

Research on the Integration of Traditional Culture into Dynamic College English Teaching Based on Translingual Practice

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Abstract: *Against the dual backdrop of global cultural integration and educational paradigm shifts, how to effectively integrate traditional culture into college English teaching has become a key issue in current foreign language education research. Anchored in the theoretical framework of translingual practice, this study focuses on the embedding mechanism of traditional culture within dynamic college English instruction. It systematically explores the influence of shifts in language perception on teaching paradigms, the generative logic of instructional content and structure, as well as the cognitive mechanisms of cultural expression in multimodal environments. The study indicates that the incorporation of traditional culture into the linguistic system is not merely an extension of content at the formal level, but involves deeper mechanisms such as semantic reconstruction, pragmatic alignment, and cognitive transfer. On this basis, the paper proposes a three-dimensional embedding path: expanding content expression through culturally layered depth, constructing interaction mechanisms between language and culture within the teaching process, and enhancing students' cultural expression quality and transferability through systematic assessment and feedback. The findings suggest that the pedagogical reconstruction based on translingual practice provides a new path for the contemporary expression and cognitive transformation of traditional culture, while offering systematic support for enriching the cultural connotation of college English curricula and optimizing the discourse ecology.*

Keywords: *translingual practice; dynamic teaching; traditional culture; college English; cultural embedding; language reconstruction*

Introduction

College English teaching is currently undergoing a critical transition from a knowledge-input model to a competence-building paradigm. The conventional teaching model centered on linguistic skills has proven inadequate in meeting the growing need to enhance students' cross-cultural understanding and expressive capabilities. In this context, the effective integration of outstanding traditional Chinese culture into the foreign language teaching system not only enriches the cultural dimensions of instructional content but also directly influences students' abilities in interlingual transfer and depth of cultural expression. The theory of translingual practice offers a robust cognitive framework and pedagogical strategy by emphasizing cross-boundary mobilization of linguistic resources, the open construction of expressive systems, and the activation of learners' linguistic subjectivity. This approach breaks through the conventional binary opposition between language and culture. From a translingual perspective, this paper proposes a theoretical logic and methodological pathway for embedding traditional culture into dynamic teaching systems. It systematically addresses key issues such as pragmatic reconstruction, cultural tension modulation, interactive mechanism design, and multimodal representation, aiming to provide a theoretically grounded and practically valuable cultural integration scheme for college English instruction.

1. Theoretical Foundation for Dynamic College English Teaching from the Perspective of Translingual Practice

1.1 Language Perception in Translingual Practice and the Evolution of Teaching Paradigms

Translingual practice challenges the singular cognitive structure constructed by conventional language boundaries, proposing that language is not a closed system but a process of symbolic resource mobilization characterized by high fluidity and contextual dependence. From this theoretical perspective, language is understood as a multimodal and interlingual practice, in which learners generate new spaces of meaning through flexible switching and fusion across different languages, discourse modes, and cultural representations. In contrast, traditional language teaching adheres to a binary paradigm of "native language vs. target language," emphasizing grammatical norms and linguistic purity, thereby constraining students' creative application of language. The pedagogical philosophy advocated by translingual practice reconstructs both the goals and pathways of language learning, promoting a shift in language education from a rule-imposition model to a competence-oriented system, particularly offering strong theoretical and methodological potential for college English instruction^[1].

Under the guidance of the translingual framework, instructional design emphasizes the coordinated mobilization of multilingual resources and the deep embedding of cultural capital. The classroom is no longer a site for the unidirectional transmission of standardized linguistic knowledge but a dynamic platform where learners construct meaning through negotiation among their linguistic experiences, multilingual symbolic systems, and social contexts. The role of college English teachers transforms from "knowledge transmitters" to "organizers of language practice," requiring them to create mixed-language environments in teaching activities and guide students to use their Chinese cultural experience as a cognitive anchor, thereby facilitating deep understanding and language development through interlingual transformation. It is precisely within such multilingual interaction and meaning negotiation that traditional culture gains access to classroom expression through multimodal channels, with the language transformation process itself becoming a path for cognitive reconstruction.

