

Article

From Cultural Spectacle to "Collective Healing": A Study on Cross-Cultural Interaction of the "Becoming Chinese" Trend in the New Media Environment--A Mixed-Methods Analysis Based on Comment Data from Douyin and TikTok

Xingyue Chen^{1,*}
¹ Communication University of China, Beijing, China

* Correspondence: Xingyue Chen, Communication University of China, Beijing, China

Abstract: The Chinese lifestyle tagged "Becoming Chinese" has rapidly gained momentum on short-video platforms such as TikTok, representing a noteworthy phenomenon in contemporary digital culture. This trend transcends the boundaries of a mere cultural spectacle, evolving into a transnational movement centered on shared emotional restoration and psychological well-being. This study employs a mixed-methods approach, combining quantitative content analysis and sentiment analysis, to examine 2,309 short-video comments collected from both Douyin and TikTok. The findings reveal that overseas users frequently adopt low-threshold cultural symbols associated with Chinese daily life, such as drinking hot water and practicing Traditional Chinese Medicine, with the predominant emotional tone of their comments being positive and affirming. Through a mechanism characterized by overseas imitation followed by domestic response, Chinese and international users have collaboratively transformed Eastern slow-living wisdom into a form of digital wellness practice aimed at alleviating the pressures of modern social life. This research further explores how routine embodied practices serve as a medium for reconstructing cross-cultural connections in the digital age. By bridging embodied communication theory with cross-cultural communication studies, this paper offers an innovative pathway for promoting meaningful dialogue among diverse civilizations and contributes to a deeper understanding of how digital platforms facilitate the global circulation of cultural practices rooted in everyday life.

Keywords: becoming chinese; cross-cultural communication; shared healing; embodied communication; short-video platforms; digital culture

Received: 27 May 2026

Revised: 14 July 2026

Accepted: 24 July 2026

Published: 30 July 2026



Copyright: © 2026 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).

1. Introduction

Against the dual backdrop of shifting global economic patterns, heightened international tensions, and widespread experiences of fatigue and stress in modern society, a lifestyle trend centered on the hashtag "Becoming Chinese" is gaining traction across global short-video platforms. Public data shows that combined views of related hashtags such as #BecomingChinese and #VeryChinesePhase on TikTok have exceeded 1.5 billion. Individual videos featuring "Chinese-style foot soaking", "drinking warm water", "Baduanjin", and "red date and wolfberry tea" have garnered tens of thousands to hundreds of thousands of likes. Young overseas audiences are proactively adopting Chinese daily practices related to diet, daily living, health preservation, and etiquette, forming a bottom-up, widely participatory, and cross-culturally resonant communication phenomenon. Mainstream foreign media outlets including Vox, The Cut, Dazed, and Fast Company have extensively covered the trend in early 2026, describing it as "the warmest global cultural trend of 2026" and characterizing it as a transnational movement supporting well-being [1].

This trend is not a traditional exotic "cultural spectacle" but reflects an engagement with Eastern lifestyle perspectives grounded in health, relaxation, balance, and self-care amid broader societal challenges. For a long time, efficiency-oriented, competition-focused, and fast-paced lifestyles have contributed to physical strain, emotional unease, and sleep disturbances among young people worldwide. In contrast, concepts such as "slow living", "seeking inner balance", "harmonizing with nature", and "unity of body and mind"—central to Chinese health preservation traditions—offer complementary approaches to well-being. Overseas users are adopting these practices not to assume cultural identity but to support rest, improve sleep quality, regulate physiological states, and foster emotional comfort, transforming "Becoming Chinese" from a cultural label into a tangible, accessible, and beneficial digital wellness resource [2, 3].

Based on this, this study aims to address the following research questions:

1. What are the cultural symbol structures and thematic distribution characteristics of the "Becoming Chinese" trend in the new media environment?
2. What differences and stable mechanisms exist in emotional responses, behavioral expressions, and interaction patterns between overseas and domestic users?
3. What insights does the "Becoming Chinese" trend offer for the international communication of Chinese culture and the promotion of shared human development?

The theoretical value of this study is reflected in three aspects: First, it constructs a four-dimensional integrated analytical framework based on four theoretical perspectives—everyday practice, soft communication, embodied wellness, and cross-cultural interaction—to explain the relationships between symbol selection, emotional response, and interaction mechanisms, providing a more systematic theoretical reference for similar lifestyle-based cross-cultural communication phenomena [4, 5]. Second, it deepens and expands the applicable boundaries of the cultural discount theory, through empirical analysis, revealing how low-threshold daily symbols such as hot water and traditional health practices can achieve cross-cultural resonance with low cultural discount and high acceptance. Third, it enriches empirical research on emotional communication, wellness-oriented communication, and cross-cultural interaction in the new media environment, offering new empirical evidence for understanding emotional connections and cultural affinity formation in the digital age.

