THE INFLUENCE OF CHINESE TRADITIONAL CULTURE COURSE ON PRIMARY STUDENTS' LANGUAGE LEARNING

HAIYAN LUO

A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS IN EDUCATION AND SOCIETY
INSTITUTE OF SCIENCE INNOVATION AND CULTURE
RAJAMANGALA UNIVERSITY OF TECHNOLOGY KRUNGTHEP
ACADEMIC YEAR 2024
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ABSTRACT

The thesis topic is the influence of Chinese traditional culture courses on primary students' language learning. There are three research objectives: 1) to compare the scores on the test between the students with the Traditional Culture course and the students without learning the Traditional Culture course, 2) to examine students' performance on the Traditional Culture test after taking the Traditional Culture course, and 3) to investigate students' satisfaction about traditional culture course and the corresponding traditional culture teaching method. The research design uses a mixed method, including a questionnaire, test, and interview. The samples for this research are from Fuzhou Hongshan Primary School. The 90 students were divided into the experimental and control groups, with 45 in each group. The research instrument includes tests, questionnaire surveys, and interviews. The research statistics conclude frequency, percentage, average, standard deviation, and t-test analysis. Finally, the results indicated 1) Students who took the Traditional Culture course had higher scores on the Chinese test than students who did not take the Traditional Culture course at a significant level of 0.05, 2) Students' performance on the traditional culture after taking the Traditional Culture course was improved and 3) Students' satisfaction about Traditional Culture course and the corresponding traditional culture teaching method have a good level.

Keywords: Chinese Traditional Culture, Teaching Method, Language Learning

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CHAPTER I
INTRODUCTION

1.1 Background of the Study and Rationale

1.1.1 Scope of the Research Study

Language is a fundamental aspect of human communication. In everyday life, it serves as the primary medium through which people interact. Although thoughts can be conveyed through pictures, actions, and expressions, language remains the most essential and convenient tool. However, the diversity of languages worldwide poses a challenge to direct communication. Even within the same language, the various dialects can differ significantly. Some dialects are mutually intelligible, while others are so distinct that they seem like entirely different languages. For example, Beijingers find it hard to understand Cantonese. Therefore, learning a language is very important for a person to live in society.

Language can be defined as a system of sound or visual instructions with a unified coding and decoding standard established by the same species for communication purposes. Language is a system that uses sound (or symbols) as its material form and meaning as its content, composed of vocabulary and grammar, to express human thoughts. Speech, gestures, and expressions are manifestations of language in the human body, while written symbols serve as its visual representation. Language is generally a set of communication instructions conveyed through standard processing rules, transmitted via visual, auditory, or tactile means. Strictly defined, language refers to the natural language used in human communication acquired through learning. The purpose of language is to exchange ideas, opinions, and thoughts. Linguistics has developed from the study of language classification and rules. The concept of animal language emerged when humans discovered that some animals could communicate in specific ways. With the advent of computers, humans needed to provide instructions to them, leading to the development of computer language as a form of one-way communication.

Language expression refers to how people use language. There are two primary forms: body behavior and words. Human body behavior, including spoken

voice, gestures, and facial expressions, is a key form of language usage. Conversely, words capture language by recording the information conveyed through sound (phonetic characters) or meaning (ideographic characters). Language functions can be broadly categorized into social functions and cognitive functions.

1.1.2 The Background of Primary School

In this research, Fuzhou, the Hongshan primary school in Fuzhou, the capital of Fujian province, China, is situated. Hongshan Primary School covers an area of 6,370 square meters, and the school building area is 4,146 square meters. There are six grades, 38 classes, and 1,983 students in the Hongshan primary school. Each class is equipped with a multimedia teaching and education network. The school also has a multifunctional auditorium, student computer rooms, teachers' electronic lesson preparation rooms, and various special rooms.

1.1.3 The Language Learning of Junior Students

Language learning for junior students involves perceiving and understanding both pronunciation and symbols. The spoken language is conveyed through the sound produced by the speaker and heard by the listener, making the perception of oral speech closely related to the ability to distinguish sounds. To study speech perception, analyzing speech as a stimulus is essential. Despite significant variations in the frequency, amplitude, harmony, and duration of the speaker's sound waves, the basic pattern of the overall sound wave remains consistent. As long as this specific organizational structure is preserved, the meaning of the sound wave can be understood. This dependence on patterns highlights the general tendency to organize discrete stimuli in speech perception.

Children acquire written language based on oral language development. Understanding speech is grasping meaning through thinking based on perceiving the material shell of speech (pronunciation and font) and relying on people's experience.

Given the importance of understanding the relationship between the perception of words and sentences, this subsection will explore this connection in detail.

The perception of words is mainly to grasp the sound and shape of words, while the understanding of words is to know the use of words. However, the relation between the word pronunciation, form, and meaning is usually not one-to-one. A single word often has several meanings; The depth of understanding will vary from person to

person. Understanding a word refers to the understanding of its specific meaning. People should analyze and synthesize the position of a word in speech, its grammatical attributes, its relationship with other words, and the environment of speech, and then accurately determine its meaning. At the same time, even if the same word is in the same speech environment, it is also associated with different meaning generalization systems for different individuals. For example, although children and adults may roughly get the meaning of "hardship", its use and depth of understanding can also be very different for a young man who has just learned about the world and an old man who has been through the weather.

Understanding sentences is more complex than understanding words. Word order, stress, and intonation are all means of grammatical or semantic expression. In Chinese, these elements affect the understanding of sentences. The reversal of word order will cause a change in sentence meaning; the change of stress position can change the meaning of a sentence; with different intonation, listeners will have a different understanding. The understanding of speech mainly refers to the understanding of the meaning it expresses and the understanding of the emotion it expresses. In addition, understanding a sentence is closely related to the semantic context in which the sentence is located. The content prompted by the context of a sentence seems to limit the scope of lexical meaning that the listener or reader can accept in some way, thus affecting the direction and depth of understanding to some extent.

The perception and understanding of speech are not two separate processes but intertwined and synergistic. There is no doubt that a correct understanding must be based on a clear perception of voice or word form, but the understanding of speech also reverses to restrict the perception of speech. People can distinguish a voice that deviates from the standard because it is proof of participation in the understanding process. In the perception of written language, regardless of the recognition of word form or reading speed, it is all subject to the constraints of understanding factors. When people can correctly find and judge individual characters or words that are missed or misprinted in printed materials, it shows that the thinking process compensates for the perception process.

1.1.4 The Related Works and the Existing Problems

Several works have been undertaken to address this problem. In early research, researchers (Alexandra et al., 2015) studied cultural factors in language teaching. They considered cultural factors to be an essential part of language teaching. In this work, they explore the relationship between language learning effects and cultural teaching. While in (Dolphen, 2014), different from the topics of other researchers, the authors focused on learners. Their research revealed that teaching culture has a significant impact on learning in language learning. In addition, in (Gibson, 1995), as an essential treatise, the authors examined how culture influences second language teaching and learning and answered this question positively by citing multiple studies.

In addition to the previous research, many international researchers have recently focused on specific issues related to the connection between culture and language. In (Lacorte, 2000), the authors conducted research to observe and describe how indigenous knowledge can enhance language and cultural understanding in teaching the Mon language, spoken in Rajaburi province, central Thailand. In (Mutsumi et al., 2016), authors explored the complex interaction between language and culture by designing a specialized unit that combined both elements. They investigated the relationships between concepts and words, concepts and meanings, concepts and notions, and different methods of expressing concepts in language. In (Zana, 2014), the authors analyzed cultural expectations in foreign language classrooms, while in (Lyubov et al., 2014), the authors researched the connection between culture and language contextualization. Several related works have been provided, such as those in (Joanna, 2012; Vesa et al., 2022).

These local studies explore the relationship between language and culture, providing positive insights into this connection. However, several challenges and gaps remain within these studies.

First, these studies mainly explored the relationship between Western languages and Western cultures, such as English, Portuguese, and French. The language of this subject is Chinese. As we all know, there are great differences between Chinese and other languages, including word formation, grammar, and sentence structure. The existing research results on Western languages can hardly be applied to explain the

relationship between Chinese traditional culture teaching and Chinese learning effect. In addition, Chinese traditional culture is quite different from Western culture. Different cultures and languages constitute different subjects. Therefore, further precise research on this topic is necessary. This is also one of the motivations of this study.

Second, most existing studies are mainly qualitative descriptions. However, the development of modern research theory shows that it is difficult to understand a problem only through qualitative analysis. We need to conduct quantitative research on the issues raised on this topic. Unfortunately, existing methods rarely carry out quantitative analysis on the problems raised on this topic. This mainly includes the following aspects: how to quantify culture teaching. Second, how to quantify the effect of Chinese learning, and third, how to analyze the impact of culture teaching on Chinese learning.

1.2 Research Questions

As mentioned above, this study analyzes the relationship between traditional Chinese culture teaching and the effect on junior students' Chinese learning. However, theoretically, it is impossible to consider all the content of traditional culture because of the extensive extension of Chinese culture. In practice, when schools offer courses, they cannot offer courses for all traditional cultures. Therefore, in this research, we have selected three types of traditional culture with good representativeness as research objects. They are myth teaching, traditional festival teaching, and ancient etiquette teaching, respectively.

Mythology is crucial in traditional Chinese culture, encapsulating its historical development and evolution. From Hou Yi shooting the sun to Dayu harnessing the flood, from the female snail mending the sky to the cowherd and weaver girl, what is behind the myth stories is the Chinese nation's in-depth understanding of nature in production and life. These stories contain people's yearning for a better life. On the other hand, these stories contain the stories themselves and reflect people's living habits, cognition, and social systems in different times, such as law and ethics. Therefore, it is reasonable and necessary to choose fairy tales as one of the teaching contents of Chinese traditional culture.

Traditional festivals are the core of Chinese traditional culture. Many traditional cultural contents are related to festivals. Roughly speaking, traditional festivals include the 24 solar terms and other important terms. These festivals were important nodes in the production and life of ancient people. They guided ancients on how to live and how to produce. This is the result of collective wisdom. Earlier ancestors summarized some important time nodes through continuous practice. Later, people made these time nodes more specific and accurate through continuous improvement. These festivals not only record the living habits of ancient people but also reflect their profound understanding of nature. This is an important and advanced way of cultural inheritance. Therefore, it is reasonable and necessary to choose traditional festivals as one of the teaching contents of Chinese traditional culture.

Ancient etiquette is also an important part of Chinese traditional culture. It mainly reflects some conventional moral norms in the lives of ancient peoples. Ancient etiquette is a part of traditional culture that guides people to receive people and treat things in life. It reflects the spiritual outlook of the residents of a nation or region. It is an advanced spiritual core, an embodiment of cultural development to a higher stage, and an embodiment of the promotion of civilization. Specifically, ancient etiquette can be roughly divided into two categories: political life and ordinary life. The former standardizes political life, while the latter standardizes the life of ordinary people. This is a surprising cultural phenomenon and a product of cultural development to a certain stage. Therefore, it is reasonable and necessary for us to choose ancient etiquette as part of the teaching content of traditional culture.

