EVALUATION OF ENGLISH INTERCULTURAL ADAPTABILITY AND TEACHING REALIZATION FROM THE PERSPECTIVE OF PHILOSOPHICAL DECONSTRUCTION

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Abstract: Since its emergence, philosophical deconstructionism has been regarded as an unconventional and anti-dogmatic ideology, which has strong reference significance for the reform of English courses in Chinese universities. China is in a critical period of transformation, which requires university English education to fundamentally change traditional educational concepts and carry out comprehensive English teaching reforms. At the same time, issues, such as cross-cultural adaptability and communication in Chinese English teaching, have gradually attracted people's attention. The academic community in China has been discussing issues related to English education for many years, but few people have placed English education from a philosophical perspective. In response to the issues of insufficient understanding of cultural differences and incomplete cognitive evaluation systems in current English cross-cultural teaching, this article aims to improve people's cross-cultural abilities through a deconstructive perspective, thereby better understanding cultural differences, respecting multiculturalism, promoting students' diverse development and deepening English education. Therefore, this article attempts to explore the cross-cultural adaptability of English from the perspective of philosophical deconstruction and how to achieve English teaching reform in China, which has important practical significance for related fields. Through the study of English cross-cultural communication from the perspective of philosophical structure, it can be concluded that applying structuralism to English cross-cultural teaching helps to better understand cultural differences, respect multiculturalism, advocate dialogue and communication, and rebuild a new cognitive system.

Keywords: Philosophical Deconstruction. English Intercultural. Teaching Realization. Teaching Reform.

Resumen: Desde su aparición, el deconstruccionismo filosófico ha sido considerado como una ideología no convencional y anti dogmática, que tiene un fuerte significado de referencia para la reforma de los cursos de inglés en las universidades chinas. China se encuentra en un periodo crítico de transformación, que exige que la enseñanza universitaria del inglés cambie radicalmente los conceptos educativos tradicionales y lleve a cabo reformas integrales de la enseñanza del inglés. Al mismo tiempo, cuestiones como la adaptabilidad transcultural y la comunicación en la enseñanza del inglés en China han atraído gradualmente la atención de la gente. La comunidad académica de China lleva muchos años debatiendo cuestiones relacionadas con la enseñanza del inglés, pero son pocos los que han situado la enseñanza del inglés desde una perspectiva filosófica. En respuesta a los problemas de comprensión insuficiente de las diferencias culturales y de sistemas incompletos de evaluación cognitiva en la enseñanza intercultural del inglés actual, este artículo pretende mejorar las capacidades interculturales de las personas mediante una perspectiva deconstructiva, comprendiendo así mejor las diferencias culturales, respetando el multiculturalismo, promoviendo el desarrollo diverso de los estudiantes y profundizando en la enseñanza del inglés. Por lo tanto, este artículo intenta explorar la adaptabilidad transcultural del inglés desde la perspectiva de la deconstrucción filosófica y cómo lograr la reforma de la enseñanza del inglés en China, lo que tiene un importante significado práctico para los campos relacionados. Mediante el estudio de la comunicación intercultural en inglés desde la perspectiva de la estructura filosófica, se puede concluir que aplicar el estructuralismo a la enseñanza intercultural del inglés ayuda a comprender mejor las diferencias culturales, respetar el multiculturalismo, abogar por el diálogo y la comunicación, y reconstruir un nuevo sistema cognitivo.

Palabras clave: Deconstrucción filosófica. Inglés intercultural. Realización de la enseñanza. Reforma de la enseñanza.

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Abstract: Since its emergence, philosophical deconstructionism has been regarded as an unconventional and anti-dogmatic ideology, which has strong reference significance for the reform of English courses in Chinese universities. China is in a critical period of transformation, which requires university English education to fundamentally change traditional educational concepts and carry out comprehensive English teaching reforms. At the same time, issues, such as cross-cultural adaptability and communication in Chinese English teaching, have gradually attracted people's attention. The academic community in China has been discussing issues related to English education for many years, but few people have placed English education from a philosophical perspective. In response to the issues of insufficient understanding of cultural differences and incomplete cognitive evaluation systems in current English cross-cultural teaching, this article aims to improve people's cross-cultural abilities through a deconstructive perspective, thereby better understanding cultural differences, respecting multiculturalism, promoting students' diverse development and deepening English education. Therefore, this article attempts to explore the cross-cultural adaptability of English from the perspective of philosophical deconstruction and how to achieve English teaching reform in China, which has important practical significance for related fields. Through the study of English cross-cultural communication from the perspective of philosophical structure, it can be concluded that applying structuralism to English cross-cultural teaching helps to better understand cultural differences, respect multiculturalism, advocate dialogue and communication, and rebuild a new cognitive system.