2. Literature Review

2.1. Lifestyle-Based Cross-Cultural Communication and Symbolic Practice Research

Lifestyle communication has emerged as a significant direction in cross-cultural communication research. Compared with grand narratives and ideological discourse, daily practices—such as diet, daily living routines, health preservation, and etiquette—tend to transcend cultural boundaries more effectively due to their low cultural discount, high emotional resonance, and strong accessibility. Analyses of short-video content related to travel in China indicate that overseas audiences respond more positively to life-oriented and experiential material; such everyday narratives have proven effective in reshaping perceptions and fostering emotional connection. Similarly, studies of cross-cultural interaction on social platforms reveal frequent engagement between Chinese and international users around shared daily topics—including pets, food, family life, and education—demonstrating that micro-level, routine narratives serve as a broadly accessible medium for intercultural exchange, enabling emotional alignment and shared understanding.

Cultural symbol theory and soft communication theory further substantiate this approach. Symbolic encoding and decoding frameworks suggest that symbols carrying minimal cultural load are more readily interpreted across diverse cultural contexts [6]. Empirical observations of widely resonant phenomena—such as the global appeal of companion animals and wellness practices—confirm that certain everyday symbols possess transcultural relevance and operate independently of ideological framing, thereby facilitating smoother intercultural reception. Soft communication prioritizes value

transmission through non-coercive, emotionally grounded, and life-centered methods—a principle closely aligned with contemporary patterns of cross-cultural engagement centered on lived experience.

This study draws upon these theoretical perspectives to examine the cross-cultural communication mechanism of low-threshold cultural symbols, focusing specifically on the 'communication content–symbol structure' pathway [6, 7]. It analyzes how everyday symbols—including boiled water, traditional wellness practices, and herbal infusions—achieve broad resonance and high acceptance across cultural contexts with minimal interpretive barrier.

2.2. Embodied Communication, Interaction Mechanisms, and Emotional Healing Research

Embodied communication theory emphasizes that communication is not merely the transmission of information but a meaning-making process mediated by the body and grounded in lived experience. Cognition, emotion, and memory are understood to be rooted in physical perception, and embodied experiences—including sound, movement, and touch—can significantly enhance cultural resonance and emotional depth. This perspective supports understanding how overseas audiences engage with Chinese cultural practices such as drinking warm water, foot soaking, and practicing Baduanjin [8].

In cross-cultural interaction, research has identified an emerging mechanism characterized by mutual perspective-taking, everyday practice, and reciprocal dialogue. A framework for intercultural engagement has been articulated across three dimensions: intersubjectivity, which foregrounds equitable exchange; interdiscursivity, which highlights shared, quotidian elements; and intersituationality, which addresses how digital platforms and algorithmic architectures shape interaction spaces [9]. This framework helps interpret the stable pattern of overseas imitation followed by domestic response observed in the 'Becoming Chinese' phenomenon.

From an emotional well-being perspective, contemporary societal pressures motivate younger generations to seek restorative media content [10]. The ethos of mindful living and holistic balance embodied in traditional Chinese health practices offers a pathway toward psychological restoration, positioning affective resonance as a foundational condition for cross-cultural engagement—preceding cognitive recognition or conceptual alignment.

This study synthesizes insights from embodied communication, intercultural engagement, and emotional well-being theories, adopting a sequential logic of 'interaction mechanism → emotional process → meaning identification' to trace how the 'Becoming Chinese' trend develops—from bodily participation through affective alignment to cultural affiliation [11].

Overall, scholarship on lifestyle communication, cross-cultural interaction, and emotional well-being has produced substantial findings, yet notable gaps remain. First, thematic specialization is limited: while related domains such as traditional health practices and cultural tourism short videos have drawn attention, the 'Becoming Chinese' phenomenon has not been examined as a distinct academic subject, and systematic empirical investigation into its scale, symbolic architecture, affective dynamics, and interaction patterns remains scarce. Second, theoretical integration is insufficient: existing work tends to apply single frameworks—such as everyday practice, soft power communication, embodied cognition, or intercultural theory—in isolation, without consolidating them into a coherent analytical model capable of accounting for the full trajectory of emergence, diffusion, and identification within this trend.

