The Generation and Integration of First Language Culture in Foreign Language Acquisition: Cultural Bridge and Deep Soil

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Abstract: This study critically examines the traditional pedagogical paradigm in foreign language acquisition that marginalizes the first language culture. It argues for the crucial generative role of first language culture as a cognitive substrate, value referent, and identity anchor. Drawing on Socio-Cultural Theory and Cognitive Linguistics perspectives, this study reveals that first language culture continuously participates in the internalization of target language knowledge through cognitive schema transfer, affective value filtration, and identity tension construction. Foreign language acquisition is fundamentally characterized by the dynamic synergy of first language culture and target language culture, manifested as bidirectional intercultural interaction. Learners undergo dialectical reconstruction of cultural concepts (progressing from superficial mapping to deep integration), multidimensional expansion of intercultural perspectives (shifting from a singular viewpoint to pluralistic horizons), and negotiated reconstruction of cultural identity. Consequently, the research proposes a paradigm shift in educational practice towards a culturally synergetic approach. By implementing comparative analysis methods, cross-cultural translanguaging training, and dual-focus task design, pedagogical interventions can transform first language culture into a constructive resource facilitating intercultural competence development, ultimately fostering learners' cultural integration capacity and intercultural literacy.

Keywords—first language culture; foreign language acquisition; cultural transfer; cultural integration; intercultural communicative competence

1. INTRODUCTION

Language acquisition is never an isolated process confined to the training of symbolic systems in a vacuum. The Sapir-Whorf hypothesis, whose core tenet posits a profound mutual shaping relationship between language structure and users' modes of thought, provides a foundational framework for understanding the cultural dimension of language (Whorf, 1956). Language itself, characterized as a "culturally-loaded symbolic system" (Kramsch, 1993), is deeply rooted in specific cultural soil. Its vocabulary, grammatical structures, discourse patterns, and pragmatic rules inherently transmit the value systems, cognitive logics, and social norms of its originating culture.

Throughout the prolonged journey of foreign language acquisition, learners are not "blank slates" to be indiscriminately inscribed upon. Their knowledge repositories, cognitive frameworks, and cultural identities are already profoundly shaped by their first language (L1) culture, the milieu in which they developed. For an extended period, the field of foreign language teaching exhibited a strong advocacy for the "target language cultural immersion approach" (Xu & Wu, 2025). This methodology actively sought to exclude and suppress the influence of learners' L1 culture during the learning process, aiming to reconstruct a

purportedly "pure, new cultural environment" within the classroom.

While this "cultural severance" paradigm possessed a rational premise, which encourages students to rapidly engage with and adapt to the target culture, its intrinsic flaw lies in an overly idealized assumption: that learners can effectively efface their pre-existing cultural identity and cognitive schemata. This tendency towards cognitive simplification fundamentally obscures the objective reality and foundational function of the L1 culture as the learner's pre-existing mental architecture and reservoir of culturally-grounded experiential knowledge.

With the deepening of Second Language Acquisition (SLA) research and the burgeoning field of Intercultural Communication Studies, researchers have acutely discerned that L1 culture is not merely an obstacle to be eradicated. Rather, it constitutes an essential foundational resource enabling learners to cognize, comprehend, express, and participate in intercultural dialogue (Cook, 2016; Lantolf & Thorne, 2006). Inherently embedded within the learner, the L1 culture exerts a pervasive and continuous "presence" across psychological, cognitive, and sociocultural dimensions. It exerts a subtle yet intricate generative influence on the internalization, application, and eventual transformation of target language knowledge, as well as on the reconstruction of cultural identity.

Therefore, profoundly elucidating how the L1 culture functions as both a "foundation" generating meaning and as a "resource" and cultural "partner" achieving synergistic integration with the target language culture within this bidirectional interaction holds significant theoretical value. Furthermore, such understanding represents a core pathway for enhancing the efficacy of contemporary foreign language education (Jiang, 2025).

2. LITERATURE REVIEW

Learners can never initiate the foreign language learning process within a pure cultural vacuum. They arrive bearing a dense pre-cognitive framework woven from their first language (L1) culture, encompassing intricate conceptual networks, culturally embedded value systems, specific modes of thinking, and deeply ingrained affective dispositions. L1 culture constitutes a distinct and potent matrix for meaning generation.