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INTRODUCTION

With the advancement of globalization and the deepening of communication around the world, the importance of English, as a universal language, has become increasingly prominent. However, traditional English teaching methods often place too much emphasis on learning language knowledge and overlook cultural factors behind the language, leading the students encountering obstacles in cross-cultural communication (Susanty, 2021, p. 303). Therefore, it is particularly important to explore the evaluation and teaching implementation of English cross-cultural adaptability from the perspective of philosophical deconstruction. In history, Western philosophy has gone through a long process of evolution, from Plato and Aristotle, in ancient Greece, to Kant, Hegel, Marx and

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others in modern times. These great philosophers have proposed many classic philosophical ideas, providing important perspectives for future generations to understand the world and contemplate life (Usama; Irfanullah; Faiz, 2022, p. 2148). However, traditional philosophical concepts often overemphasize rationality, objectivity and universality, neglecting the influence of cultural, historical and social backgrounds on human thinking and behavior. Since the 1960s, the trend of postmodernism has emerged, criticizing and reflecting on traditional philosophical concepts (Ellaway, 2020, p. 856). Postmodernism believes that the world is full of differences and diversity, and cultural, historical and social factors play a crucial role in human understanding and understanding of the world (Farahani, 2020, p. 1). In this context, philosophical deconstruction emerged (Zhao; Zhou, 2019, p. 15). The perspective of philosophical deconstruction is a reflection and challenge to traditional philosophical concepts, emphasizing in-depth analysis and interpretation of texts, discourse and concepts to reveal the power relationships, ideologies and cultural biases behind them (Lu, 2022). In the field of English education, the philosophical deconstruction perspective provides us with a new approach to re-examine the evaluation and teaching implementation of English cross-cultural adaptability. Studying the evaluation and teaching implementation of English cross-cultural adaptability is of great significance for promoting the reform and development of English education. Firstly, it helps to improve the college students' cross-cultural communication ability, enabling them to better adapt to the reality of economic globalization. Introducing cross-cultural adaptability assessment in English teaching can help students gain a deeper understanding of the English speaking countries' cultural customs and improve their communication skills in cross-cultural environments. Secondly, this study can improve the quality of English teaching. Through the analysis of philosophical deconstruction perspective, teachers can better understand the cultural background and ideology in textbooks, thereby more accurately interpreting the meaning of the text. This not only helps to cultivate students' critical thinking ability and cross-cultural awareness, but also improves teaching effectiveness and student satisfaction. Finally, this study will promote the continuous development of research on the evaluation of English cross-cultural adaptability and the teaching implementation from the perspective of philosophical deconstruction. Through in-depth exploration of this topic, we can continuously improve our theoretical system and practical strategies, providing more beneficial insights and experiences for future English education. In short, studying the evaluation and teaching implementation of English cross-cultural adaptability from the perspective of philosophical deconstruction has important theoretical and practical value. It is not only a response to postmodernism, but also a challenge to traditional English education models. Through this research, we can continuously promote the reform and innovation of English education, and cultivate more high-quality talents with a global perspective and cross-cultural communication abilities.

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The primary goal of college English courses is to enable students to master the basic knowledge and skills of English, provide them with a relatively complete understanding of English culture and ideology, and improve their ability to communicate in English. English culture refers to the English speaking countries' culture or of regions with such language, including the English-speaking people's material lifestyles, religious beliefs, social systems, and artistic and technological achievements. It reflects the social and historical changes of English speaking countries or regions, and the integration and influence of different cultures. In English curriculum requirements, ideology usually refers to a collection of political systems and values that can have an impact on society and political life. Due to the long-term constraints of traditional ways of thinking, in current English classrooms, English teachers often focus only on the mastery of English skills, ignoring the guidance of cultural values embodied in English, and failing to organically integrate English knowledge and Chinese culture, which severely affects the teaching effectiveness and quality in college English classrooms. This article believes that from the perspective of philosophical deconstruction, English education must be further deepened to achieve greater development. Based on the theory of deconstructivism, this article explores the dialectical relationship between English intercultural adaptability and the realization of English teaching. Based on China's national conditions, it is necessary to strengthen the cultivation of students' cross-cultural awareness and ability, so that students can obtain multi-dimensional development in language learning, language use, humanistic literacy, ideological methods and other aspects, thereby promoting their comprehensive development. On the basis of inheriting traditional culture, people should inherit, develop and carry forward the spirit of Chinese culture, so as to inherit and carry forward the spirit of Chinese culture in English education.

Intercultural teaching of college English is an important way to cultivate international talents in the 21st century, and it is an important teaching mode that meets the new requirements of national education reform. Based on the basic theories of intercultural teaching, the necessity of intercultural teaching in college English was discussed. The basic strategies for constructing intercultural teaching, in college English, was proposed by enhancing college English teachers' awareness of intercultural teaching, utilizing relevant content in textbooks to conduct intercultural teaching and compiling college English textbooks suitable for intercultural teaching (Ning, 2018, p. 142). In response to the fact that college students' intercultural communicative competence in English was still relatively weak, a comprehensive questionnaire survey was conducted, focusing on content closely related to cultural factors. The results of the survey showed that the content can have a very negative impact on intercultural communication, so it is necessary to help students understand these issues and comprehensively improve their intercultural communication skills (Fu; Li, 2003, p. 280). Based on the practice of the university in cultivating intercultural communicative competence, a practical study has been conducted on the college English teaching system,

and four major goals for cultivating intercultural communicative competence, in college English, have been proposed: language ability, thinking ability, behavioral ability and social development ability (Wei, 2012, p. 118).