3. Research Design and Overview

Research Methods: This study employs quantitative content analysis and word frequency statistics to segment text, extract term weights, and categorize comment data, thereby identifying cultural symbols frequently invoked and commonly resonant among users on domestic and international platforms during processes of shared psychological

adjustment [12]. Natural language processing algorithms are integrated with random manual annotation of samples to enhance analytical accuracy; sentiment tendency calculations are performed on comment content to classify emotional valence as positive, neutral, or negative, enabling assessment of affective resonance and cross-cultural psychological alignment. Furthermore, interaction patterns—including comment behavior types, thematic content, and response relationships—are systematically encoded and analyzed to identify recurrent structural features and communicative dynamics across cultural contexts following consistency validation.

This study establishes four core variables and corresponding coding frameworks:

1. Cultural symbol and thematic variables: hot water-related practices, Traditional Chinese Medicine (TCM)-related references, health-preserving tea, Baduanjin, porridge, breakfast, daily living routines, Chinese cultural motifs, Spring Festival and red envelope symbolism, and others;
2. Behavioral type variables: recommendation and sharing, cultural affinity expression, inquiry and consultation, critical questioning, and others;
3. Emotional tendency variables: positive, neutral, and negative;
4. Interaction mechanism variables: overseas adaptation, domestic response, experience sharing, emotional support, and clarification.

Sample Selection and Data Collection: This study selects high-engagement short-video comments tagged with "Becoming Chinese" from Douyin (domestic version) and TikTok (overseas version) as analytical samples. A total of 100 high-engagement videos were drawn from each platform, acknowledging potential sampling limitations [13]. Video selection criteria include:

1. Video likes exceeding 1,000;
2. Video release date between December 1, 2025, and March 10, 2026.

After data cleaning—including deduplication, denoising, and removal of invalid content—a total of 2,309 valid comments were retained: 1,378 from TikTok (59.70%) and 931 from Douyin (40.30%). Comments sourced from TikTok predominantly originate from international users, whereas those from Douyin primarily reflect domestic user perspectives.

4. Research Results and Analysis

4.1. Platform Distribution and Symbolic Characteristics: Decontextualized Extraction of "Healing Prescriptions"

From the perspective of sample sources and publishers across the two platforms, as shown in Figure 1, among the 2,309 samples, TikTok accounts for 59.70% of comments, while Douyin accounts for 40.30%. This indicates that the "Becoming Chinese" trend has extended beyond its original regional context, generating spontaneous discussion momentum in international online communities. International audiences are not only content consumers but also active participants and contributors to this digital phenomenon.

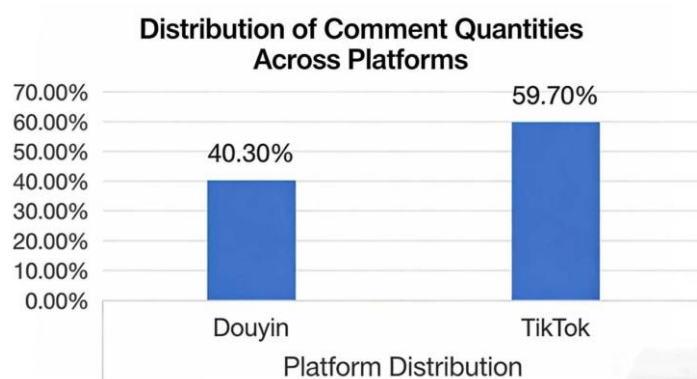


Figure 1. Distribution of Comment Quantities Across Douyin and TikTok

In addition, as shown in Figure 2, over half of the publishers are international netizens, with the remainder comprising foreign nationals residing in China and overseas Chinese. International netizens primarily engage through imitation and responsive participation, while overseas Chinese contribute practical suggestions and share firsthand experiences related to the phenomenon.