2.1 Deep Schema Association: Core Cognitive Influence

Fundamental to cognitive linguistics is the principle that human understanding of concepts, information processing, and knowledge storage rely on cognitive schemata formed through prior experience. L1 cultural experience furnishes learners with the fundamental frames (schema) and scripts (script) for interpreting the world. When learners encounter foreign language concepts and information, they implicitly or subconsciously activate these foundational schemata constructed by their L1 culture, demonstrating the phenomenon of cross-linguistic cognitive transfer. In the initial stages, when the foreign language presents concepts or structures that have clear equivalents in L1 experience, the L1 cultural framework acts as a powerful facilitative tool—constituting positive transfer, which effectively enhances learning efficiency. However, where significant divergence or even contradiction exists in conceptual meaning, affective nuance, or pragmatic rules between the two language-culture systems, the entrenched schemata derived from L1 culture tend to generate misinterpretations or production errors, manifesting as negative transfer (Ringbom, 2007; Ellis, 2015).

Crucially, however, the existence of negative transfer in no way negates the fundamental reality that L1 cultural schemata serve as the indispensable framework through which learners form initial connections to new knowledge, establish interpretive reference points, and generate meaning. The L1 culture system constitutes the essential starting point from which learners must approach understanding the "other world" of the foreign language, even if this starting point occasionally leads them initially astray (Li, 2023). This process inherently involves filtering, screening, comparing, and re-processing the encountered heterogeneous information, which is regarded as a cognitive process essentially aligning with the conceptual blending described by Kecskes (2014).

2.2 Foundational Shaping of Value Systems and Affective Identification

The profound influence of L1 culture permeates beyond the cognitive level, deeply shaping learners' affective and evaluative systems. Linguistic elements such as the system of forms of address, norms for social appellation, rules for expressing politeness, lexical taboos, and even the choice of value-laden vocabulary are heavily laden with and reflect a society's value orientations, ethical standards, and collective cultural psychology (Català, 2015).

When a learner encounters analogous expressions in the foreign language, the deep-seated affective associations and value judgments inevitably evoked are filtered and substantially influenced by pre-existing tendencies anchored in their L1 culture. Consider a classic example: Learners from East Asian cultures, deeply steeped in collectivism and norms instilled through hierarchical rituals, often emphasizing relational harmony and valorizing implicit and indirect communication styles, may experience intense feelings of discomfort, cultural dissonance, or even value conflict when first exposed to speech patterns prevalent in highly individualistic Western cultures (notably the low-context communication style common in English). This discomfort or conflict arising at the cultural-psychological level directly impacts motivational intensity, willingness to communicate proactively, and choices in expression modes. The affective and evaluative systems of the L1 culture thereby act as an internal reference benchmark and focal point (Byram, 2021) through which learners interpret, experience, and ultimately seek emotional accommodation of the target culture.

2.3 Fundamental Construction of Socio-Cultural Identity

L1 culture constitutes the core kernel of learners' self-definition and pervasive sense of belonging. During communication situated within intercultural contexts, consciousness of this L1-based self versus cultural other inevitably surfaces, often creating potent psychological tension. When attempting to integrate into a new linguistic environment or express themselves in the target language, learners may experience profound identity splitting: one part of the self strives to adapt to the values, logic, and behavioral codes embodied by the new language (e.g., the communicative style in Anglophone contexts emphasizing confident assertion of one's position), while the native affective core remains subject to the invisible constraints of deeply held L1 values (e.g., the virtue placed upon modesty and self-effacement) (Lantolf & Pavlenko, 1995). This persistent internal tension underscores that L1 culture is an inalienable dimension of the learner's cultural selfhood. Far from being easily shed in intercultural spaces, it becomes the obligatory point of departure for cultural adaptation and integration—authentic identity reconstruction necessitates a deep dialogical engagement with the authentic self-rooted in the L1 culture (Norton, 2013).

Consequently, L1 culture is far from merely a background "noise" to be suppressed or overcome in the foreign language learning journey. Serving as the cognitive framework, the deep evaluative scale, and the core of identity, L1 culture comprehensively and profoundly constitutes the learner's fundamental reference base and intellectual scaffold for understanding the world, perceiving reality, generating meaning, and expressing themselves. It forms the essential generative matrix for cognition and meaning-making. Pedagogical efforts to forcibly "suspend" or "sever" this foundational layer through methodological imposition are not only misaligned with the actual operation of human psychological and cognitive principles, but also risk plunging learners into a sense of cultural disorientation (Zhang et al., 2025). The crucial challenge lies in guiding this inherent matrix towards constructive, deep-level dialogue and symbiotic integration with the new target language culture.