The issue of intercultural teaching and cultivating intercultural communicative competence, in college English, was discussed in depth, including the differences and commonalities between intercultural communicative competence and native language specific cultural communicative competence, as well as the characteristics of intercultural communication (Wang, 2004, p. 113). A person's cultural background affects his or her ability to derive the same meaning from English conversational implicature as native speakers of English. A specially designed multiple choice test has the ability to measure a person's ability to interpret these meanings. The results clearly indicated that cultural background is a reliable predictor of the ability of non-native speakers to interpret meaning in a native speaker's manner (Bouton, 1988, p. 183). People have regained interest in various disciplines, such as gender discrimination in the politics of national language policies and the ideology of textbooks and dictionaries, testing assumptions expressed by different writers: the bilingual and bicultural teachers' importance, native English mode and the cultural content of English classes when English is a foreign language rather than a second one (Prodromou, 1992, p. 39). Although these studies have promoted English intercultural communication, to a certain extent, they have not been conducted in combination with actual situations.

In practical terms, we can see that China is rapidly emerging as an important global economic and cultural power, which has led to a greater need for the cross-cultural adaptability of English. For example, international business communication in China, cooperation with multinational enterprises and the international students' academic performance in English-taught environments all require a high degree of English cross-cultural adaptability. However, existing English education systems are not necessarily able to meet these needs, as they usually focus more on grammar and vocabulary and less on cultural factors.

This article analyzed English intercultural communication and teaching from the perspective of philosophical deconstruction, and conducted research from three aspects: deconstruction and intercultural adaptation, problems in English intercultural communication and current problems in English teaching. In addition, this article also conducted an in-depth analysis of the implementation of English teaching reform from the perspective of deconstruction.

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1 ENGLISH CROSS CULTURE AND TEACHING FROM THE PERSPECTIVE OF PHILOSOPHICAL DECONSTRUCTION

1.1 DECONSTRUCTION AND INTERCULTURAL ADAPTATION

The French philosopher Derrida first proposed deconstructive philosophy, starting from the study of phenomenology, and launched a series of theoretical reflections on deconstruction (Mouffe, 1996). On this basis, he proposed a new understanding of traditional Western metaphysics, a new understanding and a new method of understanding the world (Ma; Gao; Lin, 2009, p. 108).

The word "deconstruction" originates from Heidegger's *Existence and Time*, and it is used by Derrida to question and criticize the whole Western metaphysical tradition from ancient Greece to Nietzsche (Zhao, 2008, p. 62). Derrida emphasized in Grammar that "[…] deconstruction is just a new concept about returning to the finite world, or the death of God (Glover, 2014, p. 77). It does not yet go beyond metaphysics, its purpose is to reveal and challenge the deep assumptions of this concept and problem." This means that the fundamental purpose of deconstruction lies in revealing and critically examining the inherent assumptions and structures hidden in traditional philosophy. Unlike traditional philosophers, such as Plato and Hegel, deconstructionism rejects "reason" and "absolute spirit" as universally applicable categories, and focuses more on differences and diversity in language, culture and thinking. In the Chinese philosophy of change, deconstructionism emphasizes difference and tries to avoid rigid fixation in terms of ideology and social order (Wang, 2021, p. 345).

To be clear, the concept of "deconstruction" is not a specific method or tool, but more like a change in philosophical perspective and way of thinking. Deconstruction is not equivalent to hermeneutics, which aims to reveal and challenge implicit assumptions in texts and concepts, rather than merely explaining them. Thus, when commenting on deconstructionism, one often eschars the use of strict definitions and chooses broader terms to avoid misleading certain concepts. Deconstruction can be seen as a philosophical path, a philosophical attitude, an analytical strategy, but by no means as a single method or tool (Feng, 2018, p. 113).

In the development of contemporary philosophy, deconstructivism is a distinctive philosophical phenomenon (Wang; Ren, 2012, p. 57). Derrida's deconstruction theory has opened up a new path for understanding traditional metaphysics. It is not a form, but an attitude and method towards everything (Peters; Biesta, 2009). The greatest value of this deconstruction view is its ability to give people a great deal of original awareness and interpretation (Hung, 2016, p. 173). In the evolution of philosophy, deconstructivism has its own characteristics. Derrida's deconstruction theory provides a new perspective for

revisiting traditional metaphysics. It is not a single form of philosophy, but a philosophical attitude and approach to critical thinking and interpretation (Wang; Ren, 2012, p. 57). The greatest value of deconstruction is that it inspires people to re-examine philosophical problems and provides a wealth of original thinking and interpretation. The main purpose of deconstructive philosophy is to teach people to view themselves with a correct perspective and effectively connect themselves with some forgotten past, that is, human knowledge is limited and in some sense is influenced by culture (Gao; Chu, 2010, p. 408). In different periods, there are different sets of thinking, so seeking truth cannot be separated from current thinking. Therefore, in a certain physical state, there is no absolute and eternal. In educational philosophy and teaching, teachers play an extremely important role, requiring strong theoretical support in order to bring new enlightenment to teaching (Kooli, 2020, p. 233).

Philosophical deconstructionism is a philosophical and cultural theory that criticizes the binary oppositions in traditional philosophy, literature, art and other fields, reveals the hidden biases and power structures, and attempts to break the boundaries of these binary oppositions in order to achieve the goal of reflection and deconstruction. The main ideas of philosophical deconstructionism include attention to internal contradictions and instability in language and symbol systems, as well as the implicit meanings and power structures present in texts. It attempts to promote the transformation and development of philosophical concepts by revealing the implicit biases and power structures of traditional philosophy. At the same time, philosophical deconstructionism also emphasizes interdisciplinary research and reflection, advocating for interdisciplinary research between philosophy and other disciplines to promote the development of philosophy and interdisciplinary communication. In short, philosophical deconstructionism is an influential philosophical and cultural theory that provides us with a new way of thinking and research perspective, which is of great significance for promoting the development of philosophy and culture.