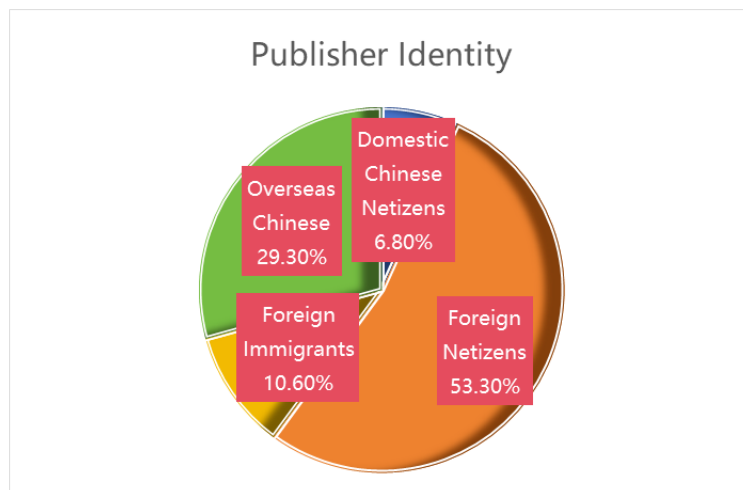


Figure 2. Distribution of Publisher Identities

As can be seen in Figure 3, the extraction of cultural symbols exhibits a highly concentrated long-tail distribution: hot water ranks first with a 29.10% proportion, serving as the primary medium through which international audiences adopt Chinese-style health practices; traditional Chinese medicine (TCM) and health-preserving tea tie for second place (both at 13.8%); followed by "Chinese health preservation practices" (10.5%) and "Baduanjin" (10.4%).

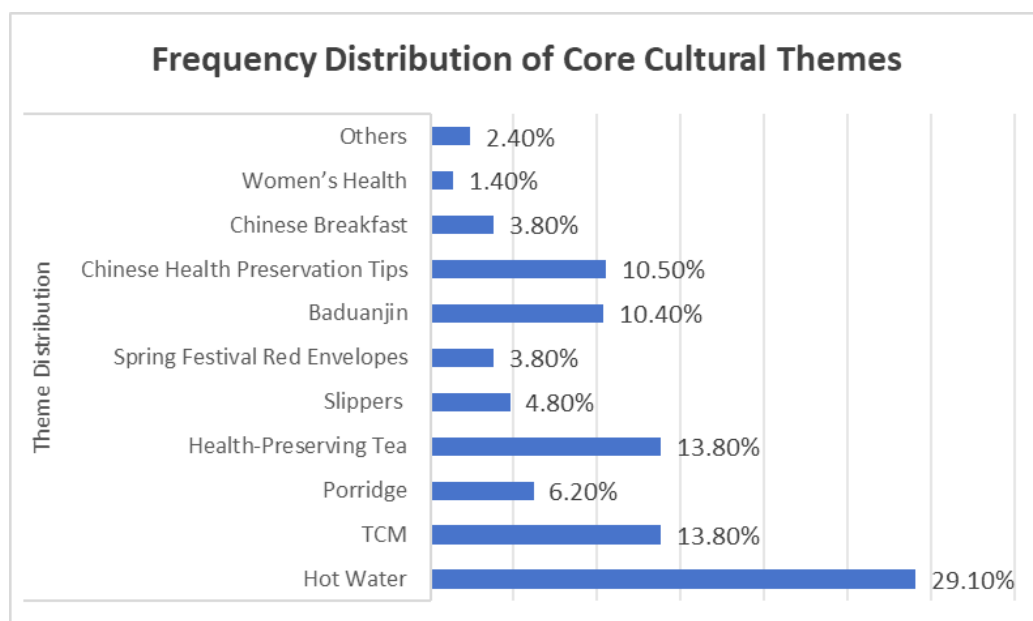


Figure 3. Frequency Distribution of Core Cultural Themes in "Becoming Chinese"

As shown in Figure 4, the "Becoming Chinese" trend demonstrates strong cross-cultural consistency in symbol selection, cultural interpretation, and emotional expression, while also revealing differences in cognitive depth between domestic and international users.

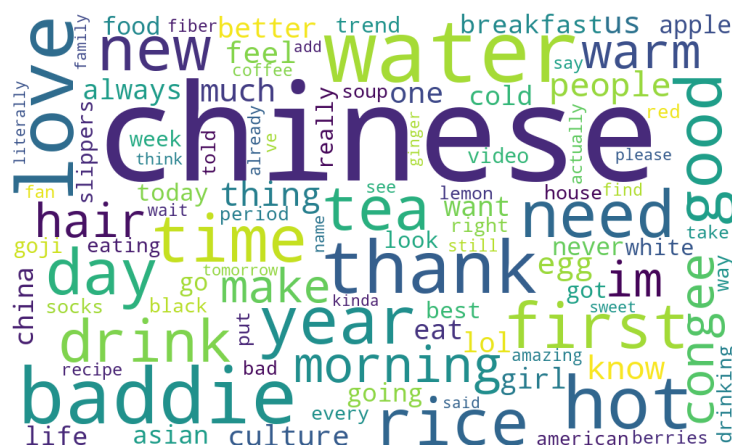


Figure 4. English Comment Word Cloud Distribution on TikTok.

