

Exploring the Impact of Religious Identity on Chinese Communication Education

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Abstract: In modern society, due to the development of science and technology and the continuous development of society, communication between the East and the West is becoming increasingly frequent, and economic, political, cultural, and even social life have become closer. In this international environment, communication barriers caused by language issues have become a focus of attention, and Chinese communication education has also received widespread attention. Meanwhile, with the continuous deepening of Chinese education, the conflicts and exchanges between Chinese and Western cultures in Chinese teaching have become increasingly prominent. In Chinese communication teaching, religious identity can have a certain impact on students' attitudes, values, and language use. This study aims to explore the impact of religious identity on Chinese language communication education, and provides a comprehensive summary based on relevant literature and empirical research. By analyzing the language acquisition and cultural cognition of learners from different religious backgrounds, we hope to provide in-depth understanding of religious identity in Chinese communication education and provide useful references for Chinese education practice and textbook writing. At the same time, this study also contributes to promoting cross-cultural communication and understanding, further promoting the development of Chinese as an international language.

Keywords: religion; Chinese communication; education

1. INTRODUCTION

The impact of religious identity on Chinese communication education has always been a topic of great concern. In the context of globalization and multiculturalism, more and more people are learning and using Chinese

as a second language, and religious beliefs are an important component of people's identity. Therefore, studying the impact of religious identity on Chinese communication education has both theoretical and practical significance (Zhou & Wang, 2023). Firstly, studying the impact of religious identity on Chinese language communication education can help us better understand the relationship between language and culture (Chen et al., 2022). Language is the carrier of culture, and different cultural backgrounds can affect people's understanding and use of language. In terms of religion, different religious beliefs involve different values, customs, and belief systems, which can have an impact on people's language cognition and use. Therefore, studying the impact of religious identity on Chinese language communication education can deeply explore the interaction between language and culture. Secondly, studying the impact of religious identity on Chinese language communication education can also help us better design and implement Chinese language education. In cross-cultural communication, language learners' religious beliefs and cultural backgrounds often affect their language learning and use. Therefore, understanding the impact of different religious beliefs and cultural backgrounds on Chinese language learning can help us better design and implement Chinese language education, improve students' language learning effectiveness and communication skills. Studying the impact of religious identity on Chinese language communication education can also promote cross-cultural communication and understanding. In the context of globalization, communication between different countries and cultures is becoming increasingly frequent, and religious belief, as an important component of cultural identity, is also one of the aspects that need to be paid attention to in cross-cultural communication (Luo et al., 2022). By studying the impact of religious identity on Chinese communication education, we can better understand language use and communication methods in different cultural backgrounds, promote cross-cultural communication and understanding, as shown in Figure 1.

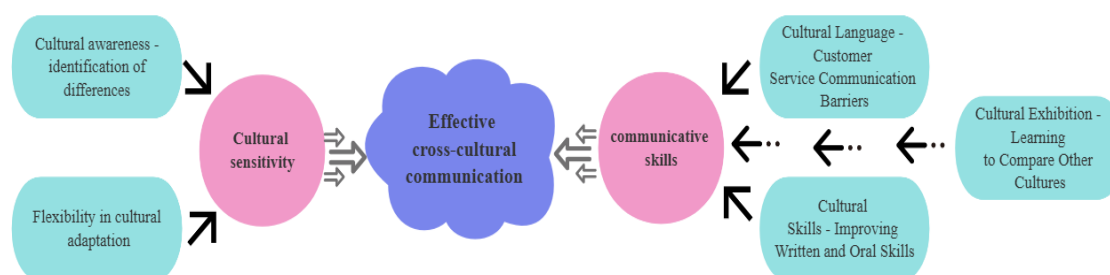


Figure 1: Cross cultural Language Communication Diagram

1.2 Research significance

The impact of religious identity on Chinese communication education is a topic worth studying, as religious beliefs have a significant impact on individual psychological identity, value formation, and behavioral performance, as shown in Figure 2.

Chinese communication education is an education that involves multiple aspects such as language, culture, and values. Its purpose is to help students better learn and use Chinese, while also understanding Chinese culture, history, and society (Liang et al., 2023).

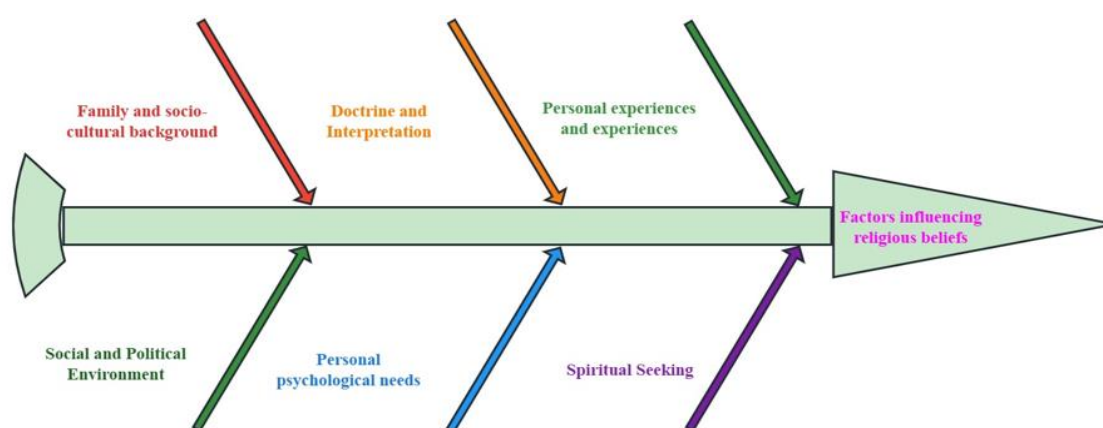


Figure 2: Factors Influencing Religious Belief

Specifically, studying the impact of religious identity on Chinese language communication education can be explored from the following aspects:

The impact of religious beliefs on learning attitudes: Religious beliefs are often closely related to people's psychological emotions, values, and other factors, which in turn can have an impact on learning attitudes. For example, some religious beliefs emphasize values such as "universal love" and "dedication", which may encourage students to actively learn Chinese and be willing to contribute to the cause of Chinese communication.