In addition, the effect of Chinese learning is a relatively vague concept. Therefore, in this topic, we have quantified this research object. In this research, the effect of Chinese learning includes the scores of junior students on Chinese tests.

Based on the above analysis, the research problems in this study are the following:

Question 1: How do the students with the Chinese Traditional Culture course have a better achievement on the test than the students without that?

Question 2: How is the student’s performance on the test after taking the Traditional Culture course higher than before taking that?

Question 3: How are teachers' and students' satisfaction with the Traditional Culture course and the corresponding teaching method more than moderate?

1.3 Research Hypotheses

According to the above research objectives, this study has the following research hypothesis:

Hypothesis 1: Students who take the Chinese Traditional Culture course achieve higher average test scores than those who do not.

Hypothesis 2: Students' performance on the test after taking the Chinese Traditional Culture course is higher than before.

Hypothesis 3: Teachers and students express satisfaction with the Chinese Traditional Culture course and its corresponding teaching methods at levels greater than moderate.

1.4 Research Objectives

Based on the above analysis, we provide the following three research objectives to display this study's research questions and objectives.

1) To compare the scores on the test between the students with the Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) and the students without learning the Traditional Culture course,

2) To examine students' performance on the Traditional Culture test before and after taking the Traditional Culture course and

3) To investigate teachers' and students' satisfaction with the Traditional Culture course and the corresponding teaching method, which is more than moderate.

1.5 Scope and Limitation of the Research Study

The study had several scopes and limitations, as follows.

(1) The researcher surveyed Fujian Hongshan Primary School teachers during the 2023 school year.

(2) The research analyzed the effects of Chinese learning, focusing on students at a developmental stage suited for collaborative work, complex learning challenges, and a more developed attention span and drive for independence.

(3) The study specifically examined the influence of traditional Chinese culture courses on the effectiveness of Chinese learning among junior students.

(4) The primary teachers' responses in the survey may have been influenced by personal experiences, potentially introducing subjective viewpoints.

1.6 Research Framework

1.6.1 Theoretical Framework

The theoretical framework based on the research questions is provided in this study.

(1) Cognitivism. This work primarily relies on the theories of psychology and pedagogy developed by Jerome Seymour Bruner. Born in New York, Bruner was an influential cognitive and educational psychologist who extensively researched cognitive processes and authored numerous works on word learning, concept formation, and thinking. His contributions significantly advanced the systematization and scientific foundation of cognitive psychological theory. As a pioneer of cognitive psychology, he was dedicated to applying psychological principles to education and is considered one of the most influential figures in American education since Dewey. He received the Outstanding Scientific Contribution Award from the American Psychological Association in 1962 and was president in 1965. Bruner was a professor at Oxford University from 1972 to 1980 and later at New York University from 1980 onward. He authored several groundbreaking books with significant influence on education and cognitive research, including *The Culture of Education* (1996), *Acts of Meaning* (1990), *On Knowledge: Essays for the Left Hand* (1962), and *The Process of Education* (1961).

(2) Constructivist Learning theory. This theory is based on cognition, emphasizing how learners construct knowledge based on their previous experiences, psychological structures, and beliefs. Constructivists emphasize the subjectivity, social nature, and situational context of learning. They argue that when an individual learns,

their mind is not blank; previous life experiences shape a unique cognitive schema. During the learning process, this schema evolves through interactions with the external environment, creating a new cognitive schema that is inherently creative rather than a mere extension of the original. Therefore, unlike behaviorist theories that view learning as a passive response to stimuli, constructivism sees it as a process of active construction and qualitative change.

(3) Rationalism. Rationalism is a philosophical approach asserting that human reason is the primary source of knowledge, surpassing and independent of sensory perception. This theory is most associated with Descartes. Rationalism involves the capacity to identify, judge, and evaluate reasons, ensuring that behavior is following specific purposes. Discover the truth through arguments and logical reasoning rather than relying on appearances. Typical rationalists believe that humans possess basic principles, such as geometric rules, from which other knowledge can be derived. Key proponents of this view, including Baruch Spinoza and Gottfried Leibniz, developed the foundational methods of rationalism while addressing Descartes' cognitive and metaphysical questions. They argued that, in principle, all knowledge, including scientific knowledge, could be derived by simple reasoning. However, they acknowledged that, in practice, humans can reliably use simple reasoning to obtain knowledge only in mathematics.

1.6.2 Conceptual Framework

Based on the research questions, this study incorporates the following theoretical frameworks.

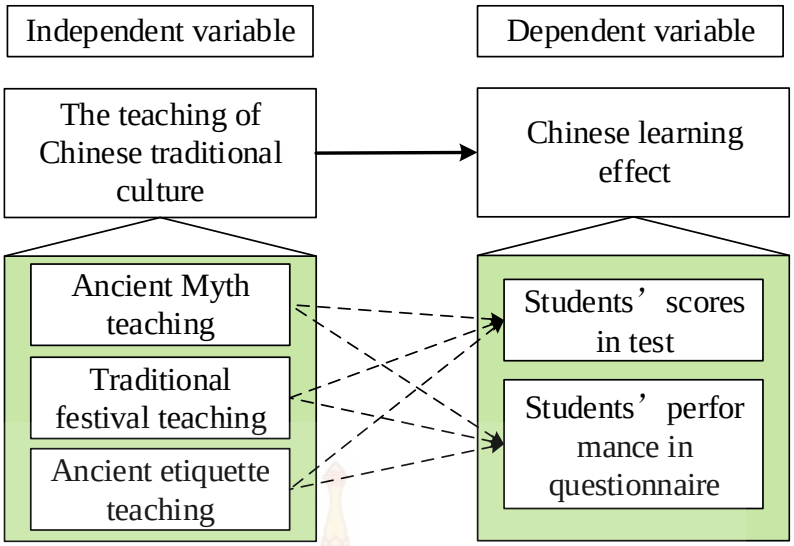

Figure 1 The Conceptual Framework of this Study

1.7 Definition of Key Terms

The researcher defines the following terminologies in the context of education and the teaching and learning process:

The effect of Chinese learning refers to studying and acquiring the Chinese language and a broader understanding of Chinese culture, history, literature, and society. It encompasses various aspects of learning related to the Chinese language.

Student refers to the children who study in grades 3 and 5 at Fuzhou Hongshan Primary School.

The score refers to the number of achievements students test by standard Chinese tests and interactive activities.

Traditional festivals are an integral part of Chinese culture and are celebrated yearly. These festivals are deeply rooted in China's history, folklore, and traditions and often have cultural, historical, or agricultural significance.

Ancient etiquette teaching refers to teaching traditional or classical etiquette, which encompasses a set of established social customs and manners that were prevalent in the past. These customs and manners were followed to demonstrate respect, courtesy, and proper behavior in various social and cultural contexts. The rules of ancient etiquette could differ significantly from one culture and period to another.

Ancient myth teaching refers to a rich and diverse collection of folk stories and legends passed down through generations in China. These tales often feature mythical creatures, magical elements, and moral lessons and are deeply rooted in Chinese culture and folklore.

CHAPTER II
LITERATURE REVIEW

This chapter includes three parts. In Chapter 2.1, the history of the school is discussed. This includes a review of the following aspects: first, the history of the school, including its origin and development; second, the history of the role of teachers; and finally, the history of the course. In Chapter 2.2, relevant theories are briefly introduced, covering four fundamental theories. In Section 2.3, recent relevant research is introduced.

2.1 Related Theories

2.1.1 The Background of the School

A school is a structured, systematic, and organized social institution staffed by full-time professionals designed to influence the physical and mental development of students in a planned way to achieve specific developmental goals (Coolkens et al., 2018; Viau et al., 2014; Guèvremont et al., 2014). School education encompasses various forms of education students receive in different schools, forming a crucial part of the broader education system. Social needs shape activities within school education, which must align with social development and be responsible for providing society with skilled individuals.

The initial educational activities integrated human production and social life (Chiappero et al., 2014). Traditionally, knowledge and skills were imparted through verbal instruction and demonstration. As productivity improved and material wealth increased, some individuals could engage in intellectual pursuits rather than physical labor. Consequently, the language continued to evolve and develop. This established independent educational institutions or schools, signifying a conscious era in human educational activities. Generally, school education encompasses preschool, primary, secondary, and higher education. Schools are typically classified into five types: kindergarten, primary school, junior high school, high school, and university.

Teachers who educate for a living belong to one of the oldest professions in human society (Lynn et al., 2007; Terrance et al., 1997; Buchmann et al., 1987). According to laws, regulations, and industry norms, they manage responsibilities within specified time frames and based on school facilities and personal professional titles. These tasks include arranging students' seating, distributing learning materials, preparing lessons, correcting homework, guiding students, organizing listening exercises and exams, and imparting basic scientific and cultural knowledge. Teachers also conduct academic exchanges and strive to improve students' observational learning, memory, cognitive, practical skills, and communication abilities. In addition to fostering students' specialties and promoting comprehensive development in morality, intelligence, physical health, aesthetics, and labor skills, teachers aim to help students master experience and technology. The society entrusts teachers with the task of implementing various educational policies, maintaining social stability, and cultivating high-quality or practical talents for the nation and society. In social development, teachers are the successors and disseminators of human cultural and scientific knowledge. They are also key to developing students' intelligence and shaping their personalities, earning them the esteemed "engineers of the human soul." Teachers play an important role in the educational process, acting as educators, leaders, and organizers in physical and mental development. The quality of their work directly influences the younger generation's development level and the overall improvement of national quality, thereby affecting the nation's prosperity.

In summary, teachers' roles extend beyond simply imparting textbook knowledge. They employ specific teaching methods in various environments to foster student growth, tailored to students' actual development and educational goals. This professional role is complex and requires a lengthy and intricate learning process. Essentially, teachers help students grow, acting as facilitators and promoters of their development.

The term "curriculum" was first mentioned by British educator Herbert Spencer in 1859 in his work "What Knowledge is Most Valuable?" It originates from the Latin word "Currere," meaning "race course." Following this etymology, the most common definition of curriculum is the "course of study," often shortened to "course." This definition is prevalent in various English dictionaries, including the Oxford,

Webster, and International Dictionary of Education. However, this interpretation has faced increasing scrutiny in the contemporary curriculum literature. The noun "Currere" means "runway," implying that courses are different tracks designed for various students, leading to a traditional course system. Conversely, the verb form of "Currere" means "running," shifting the focus of curriculum understanding to the uniqueness of individual knowledge and the self-construction of experience. This perspective results in radically different curriculum theory and practice. The curriculum generally encompasses educational experiences and includes all factors that positively impact learners. In a narrower sense, it refers to the educational elements present and generated within the school environment that promote students' positive and healthy development and the educational experiences they gain.