In terms of symbol structure, "hot water/warm water" functions as the central cultural symbol across comments from both domestic and international users: hot water-related content accounts for 20.34% in domestic statistics, with "warm water" alone representing 11.86%; in English-language word clouds, "water/warm/hot" shows strong co-occurrence with "Chinese", indicating that international users associate "drinking warm or hot water" closely with Chinese daily life. The prominence of this symbol confirms that low-barrier, actionable, and universally accessible everyday practices serve as optimal vehicles for cross-cultural communication, enabling broad dissemination with minimal cultural adaptation.

In terms of cultural cognition, Chinese lifestyle symbols are predominantly oriented toward daily practice, with limited engagement with theoretical depth: domestic statistics show balanced representation of life-practice topics such as breakfast, tea consumption, ingredients, and congee; English-language word clouds similarly feature high-frequency terms including "tea/rice/congee/breakfast", aligning closely with domestic patterns and confirming that dietary habits and routine activities constitute the principal entry points for international users' understanding of Chinese culture [14, 15]. In contrast, TCM-related content accounts for only 3.67% in domestic statistics and appears infrequently in English-language word clouds, suggesting that international users remain largely at the stage of symbolic adoption and experiential engagement, with limited familiarity with the underlying theories and philosophical foundations of TCM.

In terms of emotional and identity expression, comments from both domestic and international users reflect broadly positive reception: content referencing "Chinese culture" constitutes 4.52% of domestic comments, with "cultural identification" accounting for 2.82%, reflecting users' sense of affinity and alignment with the Chinese lifestyle; in English-language word clouds, positive affective terms such as "love/better/thank" frequently co-occur with health-related symbols, signaling users' perceived physical and mental benefits and associated emotional responses. Meanwhile, terms such as "baddie/girl/life" suggest that "Becoming Chinese" has evolved into an identity marker among younger international audiences, linking Chinese health practices with personal self-expression and contributing to a communication dynamic that blends cultural resonance with contemporary style [16].

Overall, the symbol structure of the "Becoming Chinese" trend is characterized by a tightly focused core set of symbols, diversified representation of lifestyle-related content, and consistently positive emotional framing. Domestic and international users demonstrate high alignment in symbol preference and affective orientation, with divergence primarily evident in cognitive depth: domestic users emphasize experiential sharing and cultural contextualization, whereas international users prioritize symbolic replication and trial-based engagement, collectively forming a reciprocal cross-cultural interaction pattern—international adoption prompting domestic response (Table 1).

Table 1. Word Frequency Analysis on Douyin for "Becoming Chinese"

Primary Category	Secondary Category	Count	Frequency/Percentage
Hot Water Related	Warm Water	12	72/20.34%
Chinese Cultural Related	Hot Water Drinking Scenarios	4	16/4.52%
Traditional Chinese	Identity Recognition	4	16/4.52%
Chinese Medicine Related	Cultural Cognition	1	6/1.70%
Chinese Medicine Related	Medical Cognition	2	6/1.41%
Breakfast Related	Medical Cognition	2	5/1.45%
Breakfast Related	Traditional Chinese Medicine	1	5/1.40%
Physical Health Related	Breakfast Time	1	6/1.95%
Tea Related	Breakfast Time	1	8/1.33%
Tea Related	Physical Condition	1	7/1.38%
Physical Health Related	Health Preservation Projects	1	7/1.98%
Tea Related	Morning Tea Culture	1	7/1.66%
Healthy Ingredients Related	Ingredient Types	1	5/1.65%
Healthy Ingredients Related	Ingredient Types	1	5/1.23%
Porridge Related	Porridge Types	1	3/1.12%
Porridge Related	Chinese Cuisine Related	1	4/1.33%
Other Life Related	Home Life Related	1	4/1.13%
Other Vocabulary	Other Life Vocabulary	—	—
Total		89	354/100%

4.2. Interaction Mechanism: "Overseas Imitation -- Domestic Response" Across Language Barriers

The new media environment has reshaped the power structure of cross-cultural communication. As shown in Figure 5, among user behavior types, "recommendation and sharing" dominates with an absolute proportion of 77.50%, followed by "cultural identification" (10.20%), while pure "inquiry" and "critical discussion" account for a small proportion.