The impact of religious background on cultural understanding: People of different religious beliefs may have different understandings and interpretations of culture, which may affect students' acceptance and understanding of Chinese language and culture. For example, Christianity often emphasizes the relationship between "individuals" and "God," while Buddhism places more emphasis on the relationship between "humans and nature," and these different religious beliefs may have an impact on students' understanding and cognition of Chinese culture (Wang, 2022).

The shaping of values by religious beliefs: Religious beliefs often involve a series of values that can have an impact on students' learning and behavior. For example, some religious beliefs emphasize values such as

"humility" and "diligence", which may encourage students to work harder to learn Chinese and also demonstrate these values in daily life.

In summary, studying the impact of religious identity on Chinese communication education is of great significance. By deeply exploring the interaction between language and culture, designing and implementing more effective Chinese education, promoting cross-cultural communication and understanding, we can better promote the development of Chinese education and the process of cross-cultural communication (Akman, 2014).

2. ANALYSIS OF RELIGIOUS DIFFERENCES BETWEEN EAST AND WEST FROM A PHILOSOPHICAL PERSPECTIVE

2.1 Enlightenment from philosophical research

The word 'religion' comes from the Latin meaning of 'connection'. Max .Mueller was the founder of comparative religion, who studied religious issues from the perspective of linguistics and proposed the concept of "religious linguistics". Although later scholars had scattered discussions on this topic, they all approached it from different disciplinary perspectives (Elo & Pörn, 2018).

Western philosophy has gone through three stages of development: ontology, epistemology, and linguistic theory. The core question is: "What is the world?" How do people know? What are the three relationships between people, language, and the world? Therefore, after a "linguistic turn" in philosophy, the status of "language" has sharply risen. In the process of analyzing and interpreting the world, many philosophers have also begun to realize the important role of religion in the relationship between people, language, and the world (Peng & Zhang, 2021).Early Wittgenstein was a typical representative of analytical philosophy of language, believing that what can be said must be spoken clearly, and what cannot be said must be kept silent (Cao, 2022; White et al., 2019).

He believes that religion cannot be spoken of. The essence of religion is humanity's interpretation of this world; In a symbolic sense, humans, like science or philosophy, create a symbol to illustrate the world, but it is not secular, as shown in Figure 3. Philosophy is a science that studies the relationship between humans and the world. Language philosophy attempts to explore the interrelationships between humans and the world from the perspective of language. Philosophy of language and linguistics have similarities, but their research objectives are not entirely the same.

Linguistics is a language science that studies the generation, composition, application, and variation of language. Philosophy of language, on the other hand, aims to use language to understand and interpret the world. So, there are similarities between the two, but there are also differences. Mr. Qian Guanlian once said that "philosophy of language" is the nourishment of language, that is, "language" (Ding, 2021). However, linguistics itself can also serve as a material for studying language philosophy.

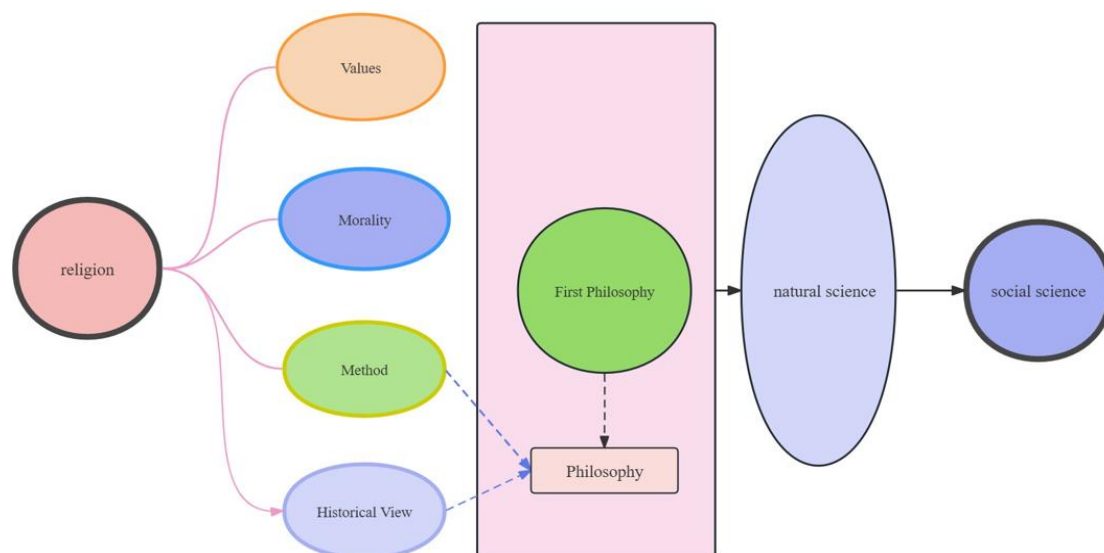


Figure 3: Relationship between Religion and Philosophy

2.2 The Development of Western Religion

Western religions are completely different from Chinese religions in these aspects. Western religion originated from the ancient Greek and Roman eras and went through stages of primitive religion and polytheism. Modern Western religion is monotheistic, represented by Christianity, as shown in Table 1. In both Greece and ancient Rome, religion was still very backward.