2.1.2 The Definition of Culture

The word "culture" comes from Latin, meaning "farming". Later, it was used to refer to artificial and technical activities and their achievements, and it was extended to customs and civilized systems. In his book Primitive Culture, published in 1871, British scholar Taylor stated earlier that culture or civilization "is a complex whole including knowledge, belief, art, morality, law, custom and abilities and habits acquired by anyone as a member of society"; In the twentieth century, the concept of cultural relativism emerged, championed by anthropologists such as Margaret Mead (1949), emphasizing the diversity and relativity among different cultures. At the beginning of the 21st century, cross-cultural education emerged as a significant educational issue, highlighting how schools can promote cross-cultural understanding and respect in the context of globalization. Educators began to focus on cultural factors in education, exploring the influence of culture on educational practices and policies (Muth, 2006). Additionally, with the advancement of technology, the role of digital culture in education has become increasingly prominent, prompting attention to the impact of digital technology on educational transmission, learning modalities, and cultural identity (Shum et al., 2012).

2.1.3 The Chinese Traditional Culture

Chinese culture is understood as the culture of all Chinese regions in a narrow sense. It refers to the unique culture that has evolved and developed within Chinese society, characterized by its foundation in Confucian culture and the thought

of the Heavenly Dynasty. (Wu et al., 1985). The advanced civilization of Chinese culture and the developmental needs of East Asian countries have resulted in Chinese culture exerting a profound influence throughout the region. Among them, Confucian culture was especially loved by the monarchs of various countries, who spread the Chinese culture widely to East Asia. Chang (1978) stated that Chinese culture developed within Chinese civilization, with two primary sources: the Yellow River civilization and the Yangtze River civilization. These major ancient civilizations have continuously interacted and merged over a thousand years of historical evolution. Throughout history, the Chinese have undergone numerous processes of national integration. Today, this has resulted in China's vibrant culture, prominently standing in the east of the world with its diverse cultural elements. Figure. 2.1 provides a schematic diagram of the traditional framework of Chinese culture.

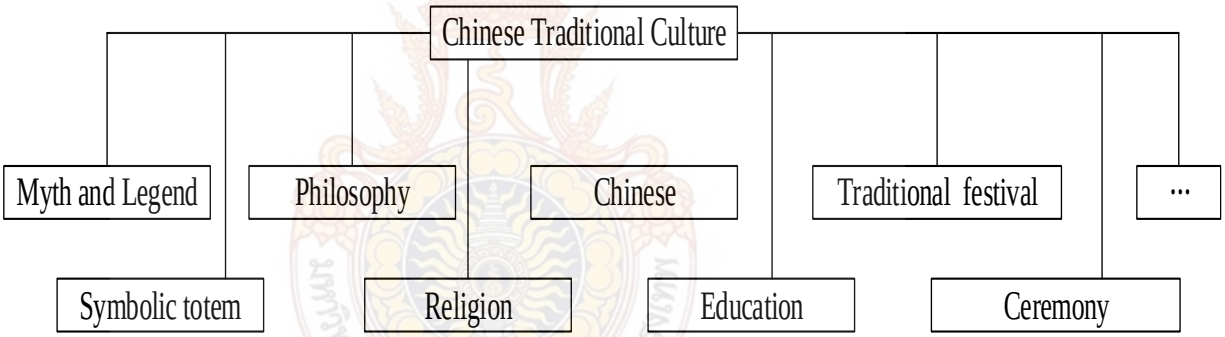

Figure 2.1 Schematic Diagram of the Framework of Chinese Traditional Culture

Traditional Chinese culture encompasses various ideas, characters, languages, and the six classical arts: etiquette, music, archery, charioteering, calligraphy, and mathematics. It includes calligraphy, painting, music, martial arts, traditional performing arts (quyi), chess, festivals, and folk customs, all of which have evolved from a prosperous way of life (Gu, 2006). This traditional culture is deeply intertwined and integrated into daily life, often enjoyed unconsciously.

Since ancient times, Chinese culture has profoundly impacted neighboring regions, forming a relatively independent circle of Chinese and Confucian culture (Liu, 2018). This cultural sphere includes China, Japan, North Korea, South Korea, Vietnam,

Ryukyu, and other areas. Chinese culture has also significantly influenced other parts of the world. With Confucianism at its core, along with the imperial examination system, the Four Great Inventions, and advancements in navigation and shipbuilding, Chinese culture was one of the intellectual sources of the European Modern Enlightenment. In ancient times, Chinese culture profoundly influenced neighboring countries, collectively called the East Asian Cultural Circle, the Han cultural circle, or the Chinese Cultural Circle. Due to the central role of ancient Chinese Confucianism, this is also known as the Confucian cultural circle. The cultural circle of Chinese characters encompasses China and the neighboring countries or regions conferred by the Chinese emperor, including Japan, South Korea, northern Vietnam (formerly Annam), the Malay Peninsula, and Singapore (referred to as the Eastern Ocean and the Southern Ocean). These countries adopted national systems and political thoughts and developed cultures and values similar to those of Chinese dynasties, using classical Chinese as a communication medium. Politically, these countries or nationalities maintained relative independence from China.

Japanese culture, formed uniquely in the Japanese archipelago, has historically been influenced by Chinese culture.

After the Korean War, the division between South Korea and North Korea led to distinct differences in their modern cultures. However, their traditional cultures have mainly remained continuous. Historically, the Korean Peninsula has had a close relationship with China, resulting in traditional Korean culture being deeply influenced by Chinese culture. Despite this influence, the traditional culture of the Korean Peninsula retains its unique characteristics and differences from Chinese traditional culture.

Northern Vietnam (historically known as Jiaozhi) was once a part of China, and the south of Vietnam (Zhancheng), although paying tribute to China all year round, was deeply influenced by Indian culture. It was not until the founding of the modern Republic of Vietnam that it gradually developed its own cultural identity while being influenced by Chinese culture. Consequently, its cultural characteristics are very close to Chinese culture, making it part of the Chinese character cultural circle.

So far, the most classical definition of culture that is generally recognized is that in 1871, The British anthropologist Edward Tylor proposed in his book *Primitive*

Culture that it is "a complex whole, including knowledge, belief, art, law, morality, custom and any other abilities and habits acquired as a member of society" The New Encyclopedia of Britain defines it as: "Culture is the interrelated model of human knowledge, belief, and behavior. Each human society's culture has its characteristics, and at the same time, it intersects with other social and cultural systems."

The definition of culture is relatively comprehensive and detailed. Bullock A and Stylybrush O defined culture in their dictionary, The Fontana Dictionary of Morden Thought London Fontana, in 1982: "Culture refers to the 'social inheritance' of a community, including the whole material artifacts (tools, weapons, houses, work, rituals, government offices, and reproduction places, works of art); It includes all kinds of spiritual products (symbols, thoughts, beliefs, aesthetic perception, value, and other systems), as well as the special behavior patterns (systems, group rituals, social organization patterns) created by a nation under specific living conditions and in various activities that are constantly developing from generation to generation. "

2.1.4 The Relationship Between the Language and Culture

Here, the connection between culture and language is mainly reflected in four aspects.

First, culture contains language (Jiang, 2000; Lazear, 1999). In other words, language is a unique cultural phenomenon. Most scholars agree that culture comprises two main aspects: spiritual culture and material culture. Language is an aspect of spiritual culture.

Second, language serves as the carrier of culture (Jurdak, 2014). As a component of culture, language not only represents a cultural phenomenon but also acts as a medium for cultural transmission. It is a system unique to humans. It becomes the carrier and repository of cultural information when applied to culture. Different nations have different language systems due to their varied cultures. For example, Chinese is spoken in China, English is spoken in the United States, and Korean is spoken in Korea. A nation's language embodies its unique traditional culture, ways of thinking, social psychology, national customs, values, and social concepts.

Third, language is a means of cultural transmission (Castro, 2004; Jordan, 2003). It is one of the most important human thought and cultural exchange methods. Human ways of thinking and cultural interactions are expressions of cultural formation

and dissemination. Humans have gradually created culture through constant social practice and have spread their national cultures through continuous language exchanges.

Fourth, language formation and culture development are mutually restrictive (Kramsch, 2014). Although language is a part of culture and serves as a tool for cultural reaction and communication, it is not less important than culture or subordinate to it. Given the unique nature of language, it can be said that language and culture are like twin brothers, forming and evolving together. They are interdependent, interactive, and inseparable.

In summary, the interdependence and mutual influence between language and culture demonstrate that language is both a carrier of culture and a crucial tool for cultural inheritance. Scholars have noted that most of human cultural heritage is preserved through language. Language reflects and influences culture, which in turn affects and restricts language. The cultural distinctions between refined and vulgar aspects are mirrored in language, leading to similar distinctions within language as it evolves. This reflects the impact on people's aesthetic consciousness and highlights the reciprocal influence between culture and language.

Language is a process of development that is not fixed or unchanging. With the progress of society, language itself is also self-screening and eliminated with the development of the times. Now, the network is so developed, and the environment is not flattering because it is a virtual society where people constantly disguise and expose themselves. Morality tends to disappear on the Internet. Some people spread rumors, conduct personal attacks, and swindle online. Cyberbullying is reflected in reality as a crime of "collective unconsciousness" (Rob, 1995). Human nature is social. People continuously create better cultures through ongoing social practices. As culture forms and develops, language also emerges. Language embodies the spirit of a nation. Through a nation's language system, we can discern its social customs, collective psychology, moral concepts, natural geography, political system, and social structure. Human sociability dictates that no one can live in isolation, especially in today's open and advanced society.

It is through the interaction of different groups and races that society continues to progress. Language serves as the carrier of cultural transmission and exchange. Consequently, culture and language are interdependent and interact with

each other. Studying the relationship between language and culture is immensely beneficial for language learning. To honestly and thoroughly learn and master a foreign language, one must not study it in isolation; instead, it is essential to continually understand the culture of the target language's country or region.

2.1.5 The Technique for Teaching

Teaching Chinese myths, traditional festivals, and ancient etiquette involves rich cultural and historical contexts. Several techniques and strategies have been identified for effectively imparting knowledge in these areas (Utami, 2018; Phillips, 2002; Paine, 1990).

(1) Techniques for Teaching Chinese Myths

Teaching Chinese myths requires a multifaceted approach to effectively convey the rich cultural narratives embedded in these ancient stories (Birrell, 1994; Birrell, 1970). One fundamental technique is the art of storytelling, where educators employ captivating narratives and expressive delivery to immerse students in mythical realms. Complementing this integrates visual aids and multimedia resources, including maps, illustrations, and images, which enhance comprehension and provide visual context to intricate mythologies. Interactive activities like role-playing and dramatizations facilitate active participation and critical thinking. A comparative analysis of Chinese myths with those from other cultures broadens students' perspectives, highlighting universal themes and fostering a more profound appreciation. Discussions and reflections within the classroom further encourage students to articulate their interpretations and explore the cultural significance of these myths (Liu, 2017).

