questions coming.

In an individualistic society, people pay more attention to individual goals based on self, rather than collective goals. The connections between members are relatively loose. Poland is a country of individualism. The Polish students were educated to believe that the individual life is the most precious thing, and that every individual has his/her own value. Furthermore, most people in Poland are Catholic, and Catholicism strictly prohibits people to commit suicide, for it is also considered as an act of murder. Due to the limitation of their own culture and the lack of understanding of Chinese culture, the children failed to understand why Qu Yuan ended his life for his country by jumping into the river, and thought it was “silly” to do so.

4. The conflict with the Polish teaching assistant

- **The Chinese view:**

First, Han Yue felt offended by Cara’s comment on the weather in China. She could not understand why Cara held such prejudicial impression on China. Though the air quality in China was not as good as that in most European

countries, “hard to see the blue sky” was not the fact. Also, in her opinion, western people had free thinking and free will, so they would not take her “date” question for serious. But as she saw Cara’s reaction, she was puzzled by this cultural conflict.

- **The Polish view:**

First, Cara considered it was not a big deal to comment on the air quality in China because she thought she was telling the “truth”. In the following conversation, Cara felt offended by Han Yue’s question about her privacy. She did not think their relationship was close enough to discuss about her personal relationships.

- **Theoretical explanation:**

This conflict is a matter of **stereotype and prejudice**. Stereotype refers to an overly generalized view of a social group according to the most obvious but partial characteristics they see. It is extremely easy to ignore individual differences when a person has stereotypes. Prejudice is formed when negative stereotypes are kept in the mind for a long time, and it becomes the basis for people to make wrong evaluations on other groups. The formation of stereotypes and prejudices contains many factors. It is related to the limitations of people's cognitive ability and reasoning ability, the international community's lack of understanding of China, the one-sided coverage of mainstream media, and the difference between Chinese and Western ideologies.

As a Chinese working abroad, Han Yue felt uncomfortable when she heard people making irrational and false judgement on her motherland. Then, people tend to have stereotypes when understanding European societies and their cultures. They see Europe as a whole, ignoring the differences among various nations. Also, they generalize Europe as “the West”, regardless of the real coverage of the countries of “the West”. To this extent, Han Yue thought Cara, a westerner, would not mind her question.

Cara did not realize her comment on the weather in China was actually stereotype and slight prejudice. Bad news can better attract audience's attention and spread more widely than good news. This is how she formed this opinion. In the following conversation, Cara felt offended by Han Yue’s sudden question about her personal relationship. Thus, both parties felt uncomfortable and offended by each other’s ignorance, stereotypes and prejudice.

Section B Resolution

Process Outline:根据具体案例需要来写解决过程，不一定相同。

1. **Premise:** Both sides should avoid turning conflicts into destructive ones (threats, coercion, deception), instead, turn them into productive ones (cooperation). Both parties must stay centered and do not polarize, which means to view these conflicts without any stereotypes, but to analyze them rationally.
2. **Recognize the Conflict:** How to manage conflicts depends on the particular

context or situation. By using different approaches, such as systems approach, Han Yue should firstly understand the contexts (social, economical, political or historical), identify the causes of the conflicts, and define them respectively, so as to figure out the best resolution later.

3. **Understand Oneself:** Personally, Han Yue should also identify her conflict style tendency. From the case, we can tell that her style as Avoiding and Compromising, while her conflict parties as Dominating style. Both need to modify their styles to come to a mutual understanding and find peace.
4. **Understand Other Conflict Parties:** In the process of understanding, it's important to have mindful listening to each other's verbal and nonverbal implications, so as to develop cultural empathy, which means to feel accurately how others feel. Then, respond carefully, appropriately and effectively from the other party's point of view.
5. **Maintain Contact:** It's essential for conflict parties to conduct dialogues. Dialogue offers an important opportunity to come to a richer understanding of intercultural conflicts and experiences. Han Yue and her conflict parties should negotiate peacefully to reach mutual understanding.
6. **Flexible Adaptation:** Since Han Yue is going to have a long-term stay, she should modify her thinking and behaviors to develop integrative adaptation (internal & external synchronization) to accommodate different cultural norms for appropriate behaviors. Meanwhile, other conflict parties should also modify themselves to identify with Han Yue's culture in this intercultural communication. They are likely to experience the dynamic phase of: stress-adaptation-growth.

Detailed Resolution:针对上方分析的每个冲突，一个个提供具体的解决建议。简要描述。

In the first conflict, Han Yue was in an awkward position when confronted with the ethnocentric problem, because conflict might be exacerbated with any carelessness. It is difficult to eliminate the xenophobia and ethnocentrism of a nation, thus, Han Yue should be aware of local people's emotion tendency and be vigilant, so as to avoid unnecessary harm. Under the premise of ensuring her own safety, she can learn the local language with a more positive attitude, integrate into the local society, and treat the possible prejudice and misunderstandings caused by ethnocentrism in a peaceful manner. This positive attitude will not only be conducive to her daily life, but also will increase the local people's affection for her, and finally dispel their ethnocentrism to a certain extent.

In the second conflict, Han Yue should change from the avoiding and compromising style to be more assertive and direct, and from high context to more low context. She should not avoid the conversation with the British, but to talk with them peacefully and exchange ideas. The British, who tended to be the dominating style, should be more collaborative and high context. They should learn to consider the face of others, and talk to others politely so as not to hurt people's feelings ruthlessly. However, both sides should take the culture differences into consideration, expand their style repertoire, and have mindful listening to each other, because

adaptability and flexibility in conflict communication serve people well. Also, the person in charge of the apartment, who has received lots of teachers from all around world, can serve as a mediation to make sure two parties have mutual understanding of each other's culture.

In the third conflict, both sides faced the problem of homogeneous cultural circle understanding restrictions. As a teacher, Han Yue should conduct more research on the cultural differences before going to another country. In the future, she needs to pay more attention to the cultural commonality and differences, as well as the impact of religious beliefs which may cause serious conflicts. Also, by introducing step-by-step, she should cultivate students' multicultural awareness and make them have a better understanding of the core concepts of Chinese culture, and respect different values. In the same time, as learners of the Chinese language, children should also take the initiative to understand and learn eastern thoughts, and develop cross-cultural sensitivity, in order to better master Chinese and its culture.

In the last case, Han Yue should be prepared because most Chinese teachers encounter stereotypes or prejudices against China when they teach overseas. Once the prejudice is formed, it is difficult to be eliminated. One of the possible ways is to mitigate and weaken them as much as possible, by strengthening inter-group communication and culture exchange. Therefore, Han Yue should adhere to an objective attitude and tell foreigners the Chinese perspective. Meanwhile, she should realize the individual differences caused by regional history, social development, personalities and so on. This also applies to Cara. Both of them should have mindful listening to each other's perspective with an objective attitude, holding the goal of helping others to view the culture differences with a comprehensive, objective and developmental perspective.

In conclusion, we are all socialized or "programmed" by the values and norms of our culture, and to think and behave in certain ways. It is common that teachers like Han Yue who go abroad to teach encounter various intercultural conflicts. Hence, how to withdraw from all kinds of "awkward situations" is worth learning. When dealing with intercultural conflicts, we need to cultivate cross-cultural ideas to participate in the social life of other cultural members with an open attitude, treat other cultures with an inclusive attitude, use flexible communication skills to show our positive attitude, and constantly improve intercultural adaptability by learning from conflicts. The understanding of each other's culture is indispensable during the whole process. Finally, everyone should bear in mind that the ultimate aim of all intercultural conflicts is to pursue "harmony in diversity".