In the United States, in the early 20th century, there was an in-depth discussion of intercultural adaptability. Famous anthropologists in the United States have pointed out that intercultural adaptation is actually made up of individuals, which is the two different cultural groups' impact on two cultural patterns in continuous communication (Samovar; Porter; McDaniel *et al.* 2015, p. 36). Theoretically, this transformation is essentially a transformation of cultural patterns between the two communication groups. However, from a practical perspective, in group communication, most changes occur among vulnerable groups, which requires vulnerable groups to adapt to new cultural patterns (Hung, 2016, p. 173).

International student support services play a key role in many universities and colleges. These services are designed to help international students from different cultural backgrounds adjust to their new learning environment, including regular acculturalization

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workshops, language tutoring, mental health support, and providing training in intercultural communication skills so that they can better integrate into their new academic and social environment (Susanty, 2021, p. 303). Schools and universities also offer intercultural education courses, which not only help students understand and respect the differences of different cultures, but also develop their intercultural communication and communication skills, laying a solid foundation for their future careers in a globalized world. Multicultural education also plays an important role in schools. By incorporating multicultural education into the curriculum, schools teach students about the history, values, religions and traditions of different cultures in order to increase their cultural sensitivity, reduce cultural misunderstanding and discrimination, and promote a harmonious campus atmosphere. Educators, including teachers and school administrators, are also trained in cross-cultural adaptation to help them better understand and support students from different cultural backgrounds, adjust teaching methods to meet diverse student needs and improve the effectiveness of education. In addition, international exchange programs are an important enablement factor, giving students the opportunity to study and live in different cultural environments, significantly improving students' intercultural adaptability and making them more international perspective and global awareness (Wortham, 2006, p. 122). Using virtual cross-cultural communication through the Internet and virtual technology, students can communicate and collaborate with peers across the globe, helping them learn about different cultures, while also developing their remote working and collaboration skills. Together, this series of initiatives promotes cross-cultural adaptability and provides broader opportunities for students to develop. These practical applications highlight the widespread use of intercultural adaptation in educational practice to support students and educators to succeed in multicultural settings. Such adaptability will not only help improve academic achievement, but also promote mutual understanding and cooperation in the era of globalization.

Jun-Hogn Yang divided intercultural research into three stages: the initial stage, the development stage and the golden stage. In the early days of intercultural communication, people paid more attention to the immigrants' psychological health. In 1903, after conducting a population census in the United States, it was suddenly discovered that most of the patients were from outsiders. This discovery quickly attracted the attention of many people, and many people are studying this issue. In the 1970s, the development period of intercultural research began. During this period, people focused on the negative impact of intercultural communication, mostly theoretical discussions, with few empirical discussions, and they did not involve comparative analysis between outsiders and natives. After the 1980s, intercultural communication in English teaching has become a golden stage in English teaching. The research methods in English teaching have become increasingly rich, and the fields involved have become increasingly broad. The focus has also changed, shifting from the change and

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integration of group culture to individual intercultural communication, and discussing its influencing factors (Zhu, 2015, p. 67).

The essence of language is a linguistic symbol, which has certain symbolic significance and social attributes, and is also a cultural symbol. There is a common relationship between linguistic symbols and social symbols. The intercultural adaptability of English has both cultural commonality and individuality. However, this does not affect their common essence, that is, they are formed and developed by specific societies.

Deconstruction is a philosophical way of thinking that extended from postmodernism in the second half of the 20th century. Its core idea is to oppose binary opposition, eliminate center and authority, encourage diversity and differences, and this idea can be applied to cross-cultural communication. Firstly, deconstructionism holds that the opposition between any two cultures is a binary opposition, often based on a hierarchical concept. The application of deconstructionism in cross-cultural communication first opposes this binary opposition and advocates for equality, justice and openness between different cultures, without the so-called center or edge. Secondly, deconstructionism respects the uniqueness of each culture, believing that each culture has its unique value and significance. Therefore, in the process of cross-cultural communication, deconstructionism opposes the use of one culture to suppress or replace another. Then, deconstructionism believes that each culture has its unique structure and expression, and this difference should be revealed and respected. In the process of cross-cultural communication, deconstructionism encourages a deep understanding and appreciation of the differences between different cultures. In addition, deconstructionism believes that communication and dialogue between different cultures are the key to understanding each other. In the process of cross-cultural communication, deconstructionism advocates open and equal dialogue, which can eliminate misunderstandings and increase understanding. Finally, deconstructionism is not satisfied with only revealing and respecting cultural differences. It also hopes to rebuild a new cognitive system based on differences. This cognitive system respects the uniqueness of each culture and advocates the integration of the advantages of different cultures through dialogue and communication, thereby promoting the development of human civilization. Overall, the application of deconstructionism in cross-cultural processes involves opposing binary opposition, respecting multiculturalism, revealing cultural differences, advocating dialogue and communication, and rebuilding a new cognitive system.