1.2 Generative Logic and Core Characteristics of Dynamic College English Teaching

As a pedagogical model responsive to complex learning ecologies, dynamic teaching emphasizes the non-linear development of teaching processes and the system's capacity for self-adaptive regulation. This model breaks away from the static textbook-driven framework and fixed instructional paths, instead dynamically adjusting instructional content, interaction modes, and evaluation mechanisms in response to learners' language proficiency, cognitive states, and structural changes in cognition. Its generative logic manifests not only in the flexible design of instructional tasks but also in the real-time optimization of knowledge organization and the diverse presentation of student expression. In college English teaching, dynamic instruction shifts language learning from "knowledge transmission" to "cognitive collaboration," and from "grammatical drilling" to "meaning negotiation," aligning more closely with the real demands of language use while also offering structural flexibility for the generative construction of cultural content.

From a systemic perspective, dynamic teaching builds upon task-driven frameworks and integrates multimodal input, multilingual interaction, and embedded feedback mechanisms to establish diversified linguistic fields and multidimensional communication platforms. Teachers design task scenarios that are challenging, open-ended, and culturally relevant to stimulate learners to mobilize linguistic resources for expression, reasoning, and negotiation in authentic contexts, enabling the simultaneous development of language competence and cultural awareness. The core characteristics of dynamic teaching lie not only in the flexibility of its format and the immediacy of process control but also in its deep-level cognitive stimulation and the construction of mechanisms mediating cultural understanding. This approach enables traditional culture to be organically embedded as a driver of cognitive transformation and interlingual awareness, rather than remaining an externally appended element.

1.3 Cognitive Pathways and Semantic Reconstruction Mechanisms for the Integration of Traditional Culture

The integration of traditional culture involves more than the expansion of language content; it constitutes an internal reorganization of meaning structures within the cognitive system. From the perspective of translingual practice, learners no longer passively receive pre-set language input but

instead actively re-understand and re-encode cultural elements through interlingual meaning transfer and cultural mapping across multiple language systems. When traditional cultural concepts are introduced into the English teaching system, cognitive mediation is often required to help students establish semantic correspondence between their existing Chinese cultural experiences and the English discourse system. This process entails multiple dimensions, including conceptual integration, contextual transformation, and emotional resonance, and requires instructional design to use cultural prototypes as activation points to guide students toward meaning reconstruction through language practice [2].

At the level of semantic expression, traditional cultural elements typically possess high symbolic density and complex historical contexts, which cannot be effectively conveyed through direct translation or simplistic paraphrasing. Translingual practice provides strategic support for semantic reconstruction, enabling students to utilize methods such as analogy, metonymy, and embedded explanation to translate cultural concepts into language expression. For instance, when dealing with culturally rich imagery related to festivals, ethical models, or philosophical ideas, the construction of discourse communities, task chains, and multilingual resource maps can guide students to achieve meaning negotiation and cognitive transfer through language practice. This process not only facilitates the in-depth integration of traditional culture into the foreign language classroom but also enhances students' creativity and adaptability in cross-linguistic expression, thereby extending the cognitive boundaries and cultural scope of English language teaching.

2. Mechanisms of Linguistic Transformation and Pedagogical Adaptation Paths for Traditional Cultural Elements

2.1 Pragmatic Reconstruction of Cultural Carriers and Strategies for Discourse Embedding

When traditional cultural elements are introduced into the college English teaching system, they often encounter dual challenges of semantic transfer and pragmatic conversion. Cultural carriers such as allusions, idioms, etiquette norms, and philosophical vocabulary are characterized by high contextual dependency and strong cultural specificity. Direct incorporation into the target language may easily lead to pragmatic imbalance and comprehension obstacles. Therefore, pragmatic reconstruction strategies must be employed to expand semantic meanings and reconfigure communicative functions, enabling contextual adaptability within the target language. Pragmatic reconstruction is not merely a transformation of linguistic form but a reprocessing of functional meaning, emphasizing dynamic coordination between linguistic form and cultural connotation. By constructing analogous expressions, functionally equivalent translations, and culturally explanatory supplements, a transition can be effectively achieved from static symbols to dynamic carriers of meaning.

At the discourse level, traditional cultural content must be embedded organically into the English teaching context to achieve dual objectives: language skills training and cultural cognition development. Embedding strategies emphasize not only content presentation but also functional positioning within discourse structure and pragmatic logic. Thematic instructional materials with multilingual contrast can be designed to guide students in establishing conceptual mapping through comparison and analysis, thereby deepening cultural understanding. Task-based writing and project-oriented discussions can simulate authentic communicative scenarios, allowing traditional culture to be naturally articulated and functionally operational within discourse. This facilitates the internalization and reexpression of cultural information during language production, enhancing students' intercultural pragmatic competence and critical interpretative capacity.