Most of the gods in Western ancient Greece believed in the Olympus system, with Zeus as the leader. In addition, the twelve main gods also had many subordinate gods, and their biggest feature was the primitive temple worship (Al-Maayta & Al-zboon, 2020). Although the Olympus theology is also a polytheism, its origin is very simple and has not experienced conflicts and fusion among numerous civilizations. Therefore, its theological system is very clear, its responsibilities are also very clear, and the connections between each other are more clear. It can be said that it is a complete system. In the early days of the West, there were well-established systems, specialized pastors, and civilizations built on the divine system.

Table 1: Comparison of Western Religious Differences

Religion	Founder	Central ideas and beliefs	Classic Text	Main branches and denominations
Christianity	Jesus Christ	Believing in Jesus as the Lord, following His teachings and redemption	The Holy Bible	Catholic, Eastern Orthodox, etc
Islam	Mohammed	Believe that Allah is the only God, and Muhammad is the last prophet	The Koran	Sunni, Shia, etc
Judaism	Moses	Believing that Allah is the only God, guided by the law promulgated by Moses	Tora, Deuteronomy, etc	Orthodox Judaism, Conservative Judaism, etc
Buddhism	Sakyamuni, the founder of Buddhism	Pursuing liberation and enlightenment, achieving Nirvana through Prajna wisdom and practice	<<Tripitaka>>, <<Diamond Sutra>>, etc	Theravada Buddhism, Mahayana Buddhism, etc
Hinduism	No clear founder	Believing in the gods of all gods such as Brahma and Shiva, emphasizing reincarnation and various doctrines	Vedas, Upanishads, etc	Brahmanism, Brahmanism, Shamanism, etc
Sikh	Gurunanak	Believing in an intangible, genderless God that emphasizes duty, integrity, and equality	Gululan	No clear allocation

With the passage of time and changes in society, primitive religions gradually faded out of the historical stage, and monotheism represented by Catholicism and Christianity stepped onto the historical stage (Rötting, 2019). After the disintegration of the Eastern Roman Empire, Europe fell into a feudal system and was divided into several small countries, with frequent wars between them.

At the same time, there were also papal states in Europe, and Catholicism also developed greatly, with people generally believing in God. At that time, the divine power of the church was higher than the royal power, and any king in Europe who ascended the throne had to go through the church's identification and recognition in order to establish his own identity and authority. Especially in Europe, its economy, culture, politics, military, education, and other fields are covered by religious theocracy, and this influence even continues to this day. To this day, religion still holds a

significant position in Western society and has had a huge impact on the culture, behavior, and ideas of Western society. In the daily lives of Westerners, worship, prayer, etc. are essential, and in the West, churches are also very common and can be seen everywhere in their lives (Corbett, 2021).

2.3 The Causes of Religious and Cultural Differences between China and the West

There are significant differences in religious culture between China and the West, mainly due to historical, geographical, cultural, and philosophical factors. One of the main reasons is historical reasons. The historical development processes of China and the West are different, which determines the different origins, dissemination, and evolution processes of religion in China (Michaels et al., 2021).

Ancient China was mainly influenced by the three cultures of Confucianism, Taoism, and Buddhism, and there was a relatively coordinated and complementary relationship among the three cultures. In the West, from Greece to Roman mythology, then to Judaism, and then to Christianity, these three different religious systems blend together to form a complex religious pattern, as shown in Figure 4.