3. THE CONVERGENCE OF NATIVE AND TARGET LANGUAGE CULTURES: A DYNAMIC DEVELOPMENTAL PROCESS FROM SUPERFICIAL ENCOUNTER TO DEEP INTEGRATION

The foreign language acquisition process is inherently characterized by complex interactions between two cultural systems at the level of individual cognition and psychology (Foryś-Nogala et al., 2022). This interaction does not constitute a simple choice between one path (native or target culture). Rather, it is a continuous process wherein the learner, through iterative cycles of probing, comparison, conflict, and adaptation, progressively constructs a novel, integrated cultural-cognitive schema capable of accommodating and effectively mediating between the two cultural experiences. This dynamic process profoundly reflects the inherently generative and collaborative nature of culture.

3.1 Mapping, Restructuring, and Fusion of Cultural Concepts

A fundamental mode of human cognition involves expressing and understanding abstract concepts through conceptual metaphor models, which exhibit significant cultural specificity (Lakoff & Johnson, 1980). When learners encounter a new language, the cultural concepts they face inevitably present discontinuities in meaning compared to their existing native cultural concepts, thus giving rise to the phenomenon of "cultural lacunae". These differences frequently lead to misinterpretations or comprehension barriers in the initial stages. At this point, native cultural concepts function cognitively as "provisional bridges" and mediating frameworks for understanding and decoding new concepts (Pang et al., 2024). However, as cognitive engagement and practical immersion deepen, learners undergo a transition. They move from initially "imposing native conceptual frameworks to forcibly interpret target language concepts" towards engaging in increasingly critical, active "conceptual comparative analysis". This involves a gradual recognition of the distinct historical and cultural contextual underpinnings inherent in each concept (exemplified by contrasting nuanced differences in the meaning of "freedom" within Western individualistic traditions versus Eastern collectivist contexts).

Therefore, learners ultimately develop the capacity for comprehending target language cultural concepts. This comprehension transcends both: (1) a mere translative appropriation of native cultural concepts, and (2) an uncritical, shallow form of wholesale acceptance of target cultural explanations. Instead, it represents a "generation of new meaning" that surpasses the limitations of either single cultural logic system. This emerges through the dialogic clash and mutual referencing of the two cultural systems. Gradually, learners develop a "hybridized conceptual network" within their cognition (Kecskes, 2014). This network exhibits cognitive flexibility regarding the connotations of concepts from both cultures, an awareness of their respective semantic boundaries, and the ability to select appropriately for precise communication in specific contexts. Through this dialectical development of cultural concepts, learners ultimately cultivate a cultural-cognitive competence manifesting as an "intermediate state" capable of effective self-location within both cultural systems.

3.2 Shifting, Expanding, and Constructing Multiple Cultural Perspectives

One's native culture endows learners with a specific and deeply ingrained "cultural lens" through which they initially interpret and make sense of cultural events and behaviors of others. This perspective is inevitable upon initial contact and constitutes an essential starting point for cross-cultural understanding. However, as learners gain deeper exposure to and engagement with the target culture—particularly within authentic, multicultural contexts and ambiguous situations—their inherently "monocentric native-cultural perspective" is continually challenged. This cognitive challenge can motivate profound critical self-reflection and foster the cultivation of perspective-shifting capabilities. Through this process, learners gradually develop critical "perspective-taking ability" and attain higher levels of "metacultural awareness" (Bennett, 1993).

Consequently, learners progress beyond merely describing the manifestations of target-culture behaviors. They become capable of understanding their significance and explicating the underlying cultural motives driving behavioral logic from the standpoint of the target culture practitioners' socio-historical contexts and internal value systems (e.g., comprehending why individuals in certain Western societies regard direct expression of personal opinions as a necessary virtue). This shift from an "outsider perspective" towards an increasingly "emic understanding" ultimately culminates in an intercultural or pluricultural integrated position.

From this perspective platform, learners acquire the cognitive capacity to reflectively compare their native and target cultural systems, critically evaluate the strengths and limitations of each culture, and select the most contextually

appropriate mode of response in specific situations (Byram, 2021). Here, the native culture and the target culture cease to represent a mutually exclusive dichotomy. Instead, they transform into a "repertoire of cultural resources" that empower individuals to make flexible behavioral choices.