(2) Techniques for Teaching Chinese Traditional Festivals

Teaching traditional Chinese festivals demands a dynamic pedagogical approach incorporating theoretical knowledge and experiential learning (Huang, 1991). Hands-on activities, including crafting traditional decorations and cooking festive foods, provide students with a tangible connection to the cultural practices associated with these celebrations (Xiao, 2017). Inviting guest speakers or performers well versed in festival traditions offers students a first-hand encounter with the rituals and performances. Field trips to local festivities during traditional festivals provide an immersive experience, allowing students to witness the cultural vibrancy. Multicultural

comparisons, exploring variations in festival practices across different regions of China and other cultures, deepen students' understanding of the diversity within Chinese traditions. Creative projects, which encourage students to express their understanding through artistic endeavors, provide an avenue for personal connection and expression (Cui, 2020).

(3) Techniques for Teaching Ancient Etiquette

The pedagogy for teaching ancient Chinese etiquette involves a nuanced combination of historical context, experiential learning, and critical analysis (Chen, 1947). Role-playing exercises and simulations are fundamental techniques that allow students to step into the social scenarios of the past, experiencing first-hand the intricate etiquettes of ancient times (Wei, 2022; Olberding, 2016). Historical contextualization is paramount as educators elucidate how each era's cultural and political landscape shaped societal norms. Textual analysis of relevant historical texts and primary sources provides a deeper insight into ancient etiquettes' symbolism and cultural significance. Guest lectures from experts in ancient Chinese culture provide invaluable perspectives, enriching students' understanding of the historical nuances. Debates and discussions on the evolution of etiquette within historical contexts and its contemporary relevance stimulate critical thinking and promote nuanced understanding among students.

2.1.6 Bloom's Taxonomy

In education, attitudes refer to individuals' feelings, beliefs, and predispositions toward various aspects of the educational process, including teachers, subjects, methods, and the overall learning environment. The theory of attitudes in education is multifaceted, drawing from various psychological, sociological, and educational frameworks. Bloom's Taxonomy is a key component, recognized as one of the most significant and influential contributions to this field (Bloom, 2020). This subsection primarily focuses on reviewing Bloom's Taxonomy.

As a hierarchical framework, Bloom's Taxonomy provides several levels of complexity and is used to classify educational objectives and cognitive skills. It was developed by educational psychologist Benjamin Bloom and his collaborators in 1956, with subsequent revisions. The original taxonomy comprised three domains: Cognitive, Affective, and Psychomotor domains (Hoque, 2016; Krathwohl, 2002; Forehand, 2010).

(1) Cognitive Domain

This domain focuses on intellectual or mental skills and abilities. Organize learning objectives and outcomes into a hierarchy of six levels, starting with simple recall of information and progressing to higher-order thinking skills such as analysis, synthesis, and evaluation. This domain concerns how individuals acquire, process, and apply knowledge. Educators use the Cognitive Domain to structure learning experiences and assessments that promote critical thinking, problem-solving, and deep understanding (Furst, 1981; Seddon, 1978).

(2) Affective Domain

The Affective Domain of Bloom's Taxonomy deals with emotions, attitudes, and values. It encompasses the development of individuals' feelings, beliefs, and motivations (Savickiene, 2010). The Affective Domain is organized into a hierarchy of five levels, starting with receiving (being aware of or willing to receive new information) and progressing to the highest level, which is characterizing (internalizing values and beliefs and consistently behaving in accordance with them). This domain is relevant for educators who aim to foster positive attitudes, social and emotional skills, and ethical behavior in learners (Pierre, 2007).

(3) Psychomotor Domain

The Psychomotor Domain of Bloom's Taxonomy addresses physical skills, coordination, and manual dexterity (Rodgers, 2023; Begam, 2018). This domain is concerned with developing motor skills and the ability to manipulate and control objects. The hierarchy consists of five levels, starting with basic movements and progressing to more complex actions that involve precision and expertise. The Psychomotor Domain is particularly relevant in fields where hands-on skills and physical performance are essential, such as vocational training, physical education, and specific technical disciplines.

These three domains provide a comprehensive framework for educators to articulate and structure learning objectives across various skills and abilities (Rupani, 2011; Tomei, 2010). The Cognitive Domain emphasizes intellectual processes and thinking skills, while the Affective Domain deals with the emotional and attitudinal dimensions of learning. Meanwhile, the Psychomotor Domain is concerned with developing physical skills and coordination.

2.1.7 Representative Pedagogical Theory

(1) Cognitivism

The most important educational theory is the Cognitivism. Cognitivism, or the cognitive school, is a learning theory that contrasts behaviorism. Scholars within the cognitive school assert that learners store and organize data through cognitive processes, forming cognitive structures (Ertmer & Newby, 1993). Cognitivism has its roots in Gestalt psychology, which posits that learning is accomplished through sensation and perception and is facilitated by the human brain's subjective organization. This perspective suggests that learning is achieved through insight rather than trial and error. According to this theory, the connection between stimulus (S) and response (R) in learning is direct and mechanical (Dilshad, 2017). Key figures in cognitivism include Piaget, Bruner, Ausubel, Tolman, and Gagne.

Researchers agree that people's behavior is dominated by consciousness, which represents the "internal state of the organism." Learning involves not merely forming connections between stimulus and response but developing a "cognitive structure" through the subjective organization of information (Ifenthaler et al., 2011; Sedikides, 1991). In the learning process, individuals do not mechanically receive stimuli and passively react; instead, they actively and selectively acquire and process stimuli. Thus, the study of learning focuses on internal processes and conditions, primarily examining the nature and functioning of human cognitive activities such as perception, learning, memory, language, and thinking. We do not accept stimuli passively but actively interpret and respond to them.

The famous "cognitive structure theory" put forward by the Swiss psychologist J.P. Piaget believes that ‘cognition is a structural action and activity formed in the process of the subject's transformation of the object’ (Beins, 2012). Cognitive activity allows people to adapt to their natural and social environments, achieving a balance between themselves and their surroundings. This process involves the subject enhancing cognitive development by adapting their actions to interact with objects, highlighting the dynamic role of the individual in cognition. Emphasizing the connection between new knowledge and previously formed knowledge structures, this

approach demonstrates that human learning occurs when learners integrate external stimuli into their existing cognitive frameworks.

In the 1960s, J.S. Bruner, a prominent figure in the American cognitive school, expanded upon Piaget's theory of genetic epistemology and introduced the "cognitive discovery theory." According to Bruner, while a student's psychological development is influenced by their environment, it primarily follows a unique cognitive procedure (Bruner, 1964). He posited that teaching should facilitate students' intellectual and cognitive growth. Educators, he argued, must transform knowledge into a suitable form for developing students and use the order of system development as a model for instructional design. Consequently, Bruner advocated for discovery-learning methods.

Following the 1950s, the rise of computer science and technology provided psychologists with crucial tools to analyze and infer psychological processes. Research indicates that many psychological problems can be elucidated through processes similar to computer information processing (Simon, 1955). Using the information processing model, certain hypotheses about cognitive and memory reorganization in Gestalt psychology could be formulated similarly to computer programming. This approach allowed the simulation of human psychological processes using computer information processing methods, providing a material basis for studying psychological processes and structures.

(2) Constructivist Learning Theory

Constructivism is an evolution of cognitivism, directly influenced by the theories of intellectual development proposed by Piaget and Vygotsky (Huang, 2021; Lourenço, 2012). Piaget's 1970 publication, The Epistemological Principles of Genesis, focused on the formation and development of knowledge (Piaget, 2013). He conducted a systematic and in-depth study of children's psychology, emphasizing that cognition is an active construction based on existing knowledge and experience, which is the essence of constructivism. Building on Piaget's theory, numerous experts and scholars have expanded constructivism from various perspectives. Vygotsky highlighted the significance of learners' sociocultural and historical backgrounds and introduced the crucial concept of the "zone of proximal development" (Vygotsky, 1979). Kohlberg further investigated the nature of cognitive structure and developmental conditions

(Kohlberg, 2008). Sternberg and Katz emphasized the vital role of individual initiative in constructing cognitive structures and explored how to enhance this initiative in the cognitive process (Katz et al., 1995; Brundage et al., 1996). Witlock proposed the generative process learning model, while Jonathan and others introduced the concept of nonstructural experiential background. Modern constructivism has also seen the emergence of "extreme constructivism" and "individual constructivism," further advancing the field. These studies have enriched and refined the theory of constructivism, providing a solid foundation for its application in teaching practice. Our research is grounded in these foundational theories.

(3) Rationalism

Rationalism is a philosophical approach asserting that human reason is the primary source of knowledge, surpassing and independent of sensory perception (Von, 1965; Thilly, 1913). Typical rationalists believe that humans inherently grasp certain basic principles, such as geometric rules, from which they can deduce other knowledge. Prominent proponents of this view include Baruch Spinoza and Gottfried Leibniz. In addressing the cognitive and metaphysical issues posed by Descartes, they developed the foundational methods of rationalism. Spinoza and Leibniz argued that, in theory, all knowledge, including scientific knowledge, can be derived by simple reasoning. However, they acknowledged that humans can only obtain specific knowledge, such as mathematics, through simple reasoning. Since the 20th century, rationalists have advocated that human behavior should be governed by reason, a perspective recognized by European rationalists and similar empiricists.

(4) Curriculum

Dewey believes that "the biggest disadvantage of the curriculum is that it does not communicate with children's lives. The central point of the interconnection between subjects is not science, but children's social activities" (Dewey, 2001). By analyzing adult activities, we can pinpoint various social needs and convert them into curriculum objectives translated into students' learning activities (Egan, 1980). This approach shifts the focus from the textbook's topic to the students' actions and activities. An activity-oriented curriculum prioritizes the integration of the curriculum with social life and underscores the importance of student initiative in the learning process.

In Taylor's perspective, curriculum content is equated with learning experiences. He believes "the basic means of education is to provide a learning experience, rather than showing students all kinds of things." (Taylor, 2013). This view emphasizes that students are active participants and primary agents of their learning activities. The quality and quantity of learning depend more on the students than the curriculum itself, highlighting the importance of interaction between the students and their external environment. The teacher's responsibility is to create various situations that align with the student's abilities and interests.

Since the 1960s, the theories on subject curriculum mainly include the structuralist curriculum theory of Bruner, J.S., an American educational psychologist (Bruner, 2004), the paradigm curriculum theory of Wagenstein, M., a German educator (Wagenschein, 1959), and the developmental curriculum theory of Davydov V. V., a former Soviet educator (Davydov, 1990).