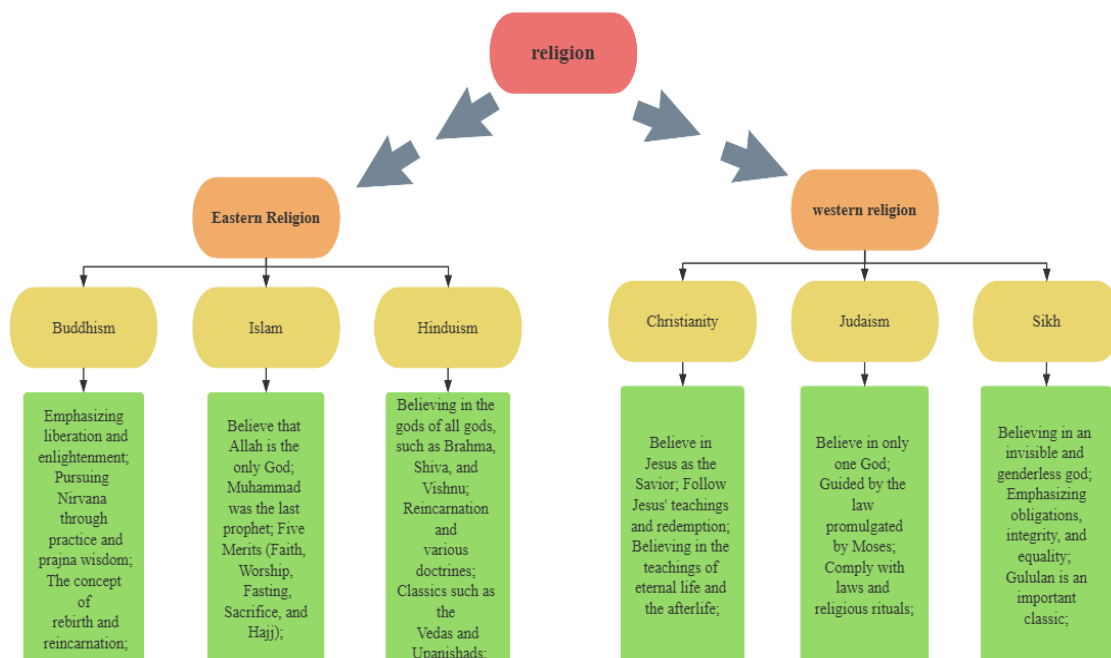


Figure 4: Comparison of Religious Differences between western East and West

2.3.1 Geographic environment

The closed continental geographical environment restricts the thinking

of Chinese people within their own territory. Influenced by these factors, citizens are usually good at summarizing the experiences and lessons of their ancestors. "Taking history as a mirror" is a major psychological characteristic of Chinese people, but their spatial thinking is weak and their plane consciousness is strong. The stability-seeking personality of Chinese people can be explained by this introverted thinking, and most Chinese people lack curiosity and interest in new things. Western countries, on the other hand, are relatively open. The geographical conditions of the ocean, the development of shipping and industry, and the highly challenging personality of Westerners are also inseparable from the development of the navigation industry (Benítez-Burraco & Kempe, 2018). In the West, people have a long-standing understanding of nature, and as early as the Greek era, people had already explored the secrets of nature. At the same time, due to harsh living conditions such as tsunamis and plate movements, Westerners also expanded their territories and formed conquest features characterized mainly by martial arts.

2.3.2 Economic form

Within the same region, the essence of culture is the common way of survival among humans. At the beginning of its establishment, Western countries experienced a huge primitive accumulation of capital, which objectively had a profound impact on people's economic concepts and thus had a direct impact on their production and life (Ward & King, 2018). Chinese feudal society was a self-sufficient small-scale peasant economy that had been in a state of self-sufficiency for thousands of years, and the people were relatively backward in terms of economic consciousness and ability. The self-sufficient small-scale peasant economy in Chinese feudal society for thousands of years has left our economic capabilities and concepts relatively backward, while the production activities in the western region are due to the mixed management of agriculture, animal husbandry, hunting, and forestry, forming a natural division of labor. In stark contrast, China's rural economy is a self-sufficient economic unit, and it is a simple form of reproduction.

2.3.3 Thinking mode

The Chinese way of thinking starts from a macro perspective, which regards things as an organic whole and a closed whole. The starting point for Westerners' thinking is to start from the micro level, dividing a complex matter into several small pieces, analyzing and researching them one by

one, and paying more attention to logical reasoning and analysis (Katie, 2021). Chinese cultural thinking advocates harmonious coexistence and balance between yin and yang, while Western cultural thinking does not emphasize harmony and advocates for either or both, dividing different boundaries very clearly. The Eastern way of thinking has a greater generality, wholeness, and abstraction, while the way of thinking tends to be inductive. Western thinking, on the other hand, is more microscopic, individualized, and precise, with more deductive methods, as shown in Figure 5.

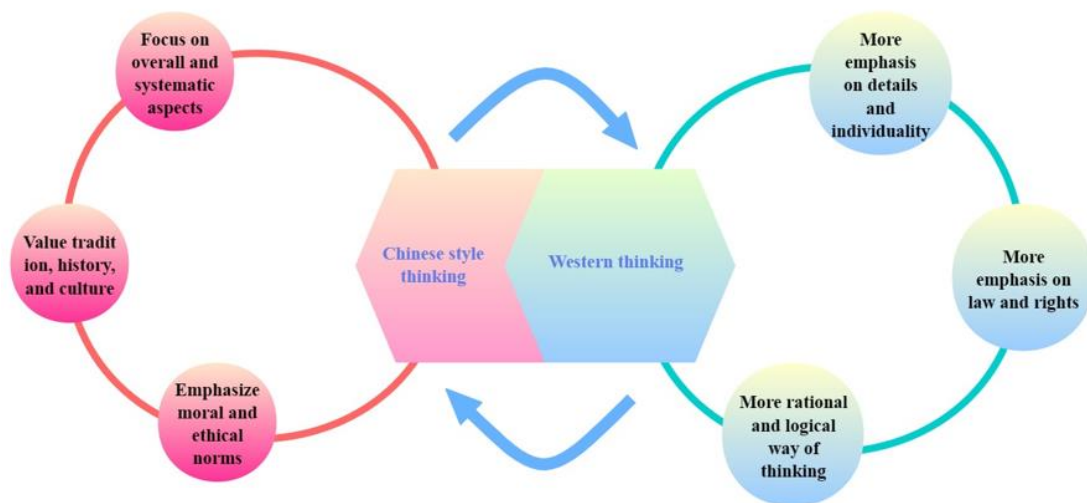


Figure 5: Comparison of Differences in Cultural Thinking between Chinese and Western Cultures

2.4 The traces of differences in religious identity in language

In human society, language is the primary means of communication and the link that connects the entire society (Onanuga, 2020). As the main carrier of a culture, a language inevitably carries the imprint of its own culture. Taking Chinese as an example, in our lives, studies, and work, many languages are derived from our religion. For example, carefree, creation, disaster, epiphany, fate, and steaming heat all come from religion. The virtual digits in Chinese numerals, such as "hundred" and "thousand", do not have exact meanings in many pragmatic situations, but represent "many" or "too many to count", which is closely related to Chinese concepts such as "mixing and mixing" and "mixing all things into one". In the West, its vocabulary and pragmatics have been deeply influenced by Western religions. Moreover, in daily life, the customs and habits of many places have been greatly influenced by religion. Due to differences in students' cultures, religious identity, and other aspects, various

communication issues that arise during the process of teaching Chinese as a foreign language have become the problems they face (Jarrar, 2019).