3.3 Tension, Negotiation, and Integrative Reconstruction of Cultural Identity

Deep engagement in the process of foreign language acquisition inevitably induces a reflexive reshaping of learners' understanding of their cultural identity (Lantolf & Pavlenko, 1995). In the initial stages of acquisition, learners may experience temporary feelings of detachment from, or even adopt a critical stance towards, their native culture due to an enthusiastic embrace of the target language and culture. However, as their profound linguistic-cultural competence and critical thinking faculties develop—particularly through deep involvement in authentic cross-cultural interactions—learners gradually come to recognize that a complete severance of ties with their native cultural and identity foundations precipitates profound cultural loss and a crisis of belonging. Consequently, traversing a complex psychological process, learners progressively move towards a more conscious and critically informed reconstruction of their native cultural identity (Yeo et al., 2023). Simultaneously, they selectively integrate specific elements of the target culture into their inner affective and value systems. This ultimately formed "cultural identity" is no longer a monolithic identification solely with the "native culture" nor a rigid imitation of the "target culture".

It manifests rather as a novel, more dynamic and flexible "third place" identity (Kramsch, 1993, 2009). Within this position, learners affirm the historical context and emotional significance of their native cultural traditions while simultaneously comprehending the logic underpinning the perspectives and expressive styles of the target culture. Ultimately, they become "border crossers" endowed with greater agency in cultural choices, or authentic "intercultural persons" capable of adroitly shifting perspectives and transcending the constraints of any single culture.

The role of the native culture as a foundational force and the cornerstone identity is not negated; on the contrary, it serves as a crucial "balancer" within this new identity structure, providing learners with a solid anchor of psychological security. Simultaneously, it imbues this new identity with the distinct hue of its cultural DNA. The target culture, functioning as an "additional dimension", expands the learner's cognitive boundaries of self-understanding and broadens the potential range of expressive forms and behavioral possibilities (Lapinski et al., 2025). This dynamically constructed cultural identity exhibits pronounced characteristics of situatedness (context-dependence), multi-facetedness, complexity, and inherent selectivity. It enables learners to flexibly activate appropriate levels of identification within diverse, interactive cultural contexts and to engage in communication and interaction in the most effective manner.

4. EDUCATIONAL PRACTICE STRATEGIES EMPLOYING NATIVE CULTURE AS A CONSTRUCTIVE LEARNING RESOURCE

Following the full recognition of the generative and integrative functions of native culture within foreign language teaching, theoretical insights must be translated into concrete educational action. FLT should consciously move away from the unidirectional culture-import model and culture-segregation strategies. Its core objective should shift towards actively guiding learners, under the direction of explicit metacultural awareness, to proactively utilize native culture as a cognitive reference system and a site for meaning-grafting and growth for deeply understanding and internalizing the target language culture. The ultimate aim is to build learners' capacity for dynamic transformation and their identity structures operating between dual or multiple cultural systems.

4.1 Deeply Activating Critical Cultural Consciousness

(1) Heuristic Comparative Analysis Method. Teachers need to systematically select didactic materials encompassing culturally loaded expressions (vocabulary, idioms, metaphors), representative discourse genres (e.g., speeches, apology letters, argumentative essay structures), and value-laden behavioral patterns or social phenomena (e.g., the differing social valuation of "personal success" in the two cultures; disparities in understanding "silence" across cultures; variations in conceptions of family responsibility). Learners should be guided to actively compare and analyze the differences and potential common ground these materials reveal regarding embedded cultural presuppositions, value orientations, and implicit normative logic. The key lies in moving beyond superficial enumeration of cultural facts (e.g., surface descriptions like "Americans like hamburgers") to probe deeper cultural conceptual patterns (e.g., the underlying socio-value logic that generates such phenomena).

(2) "Cultural Mirror" Reflection Strategy. Teachers should design deeply evocative writing activities for students (e.g.: "When a Western acquaintance expresses a differing opinion on your attire, what is the cultural presupposition informing your initial reaction?"; "What differences do you perceive in the stylistic intensity of emotional expression and the logical structure of arguments when writing in your native language versus the target language?"). These tasks aim to prompt learners to consciously articulate the origins and characteristics of their own cultural positioning and cognitive tendencies.