Bruner's structuralism curriculum theory (Bruner, 2004). Essential viewpoints: 1) Focus on Fundamental Discipline Structure: The curriculum content should be centered on the core structure of each discipline, which includes the essential concepts and principles of scientific knowledge. 2) Alignment with Intellectual Development Stages: When designing the curriculum, organizing the fundamental structure of disciplines per the stages of children's intellectual development is important. 3) Promotion of Discovery Learning: Discovery learning is strongly advocated. Many of Bruner's ideas reflect their time and hold significant practical value in contemporary school education. Deficiencies: 1) Excessive focus on Academic Content: One notable shortcoming is the heavy emphasis on academic content, resulting in overly abstract teaching material; 2) Expectation of Subject Mastery: There appears to be the assumption that all students should be trained to become experts in the subject area.3) Balance knowledge, skills, and Intelligence: The approach does not successfully address the balance between knowledge, skills, and intelligence.

Wagenshein's Paradigm Curriculum Theory (Wagenschein, 1959) emphasizes the fundamental, essential, and exemplary nature of the curriculum and advocates that "*students should be taught basic knowledge, concepts, and basic scientific laws, the teaching content should be suitable for students' intellectual development level and existing life experience, and the textbook should select typical*

and exemplary content". The characteristics are as follows: First, the knowledge structure theory of the exemplar is used to draw concise and specific materials, making it easy to draw inferences from one instance and understand by analogy. Second, the paradigm is a natural combination of theory and practice. Third, the content that can solve practical problems is comprehensive, not individual. Fourthly, example teaching can cultivate students' ability to analyze and solve problems more typically, concretely, and practically.

Zankov's curriculum theory of development (Davydov, 1990). Taking "general development" as the starting point and result of its curriculum theory are called "developmental curriculum theory". The so-called "general development" refers to the development of intelligence, emotion, will, quality, and character, that is, the development of the whole personality. Main Points: First, the course content should be challenging to understand. Second, we should emphasize theoretical knowledge's role in teaching materials and teach students regular knowledge. Third, the course materials should be carried out with the necessary speed. Fourth, the organization of textbooks should allow students to understand the learning process, that is, let students master the interrelationship between knowledge and become conscious learners. Fifth, curriculum materials should be geared toward all students, especially to promote the development of poor students.

2.2 Related Studies

Several previous studies have examined language learning and culture teaching. Alexandra et al. (2015), authors explored how indigenous knowledge can enhance language and culture teaching, explicitly focusing on the Mon language spoken in Rajaburi province, central Thailand. The data for this investigation were collected through observations and in-depth interviews with teachers, students from Wat Muang School, and local Mon-speaking residents of Ban Muang district. The findings indicate that well-organized curricula and effective classroom management, which support both content and students, are crucial to achieving successful study outcomes. Various mediums are used to teach language and culture, with the use of indigenous knowledge being particularly significant. Local Mon-speaking individuals are sometimes invited

to instruct students inside and outside the classroom. This strategy has enhanced students' ability to learn the language and culture, addressing numerous challenges teachers and learners face in understanding a minority language. The use of indigenous knowledge can be beneficial not only for teaching minority languages but also for instructing other languages within different cultural contexts.

Rob (1995) explored the perspectives of Vietnamese EFL teachers and students on cultural expectations related to roles and teaching styles in English classrooms. Researchers used a five-point Likert scale questionnaire to collect teacher and student data. One set of questions focused on classroom expectations within an Oriental cultural context (specifically Vietnam). In contrast, the other set addressed expectations within a Western cultural context (in the context of teaching English as a Foreign Language in Vietnam). The findings revealed that both groups tended to prefer the characteristics associated with Western classroom culture over those associated with oriental classroom culture. Their responses to individual questions were remarkably consistent, producing cohesive results. The study also includes recommendations for future research, suggesting areas for further investigation.

Focusing on the parallel study of native and target languages in foreign language teaching, Zana (2014) emphasizes that learning both cultures is crucial for students' personal development during foreign language acquisition. However, the authors argue that a single language teacher cannot effectively facilitate an efficient parallel study process, whether native speakers of the target language or share the same language and cultural background as the students.

In contrast, Lacorte (2000) examined the significant impact of contextualizing language on learning. They proposed that there is a strong relationship between language contextualization and culture. For example, English language learners in many Middle Eastern countries face numerous cultural barriers. Lacorte's work starts by defining culture and language contextualization and then explains the challenges individuals encounter while learning English. The study uses examples from Middle Eastern learners who have tried to learn English as a foreign language, concluding that culture plays a crucial role in identifying different contexts for the same linguistic terms.

In Benedicta et al. (2021), authors explored the relationship between culture, language, and thought. They reviewed recent cognitive psychology and cultural psychology research trends to understand how these disciplines define 'language' and 'culture' and how they address their interrelation. The authors also examined interdisciplinary research that directly compared the roles of culture and language. They emphasized the importance of considering the complex interplay between culture and language to understand how they affect thoughtfully.

Several studies have examined the relationship between language learning and traditional Chinese culture. Zhou. (2018) found that effective language communication requires understanding the national cultural background, suggesting that learning Chinese is not just about language acquisition but also involves the interaction between Chinese culture and other global cultures. Rao (2006) investigated the language learning strategies used by Chinese students, interpreting the data from cultural and educational perspectives. They used a strategy inventory for language learning and identified standard features in the strategies used by Chinese students. Wang (2006) focused on Chinese culture and learning, examining Chinese learning traditions and researching Chinese learners' conceptions of learning. Their study began with analyzing Chinese culture and its influence on learning and teaching traditions.

In recent research by Li (2020), it was found that although China's external publicity has improved significantly, the communication methods and technology to promote our Excellent Traditional (ET) culture remain relatively outdated. Sang (2023) conducted a study in a Chinese culture class, aiming to uncover the mechanisms of language socialization through the communicative interactions between preservice English-as-a-foreign language (EFL) teachers and their teacher educators. In more recent work by Yuan et al. (2024), the authors investigated whether a digital home literacy environment could be differentiated from a traditional literacy environment within the Chinese context. They also examined the relationships between parental literacy expectations, traditional and digital home literacy environments, and children's language and early literacy skills.

2.3 Summary

The above studies provide valuable information about language learning and culture teaching. The study (Alexandra et al., 2015) highlights the use of indigenous knowledge, specifically in teaching the Mon language in Thailand, emphasizing well-organized curricula and the participation of local Mon-speaking individuals. The study (Itsarate, 2014) explores cultural expectations among Vietnamese EFL teachers and students in English classrooms, revealing a preference for Western teaching styles. The third study, conducted by (Zana, 2014), highlights the significance of studying native and target-language cultures concurrently in the context of foreign language education. The fourth study (Lacorte, 2000) examines the impact of language contextualization on learning, particularly in Middle Eastern countries. Lastly, the fifth study (Benedicta et al., 2021) delves into the intricate relationship between culture, language, and thought, emphasizing the need to consider the complex interplay between these elements for a comprehensive understanding.

CHAPTER III
RESEARCH METHODOLOGY

3.1 Research Design

The most important elements in this study were the courses on Chinese traditional culture and the effect of Chinese learning. As discussed above, adopting a quantitative research method, including questionnaires and tests, was necessary. Therefore, a research framework was designed to address these two elements. Additionally, interviews and observations were conducted to understand better the research, which incorporated qualitative research methods. Consequently, this study employed a mixed research method.

3.2 Research Population and Samples

3.2.1 Population

In this research, Fuzhou Hongshan primary school, located in Fuzhou, the capital of Fujian province, China, has six grades, 38 classes, and 1,983 students in Hongshan primary school. Each class is equipped with a multimedia education and teaching network. The school also has a multi-functional auditorium, student computer rooms, teachers' electronic lesson preparation rooms, and various special rooms. Table 3.1 details the number of grades, classes, and corresponding teachers and students.

Table 3.1 Statistics of Fuzhou Hongshan Primary School

Level	Class	Teacher	Student
1	6	15	253
2	6	15	292
3	7	18	344
4	8	19	369
5	6	15	313
6	5	14	212
Total	38	96	1,983

3.2.2 Sample

This study specifically targeted Classes 3 and 5 student populations in the fifth grade as its research subjects. The comparable sizes of these student populations, 45 in Class 3 and 45 in Class 5, ensured a balanced sample for comparison.

3.2.3 Sampling Method and Sample Size

Purposive sampling was used in this research. Purposive sampling, or judgmental or selective sampling, is a non-probability sampling technique utilized in research and data collection. Unlike random sampling methods, where every member of the population has an equal chance of being chosen, purposive sampling involves intentionally selecting specific individuals or elements from the population based on defined criteria and research objectives (Etikan et al., 2016). Researchers use their judgment and expertise to choose samples that best serve their research objectives rather than relying on random selection. This method is beneficial for studying specific characteristics, groups, or phenomena within a population. Therefore, it was adopted as the primary sampling method for this study.

Considering the purposive sampling approach outlined above, this study specifically targeted the student populations of Classes 3 and 5 in the fifth grade as its research subjects based on several distinguishing characteristics. Three main factors informed the choice of these classes. First, the researcher's direct involvement in teaching these classes provided an in-depth understanding of the students' learning dynamics and the instructional methods employed, which was crucial for the study's effectiveness. Second, the comparable size of these student populations, with 45 students in each class, ensured a balanced sample for comparison. This similarity in population size was a critical characteristic in the sample selection process. Third, students' academic performance in both classes was notably consistent, with both groups demonstrating similar, albeit relatively low, achievement levels. This homogeneity in academic performance across the two classes ensured that the selected samples were representative and conducive to a fair comparison. Additionally, guided by the recommendations of the Krejcie and Morgan Table (Krejcie et al., 1970), a sample size of 45 students from each class was determined to be the most appropriate.

3.3 Data Collection

Step 1: Pre-test: A pre-test was conducted as the initial experiment. Classes 3 and 5 students were asked to complete the designed questions, and their scores were recorded.

Step 2: Different Teaching Strategies: Different teaching strategies were implemented. Class 5 was the control group, employing general teaching methods, while Class 3 was the experimental group, utilizing Chinese traditional culture teaching methods.

Step 3: Post-test: A post-test was conducted for students in both classes to investigate the learning effects of the different teaching methods and contents.

Step 4: Survey of Student Achievement: Student achievement was surveyed through a questionnaire. Questionnaires were distributed to students to collect their scores.

Step 5: Interviews with Students: Interviews were conducted with students who demonstrated high, middle, and low levels of achievement to gain deeper insights into their experiences and perspectives.

Step 6: Observations for Future Study: Observations of the students were conducted as a final step, providing data for potential future research.

3.4 Research Instrument

This subsection consists of four parts: test, questionnaire survey, interviews, and observation.

3.4.1 Test

Appendix I includes 17 multiple-choice questions and one essay item. Since the content validity and reliability of the test are critical for the instrument, an expert-based review was conducted to confirm the content validity and reliability of the 17 questions. Students completed these tests, and their scores were collected to analyze the learning effect. Table 3.2 details three types of Chinese traditional culture courses and the distribution of test questions.