The target audience for teaching Chinese as a foreign language is basically a relatively complete and mature religious and cultural background, and Chinese teachers themselves have their own unique religious and cultural background. At the same time, as Chinese language teachers, their own responsibility is to lead students to understand Chinese and Chinese culture, which also includes some religions. This inevitably leads to communication barriers caused by religious identity differences in communication and teaching between the two countries, as shown in Figure 6. This obstacle is more evident in certain details of speech and body language.

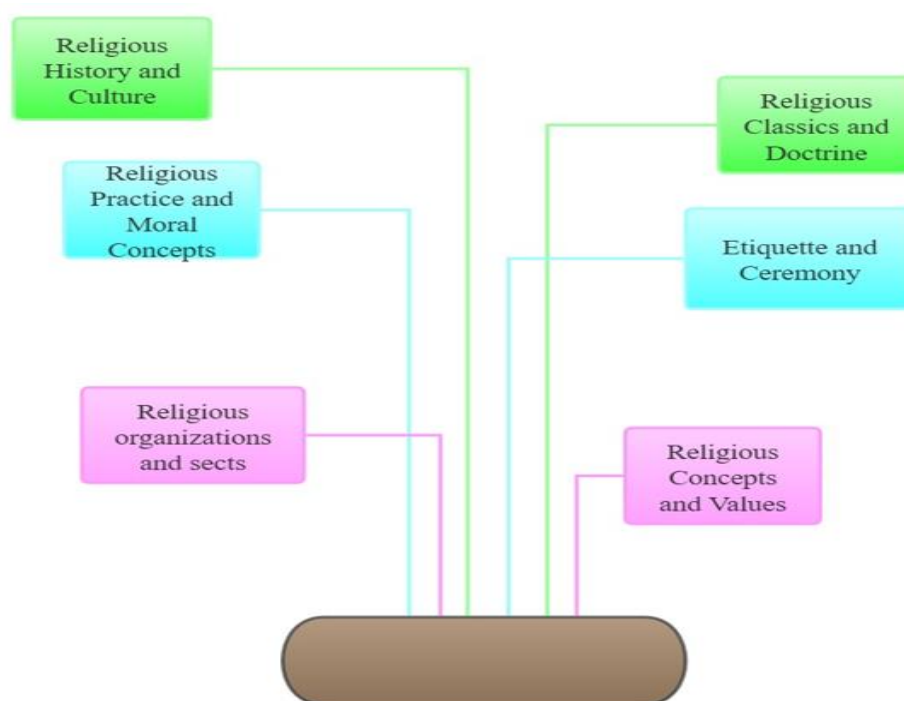


Figure 6: The issue of Chinese communication and education caused by religious differences between the East and the West

An important feature of Chinese language is its euphemism and implicitness. This characteristic is closely related to the aesthetic concept of "implicit and natural" in traditional Chinese culture, and also contains many implicit religious ideas. There is a significant difference between Chinese religion and Western religion.

Compared to Western religion, Chinese religion is much more secretive in terms of expression, and also inferior in terms of etiquette, language, and other aspects. In addition, Chinese culture belongs to the "blended style"

and there is no clear division of Western culture (Warren, 2020). So, Chinese religion often blends with other Chinese cultures and does not leave too many traces in the language. However, in the process of teaching Chinese as a foreign language, many language phenomena, as long as they are slightly compared, can be found to contain some religious traces.

3. THE DIFFERENCES IN RELIGIOUS IDENTITY BETWEEN THE EAST AND THE WEST RESULTING IN CHINESE COMMUNICATION AND EDUCATION PROBLEMS AND SOLUTIONS

3.1 Cultural Communication Issues in Chinese Education

In today's increasingly complex world situation, misunderstandings and prejudices about Chinese culture are also increasing among countries around the world. For example, the rapid development of Confucius Institutes, the "Chinese fever" has caused suspicion and resistance from some Western media and politicians, as well as the outbreak of a series of unexpected events such as the "visa scandal" and the closure of Confucius Institutes.

How Confucius Institutes deal with the biases of politicians and the learning needs of the public in the new era is a question worth considering (Sibgatullina, 2020). The main reasons for the problem of Chinese education dissemination are as follows:

3.1.1 Unbalanced demand

In the context of cross-cultural communication in Chinese education, foreign students have different motivations to learn Chinese out of their own interests or job needs. However, in classroom teaching, teachers usually only teach students a fixed set of textbooks, making it difficult to adapt to different levels of students. In this situation, the inconsistency of "needs" often leads to communication barriers between teachers and students, thereby affecting the teaching effectiveness and students' learning experience.

3.1.2 Language barriers

Chinese and Chinese culture are both unique and diverse languages and cultures. To truly master them, it is necessary to have a profound understanding. International students have difficulty understanding and accepting Chinese culture, and their learning abilities vary, which increases

their difficulty in understanding and accepting Chinese culture.

3.1.3 Differences in religious identity

Due to the significant differences between the cultural environment of international students and Chinese culture, their values, social systems, ideologies, and other factors influenced by religious identity can have a certain impact on their Chinese culture.

This requires Chinese educators to adopt appropriate teaching methods based on their religious identity and cultural characteristics, so that they can better understand Chinese culture, To achieve cross-cultural communication and exchange.

3.2 Chinese Culture Communication Strategies in Chinese Education

3.2.1 Improve educational and teaching content with Chinese characteristics

In response to the issue of Chinese communication education caused by differences in religious identity, more inclusive and diverse textbooks should be developed, fully considering the differences in different religious identities and reducing dependence on specific religious viewpoints. Textbooks should provide multiple perspectives and perspectives, allowing students to understand the ideas and concepts of different religions. In the teaching process, teachers should respect students' religious identity differences and avoid imposing certain religious views on students. Teachers can encourage students to share their religious experiences and perspectives, promoting mutual understanding and respect.