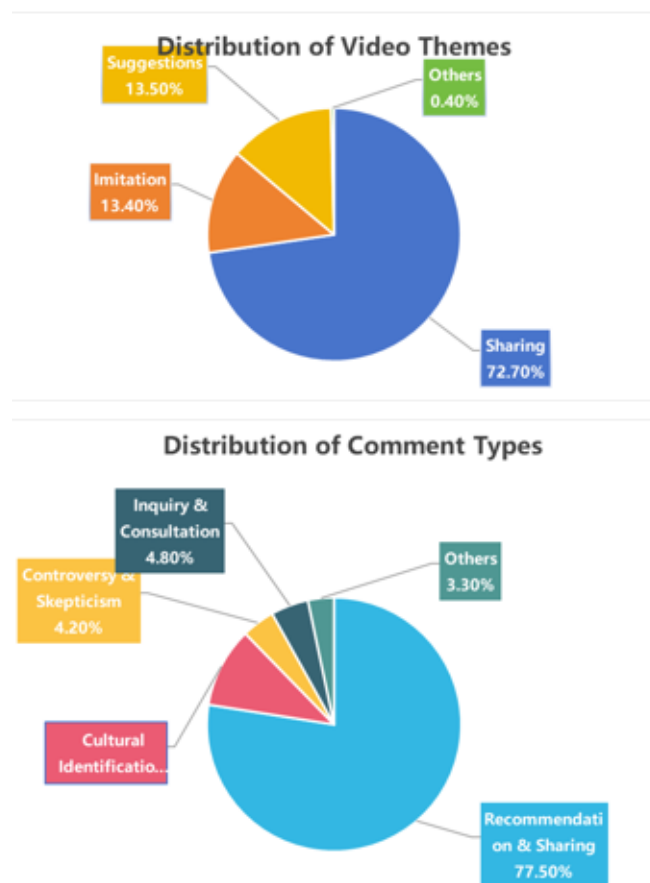


Figure 5. Distribution of Video Themes and Audience Comment Behavior Types on Short-Video Platforms

At the same time, video content is mainly composed of "sharing (72.70%)", "suggestions (13.50%)", and "imitation (13.40%)". These two sets of data depict a vivid cross-cultural interaction landscape: overseas audiences (TikTok) follow a path of "cognition -- attempted imitation -- feedback on effects"; while domestic audiences and overseas Chinese (Douyin/TikTok Chinese-speaking regions) follow a path of "encouraging practice -- experience sharing -- answering questions". This interaction based on global health consensus fosters in-depth emotional connections and meaning co-creation.

4.3. Emotional Tendency Analysis: From Cultural Resistance to "Physical and Emotional Acceptance"

As a form of shared psychological adaptation, what is its actual level of psychological integration? The emotional tendency data of this study provides intuitive evidence. First, when including a large number of comments containing "objective factual descriptions" in the statistics (as shown in Figure 6), neutral comments dominate absolutely (77%). This indicates that the vast majority of netizens maintain a rational and objective attitude when encountering foreign lifestyles, without triggering cultural friction.

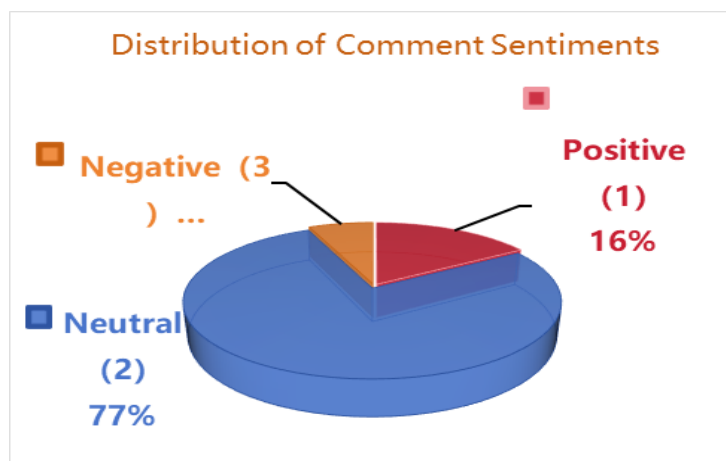


Figure 6. Overall Emotional Distribution of the Full Sample.

However, when excluding objective statements and specifically observing the core subset with "clear emotional tendencies" (as shown in Figure 7,8), the trend exhibits strong adaptive appeal: positive emotional comments account for as high as 51.6% (1,192 comments), significantly higher than negative emotions (38.6%, 892 comments). Most negative emotions stem from initial "physical discomfort" with drinking hot water, rather than ideological disagreement. This high proportion of positive emotional feedback is strong evidence that the "Becoming Chinese" trend, as an adaptive mechanism, has successfully bridged cultural differences.