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1.2 Problems in English intercultural communication

(1) The impact of different cultural backgrounds

Different countries and ethnic groups have different living habits and customs. When communicating, people usually choose people with similar personalities and customs as their communication targets. Therefore, when Chinese and Westerners communicate in English, it is difficult to use Western ideas for communication, which creates communication barriers between different cultures and affects the understanding of English by English lovers. Every student, studying in another country, has an experience that when they first arrive in another country, they encounter communication barriers due to their unfamiliar environment and interpersonal relationships. However, when they adapt to this country and become familiar with its culture and people, their English proficiency would be greatly improved. The Chinese tradition of communication is influenced by Confucianism, Taoism and other ideas. Its communication style is relatively conservative, and it is not easy to be open to people. Therefore, in communicating with Westerners, it takes a long time, which also brings many difficulties for English speakers to communicate across cultures. In intercultural communication, due to language differences, people's understanding of the same language varies greatly, which brings great difficulties to language communication. Deconstructionism emphasizes the polysemy of language and text, that is, language can be understood in different ways by different people. This concept can be applied to culture because culture is also polysemy. Culture is not fixed, but is made up of many elements, including values, beliefs, habits, traditions, etc., and these elements may be understood and interpreted in different ways by different people and different contexts. Deconstructivism encourages us to challenge fixed notions of culture and recognize that culture is not a static, unified entity, but it is diverse and constantly evolving. Different cultural backgrounds, in different countries, can weaken the commonality and formality of English, resulting in students' fear of English, and leading to students' fear of positive attitudes towards using language.

(2) Obstacles to a sense of national superiority

In cross-cultural English learning, the nation's superiority also has a great impact. Because people, in various countries, regard their own language and culture as the highest standards, in communication, people often inadvertently reveal contempt for another culture. Chinese people all believe that China's civilization has a long history and is an ancient country with profound heritage. Compared with other countries, China's civilization is more valuable and has more advantages. Although China is a large country, from an international perspective, it is not a strong country. Chinese people often have great confidence in foreign exchanges. However, it is precisely because of this that, when conducting intercultural communication

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in English, there may be some misunderstandings, which can cause people to lose contact with other countries, and make people feel stiff, serious and even uncomfortable. This psychological state can also lead them to take their actions for granted. Treating the foreign people's behavior as incorrect can lead to rejection of each other's opinions in communication, which can affect their understanding of English. Too strong national self-confidence can bias English learners against the Western countries' culture and industry, which can affect intercultural communication between them.

1.3 CURRENT PROBLEMS IN ENGLISH TEACHING

As English is widely used worldwide and in international communication, intercultural adaptation to English teaching is particularly important. Intercultural adaptation is an adjustment made by people to the social norms of the target language under different cultural backgrounds. Therefore, in English teaching in China, it is necessary to develop intercultural adaptability to English according to the actual situation and different cultural environments in China.

(1) WITHOUT BREAKING AWAY FROM BINARY OPPOSITION

In the past, English teaching focused on the interpretation of English vocabulary, grammar and paragraphs, leading many students to focus only on reading and writing when learning English, but their understanding of English has not improved significantly. To solve this problem, it is necessary to apply the "listening and speaking" method to the English classroom. At the same time, according to the relevant provisions of the "College English Curriculum Teaching Requirements", the focus should be shifted from focusing on improving students' reading proficiency to focusing on improving students' listening proficiency. In the new round of environment, the purpose of college English teaching must be changed. However, overemphasis on "listening and speaking" training and neglect of "comprehensive English" training can also affect the improvement of students' "listening and speaking" skills. The training of listening and speaking skills is based on language. To improve students' comprehensive English quality, it is necessary to strengthen their comprehensive English quality. Comprehensive English is an important basic condition for listening. By strengthening comprehensive English learning, students can better understand the content of the English they are listening to (Peters; Biesta, 2009). Therefore, listening, speaking, reading, writing and translating are an important part of English learning. As long as people do well in all aspects, people would achieve good results. Deconstructive philosophy is a philosophical way of thinking, which emphasizes the complexity of text and language and the close connection between language and culture. Deconstructionism challenges the

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traditional binary opposition and fixed concept of meaning, and holds that language and text are polysemy, unstable and open. This school of philosophy encourages us to rethink the multi-level interpretation of text and language, especially in the context of different cultures. In addition, English should be regarded as an organic whole, interconnected with social, cultural and linguistic aspects. This is consistent with the way of thinking of deconstructionist philosophy because deconstructionism believes that language and text are also closely related to culture, rather than existing in isolation.

(2) WITHOUT BREAKING AWAY FROM AUTHORITARIANISM

Currently, many people feel that traditional English education methods cannot meet the needs of today's social and economic development, which not only reduces the effectiveness of English education, but also greatly restricts the improvement of students' English proficiency, especially in the training of communicative skills. Therefore, in order to achieve greater development in English education, it is necessary to adopt more effective methods. Nowadays, multimedia technology has been widely used in classroom teaching, which can display teaching content in a more intuitive and vivid form, better mobilizing students' enthusiasm for learning English knowledge.