Currently, there are very few internationally recognized high-level Chinese education textbooks, mainly due to some textbooks not keeping up with the times, lack of innovation in teaching concepts, inadequate handling of details, and different learning motivations for Chinese language worldwide, as shown in Figure 7.

Therefore, in response to emerging issues, it is necessary to optimize the compilation of textbooks, establish a universal curriculum system, and cultivate teachers to enhance their teaching and learning skills, deeply understand the differences in countries, regions, and cultures, and provide students with more flexible and diverse teaching methods, content, and personalized teaching services, thus forming a Chinese characteristic teaching textbook and teaching system, Enable students to have a deeper understanding of Chinese language and culture, thereby cultivating their strong interest in Chinese and deepening their understanding of Chinese

culture.

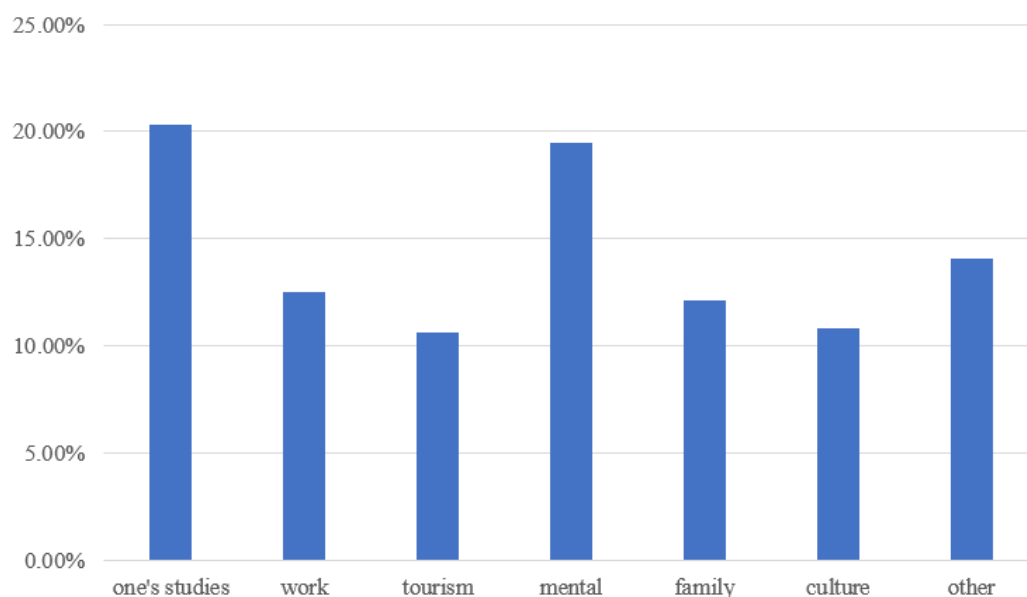


Figure 7: Motivation of Global Users to Learn Chinese

3.2.2 Utilizing new technologies for dissemination

There are various types of dissemination, as shown in Table 2. Today, with the continuous emergence of emerging technologies such as big data and artificial intelligence, new requirements have been put forward for communication carriers and technologies. Science, technology, and education have emerged from a simple binary structure, gradually forming a new model of all fields, all elements, all chains, systems, and deep levels (Saitya et al., 2020).

In order to adapt to the integrated development of Chinese education worldwide, it is necessary to accurately identify and characterize the new needs of the education system in changing scenarios. Based on adaptive technologies such as artificial intelligence, big data, and the metaverse, new teaching models must be explored to build an intelligent learning environment.

At the same time, in terms of institutional mechanisms, policy measures, talent technology, and other aspects, we will promote the integration of traditional and emerging media, and form a group of new mainstream media with strong influence and competitiveness as soon as possible. We will gradually establish a mainstream public opinion model of online communication, including online, offline, internal, and external communication.

By establishing Chinese learning websites, online cultural platforms, and

Chinese cultural popularization websites, we will strengthen our learning experience, promote the exchange of Chinese culture (Leite et al., 2023). In addition, based on the 5W communication model, explore new paths for Chinese communication and improve the rapid development of education in Chinese communication, as shown in Figure 8.

Table 2: Types of Propagation

Type	Characteristic	Meaning
Self-Communication	Integration of transmission and reception; Information closure;	The activity of receiving external information and processing information within the human body is a form of information exchange that can be completed by individuals themselves, and is the foundation of various social communication activities.
Interpersonal Media	Diversified communication channels; Diversified dissemination methods; Strong bidirectional	Interpersonal communication is an information dissemination activity between individuals, which is a system of information dissemination formed by the combination of two individual systems.
Group Communication	The function and purpose of group communication is to command and manage internally, coordinate, make decisions, form consensus, and maintain interaction externally.	A group is a collection of individuals with common goals, a sense of belonging, and interactive relationships. Group communication is an information dissemination activity between groups and members, as well as between members.
Organizational Communication	There are specific propagation cycles and patterns.	Organizational communication is a social network formed by various interdependent relationships, which creates and exchanges information to cope with environmental uncertainty.
Mass Communication	Highly socialized dissemination	Mass communication is a social process in which organized communication institutions and their practitioners use mass media to disseminate information to a large, diverse, and widely distributed audience.