2.2 Regulation of Cultural Tension and Mechanisms of Discourse Co-construction in the Teaching Field

In college English teaching, the introduction of traditional culture inevitably creates cognitive tension and discourse conflict with target-language cultures. Such tension arises from differences in value systems, cultural logic, and communicative conventions, rather than from simple lexical translation issues. Cultural tension should not be viewed as a pedagogical barrier but as a cognitive activation mechanism that fosters students' capacity for analytical comprehension and discourse adaptation within multicultural contexts. Guiding students to identify shared structures within cultural differences and to understand the pragmatic motivations behind conflicting discourses can effectively mitigate the disruptive effects of tension on classroom interaction, transforming it into a driving force

for cultural understanding. Teaching should encourage students to actively regulate cultural tension through language practice, cultivating intercultural sensitivity and reflective linguistic awareness^[3].

As a dynamic process of cultural understanding, the mechanism of discourse co-construction manifests in the teaching context as multidirectional interaction and meaning negotiation among teachers, students, and cultural content. Translingual practice emphasizes the fluidity of linguistic resources and the agency of discourse participants, shifting the presentation of traditional culture away from teacher-centered explanation toward negotiated spaces among teachers and students. Through activities such as discussion, restatement, and reconstruction, new paradigms of expression and pathways of cultural understanding are collaboratively generated. Discourse co-construction enables not only the sharing of linguistic forms but also the joint construction of cultural positions and value systems. In this process, traditional cultural elements are transformed into pragmatic resources with contemporary expressive efficacy and are embedded into students' discourse systems, forming multilingual structures endowed with communicative function and a sense of cultural identity.

2.3 Cultural Representation and Cognitive Adaptability in Multidimensional Expressive Environments

The development of digital, multimodal, and hybrid teaching environments provides more diverse expressive channels and perceptual dimensions for the representation of traditional culture in English classrooms. Through multimodal forms such as video, imagery, narration, symbols, and sound, cultural symbols break free from the constraints of single-language expression and adopt more visual, contextualized, and interactive modes of dissemination. This expressive mode aligns with the translingual principle of linguistic resource diversity, fostering multisensory engagement and deep semantic processing during cultural information reception. Such conditions enhance the receptivity and generative capacity of traditional culture within teaching contexts. In these multidimensional environments, the meaning of traditional culture is no longer bound by the closed structures of its original context but is reconstituted through open resources into a new expressive ecology.

Cognitive adaptability serves as a key indicator for evaluating the effectiveness of cultural representation. Unlike the passive reception of factual content, cultural learning depends on students' cognitive regulation and symbolic transformation abilities. In multidimensional expressive environments, students must continuously engage in language processing, cultural comprehension, and semantic integration to develop a structured understanding of the core of traditional culture. Instructional design should take into account cognitive load and semantic transformation challenges, enhancing students' adaptability to cultural input through structural guidance, situational activation, and reflective feedback mechanisms. Ultimately, cultural representation is not merely an informational display but a dynamic process of linguistic cognition absorbing multiple cultural elements, laying the cognitive foundation for the development of intercultural understanding and expressive competence^[4].

3. Pathway Design and Integration Logic of Traditional Culture Embedding in a Translingual Teaching System

3.1 Cultural Stratification of Instructional Content and Expansion of Expression Pathways

The effective embedding of traditional culture in college English teaching requires a hierarchical organization of content structure and the multidimensional expansion of expression pathways. Given the inherent complexity and contextual dependence of cultural knowledge, superficial presentation alone often fails to stimulate deep cognition or interlingual transfer. Therefore, a stratified content system centered on "cultural depth" should be constructed, dividing traditional culture into three levels: symbolic representation, behavioral norms, and value implications. The symbolic representation layer focuses on the direct correspondence between cultural symbols and linguistic units; the behavioral norms layer addresses cultural logic in behavior and contextual adaptability; and the value implication layer guides students into the philosophical, ethical, and cognitive dimensions of core cultural concepts, thereby enabling a progressive construction of cultural meaning and a hierarchical elevation of linguistic expression.