However, using information technology alone cannot effectively guarantee the quality and level of teaching (D'Amore, 2017, p. 58). If people focus on using multimedia in the teaching process, it would cause a large amount of text and image information to be filled in the classroom without paying attention to the students' actual needs and opinions, which would lead to the actual effect of multimedia teaching not being fully exploited. Therefore, in English teaching, people cannot blindly adopt advanced teaching methods or completely abandon traditional teaching methods. Instead, people must organically integrate the two to truly improve teaching quality. The existence of power theory has resulted in an excessive reliance on multimedia technology, which has affected the efficiency and quality of classroom teaching.

(3) WITHOUT BREAKING AWAY FROM CENTRATION

In the past, in the process of college English teaching, teachers were at the center and adopted an indoctrinated approach to imparting knowledge. However, due to the large amount of information that students were required to receive, they were unable to reflect on and feedback on issues, resulting in no significant improvement in English learning efficiency. Currently, many teachers are aware of the shortcomings of this model, so they have shifted the focus of the classroom from the original teacher, highlighting the students' subjectivity. In the classroom, students are the main body and actively participate in various activities,

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which has an impact on the classroom atmosphere and teaching effectiveness. Although students' participation can enhance their enthusiasm and make the classroom atmosphere more active, due to the limitations of classroom teaching time and content, it is difficult to ensure the final participation effect. From this point, it can be seen that, in the process of English teaching, whether from the perspective of teacher-centered or student-centered, people cannot completely get rid of the concept of centeredness. Otherwise, it would have a negative impact on teaching results.

2 REALIZATION OF ENGLISH TEACHING REFORM FROM THE PERSPECTIVE OF DECONSTRUCTION

From the perspective of deconstructionism, English teaching reform can be achieved from the following aspects.

(1). Deconstruct teaching objectives. Traditional English teaching objectives often overemphasize students' mastery of language knowledge, while deconstructionism advocates decomposing teaching objectives into specific learning needs and objectives. In practical teaching, teachers should formulate teaching objectives suitable for students at different levels based on their actual situation and development needs, while paying attention to cultivating students' innovative and critical thinking (Salokangas; Wermke; Harvey, 2020, p. 329).

(2). Deconstruct the teaching content. Deconstructionism believes that teaching content should adapt to the different students' needs, while also considering the sustainable development of teaching content. When arranging teaching content, teachers need to fully consider students' cognitive characteristics and learning styles, break down the teaching content into different modules and themes, so that students can choose and learn based on their own interests and abilities (Kibler; Karam; Ehrlich *et al.*, 2018, p. 741). In addition, teachers should also pay attention to the connections and intersections between disciplines to promote the students' comprehensive development.

(3). Deconstruct the teaching process. Deconstructionism emphasizes the optimization of the teaching process, believing that traditional teaching models have many factors that limit students' development. Therefore, teachers should adopt diverse teaching methods and means, such as classroom discussions, group cooperation, role-playing, etc., to stimulate students' interest and initiative in learning. At the same time, teachers should also actively utilize modern information technology means, such as online teaching platforms, intelligent terminals, etc., to provide students with more flexible learning methods and richer learning resources (Freire; Gambrell; Kasun *et al.*, 2022, p. 27).

(4). Deconstruct the evaluation system. Deconstructionism believes that traditional teaching evaluation systems have many problems, such as overemphasizing students' exam scores while neglecting their learning process and development. Therefore, teachers

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should establish a sustainable development evaluation system that focuses on the students' comprehensive development and combines the evaluation process and results. At the same time, teachers should also encourage students' self-evaluation and peer evaluation to enhance their learning enthusiasm and participation.

(5). Deconstruct teacher development. Deconstructionism believes that the transformation and development of teacher thinking is one of the key factors driving teaching reform (Whitaker, 2018, p. 407). Teachers should constantly update their educational concepts and improve their teaching abilities to better adapt to new teaching models and methods. Specifically, teachers should focus on their own learning and development, actively participate in various training and seminars, in order to improve their teaching level and professional literacy. In addition, teachers should also pay attention to the update and development of educational technology, and master modern information technology means, in order to better serve students.

(6). Deconstruct technical resources. With the continuous development of modern information technology, it provides more possibilities for teaching reform. The deconstruction of technological resources, from the perspective of deconstructionism, emphasizes the full utilization of new educational technology resources to improve students' learning outcomes and teachers' teaching quality. For example, teachers can use online learning platforms, intelligent teaching software, etc. to provide students with a more personalized and autonomous learning experience. At the same time, teachers can also use data analysis technology to track and evaluate students' learning situation, in order to better guide students' learning.

(7). Discipline integration and deconstruction. The deconstruction of disciplinary integration, from the perspective of deconstruction, emphasizes the further promotion of disciplinary integration on the basis of existing English disciplines (Burgass; Stannard; Walker, 2019). Specifically, teachers can integrate other disciplines with English based on students' interests, hobbies and career plans, such as Business English, Tourism English, and Legal English. In addition, teachers can also engage in cross-cultural communication activities and introduce foreign experts to help students better understand the application of English language in different cultural backgrounds.

(8). Deconstruction of social and cultural context. Language learning cannot be separated from the support of social and cultural context. The deconstruction of socio-cultural context, from the perspective of deconstructionism, emphasizes incorporating socio-cultural context into teaching to cultivate students' cross-cultural awareness and communication skills. Specifically, teachers can organize students to engage in role-playing, case analysis and other activities to simulate real social and cultural contexts, enabling students to better understand the application of English language in practical scenarios. In addition, teachers can also guide

students to pay attention to international news, cultural exchange activities, etc., so that students can better understand the differences and commonalities between different cultures.