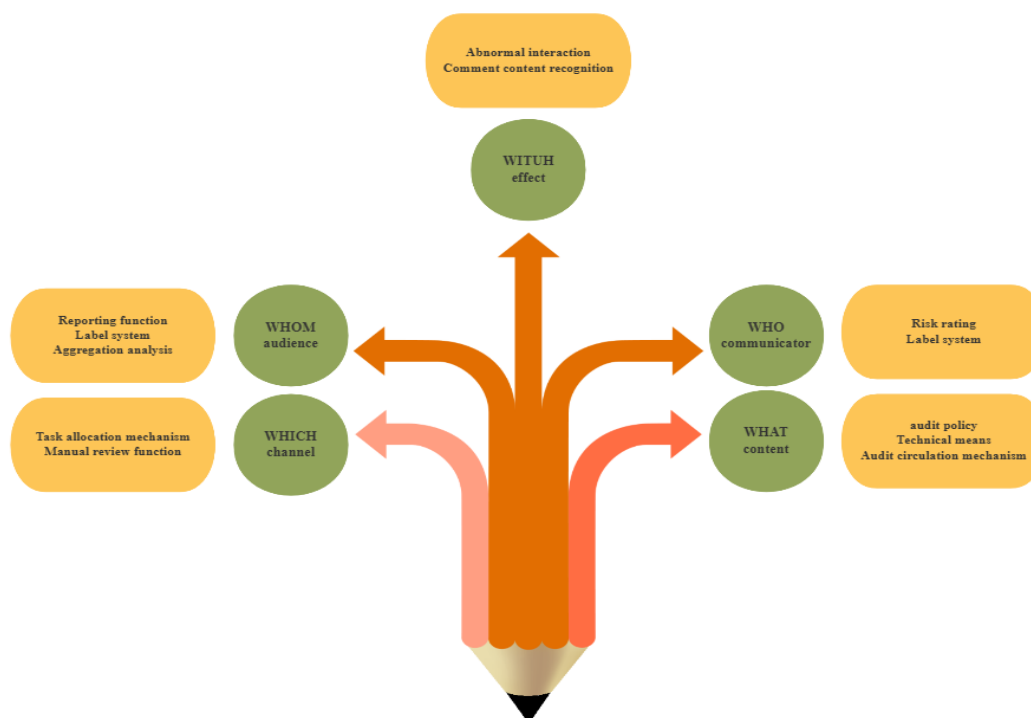


Figure 8: 5W propagation mode diagram

3.2.3 Strengthen international exchange and cooperation

Strengthening international exchange and cooperation is one of the important ways to promote the development of Chinese language communication education. In response to differences in religious identity, Chinese language communication education can be strengthened from the following aspects: firstly, carry out religious and cultural exchange projects, inviting experts, scholars, teachers, and students from different religious backgrounds to participate. By organizing lectures, seminars, and cultural activities, students and teachers have the opportunity to gain a deeper understanding of the cultural connotations and values of different religions, thereby enhancing religious inclusiveness. Secondly, establish an international cooperation platform to encourage resource sharing and cooperation among Chinese language dissemination and education institutions, religious research institutions, and educational institutions in various countries. Collaborate on the development of textbooks and joint research projects to promote in-depth exploration and understanding of differences in Chinese language communication education and religious identity through cooperation.

Finally, encourage interdisciplinary cooperation between Chinese language communication education and related disciplines such as religious research and religious philosophy. By collaborating with experts from other

disciplines, the content of Chinese communication education can be enriched, and the understanding of religious identity differences can be integrated into language learning and cultural exchange. In order to promote the development of Chinese language education in China and enhance its global dissemination ability and influence, we must strengthen contact and cooperation with foreign institutions. Through communication and learning with relevant institutions, we can make more people understand Chinese culture and history, and enhance the international influence of Chinese culture. Through cultural exchanges with countries around the world, we aim to showcase China's cultural charm, promote the dissemination of Chinese culture, enhance its appeal, dissemination, and influence, and provide a new platform for the dissemination of Chinese culture around the world. The online teaching platform of the Confucius Institute was officially launched in 2008, and it has been 15 years since then. It has accumulated rich practical experience in online Chinese language teaching, and has built over 2500 "Confucius Institute Global MOOC Platform", "Teaching Resource Case Library", "Confucius Institute Global Micro course", "Global Micro course", "Chinese 900 Sentences" and other online teaching resource libraries. It has a strong pool of teachers and abundant online live teaching resources, Rich types of teaching resources, HSK international certification, high-end technology platform, global Chinese alliance, and other seven major advantages.

Table 3: Global Confucius Institute MOOC Platform

	Project Section	Course
Global Confucius Institute MOOC Platform	chinese learning	K-12 Chinese Language Learning
		Adult Chinese Language Learning
		Specialized Skills for Chinese Language Learning
		Professional Chinese Language Learning
	Chinese language exam	HSK Exam
		YCT Exam
		China
		Chinese History
	Chinese Culture and Contemporary National Conditions	Chinese Civilization and Art
		Chinese ancient poetry and prose
		Across China
		chinese teaching
	Teacher development	Academic development
		Literacy
		CTCSOL Exam
		Small language training

From the analysis in Table 3 above, it can be seen that the online Confucius Institute courses are very detailed and can meet the needs of Chinese learners of different age groups, Chinese language foundations, and learning objectives. Chinese 900 Sentences "is aimed at Chinese learners of 19 languages and currently includes 10 major themes related to various aspects of daily life and travel. It adheres to scientific learning steps such as "text, words, sentences, grammar, and post-class review". By following the principle of gradual learning, a closed-loop system is constructed to enable Chinese learners to quickly master communication language in real-life situations, achieving the goal of "being able to speak and use it after learning".

