

The Moral Cultivation Mechanism in International Student Management from the Perspective of Cultural Identity

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ABSTRACT

With the continuous development of internationalization in universities, more and more foreign students are coming to China to study and playing an increasingly important role in their university life. How to provide correct moral education and cultivate good habits for international students is also an important component of ideological and political education for college students. The article focuses on cultural identity and systematically elaborates on the role of moral education in the management of international students, as well as the existing problems and countermeasures. The author proposes that cultural identity is the process by which people recognize, accept, and internalize a certain culture; There is an inherent consistency and unity between it and moral development, which has a positive impact on the formation of values, the selection of norms, and self positioning. In reality, the moral development of international students from various countries has encountered problems such as cultural differences, discomfort in educational methods, difficulties in adapting to schools, and cultural barriers in management mechanisms. Therefore, how to solve the above problems has become the focus of our thinking. Therefore, the author believes that we should carry out virtue education work from the perspective of enhancing cultural identity. Specifically, we can start from the following aspects: attaching importance to value discussions based on cultural understanding; Emphasize cross-cultural curriculum and activity design; Emphasize the reconstruction of school culture construction; Emphasize the infiltration of virtue education in management and service. Its purpose is to break through the one-dimensional constraints of behavioral training, allowing international students to naturally integrate value concepts and internalize them into virtues and qualities in the process of cross-cultural adaptation based on multicultural cognition, tolerance, and identification, in order to better assist their comprehensive growth, and provide ideas and solutions for universities to enhance the effectiveness of international education.

KEYWORDS

Cultural Identity; International Student Management; Cultivation of Virtues; Cross-Cultural Adaptation; Value Integration.

1. INTRODUCTION

With the acceleration of globalization, the number of international students in universities around the world is increasing. They come from different countries and have different life experiences, values, and lifestyles, which provides new ideas for the development of student education management in various universities. In this situation, how to do a good job in managing international students, especially in terms of moral education and value orientation, is the top priority for universities to carry out international student management work. In the past, the management of international students mainly focused on learning guidance and services, or directly copied the moral education model of Chinese international students, ignoring the uniqueness of international students themselves

and the difficulty of cultivating cross-cultural communication skills. The training effect was not ideal, which easily led to cultural conflicts and isolation.

The fundamental reason is that virtue is not an empty, universal moral standard, it is inherent in specific cultural traditions. Every culture has its own standards for what virtues are and how to practice them. Therefore, in the process of educating international students on virtues, we need to first respect and understand the different cultures they come from[1]. The so-called cultural identity refers to the important role that individuals play in the process of accepting, identifying with, and liking the values, behaviors, and lifestyles within a certain cultural system. It is an important psychological prerequisite for international students to integrate into the local community and establish a social support system. It is also an important intermediary factor for international students to accept and internalize new value standards and complete the process of transforming virtue, knowledge, belief, and action. Viewing virtue education for international students from a cultural identity perspective refers to viewing virtue education as a systematic activity that enhances cultural understanding, facilitates value exchange, and ultimately achieves cultural identity, rather than simply spreading values.

2. THEORETICAL CORRELATION BETWEEN CULTURAL IDENTITY AND VIRTUE CULTIVATION

The complex relationship between cultural identity and virtue cultivation is a profound theoretical relationship between the two, and it is also the starting point for understanding and designing virtue cultivation from a cultural perspective. Grasping this relationship can be considered from the intrinsic attributes and interactions between the two[2].

Cultural identity refers to the psychological phenomenon and social process of individuals' recognition, acceptance, and attachment to cultural values, cultural representations, and cultural practices formed through communication and interaction with a certain cultural group during the process of socialization; It is a complex and multidimensional social construction that is not limited to the recognition of one's own ethnic culture, but also includes the acceptance and integration of these cultures that arise from exposure to other cultures[3]. For cross-cultural adaptation of international students studying in China, cultural identity is an important component that affects their mental health, social adaptation status, and academic performance; The process of constructing such identity is usually based on cultural comparison, cultural conflict, cultural adaptation, and ultimately cultural assimilation or adaptation.

The so-called cultivation of virtues refers to consciously educating and nurturing individuals to develop a good moral character, values, and behavior that meets social expectations. Virtue is a historical existence. For example, Confucianism in China values benevolence, righteousness, propriety, wisdom, and trustworthiness, while Western classical virtues emphasize wisdom, bravery, temperance, and justice. The meaning and ranking of virtues vary in different cultural backgrounds. It can be seen that all effective virtue education cannot be separated from a certain cultural soil.

The connection between the two is first and foremost the connection between cultural foundation and value foundation. Any virtue is rooted in a certain cultural foundation and is influenced by the values of that culture to form specific content and expressions of virtues[4]. Cultural identity provides the subject with a system of understanding and acceptance of the meaning of a certain type of virtue, as well as emotional support for practicing such virtues. For those who identify with a certain culture, it is easier to internalize its virtues and see them as a part of themselves; Without the most basic cultural identity, it is difficult for the requirements of relevant virtues to be seen as external, imposed, and unable to resonate and consciously comply with.