Table 3.2 Details for Three Kinds of Chinese Traditional Culture Courses

Courses	Content	Number of Questions
Ancient Fairy Tales	Introduction to Chinese Fairy Tales; Classic Folktales and Legends; Taoist and Buddhist Influences; Supernatural Creatures and Mythical Beings; Women in Chinese Fairy Tales; Moral Lessons and Values; Adaptations and Modern Interpretations	6
Ancient Etiquette	Introduction to Chinese Ancient Etiquette; Confucian Ethics and Rituals; Communication and Social Interaction; Courtship, Marriage, and Family Life; Dining and Banquet Etiquette; Clothing, Appearance, and Personal Grooming; Rituals of Hospitality and Courtesy; Etiquette in Art, Literature, and Performance	6
Traditional Festivals	Introduction to Chinese Traditional Festivals; Spring Festival (Chinese New Year); Lantern Festival; Qingming Festival (Tomb-Sweeping Day); Dragon Boat Festival; Mid-Autumn Festival; Double Ninth Festival (Chongyang Festival); Festivals of Ethnic Minorities	5
	Total number of questions in the test	17

3.4.2 Questionnaire Survey

Questionnaires are structured questions designed to gather information from individuals, such as students, teachers, or parents. Surveys and questionnaires can collect data on various topics, including educational experiences, attitudes, and preferences. In this section, we will design a pre-set experiment to examine whether students liked the teaching techniques adopted by teachers.

Specifically, the questionnaire survey contains three sections for students, frontline teachers, and educational experts. The section for students contains two parts. Part 1 is mainly designed to confirm the basic information about the age, gender, and learning experience at Hongshan Primary School. Part 2 mainly consists of questions related to teaching techniques. For satisfaction, we use three-level, i.e., Good, Moderate, and Unlike, to describe the students' feelings as follows:

1 means unlike, 2 means moderate, 3 means good

The corresponding interpretation scores and descriptions are as follows,

Scores		Interpretation
1.00-1.50	means	unlike
1.50-2.50	means	moderate
2.50-3.00	means	good

3.4.3 Interview

Researchers conducted interviews to gather in-depth information from participants, which could be structured, semi-structured, or unstructured, depending on the research objectives. These interviews facilitated open-ended discussions, offering a deeper understanding of participants' perspectives. Designing an effective interview involved crafting open-ended questions that enabled participants to share their experiences and viewpoints comprehensively. In this research, the interview process comprised the following three steps:

Firstly, several essay items were designed as interview questions. These essay items covered five types: course content and its impact on language learning, cultural awareness, language proficiency, integration of cultural activities, personal reflections, and challenges and suggestions. Each type contained two questions.

Secondly, selected students from Class 3 were invited to participate in the interviews. Each student was individually invited for an interview and completed the interview questions.

Lastly, results were provided based on each student's interview performance, and the effectiveness of Chinese traditional culture courses was analyzed. A five-level system guided the results: Code 5 (Excellent), Code 4 (Good), Code 3 (Satisfactory), Code 2 (Needs Improvement), and Code 1 (Unsatisfactory).

3.4.4 Observation

During the observation period, selected students from the two classes were interviewed to explore their experiences with the Chinese Traditional Culture Course and its influence on their Chinese learning. The observation content corresponded to that of the interview. It primarily included the course content and its impact on language

learning, cultural awareness and language proficiency, integration of cultural activities, personal reflections, and challenges and suggestions.

3.5 Content Validity and Reliability

3.5.1 Test

Since the multiple-choice test was used as the primary research instrument in this study, IOC (Index of Item-Objective Concordance) was utilized as the measure of content validity. When designing multiple-choice tests, conducting an IOC assessment is common, especially when the test content involves a specific field of knowledge or expertise. The purpose of IOC is to ensure that each item in the test is relevant to the concept or knowledge area being measured and has high content validity.

Through the IOC test, the content validity of the multiple-choice test was improved, ensuring that the test questions were related to the knowledge or concepts in the field being tested, thereby enhancing the quality and credibility of the test. More specifically, IOC was calculated as follows:

$$IOC = \frac{\sum R}{N}, \qquad (3.1)$$

Where: R is the expert opinion scores, and N is the number of experts. Additionally, the expert opinion scores and the corresponding description are as follows,

Score	Description
+1	Make sure that questions correspond with the objectives
0	Not sure if the questions correspond to the objectives
-1	Make sure that questions do not correspond with the objectives

According to the above definition, $\sum R$ represents the sum of expert opinion scores, and the criterion is that if the IOC > 0.5, the corresponding test question is considered valid.

For content validity, five experts in the field of primary education were invited to assess the 17 questions designed in section 3.4.1, which can be found in Appendix I. Tables I.1 and I.2 in Appendix I present the results. These tables show that four questions (ID with 9, 10, 13, 17) have IOC less than 0.5, while 13 questions have IOC between 0.6 ~ 1.0. Therefore, only four questions were excluded from the use.

Cronbach's alpha was used to measure content reliability. Cronbach's alpha assesses reliability by comparing the shared variance, or covariance, among the items in an instrument to the overall variance. The concept is that a reliable instrument will show a high degree of covariance among its items relative to the total variance. Cronbach's alpha essentially represents the average of all possible split-half reliabilities.

Examining the Cronbach's alpha value after deleting a particular item was insightful. If the alpha value increased significantly upon removing an item, it suggested that the item might not fit well within the overall measure. The criterion was that the designed instrument was considered reliable if Cronbach's alpha > 0.8. More specifically, Cronbach's alpha was calculated as follows:

$$\alpha = \frac{K}{K-1}\left(1 - \frac{\sum_{i=1}^{K} S_i^2}{S_x^2}\right), \tag{3.2}$$

where α is Cronbach's alpha, K is the number of test questions, S_i^2 is the variance of scores from all experts for the *i*-th test question, and S_x^2 is the variance of the total scores of each expert on all test questions. According to Table 1.2 in Appendix I, we can obtain S_i^2 and S_x^2, as shown in table I.3 in Appendix I.

According to the above table, we can obtain:

$$\sum_{i=1}^{K} S_i^2 = 6.3, \tag{3.3}$$

$$S_x^2 = 32.5. \tag{3.4}$$

$$\alpha = \frac{K}{K-1}\left(1 - \frac{\sum_{i=1}^{K} S_i^2}{S_x^2}\right) = \frac{17}{17-1} \times \left(1 - \frac{6.3}{32.5}\right) = 0.85. \tag{3.5}$$

Since Cronbach's alpha is 0.85, the designed instrument was deemed reliable.

3.5.2 Questionnaire Survey

As described in Section 3.4.2, the questionnaire survey consisted of three sections targeting students, frontline teachers, and educational experts. The survey contained 13 questions, designed in Section 3.4.2 and provided in Appendix II.

For content validity, five experts in the field of primary education were invited to assess the 13 questions, and the results were analyzed using the IOC method. Tables II.1 and II.2 in Appendix II present the scores and IOC results. Table II.2 shows that all questions had an IOC > 0.6, indicating a relatively high content validity for the designed questionnaire survey.

Similarly, Cronbach's alpha was used to measure content reliability. Table II.3 in Appendix II presents the reliability results.

According to tables II.3, we can obtain:

$$\sum_{i=1}^{K} S_i^2 = 2, \quad (3.6)$$

$$S_x^2 = 9.3. \quad (3.7)$$

$$\alpha = \frac{K}{K-1}\left(1 - \frac{\sum_{i=1}^{K} S_i^2}{S_x^2}\right) = \frac{13}{13-1} \times \left(1 - \frac{2}{9.3}\right) = 0.85. \quad (3.8)$$

Since Cronbach's alpha is 0.85, the designed instrument is reliable.

3.5.3 Interview

As described in section 3.4.3, 45 selected students in class 3 are invited to attend the interview and finish the interview guide questions (can be found in Table III.1 in Appendix III). The interview contains 13 questions.

Similarly, for content validity, five experts in the field of primary education were invited to complete assessments of 13 questions, and we will analyze the results using IOC. Tables III.2 and III.3 in Appendix III present the scores and IOC.

Table III.3 shows that all questions have IOC between 0.6 ~ and 1.0, which shows a related high content validity for the designed interview questions.

Similarly, we take Cronbach's alpha as the measurement for content reliability. Table III.4 in Appendix III presents the results.

According to the above table, we can obtain:

$$\sum_{i=1}^{K} S_i^2 = 3.7, \quad (3.9)$$

$$S_x^2 = 18.8. \quad (3.10)$$

$$\alpha = \frac{K}{K-1}\left(1 - \frac{\sum_{i=1}^{K} S_i^2}{S_x^2}\right) = \frac{13}{13-1} \times \left(1 - \frac{3.7}{18.8}\right) = 0.87. \quad (3.11)$$

Since Cronbach's alpha is 0.87, the designed instrument is reliable.

3.6 Data Analysis

Descriptive and inferential statistics were used to analyze the results of this research.

3.6.1 Pre-test and Post-test

Several research methods were used to analyze the student's scores for the pre-test and post-test, including the average, standard deviation, dependent t-test, and independent t-test. The dependent t-test, also known as a paired t-test, is a statistical method used to determine if there is a significant difference between the means of two related groups. The term "dependent" indicates that the groups being compared are related or matched, such as the same group of individuals tested at two different times or under two conditions. This test is commonly applied when the same subjects are used for both conditions, such as in a repeated-measures design or when each participant is measured under two different conditions. For the post-test, students from the two classes were tested to investigate the learning effects after applying different teaching methods and content.

3.6.2 Questionnaire

As described in Section 3.4.2, the questionnaire survey consisted of three sections targeting students, frontline teachers, and educational experts. For satisfaction levels, a three-tier scale was used: Good, Moderate, and Unlike, to describe the students' feelings. Several measurements, including frequency, percentage, average, and standard deviation, were applied as descriptive statistics to analyze the results.

3.6.3 Interview

Students in Class 3 were invited to participate in the interview and respond to the interview guide questions. To facilitate analysis, a five-level system was proposed: Excellent, Good, Satisfactory, Needs Improvement, and Unsatisfactory. The interview focused primarily on satisfaction with teaching methods, understanding of teaching content, and understanding of traditional culture. The purpose was to understand the students' learning experiences better using the corresponding teaching method.

CHAPTER IV
ANALYSIS RESULTS

4.1 Descriptive Statistics

4.1.1 Teaching Strategies

As discussed in Section 3.3, in Step 2, different teaching strategies were implemented for different classes. Class 5 was the control group and applied general teaching methods, while Class 3 was the experimental group and utilized teaching methods incorporating Chinese traditional culture. More specifically, for Class 3, Chinese traditional culture courses were divided into three categories: the ancient fairy tales course, the traditional festivals course, and the ancient etiquette course. Class 3 had six traditional Chinese culture classes every week, with two lessons allocated to each category. More details about the three categories of courses can be found in Table 3.2.