In summary, the reform of English teaching from the perspective of deconstructionism needs to start from multiple aspects, including teaching objectives, teaching content, teaching process, evaluation system, teacher development, technical resources, subject integration, and social and cultural context. Through these reforms and innovations, the effectiveness and quality of English teaching can be effectively improved, and more high-quality talents with innovative thinking and cross-cultural communication abilities can be cultivated.

In China, the basic goal of English education is to provide people with heterogeneous cultures with good communication skills, thereby enabling them to conduct efficient intercultural communication in language and idiom. This paper proposes an English communication strategy based on intercultural communication strategies in which English is the mother tongue. College education is a key stage in cultivating applied talents. It is necessary to recognize that English is a second language and an important means of intercultural communication. English must be viewed as an organic whole that links multiple aspects of society, culture, language, and so on, so that English teaching is not only a linguistic tool, but also a cross-cultural phenomenon. The optimization of English teaching strategies requires changing the English teaching mode based on language knowledge, changing the teaching concepts of various disciplines in teaching, making the teaching content and teaching mode interactive, paying attention to the practical operation of English teaching, and comprehensively improving students' intercultural communication ability.

The philosophical foundation of English teaching in China is traditional culture and Chinese spirit (Xu, 2011, p. 1). The first is to adhere to China's reality and cultivate students' intercultural awareness and ability. The fundamental prerequisite for English intercultural adaptability is students' cognitive level of different cultures. The fundamental task of English teaching in China is to cultivate students' intercultural awareness and ability. It is necessary to strengthen cultural exchanges between China and the West and cultivate students' intercultural communication skills in foreign exchanges. The second is to persist in inheriting, developing and carrying forward the spirit of Chinese culture. People should strengthen the excavation and inheritance of the traditional national spirit, and take this opportunity to shape the Chinese nation's great image.

With the rapid development of Chinese universities, many universities are actively carrying out reforms in English teaching in order to adapt to the new situation. Currently, the level of English teaching in Chinese universities has been greatly improved, but there is still much room for improvement. Without scientific theoretical guidance, it is impossible for college education and teaching to proceed smoothly. An important role of the achievements of philosophical deconstruction theory is to build a clearer vision with a higher theoretical level

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for the construction and development of other disciplines, and to use a more objective stance to analyze the problems arising in the reform and propose some relevant countermeasures. The core of deconstruction is anti-center, anti-authority and anti-dual confrontation (Qiao, 2010, p. 73).

(1) The metaphysics of unilateral improvement of English learning level in the reform of college English education

In order to adapt to the overall trend of China's higher education development, many universities in China have carried out a series of teaching reforms in English teaching. In the past decade, the Ministry of Education has issued two guiding documents on college English teaching reform, namely, "College English Curriculum Requirements" and "College English Teaching Guide", and has issued various types of college English (Chen, 2016, p. 31). English education in Chinese universities has gradually developed from a teaching model dominated by general English to a learning model dominated by professional English. After the reform and opening up, with the increase of international exchanges, China urgently needs high-level English professional and technical personnel, but the foundation of English education in China is relatively weak. In English learning, the main focus is on grammar and reading, so in a short period of time, listening tests cannot be included in English testing standards. Therefore, the English that students learn in school is often a silent language that cannot be understood or expressed.

Although there are more and more foreign language talents of different types coming out of universities every year in China, this number still cannot fully meet the society's actual needs for English. Therefore, in 2007, the Ministry of Education issued the "College English Curriculum Requirements", which explicitly proposed to focus on English listening (Chen, 2016, p. 31). As this requirement is proposed, many universities have taken corresponding measures to improve their English listening proficiency. Although major universities are striving to increase the number of English listening courses, adding audio classes, and gradually implementing small class teaching of English listening, which has greatly improved English listening, compared with the beginning, it is still very small. In order to improve English proficiency, it is necessary to coordinate the development of five skills, namely, listening, speaking, reading, writing and translating. A single improvement in any one skill would lead to an imbalance in the overall language proficiency, making it impossible for students to effectively improve their English proficiency. In addition, in recent years, it has been found in frontline teaching that English listening proficiency has been improved, but the ability to say what they want to say has not been greatly improved. It can be seen that they lack the ability to think critically, and there is a serious imbalance between language input and output. How to improve students' listening, reading and writing skills in English teaching is an important way to improve students' comprehensive quality.

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In recent years, it has been found, in the front-line teaching, that the English listening level has improved, but the ability to say what he wants to say has not been greatly improved. This phenomenon has triggered our concern about students' critical thinking ability. Critical thinking is a key cognitive ability that involves analyzing and evaluating information and understanding the logic and cultural context behind it. In language learning, critical thinking ability can help students better understand and use English, rather than just passively receive it. Therefore, we believe that the lack of critical thinking may be an important reason for the imbalance of listening and speaking ability in English learning. An important question of direct relevance is how non-native speakers can recognize and understand the native speakers' cultural way of thinking in order to achieve more effective intercultural communication. This requires the cultivation of a cross-cultural cultural awareness. Cultural awareness enables non-native speakers to be more aware of the differences between different cultures, understand the influence of culture on language and communication, and express themselves in a form closer to the native speakers' cultural way. In the evaluation and teaching of English intercultural adaptability, it is crucial to cultivate students' cultural awareness because it helps them better adapt to various cultural contexts and achieve a higher level of English communication.