Secondly, it manifests as a value integration model of cultural adaptation. The moral education of international students is a moral education activity that occurs in a cross-cultural environment. In this

activity, the moral concepts of the mother culture of international students collide with the moral demands of the social culture and university campus culture of the country where they are located, either in harmony or in contradiction[5]. Good cultivation is not simply about replacing one concept with another, but about enabling students to think, compare, dialogue, and even integrate different cultures in a broader perspective. The process of constructing cultural identity can serve as a psychological space and thinking channel for achieving this value integration. International students are more likely to understand, accept, and even absorb the good character connotations reflected in the host country's culture through their identification with certain positive aspects. On the other hand, in this process, they also reflect and re evaluate their own cultural virtues and traditions, and complete the reconstruction of the value order in a more open and reflective sense.

Thirdly, the two are a community that constructs identity and achieves virtues for each other. In the process of adapting and developing to unfamiliar cultures, overseas students are always in a state of constantly reconstructing themselves; And an important component of identity is cultural identity. Therefore, the cultivation of virtues actually involves the influence on students' cross-cultural identity. Therefore, when students independently construct a virtue concept that integrates positive factors from different cultures and has cross-cultural sensitivity based on their understanding and identification with multiculturalism, it means that their virtues have been improved, and a new cross-cultural identity that is more adaptable to the development of the times and has open characteristics has been formed[6].

3. THE REALISTIC DILEMMA OF CULTIVATING VIRTUES AMONG INTERNATIONAL STUDENTS

Although it is theoretically necessary to carry out virtue education based on cultural identity, in practical operation, there are still many problems in implementing virtue education based on cultural identity in the management of international students in Chinese universities, which affect the effectiveness of virtue education.

One is the difference in value concepts. This is the most fundamental issue. International students come from different countries and regions, and their moral concepts, views on right and wrong, standards of dealing with people and things, and even the most basic ethical concepts such as sincerity, credibility, politeness, and responsibility are rooted in the cultural soil of their own nation. For example, how to define academic integrity and other issues may have different understandings under different educational systems. Students from individualistic and collectivist cultural backgrounds tend to prioritize relationships between individuals and groups; In terms of expression, cultural differences between frankness and subtlety can also easily lead to misunderstandings. If managers propose common virtues and codes of conduct to international students based on the cultural standards of the host country without sufficient explanation and cultural exchange, it is highly likely to cause some foreign students to perceive it as cultural centrism and develop resistance, and understand moral standards as cultural oppression rather than guidance for moral development[7].

Secondly, under the differences in educational traditions, there is a misalignment of moral education methods. The ways and methods of cultivating virtue also have cultural particularities. In the tradition of Chinese university education, the cultivation of virtues is often combined with ideological and political education, collective activities, role models, heart to heart talks, and other methods, and has a certain degree of systematicity and guidance; However, in many Western countries, moral education may place more emphasis on value clarification, critical thinking, and experiential learning in community service, emphasizing individual rational choices and self construction. International students with different educational traditions have different expectations for effective and acceptable educational guidance methods[8]. Simply transplanting cultivation methods with strong preset and guiding characteristics for domestic students may make it difficult for students who are accustomed

to independent exploration and critical reflection to adapt, and even lead to a rebellious mentality, making educational activities a mere formality and unable to capture their hearts.

Thirdly, the lack of embedding of campus culture leads to a weak sense of identity. Cultural identity is based on profound and positive cultural contact. In reality, the group of international students is often isolated from local university students, and the emergence of "cultural islands" results in poor communication between the two. Many campus cultural construction activities are not designed from the perspective of international students, and the excessive localization of content and form results in low participation. In daily activities such as dormitory management, club activities, and holiday celebrations, opportunities for cross-cultural communication are not well created and effectively guided.

This relative isolation makes it difficult for international students to develop a true sense of belonging and identity to campus culture. Without cultural identity as an emotional bond and psychological foundation, the cultivation of virtues towards them is prone to become like water without a source or a tree without roots, and all external educational efforts are difficult to transform into internal driving forces for quality development.

Fourthly, the localization of management concepts is not suitable. The existing management system for foreign students is becoming increasingly specialized in terms of organizational structure, operational mechanisms, team building, and service methods, but sometimes it still falls into the misconception of understanding "management" as "doing things" and "managing people". The design and implementation of rules and regulations often start from the convenience of administrative management and general prevention, lacking the integration of the perspective of moral character cultivation or the explanation from the perspective of cross-cultural communication. Due to the lack of education on cross-cultural communication among managers and service providers, they may inadvertently exhibit discriminatory attitudes or fail to properly respond to various inappropriate behaviors caused by cross-cultural conflicts during the communication process, losing the opportunity to provide moral education in specific contexts. If such a management model lacks cultural sensitivity and educational value, it is difficult to form a systematic, continuous, and immersive aesthetic education ecosystem.