(3) Data-Driven Cultural Inquiry Projects. Teachers should guide students to utilize robust cross-cultural empirical data (e.g., Hofstede's Cultural Dimensions index scores for China and the target language country), authoritative fieldwork literature, or interviews with individuals from diverse cultural backgrounds to conduct critical research reporting on specific cultural values (e.g., time perception, personal space preferences). Such projects effectively transform vague

cultural perceptions into a clearly articulated, rationally supported epistemological structure.

4.2 Constructing an Intentional Intercultural Learning Space

In authentic task-based bifocal cultural interaction, teachers should create task scenarios demanding learners concurrently mobilize knowledge systems and expressive resources from both their native and target cultures to achieve effective communication (e.g.: designing bilingual cultural introduction cards for foreign friends curious about Chinese Spring Festival customs; simulating group communication strategies for a business negotiation scenario involving a conflict between a Chinese party requiring "time to consider" and a Western party pressing for an "immediate decision"; using the target language to articulate the implicit philosophical meaning of a Chinese idiom shared with a group of foreign students).

In cultural transcreation training, as a higher-order challenge, teachers should engage learners in handling culturally specific terms or conceptual notions with significant semantic divergence and high translational difficulty across the two cultures (e.g., exploring the philosophical resonance of the Chinese concept of predestined affinity within an English context; accurately conveying the embedded social contract values of "community service" in the American cultural context for a Chinese audience). The training goal is to transcend literal translation to achieve expressive transposition of the internal cultural logic.

As for cross-cultural collaborative research projects, teachers should establish opportunities for students to partner collaboratively with native Chinese students (or other target language speakers from distinct cultural backgrounds) via blended media to complete specific thematic projects (e.g., a bi-national investigation into characteristics of changing family structures). Throughout the collaborative process, students inevitably engage with differences in the cultural presuppositions underlying each other's thought processes and actions, fostering mutual perspective-taking and dialogic resolution of differences. This constitutes an optimal condition for achieving intercultural learning.

In terms of building cross-community bridges beyond the classroom, teachers should leverage Internet platforms, school-to-school partnership resources, and local international community events to create authentic platforms for interactive practice (e.g., co-hosting a video debate with an overseas partner class on "Whether universities should provide completely free basic courses"). This allows students to operationalize understandings of cultural difference and practice adaptive intercultural communication strategies within the context of genuine dialogue.

4.3 Utilizing L1 Literature as a Motivational Tool for Meaning Generation in Target-Language Learning

Within the theoretical perspectives of cognitive linguistics and sociocultural theory, foreign language learning transcends the mere acquisition of a symbolic system, constituting instead a complex process of meaning construction (Lantolf et al., 2021). Upon encountering the target language, learners inherently tend to rely on the cognitive schemata, affective frameworks, and value systems deeply embedded within their L1 cultural reservoir for initial comprehension and encoding. The core value of systematically integrating L1 culture into foreign language pedagogy lies in the strategic activation of these profound cognitive and affective resources, thereby transforming them into powerful endogenous drivers that motivate target-language learning and serve as catalysts for meaning generation (Shin et al., 2020).

Firstly, as the context most familiar to learners and capable of evoking deep cultural empathy, the introduction of L1 culture effectively reduces the "affective filter" encountered when facing cultural difference. When learners discover that target-language content (such as textual themes, rhetorical phenomena, or social issues) can resonate and be interpreted through the familiar logic and emotional touchpoints of their L1 culture, their cognitive load diminishes, anxiety is alleviated, and intrinsic motivation is significantly enhanced.

Secondly, deep structures within L1 culture, including core value concepts, archetypal narrative patterns, and philosophical traditions, can serve as meaning anchors. These anchors facilitate the learner's construction of a preliminary framework for comprehending target-language culture (Mahan, 2022). By guiding learners to identify similarities and differences between the two cultures within specific domains (e.g., family relations, conceptualizations of time, modes of expression), instructors can provoke profound cognitive dissonance and reflection. This sense of challenge arising from cultural interaction itself constitutes a powerful drive for meaning exploration, compelling learners to pursue mastery of the target language more urgently. Their aim is to delve deeper into its inherent cultural logic, philosophical implications, and aesthetic essence, thereby facilitating a transition from surface-level symbolic learning to a quest for deep cultural meaning.