(2) Reform of English teaching in colleges and universities should break the situation of "talking on paper"

Deconstructionists advocate breaking away from the shackles of duality and structure and bravely questioning those outdated things. This deconstructive thinking against power has a special guiding role in the realization of English education reform. Here, people can freely discuss their ideas without any class or background. Teachers and students should establish an equal communication platform to enable students to discuss different subject issues with teachers, rather than having the teacher alone in class. In the course, students can provide their own views on the content being taught. The new round of curriculum reform involves every aspect of the curriculum, such as its content, methods and evaluation. In this process, as a front-line English teacher, people should actively strive for voice to avoid this process becoming a passing phenomenon. Education is an experiment aimed at promoting social progress. It is not authoritative or guiding, but only an evaluation and judgment of educational practice.

Currently, many universities in China are reforming the teaching of English as a public elective course. In the design of teaching content, it is necessary to link teachers' professional learning with students' professional development. Some universities do not fully consider the school teachers' suggestions when offering public elective courses, resulting in a shortage of teachers and little choice for students. China is a country with a vast territory and different levels of economic and social development, and there are also significant differences in the development of English education. The realization of the reform of college English

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education faces great challenges, which requires effective managers to formulate a scientific reform plan. At the same time, it also requires front-line teachers to actively put forward suggestions and listen to students' opinions on English learning to ensure the smooth progress of the reform.

(3) The reform of college English teaching must deconstruct the binary opposition between traditional and modern educational concepts

Deconstructivism believes that these seemingly opposite poles are actually a mutually reinforcing relationship (Winch, 2007, p. 51). In order to strengthen the concept of educational reform, some universities pay attention to the effectiveness of educational reform and blindly seek modern educational methods to promote educational reform through "deconventionalization" of educational reform. For example, in order to improve students' autonomy in English, some schools have placed unreasonable evaluations on them and arranged too many extracurricular assignments, causing them to deviate from the path they should have taken. Some schools do not fully consider the characteristics of each course, but instead require teachers to use new multimedia teaching methods, such as micro classes, flipped classes and online courses. This approach amplifies the impact of technology on classroom teaching, but it weakens the teachers' dominant position in the classroom, thereby undermining their teaching enthusiasm.

Modern educational methods should be the inheritance and development of traditional educational methods, rather than a needle in the bud. In the process of reforming traditional educational models, it is necessary to transform them while maintaining their scientific nature. Currently, some universities in China have reduced the number of ordinary English class hours over and over again in the process of establishing public elective courses in English. In fact, this artificially divides English into different levels. English teaching needs to be adjusted from the original structure to the current curriculum content. The general English curriculum and the general English curriculum together constitute an important part of the college English curriculum. On this basis, each university should scientifically set the proportion of the two, in accordance with the specific situation of the university, and should not neglect them.

Conclusions

The evaluation and teaching implementation of English cross cultural adaptability, from the perspective of philosophical deconstruction, concludes: in today's increasingly globalized society, the importance of English as a global *lingua franca* is self-evident. This article explores the evaluation and teaching implementation conclusions of English cross-

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cultural adaptability, from the perspective of philosophical deconstruction, mainly covering the following aspects:

Philosophy and culture are closely related and influence each other. On the one hand, philosophy provides the fundamental concepts on which a nation's cultural development or of a region depends; on the other hand, the development of culture provides soil for the evolution of philosophy. Therefore, in English education, the correlation between philosophy and culture should be fully recognized and utilized to help students better understand and adapt to the culture of the target language.

Deconstructionism is a philosophical trend that emerged in Europe and America in the mid-20th century. Its basic principles include questioning binary opposition, cracking logocentrism and valuing language games. In English teaching, the principles of deconstruction can be applied to cultivate students' cross-cultural awareness and enhance their adaptability in the target language environment.

The cross-cultural adaptability of English is influenced by many factors, such as language, culture, communication, etc. In terms of language, it mainly includes differences in vocabulary, grammar and pragmatics. In terms of culture, it involves differences in values, beliefs, customs and other aspects. In terms of communication, it mainly involves communication methods, interpersonal relationships and other aspects. In order to improve students' cross-cultural adaptability in English, teachers need to pay attention to these factors and adopt corresponding teaching strategies.

In order to better adapt to cross-cultural adaptive teaching, it is necessary to establish a comprehensive evaluation mechanism and indicators. The evaluation mechanism should focus on students' practical application abilities, rather than solely on exam scores. The establishment of evaluation indicators should fully consider the cross-cultural characteristics of English education and evaluate from multiple dimensions (such as language skills, cultural awareness, communication ability, etc.).

In summary, from the perspective of philosophical deconstruction, the evaluation and teaching of English cross-cultural adaptability require teachers to fully understand the correlation between philosophy and culture, apply the basic principles of deconstruction, pay attention to the influencing factors of English cross-cultural adaptability, establish scientific evaluation mechanisms and indicators, adopt effective teaching strategies and put them into practice, fully play the students' role, and promote the transformation and cultivation of teachers' roles. Only through joint efforts from all parties, excellent talents, with high cross-cultural adaptability in English, can be cultivated.

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