4. CONSTRUCTION OF A CULTURAL IDENTITY ORIENTED MECHANISM FOR CULTIVATING VIRTUES AMONG INTERNATIONAL STUDENTS

4.1. Value Dialogue Mechanism based on Cultural Understanding

This is the epistemological and communicative premise of the entire training system. It emphasizes the transition from one-way requirements to equal communication, and from pre-existing values to shared exploration. Universities should establish a value dialogue platform for regular and multi-level cross-cultural exchanges. Regularly organizing "World Ethics Workshops" and "Cultural Values Forum", inviting scholars and university student representatives from various countries to discuss common virtues such as integrity, responsibility, respect, and fairness, and share their understanding, allusions, and practices in their respective cultures. In addition to introducing academic misconduct that is explicitly regulated at the school level, in the process of academic norm education, students can also explore the similarities and differences in philosophical views on knowledge production, intellectual property, and academic achievements under different cultural systems, and reflect on the universality and cultural specificity behind academic honesty. When students feel that managers value their viewpoints, are willing to approach them from their perspective, and seek common value foundations in heterogeneity, they are more likely to rationally accept the virtues promoted by the host country's culture without instinctively developing aversion[9]. Counselors and mentors should also have a sense of value dialogue in daily communication. When encountering behavioral

misunderstandings caused by cultural differences, they should first consider it as an opportunity for communication and cultural explanation, rather than simply dealing with violations.

4.2. Curriculum and Activity Design Incorporating Cross Cultural Elements

Secondly, as the main channel for cultivating virtues, courses and activities require careful cross-cultural design. In courses such as China Overview and language and culture courses for international students, we should not only focus on imparting knowledge, but also consciously integrate traditional virtues and modern interpretations from Chinese culture. Through comparative exploration with corresponding concepts from the West or other civilizations, we can guide students' reflective thinking. Offer corresponding courses on cross-cultural communication and moral education, learn how to achieve values such as tolerance, coexistence, and negotiation between different cultures, and actively create a highly integrated communication platform for Chinese and foreign students in practice, such as cross-border volunteer service groups, social surveys, artistic performances, etc. In this interdependent task activity, virtues such as integrity, mutual respect, team spirit, and social responsibility are not empty concepts, but specific behaviors required to complete tasks and achieve common goals. The effect of students experiencing, reflecting on, and practicing these virtues through authentic cross-cultural communication is far better than classroom preaching.

4.3. Inclusive Reconstruction of Campus Cultural Environment

The physical and humanistic environment of schools should send clear messages of respect to students, which is an intangible and enormous nurturing force. In schools, on a material level, campus signs, notices, and flyers should have symbolic meanings in multiple languages and cultures; The design and arrangement of school public places should take into account the usage patterns and social interaction needs of students from different cultures. In terms of institutional culture, various systems such as excellence evaluation and student organization elections should allow and encourage equal participation of international students, and recognize the efforts made by international students to enhance communication between Chinese and foreign students. At the spiritual and cultural level, we should actively create a 'world home'. Encourage the hosting of international cultural festivals and traditional festival activities from various countries, and further strengthen communication on the basis of showcasing diverse cultures. Encourage informal support relationships such as one-on-one pairing and cultural partnerships between Chinese and foreign students to promote spontaneous and in-depth daily interactions. A campus environment that makes international students feel welcomed, respected, and a sense of belonging will greatly enhance their recognition of the values of the school community, and thus more voluntarily uphold and practice the codes of conduct and virtues advocated by this community.

4.4. Integration of Implicit Cultivation Paths in Management Services

Service management work should shift from a "transaction oriented" approach to a "moral education oriented" approach, subtly infusing the goal of cultivating morality and talent into specific work. In the process of welcoming students, it is not only necessary to promote institutional norms, but also to explain the values and requirements behind the system for all students; In the work of awards and honors, dormitory arrangements, activity applications, etc., we adhere to procedural justice, information disclosure, and timely communication. Managers demonstrate the professional virtues of honesty, fairness, and responsibility through their actions. When international students encounter difficulties in their learning and life, the professional, patient, and sincere help of management and service personnel is the best demonstration of the virtues of care and responsibility, which can form a deep sense of trust and make future educational guidance easier to accept. Thirdly, try to establish the positions of "cultural mediator" and "cross-cultural counselor" specifically to help solve problems caused by cultural conflicts, resolve conflicts invisibly in the process of resolution, and convey to

students the knowledge of how to learn mutual understanding and respect in a cross-cultural environment[10].

5. CONCLUSION

In today's world, it is a community of shared destiny where people share weal and woe. In this era, it is an important mission of universities to cultivate world citizens with excellent moral character who can contribute to the construction of a community with a shared future for mankind. International students, as a special and very important group, study and live on university campuses, and their moral education is an important and arduous task. From the research in this article, it can be seen that rigid moral preaching lacking cultural heritage often fails to achieve results and may even have negative impacts. Cultural identity is an important link between individuals and cultural value systems, and using cultural identity as a starting point can help solve the above-mentioned difficulties. Subsequent research can continue to explore how this mechanism can be operated and its effectiveness measured in different types of universities and for different college students. In short, a nurturing model of moral education based on cultural identity and dialogue orientation is not only related to the improvement of international students' educational management abilities, but also an effective path to promote the transformation of higher education internationalization towards connotative and high-quality development. It is of great significance for cultivating new generations who can shoulder the responsibility of national rejuvenation.

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