4.1.2 Questionnaire

As described in Section 3.4.2, the questionnaire survey consisted of three sections targeting students, frontline teachers, and educational experts. The questionnaire questions are provided in Appendix II. For satisfaction, a three-level scale was used: Good, Moderate, and Unlike, to describe the students' feelings. Proportions were used as descriptive statistics to analyze the results.

Table 4.1 Age Distribution of Students Who are Invited to Attend the Questionnaire

Age (years)	Frequency	Percentage
< 9 years	5	11.11
9-10 years	12	26.67
11-12 years	13	28.89
13-14 years	8	17.78
>14 years	7	15.56
Total	45	100

First, the age distribution of the students invited to complete the questionnaire was analyzed. The age distribution is presented in Table 4.1. As shown in the table, students from each age group were invited to participate, indicating that

the sample of students who participated in the questionnaire was diverse and comprehensive. This supports the reasonableness of the questionnaire.

Second, the statistical results of the teaching technology satisfaction questionnaire for the student group were analyzed. Before presenting the results, the scoring system and its interpretation were considered. For the interview scores, the following scoring system and corresponding descriptions were applied:

1 means unlike, 2 means moderate, 3 means good

The corresponding interpretation of scores and descriptions is as follows:

Scores		**Interpretation**
1.00-1.50	means	unlike
1.60-2.50	means	moderate
2.60-3.00	means	good

Table 4.2 Statistical Results of Questionnaire for the Student Group

Item (Questions in the Questionnaire)	$\bar{X}$	***S***	**Interpretation**
1 Traditional Culture Teaching Method: How satisfied are you with the traditional teaching method?	2.73	0.45	Good
2 General Curriculum Teaching Method: How satisfied are you with the teaching method for general curriculum subjects?	2.62	0.53	Good
3 Overall Satisfaction: How satisfied are you with the overall teaching methods in this course?	2.64	0.57	Good

Based on the above description, Table 4.2 presents the results. From Table 4.2, it can be observed that for the traditional culture teaching method, the general curriculum teaching method, and overall satisfaction, the student group reported relatively high levels of satisfaction, classified as the ‘Good’ level.

Table 4.3 Statistical Results of Questionnaire for the Teacher and Expert Groups

Item (Questions in the Questionnaire)		$\bar{X}$	*S*	Interpretation
Section Two (for Teacher Group)	*1 Traditional Culture Teaching Method: What is your opinion on the effectiveness of the traditional culture teaching method in educating students?*	2.88	0.35	Good
	2 General Curriculum Teaching Method: What is your opinion on the teaching method for general curriculum subjects in educating students?	2.89	0.33	Good
	3 Overall Satisfaction: Do you believe your teaching methods are effective and meet students' learning needs?	2.67	0.50	Good
Section Three (for Experts Group)	*4 Traditional Culture Teaching Method: How effective do you consider the traditional culture teaching method in imparting traditional knowledge?*	2.80	0.45	Good
	5 General Curriculum Teaching Method: How effective do you consider the teaching method for general curriculum subjects in imparting general education content?	2.60	0.55	Good
	6 Overall Satisfaction: Do you believe that the teaching methods employed by the teachers align with educational objectives and positively impact students?	2.60	0.55	Good

Based on the above description, Table 4.3 presents the results. Table 4.3 shows that for the traditional culture teaching method, the general curriculum teaching method, and overall satisfaction, both the teacher and expert groups reported relatively high levels of satisfaction, classified as the 'Good' level.

4.1.3 Interview

As described in Section 3.4.3, 45 selected students from Class 3 were invited to participate in the interview and complete the interview guide questions (provided in Appendix III.1). To facilitate analysis, a five-level system was proposed: Excellent, Good, Satisfactory, Needs Improvement, and Unsatisfactory. Detailed descriptions of these five levels are presented in Table 4.4.

Table 4.4 Five-level System for Interview Result

Code 5 (Excellent**):**
Demonstrates a comprehensive understanding of Chinese traditional culture. Provides detailed and insightful responses during the interview. Shows ability to articulate complex concepts and analyze cultural phenomena. Displays enthusiasm and engagement with the subject matter.
Code 4 (Good**):**
Shows a solid understanding of Chinese traditional culture. Provides clear and coherent responses to interview questions. Demonstrates familiarity with key concepts and cultural practices. Displays critical thinking skills and the ability to make connections between different aspects of Chinese culture.
Code 3 (Satisfaction**):**
Demonstrates a basic understanding of Chinese traditional culture. Provides adequate responses to interview questions but with some gaps in knowledge. Shows effort to engage with the subject matter but may lack depth in analysis or interpretation. Requires further study and exploration to strengthen understanding.
Code 2 (Needs Improvement**):**
Shows limited understanding of Chinese traditional culture. Provides superficial or inaccurate responses to interview questions. Demonstrates difficulty in articulating key concepts or explaining cultural practices. Requires additional support and guidance to develop a deeper understanding of the subject matter.
Code 1 (Unsatisfaction**):**
Demonstrates little to no understanding of Chinese traditional culture. Provides minimal or incorrect responses to interview questions. Shows little engagement or interest in the subject matter. Requires significant remediation and additional instruction to develop foundational knowledge.

Before presenting the interview results, we consider how to interpret them. For the interview score, we take the following scores and the corresponding description,

1 means Unsatisfaction,

2 means Needs Improvement,

3 means Satisfaction,

4 means Good,

5 means Excellent.

The corresponding interpretation scores and descriptions are as follows,

Scores		Interpretation
1.00-1.50	means	Unsatisfaction
1.60-2.50	means	Needs Improvement
2.60-3.50	means	Satisfaction
3.60-4.50	means	Good
4.60-5.00	means	Excellent

Table 4.5 Results of the Interview

Question	*n*	$\bar{X}$	*S*	Interpretation
1 Can you please tell me about your overall experience with the Chinese Traditional Culture Course at Fuzhou Hongshan Primary School?	45	3.73	52	Good
2. How would you describe the content in the Chinese Traditional Culture Course?	45	3.84	48.5	Good
3 In what ways do you think the course has influenced your understanding of the Chinese language and culture?	45	3.69	47	Good
4 Can you share specific examples of how elements from the course have impacted your language learning experience?	45	3.69	49.5	Good
5 How has exposure to Chinese traditional culture in the course contributed to your cultural awareness?	45	3.78	45	Good
6 Do you believe increased cultural awareness positively affects your Chinese language proficiency? Why or why not?	45	3.71	47.5	Good
7 Can you provide instances where your cultural understanding has improved your communication in Chinese?	45	3.67	68.5	Good
8 The course includes traditional dance, music, and theater activities. How do you think these activities contribute to your language development?	45	3.8	49	Good
9 Have you found that participating in cultural activities enhances your language skills in specific areas, such as listening, speaking, or writing?	45	3.8	53.5	Good

Question	*n*	$\bar{X}$	*S*	Interpretation
10. Reflecting on your time in the Chinese Traditional Culture Course, are there particular aspects or activities you found most interesting or impactful?	45	3.62	56.5	Good
11 In your opinion, how does the course contribute to creating a well-rounded educational experience for you?	45	3.93	55	Good
12 Have you encountered any challenges about the Chinese Traditional Culture Course and its impact on your Chinese learning? If so, can you elaborate?	45	3.8	41.5	Good
13 If you could suggest any improvements or additions to the course to enhance its influence on language learning, what would they be?	45	3.76	43	Good

More details are shown in Table III.2 in Appendix III. The interview results are shown in the above table 4.5. From Table 4.5, we can find some strengths. Overall, all students' satisfaction about the Chinese traditional culture course and the corresponding teaching method is high. We analyze some results of questions. Question 11 examines students' opinions on how the course contributes to creating a well-rounded educational experience. Table 4.5 shows that the mean value of satisfaction is 3.93, which means a "good" level. Question 2 examines students' ability to describe the content in the Chinese Traditional Culture Course. Table 4.5 also shows that the mean satisfaction value is 3.84, which means a "good" level. In addition, question 7 examines students' attitudes toward difficulties encountered in language learning. From Table 4.5, it can be observed that students' satisfaction is 3.67, which is also a "good" level.

4.2 Inferential Statistics

As discussed in the above sections, Class 3 was chosen as the experimental group, while Class 5 was designated as the control group. Students' scores in both the pre-test and post-test were recorded and compared. For the pre-test and post-test, a dependent t-test was used to analyze the scores of students from the same class.

A dependent t-test, also known as a paired t-test, is a statistical method used to determine whether there is a significant difference between the means of two related

groups. The term "dependent" indicates that the groups being compared are related or matched in some way. This test is commonly applied when the same subjects are used for both conditions, such as in a repeated-measures design or when each participant is measured under two different conditions.

The students' scores from the pre-test are provided in Appendix V. Table 4.6 presents the t-test results for Class 3, comparing pre-test and post-test scores.

Table 4.6 Comparison of the Pre-test and Post-test for Class 3

Class 3	$\bar{X}$	***S***	***df***	***t***
Pre-test	2.60	1.42	44	27.03
Post-test	10.51	1.77		

$t_{.05,\ 44} = 1.68$

From Table 4.6, for students in class 3, the average score on the pre-test is 2.6, while that on the post-test is 10.51. Additionally, the t-score is 27.03, more than t.05, 44 = 1.68. So, students scored more after taking the traditional culture course than scores before learning the traditional culture course at a significant level of 0.05.

Table 4.7 Comparison of the Variances between Class 3 and Class 5

Class	$\bar{X}$	***S***	***df***	***F***
3	2.60	2.02	44	0.87
5	2.64	2.33	44	

$F_{.025,\ 40,40} = 5.01$ $F_{.975,\ 40,40} = 0.199$

Step 1: For the two classes, the variances between Classes 3 and 5 were compared using an F-test for Two-Sample Variances. Specifically, the F-test results were computed for the pre-test scores. Table 4.7 shows the results. It can be observed that F = 0.87, it is between $F_{.025,\ 40,40} = 5.01$, and $F_{.975,\ 40,40} = 0.199$. This indicates that Class 3 and Class 5 have equal variances. Therefore, a t-test for equal variances was used to compute the t-test for the two groups.

Table 4.8 Comparison of the Average between Class 3 and Class 5

Class	$\bar{X}_{\mathbf{pre}}$	$S_{\mathbf{pre}}$	$\bar{X}_{\mathbf{post}}$	$S_{\mathbf{post}}$	***df***	***t***
3	2.60	1.42	10.51	1.99	88	22.52
5	2.64	1.52	2.64	1.54		

$t_{.05,\ 88} = 1.66$

Step 2: For the two classes, the average scores between Classes 3 and 5 were compared using a t-test to analyze both the pre-test and post-test results. Table 4.8 shows the results. From table 4.9, $\bar{X}_{\text{post}}$ of class 3 (=10.51) is more than $\bar{X}_{\text{post}}$ of class 5 (=2.64). The t-score is 22.52, which exceeds the critical value $t_{05,\ 88} = 1.66$. This indicates that students who participated in the traditional culture course achieved significantly higher scores than students who did not, at the 0.05 significance level.