To effectively implement L1 culture as a meaning-arousing tool, instructional design must consciously create an intercultural interpretive space through the design of meaning-arousing tasks characterized by high contextual relevance and deep engagement.

The first strategy is the "Thematic Cultural Resonance Approach". Teachers can select target-language cultural content exhibiting significant commonality and deep connections with L1 culture (e.g., shared mythological roots, similar philosophical principles, parallel historical events, universal emotional themes) as entry points. For instance, when teaching natural imagery in English poetry, systematically introduce the Chinese classical poetic tradition

of "mountains and rivers as moral allegories". Teachers can guide learners to compare the spiritual resonance and aesthetic distinctions between Wordsworth's "spiritualized nature" and the Taoist-Buddhist concept of "cosmic harmony" prevalent in Chinese landscape poetry. This comparative exploration enables students to grasp profoundly the unique cultural nuance and philosophical reflection carried by English expression, thereby imbuing vocabulary, grammar, and rhetoric with richer lived experience and humanistic value (Li et al., 2024).

The second strategy is the "Cross-Cultural Text Comparison and Dialogue Approach". Teachers can select texts in both L1 and L2 addressing similar themes but employing divergent expressions or stances (e.g., news reports, public service announcements, courtroom debates, popular songs), and guide learners to conduct in-depth analyses of the underlying differences in cultural assumptions, ethical judgments, and affective appeals. Within this comparative analysis, L1 culture functions as a reference system and starting point for understanding the target culture (Hu, 2024). Its value lies not merely in providing familiarity, but in using contrast to illuminate the unique logic and expressive demands of the target culture. This shifts foreign language learning from passive reception to an active process of meaning negotiation.

The third strategy is the "Cultural Identity Construction Dialogue Task". Teachers can encourage learners to explore, using L2 forms of expression, the profound traits of identity shaped by their L1 culture (e.g., the influence of Confucian collectivism on individual behavior), and alternatively have them attempt to interpret target-language social phenomena through an L1 cultural lens (e.g., explaining Western multicultural societies using the concept of "seeking harmony but not uniformity" or "harmony with diversity"). This transforms the learning process into a practical space for integrating dual cultural perspectives and reconstructing one's cultural identity, thereby endowing language learning with personal existential meaning and an internal drive for continued inquiry.

The core principle is that through meticulously designed mediation using L1 culture, learners' intrinsic affective energy and critical thinking needs are awakened. This mediation transforms target-language learning into a vital channel for exploring individual meaning.

5. CONCLUSION

Within the dynamic process of foreign language acquisition, the native culture assumes a foundational and generative role. It functions neither merely as an interfering source impeding the assimilation of the target culture nor simply as an obsolete template requiring passive "overwriting". Instead, serving as a robust cognitive framework, value bedrock, and identity anchor, the native culture is deeply embedded within the learner's interpretive structure.

Positioning learners within a rigid "native culture versus target culture" dichotomy represents an epistemological oversimplification in educational philosophy. Empirical learning processes reveal a far more complex picture of synergistic co-construction of culture. The native culture provides learners with an initial cognitive scaffolding for comprehending unfamiliar linguistic signs and the cultural logic of the target language, thereby supplying the primary impetus for generating new meaning (Hossain, 2024). Concurrently, through sustained intercultural interaction, encounters, and reflective restructuring, learners also activate the reflexive potential inherent within their native culture itself. This fosters greater cognitive inclusivity and cultural flexibility. These two cultural forces permeate and mutually shape each other within a dynamic tension. On one hand, the target culture achieves localized integration through its accommodation by the learner's pre-existing cognitive system. On the other hand, the native culture expands its conceptual boundaries and accrues recontextualized value through dialogue with the target culture (Kramsch, 2009).

From this intricate intertwining of cognitive interaction and identity construction emerges a novel cultural competence. Learners transcend being individuals merely possessing "culturally bilingual", segmented knowledge reservoirs of two distinct cultures. They progressively develop into agents endowed with genuine interculturality (Dervin, 2010) – capable of navigating diverse semiotic worlds, shifting perspectives with cognitive ease, and fluidly translating meanings across multicultural sign systems. This competence confers upon them the insightful acuity to discern the differential logic and value systems across cultures, alongside the practical capacity to select the most appropriate cultural resources for effective communication within specific social contexts. This constitutes a truly cultural fusion competence.

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