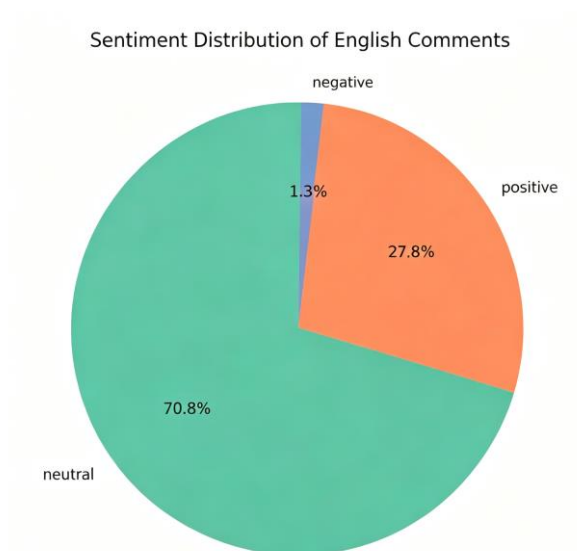


Figure 7. Sentiment Statistics and Quantity Distribution of Samples from TikTok.

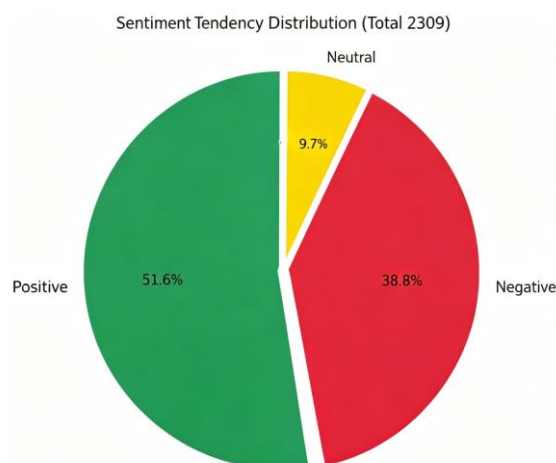


Figure 8. Sentiment Statistics and Quantity Distribution of Samples from Douyin.

Traditional cross-cultural communication often falls into the trap of "exotic spectacle" displays [17]. The reason why "Becoming Chinese" can resonate globally is that it accurately addresses the shared concern of modern individuals—the pursuit of physical and mental well-being. As netizens on Xiaohongshu have noted, this trend provides a legitimate, culturally grounded way for Western youth under long-term high pressure to "rest and care for themselves". This represents a new type of cross-cultural connection rooted in shared emotional experience.

5. Conclusions and Recommendations

5.1. Research Conclusions

This study shows that "Becoming Chinese" has evolved into a global cross-cultural trend characterized by daily practice, emotional well-being, and reciprocal interaction. The findings reveal that accessible, widely resonant daily symbols—such as hot water, traditional Chinese medicine, and health-preserving tea—serve as core communication carriers of the trend, with minimal cultural adaptation barriers; a consistent pattern of mutual engagement has emerged between Chinese and international netizens, supporting harmonious, high-resonance cross-cultural dialogue; overall sentiment is marked by positive reception and thoughtful openness, contributing to shared practices that support psychological balance in contemporary life. In summary, lifestyle-based, health-oriented, and emotionally grounded communication represents one of the most effective pathways for the cross-cultural transmission of Chinese culture.

5.2. Communication Strategy Recommendations

In the context of rapid advancements in new media and artificial intelligence, the "Becoming Chinese" trend illustrates how lifestyle sharing can serve as an effective bridge for mitigating cultural misperceptions and digital disparities. Grounded in the objectives of international cultural communication and digital infrastructure development, the following strategies are proposed:

1. Prioritize emotional resonance to shift cross-cultural narrative approaches: move beyond formalized macro-narratives by framing elements of traditional Chinese culture—such as traditional herbal practices, tea culture, and mind-body movement disciplines—as holistic wellness frameworks that address contemporary societal stressors, thereby enhancing psychological alignment with global audiences;
2. Advance symbol simplification to develop micro-cultural intellectual properties: content creators should identify accessible, everyday symbols—including boiled water consumption, insulated mugs, dried jujubes, and warm foot baths—and lower participation thresholds for international users through engaging, visually driven new media formats;

3. Support digitally enabled communities to foster inclusive dialogue spaces: leverage AI-powered multilingual translation tools to facilitate seamless interaction across platforms, encouraging organic exchanges among users from diverse backgrounds through shared practices related to daily wellness routines;

4. Adopt a soft communication approach: foreground universal themes—daily life, well-being, and interpersonal connection—to foster mutual understanding and minimize perceived cultural friction;

5. Establish sustainable engagement mechanisms: evolve the "Becoming Chinese" phenomenon into a durable platform for reciprocal cultural exchange, embedding principles of shared human development within routine digital interactions.