4. ANALYSIS OF THE ROLE OF RELIGIOUS IDENTITY IN CHINESE COMMUNICATION TEACHING

4.1 Impact on Chinese Learning

4.1.1 The Role of Chinese Speaking Courses

In Chinese classes, foreign students communicate in a language they are familiar with, which can help them enter the context they want to express more quickly. International students expressing their religious identity in a Chinese context not only reflects their national pride, but also facilitates the comparison of different cultures. In this context, the use of vocabulary is also relatively concentrated, mainly based on common words in religious culture, such as God, love, life and death, misfortune, repentance, darkness, light, future, and so on. In the Chinese context, the religious identity and cultural attributes of these words are not obvious. In teaching, students exhibit different attitudes when discussing topics such as modern housing reform and economic life, and when encountering vocabulary such as "bank", "loan", and "interest". For example, international students with a Christian cultural background can easily interpret Chinese vocabulary and quickly communicate with others (Simuziya, 2022). However, in Arab countries, Muslim students have their own opinions. According to Islamic culture, in countries that strictly follow the teachings of the Quran, if one is also a Muslim, interpret the above text based on the Quran and Muslim traditions, and have a big discussion with foreign students in the context of Christian culture from the past to the present. Even foreign students in the intermediate class have a very limited number of Chinese characters. In addition, they have a good understanding of their religious identity culture, and Muslims are inherently critical of European and American cultures.

Therefore, they are able to effectively promote Islamic teachings and clearly demonstrate that they can communicate with foreign students from Christian culture in the Quran or Old Testament chapters of the Bible. The Muslim Students' Association cites the Bible to illustrate that the "banking" system is a tradition of the Jewish nation, while "loans" evolved from the doctrine of mutual assistance in the Old Testament, and "interest" is a form of deception that violates their religious beliefs and is not acceptable to true Christians and Muslims. Foreign students from Christian cultures are well aware of the religious scriptures cited by Muslim students. So, even intermediate-level international students can explain this well.

Through this approach, students receive Chinese speaking training in a Chinese environment, which is actually conducted within their religious identity cultural background. In this way, they will not feel isolated in an unfamiliar environment by the Chinese language environment. At this point, its dynamic language aroused his desire for narration. In this way, the classroom atmosphere will become very lively, and the teacher will be like a host of debates and a living dictionary for debaters, helping students from all over the world achieve cross-cultural communication in the Chinese context. Although not all the vocabulary and sentences used by international students in explanation may be correct, their meaning is very clear.

4.1.2 The role of comprehensive courses

In comprehensive courses, there are often themes of religious identity cultural comparison. For example, regarding ethical issues such as marriage, family, and cohabitation, international students from different countries have different understandings. Some are closer to Chinese culture, while others are vastly different or even completely opposite. Chinese language teaching itself is a form of cultural dissemination, and Chinese language education, due to its own cultural and ethical concepts, often leads Chinese language teachers to some extent to become critics or even evaluators of moral norms, which violates the autonomy and freedom of religious identity cultural dissemination (Noh et al., 2023). For example, the term 'cohabitation' carries some ethical and moral judgments in the Chinese context. However, for European and American international students, especially those who practice cohabitation during their studies in China, may face discrimination and even criticism due to cultural differences. Chinese education, no matter how it develops in the future, should not assume the guiding role of values such as "ethics" and "morality", but can only play the role of cultural dissemination.

4.2 Effects on religious identity and cultural exchange

The process of learning Chinese is a cross-cultural communication process. Compared to Chinese, religious identity and cultural backgrounds have a broader knowledge space for cross-cultural communication. For example, the religious identity and cultural differences reflected in architecture are one example. Residential buildings in Arab countries emphasize practicality, thermal insulation, and avoidance of opposites; In Christianity, the architecture of the church is a mystery that emphasizes a sacred wisdom. This open cultural exchange can help to change the tradition of "being exclusive" in the Chinese language environment. After all, different cultures should not be criticized, they should appreciate each other. As the "Esperanto," English has its colonial cultural reasons, but the reason why Chinese culture is valued by the world is because of its own cultural background and its openness to the world. The strong development momentum of Chinese culture nowadays, if it is only superficial in terms of economic and cultural aspects, without delving into the deep religious identity and cultural traditions of the other party, Chinese will eventually be isolated from the world. From the perspective of architectural aesthetics, the magnificent and upright church buildings nurtured by Christian culture reflect its exploration of human nature and admiration for beauty. The Chinese context must enrich itself by accepting and accommodating religious identity.

5. CONCLUSION

Religious identity is a moral concept and a special culture. Culture can be divided into shallow and deep levels, among which religious identity is a relatively difficult to understand deep culture. China is deeply influenced by the three cultures of Confucianism, Buddhism, and Taoism, while Christianity is deeply rooted in the West. The two have significant differences in thinking habits, language expression methods, and vocabulary imagery. Therefore, in order to facilitate the dissemination of Chinese education, it is necessary to analyze the interrelationships between Eastern and Western religious identities, as well as to understand various cultures between Eastern and Western ethnic groups, including religious identities. This study summarizes the impact of religious identity on Chinese communication education and points out the limitations of Chinese communication education under differences in religious identity. Future research can delve into the language cognitive mechanisms of

learners under different religious beliefs, and conduct empirical research to provide more specific educational guidance and practical suggestions, promoting the development of Chinese language communication education. In short, religious identity has had multiple impacts on Chinese language communication and education, including language use, value shaping, and cross-cultural communication. These findings provide important reference and inspiration for us to deeply understand the significance of religious beliefs in Chinese language communication education and educational practice.

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