The expansion of expression pathways must be driven by communicative functions and goals, facilitating the structural transformation of traditional culture from "comprehensible input" to "expressible output." Within a translingual teaching system, expression is no longer reliant solely on translational conversion but instead achieved through the coordinated mobilization of multilingual

resources and the reconstruction of meaning. By constructing a three-stage expression chain—"source-language culture–cognitive framework–target-language expression"—students can be guided to reproduce culture and transfer language in the process of discourse reconstruction. The incorporation of multimodal expression strategies such as image-text integration, cultural narratives, and corpus rewriting can enhance the expressive tension and discursive flexibility, transforming traditional culture from isolated knowledge into manipulable, translatable, and internalizable linguistic resources [5].

3.2 Design of Language–Culture Interaction Mechanisms in the Teaching Process

The interaction between language and culture is not a parallel nesting but a dynamic mechanism of progressive integration and mutual construction throughout the teaching process. The language–culture interaction mechanism in instructional flow should be cognitively driven, discourse-task based, and embedded in every phase of teaching, including cultural contextualization of pre-set tasks, cultural negotiation during classroom interaction, and cultural translation and reconstruction during output phases. In this mechanism, language activity serves not merely skill training but becomes functionally oriented toward cultural meaning construction. Teachers should guide students to attend to the cultural implications behind language use during task design, enabling them to participate in the process of cultural construction while completing language generation tasks and achieving a gradual transition from pragmatic operation to cultural cognition.

At the micro level of the instructional process, the interaction mechanism must focus on the procedural regulation of expression strategies and the cultural coordination of communicative intentions. For example, when explaining traditional etiquette concepts, students can be guided to embed cultural connotations into target-language expressions through analogy, explanatory elaboration, and rhetorical reconstruction, facilitating constructive cultural transfer through language practice. Simultaneously, classroom interaction should activate students' agency, encouraging cultural stance-taking in linguistic choices and enhancing their cultural perception and expressive sensitivity. Such interaction not only increases the cognitive complexity of language activities but also achieves the implicit embedding and structural integration of cultural elements, enriching both the semantic depth and cultural breadth of the teaching system.

3.3 Construction of Cultural Assessment Systems and Feedback Mechanisms in the Translingual Ecology

The embedding of traditional culture requires not only structural support in instructional content and process but also a scientifically grounded assessment system and feedback mechanism to realize visibility of teaching objectives and precision in regulatory processes. Within a translingual ecology, cultural assessment should move beyond the reproduction of factual knowledge to focus on students' ability to generate cultural meaning through language practice and to apply cultural strategies in pragmatic behavior. The assessment system should integrate three dimensions: language transfer ability, cultural concept transformation ability, and discourse generation ability, thereby forming a comprehensive evaluation model encompassing both quantitative indicators and qualitative diagnoses. This model should be constructed based on multiple evaluation agents (teachers, peers, self) and various task outcomes (writing, speaking, translation, interpretation), producing a multidimensional assessment matrix that reflects the procedural and generative characteristics of language–culture interaction [6].

The feedback mechanism should prioritize dynamic regulation and individual responsiveness, combining real-time feedback, process diagnosis, and staged analysis to support continuous refinement and cognitive correction in students' cultural expression. From a translingual perspective, feedback is not merely an evaluative act following language output, but a regulatory mechanism within the language–culture system. Through discourse commentary, linguistic reconstruction suggestions, and guidance on cultural connotation, students can be helped to reflect on hidden cultural biases or semantic mismatches in their expressions, thus improving cultural accuracy and semantic appropriateness. An effective feedback mechanism not only closes the instructional loop but also provides a logical fulcrum for cultural embedding within dynamic teaching systems, thereby achieving the true integration of language teaching and cultural construction and promoting the holistic optimization of the instructional system and the deep formation of cultural awareness.

Conclusion

This study constructs an integrated analytical framework comprising theoretical logic, transformation mechanisms, and systematic pathways to address the effective embedding of traditional culture in dynamic college English teaching under the paradigm of translingual practice. At the content level, it proposes a stratified cultural structure and expanded expression pathways; at the process level, it emphasizes the embedding of language–culture interaction mechanisms and the structural reconstruction of teaching procedures; at the assessment level, it establishes a multidimensional evaluation and dynamic feedback system oriented toward cultural expression competence. The findings indicate that the linguistic transformation of traditional culture should not be confined to textual translation but should instead be situated within a dynamic system of cognitive transfer and pragmatic reconstruction in order to maximize its instructional value. Future research may further explore AI-assisted personalized cultural embedding mechanisms, adaptive models of cultural expression within multilingual ecologies, and discourse construction patterns in the evolution of students' cultural cognition, thereby continuously expanding the cultural scope and cognitive boundaries of foreign language education.

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