5.3. Research Limitations and Future Outlook

This study has three principal limitations:

First, sample selection is constrained by platform engagement patterns: the analysis draws exclusively on high-engagement, high-interaction comments from short-video platforms, with concentration on popular content. This limits coverage of low-traffic, niche categories and content at varying stages of dissemination, thereby reducing representativeness and potentially omitting perspectives from long-tail audiences and specialized user groups.

Second, methodological constraints arise from reliance on automated text mining and quantitative sentiment analysis. These approaches face challenges in capturing semantic nuance, contextual dependency, irony, and implicit expression, which may lead to minor misclassifications of emotional valence and insufficient exploration of underlying cultural frameworks and unstated attitudes.

Third, the cross-sectional design precludes temporal analysis and comparative spatial investigation. It does not track longitudinal shifts in audience responses to evolving symbolic themes nor examine variations across regional or cultural contexts, limiting insights into developmental trajectories and geographically differentiated interpretations.

Future research may address these constraints through the following directions:

First, broaden the sampling frame to incorporate comments across traffic tiers, content genres, and communication lifecycles to enhance demographic and thematic representativeness;

Second, integrate qualitative validation techniques—including in-depth interviews, focus groups, and manual semantic annotation—to complement and refine automated sentiment classification;

Third, adopt longitudinal tracking and cross-regional, cross-cultural comparative designs, incorporating variables such as user demographics, cultural orientation, and geographic context to analyze cognitive, affective, and behavioral variation in response to symbolic themes, thereby strengthening generalizability and theoretical explanatory power.

References

1. Y. Guo and H. Xiao, "Rediscovering China Through# ChinaTravel: Giant Pandas, High-Speed Rail, and the Post-Pandemic Tourist Gaze," *Journal of China Tourism Research*, pp. 1–31, 2026.
2. M. De Certeau, *The Practice of Everyday Life*, *Contesti. Città, territori, progetti*, no. 2, 2024.
3. H. Jenkins, *Textual Poachers: Television Fans and Participatory Culture*, Routledge, 2012.
4. R. Z. Peng and W. P. Wu, "Measuring communication patterns and intercultural transformation of international students in cross-cultural adaptation," *International Journal of Intercultural Relations*, vol. 70, pp. 78–88, 2019.
5. T. Fang and G. O. Faure, "Chinese communication characteristics: A Yin Yang perspective," *International Journal of Intercultural Relations*, vol. 35, no. 3, pp. 320–333, 2011.
6. J. Zhang, "Cross-Cultural Communication Strategy Model for Chinese Brands," in *Cross-Cultural Communication of Chinese Brands*, Springer Nature Singapore, Singapore, 2024, pp. 147–165.
7. S. Guan, "The Prospects for Cross-Cultural Communication between China and the West in the 21st Century," 1998.
8. Y. U. E. Daiyun, X. Meng, I. Hunter, and H. Kuoshu, **Chinese Thought in a Multi-cultural World: Cross-cultural Communication, Comparative Literature and Beyond**, Routledge, 2022.

9. Y. Li, "Cross-cultural communication within American and Chinese colleagues in multinational organizations," in *Proceedings of the New York State Communication Association*, vol. 2010, no. 1, p. 7, 2011.
10. Y. Zhou, "Global transmission of Chinese culture from the perspective of cross-cultural communication," *Philosophy and Social Science*, vol. 1, no. 4, pp. 10–20, 2024.
11. X. Li, "International students in China: Cross-cultural interaction, integration, and identity construction," *Journal of Language, Identity & Education*, vol. 14, no. 4, pp. 237–254, 2015.
12. P. C. Chang, "Seeking a dialogue in cross-cultural communication between China and the West: An examination on Chinese alternative," State University of New York at Buffalo, 2007.
13. X. Yang and Z. Yang, "Cross-cultural communication and interactive practice: a case study of Looking China," *International Communication of Chinese Culture*, vol. 12, no. 1, pp. 61–75, 2025.
14. J. Du, "Culture going out and cross-cultural communication of Chinese documentaries," *Communications in Humanities Research*, vol. 4, no. 1, pp. 621–629, 2023.
15. K. Dong and Y. Liu, "Cross-cultural management in China," *Cross Cultural Management: An International Journal*, vol. 17, no. 3, pp. 223–243, 2010.
16. T. Bai, "A Review on Cross-Cultural Communication and Innovative Application of Chinese Cultural Elements," in *2022 International Conference on Comprehensive Art and Cultural Communication (CACC 2022)*, Atlantis Press, May 2022, pp. 99–103.
17. J. R. Macnamara, "The crucial role of research in multicultural and cross-cultural communication," *Journal of Communication Management*, vol. 8, no. 3, pp. 322–334, 2004.

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of Publisher and/or the editor(s). Publisher and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.