CHAPTER V
CONCLUSION AND DISCUSSION

This research focused on the influence of the Chinese traditional culture course on primary students' language learning. In this chapter, the findings of the research are discussed. The first subsection, "Conclusion," includes the research objectives and corresponding results. Based on these results, the discussion highlights how they relate to findings from existing studies. The third section, "Summary," provides an overall analysis and deeper insights. The fourth section, "Limitations of this Study," addresses the limitations and potential ways to resolve them. Finally, the "Recommendations" section summarizes the results and offers directions for future research.

5.1 Conclusion

Based on the analysis in Chapters I and IV, the following research objectives and corresponding conclusions were identified:

1) Research objective: To compare the scores on the test between the students with the Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) and the students without learning the Traditional Culture course.

Result: Students who took the Traditional Culture course achieved higher scores on the standard Chinese test than students who did not take the course, at a significance level of 0.05.

2) Research objective: To examine students' performance on the Traditional Culture test before and after taking the course.

Result: Students achieved higher scores after taking the Traditional Culture course compared to their scores before the course, at a significance level of 0.05.

3) Research objective: To investigate teachers' and students' satisfaction with the Traditional Culture course and the corresponding teaching method, which is more than moderate.

Result: Most students expressed positive feelings toward the Chinese Traditional Culture course and the teaching method. Similarly, most teachers reported positive feelings about the Chinese Traditional Culture course and its teaching method.

5.2 Discussion

5.2.1 Course Content and Impact on Language Learning

Students who took the Traditional Culture course achieved higher scores on the standard Chinese test than those who did not, at a significance level of 0.05. This finding aligns with the work of Alexandra et al. (2015). As discussed in Chapter 1, Alexandra et al. (2015) researched how indigenous knowledge can enhance language and culture teaching, explicitly focusing on the Mon language spoken in Ratchaburi Province, central Thailand. Their study concluded that well-organized curricula and effective classroom management, which support both content and students, are essential for achieving successful educational outcomes.

5.2.2 Cultural Awareness and Language Proficiency

Students achieved higher scores after taking the Traditional Culture course than their scores before the course, at a significance level of 0.05. This finding aligns with the results of Wang et al. (2006), which analyzed Chinese culture and its influence on learning and teaching traditions, as well as the relationship between cultural awareness and language proficiency. Wang et al. (2006) observed that students identified instances where their improved understanding of Chinese traditions contributed to more effective communication in the language.

5.2.3 Students' Satisfaction and Teaching Method

Most teachers and students felt good about the Chinese Traditional Culture course and the corresponding teaching method. This finding relates to the work of Liu (2017), which focused on teaching methods of teaching Chinese culture. The author emphasized that the fundamental technique is the art of storytelling, where educators use captivating narratives and expressive delivery to immerse students in mythical

realms. Liu (2017) also suggested that a comparative analysis of Chinese myths with those from other cultures broadens students' perspectives, highlights universal themes, and fosters a more profound appreciation. This analysis supports the finding that students' satisfaction with the Chinese Traditional Culture course and the corresponding teaching method was more than moderate.

5.3 Implementation for Practice

Firstly, one of the research objectives was to compare the scores on the standard Chinese test between students who took the traditional culture course and those who did not. The results showed that students who participated in the traditional culture course scored significantly higher on the standard Chinese test than those who did not, with a significance level of 0.05. This indicates that the traditional culture course positively impacted students' Chinese language learning.

Secondly, the research aimed to study students' performance on the traditional culture test after taking the course. The results demonstrated that students scored significantly higher after taking the traditional culture course than their scores before the course, with a significance level of 0.05. This suggests that the traditional culture course effectively enhanced students' knowledge of traditional culture.

Finally, the research objective was to analyze students' satisfaction with the traditional culture course and its teaching methods. The results revealed that most students were satisfied with the Chinese traditional culture course and its teaching methods. This reflects that the traditional culture course was academically beneficial and well-received by students in terms of teaching methodology.

In conclusion, this research, through its three main objectives and corresponding results, validated the effectiveness of the traditional culture course in improving students' Chinese test scores, enhancing their knowledge of traditional culture, and increasing their satisfaction with the course. The data analysis demonstrated the importance and necessity of traditional culture courses and provided valuable insights for future educational practices. The study showed that traditional culture courses can improve students' academic performance, deepen their

understanding and appreciation of traditional culture, and positively impact their overall development.

The first research objective indicated that the traditional culture course significantly promoted students' Chinese learning, possibly because the course content—including ancient fairy tales, traditional festivals, and ancient etiquette—enriched students' language knowledge and cultural background, thereby improving their performance on standard Chinese tests. The second research objective further emphasized the effectiveness of the traditional culture course in enhancing students' knowledge of traditional culture, as evidenced by significant improvements in test scores after completing the course. The third research objective, from the perspective of student satisfaction, confirmed that the traditional culture course was academically beneficial and highly appreciated by students for its teaching experience.

Therefore, this study recommended the widespread promotion and application of traditional culture courses in educational practice, as they improve students' academic performance and enrich their cultural cognition, fostering their overall development. The study also suggested that in designing and implementing traditional culture courses, attention should be given to innovating and improving teaching methods to enhance students' learning outcomes and satisfaction further. This is significant for the preservation and promotion of traditional culture and for cultivating a new generation of talents with profound cultural heritage and broad perspectives.

5.4 Recommendations for Future Research

5.4.1 Personal Reflections

Reflecting on their time in the Chinese Traditional Culture Course, the students shared enthusiasm about various aspects of the curriculum. Some expressed particular interest in exploring traditional Chinese festivals and philosophical teachings. Overall, the students conveyed a sense of personal enrichment, noting that the course contributed to a holistic educational experience that extended beyond language learning.

5.4.2 Challenges and Suggestions

Although the observation focused on positive aspects, a few students mentioned minor challenges, such as the need for more interactive sessions or additional resources to support specific topics. These challenges did not overshadow the overwhelmingly positive responses and were viewed as constructive suggestions for possible improvements to the course.

5.4.3 Directions of Future Work

Sample Size and Diversity: To improve generalizability, future studies should aim to increase the sample size and include participants from various geographic locations, socioeconomic backgrounds, and educational settings. This will provide a more representative sample of the broader student population.

Duration of the Study: Extend the study period to include long-term assessments. Longitudinal studies can track the sustained impact of traditional culture education over multiple years, offering more profound insight into its long-term benefits and potential drawbacks.

External Influences: Control external factors by collecting data on students' prior knowledge, parental involvement, and extracurricular activities. Using statistical methods to adjust for these variables can help isolate the course of effect of the traditional culture.

Cultural Bias: Future research could include comparative studies involving traditional culture courses from various cultures to make the study applicable to students from different cultural backgrounds. This would allow cross-cultural comparisons and a better understanding of cultural education's universal and specific benefits.

Control Group Differences: Carefully match control and experimental groups based on key demographic and educational variables to ensure comparability. Randomized controlled trials (RCTs) can help mitigate group differences and provide more robust conclusions.

5.5 Limitations of the Study

While some results were achieved, there were some potential shortcomings.

Sample Size and Diversity: The study may have had a limited sample size, which could affect the generalizability of the findings. Additionally, the diversity of the sample in terms of geographic location, socioeconomic background, and educational settings may not have been representative of the broader student population.

Duration of the Study: The duration over which the traditional culture course was administered and the subsequent assessments were conducted might have been relatively short. Longer-term studies could provide more comprehensive insights into the sustained impact of traditional culture education.

External Influences: Various external factors, such as students' prior knowledge, parental involvement, and extracurricular activities related to traditional culture, might have influenced the results. These factors were not controlled for and could have impacted the study’s findings.

Cultural Bias: The study focused on traditional Chinese culture, which may not be applicable or relevant to students from different cultural backgrounds. This limitation reduces the ability to generalize the findings to other cultural contexts.

Control Group Differences: The comparison between students who took the traditional culture course and those who did not might have been affected by unaccounted differences in the control group, such as their exposure to other forms of cultural education or extracurricular activities.

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APPENDICES

Appendix I

The test (multiple test choice and essay item) for the research instrument

Table I.1 The Test (multiple test choice and essay item) for the Research Instrument

Multiple-test-choice (Bold is the answer)
1. In ancient Chinese mythology, which deity is considered the god of water, governing rivers and water bodies?
a. Fire God **b. River God** c. Sky God d. Thunder God
2. "Shan Hai Jing" is a dynasty document containing numerous myths and legends.
a. Tang Dynasty **b. Spring and Autumn Period** c. Qin Dynasty d. Han Dynasty
3. In ancient Chinese mythology, who is the immortal known for longevity?
a. Journey to the West b. Chang'e **c. Dong Xian** d. Meng Po
4. Which deity in Chinese mythology is the god of water, ruling over rivers and lakes:
a. River God b. Dragon King c. Sky God d. Earth God
5. In "Journey to the West," Sun Wukong is the incarnation of which deity:
a. Supreme Old Lord b. Erlang Shen c. Great Roc **d. Monkey King**
6. In ancient Chinese mythology, who is considered the father of Yu the Great?
a. Shennong b. Pangu c. King Zhou Wen d. Chang'e
7. In Chinese mythology, who owns the treasure mountain, guarding its riches?
a. Bodhisattva **b. Dragon God** c. God of Wealth d. Nuwa
8. In ancient Chinese mythology, who is the god of the sun?
a. God of the Sun b. Goddess of the Sun c. Solar Beast d. Solar Deity
9. In Chinese mythology, who is the deity responsible for fate, presiding over the life and death of beings?
a. Ksitigarbha Bodhisattva b. Jade Emperor **c. King Yama** d. Tang Monk
10. In ancient Chinese mythology, who is the god of war, controlling martial prowess and valor?

a. Meng Po **b. Guan Yu** c. Jiang Ziya d. Liu Bei

11. In ancient Chinese mythology, on which divine mountain does the Queen Mother of the West reside?

a. High Mountain b. Jade Mountain c. Cloud Mountain **d. Kunlun Mountain**

12. In ancient Chinese mythology, who is the god of fire, ruling over fires and their power?

a. Ming Dynasty b. Tang Dynasty c. Qin Dynasty d. Han Dynasty

13. In Chinese ancient mythology, who is considered the wife of the Yellow Emperor and the founder of ancient medicine?

a. Nüwa b. Queen Mother of the West **c. Mazu** d. Bai Niangzi (White Snake Lady)

14. In Chinese mythology, who is the deity in charge of the Yin underworld, presiding over the realm of the dead?

a. Meng Po **b. King Yama** c. Ksitigarbha Bodhisattva d. Shennong

15. In the classic Chinese novel "Dream of the Red Chamber" (红楼梦), who is Jia Baoyu believed to be the reincarnation?

a. Meng Po b. Red Boy (Hong Hai'er) **c. Monkey King (Sun Wukong)** d. Manjushri Bodhisattva

16. In Chinese ancient mythology, who is the deity of culture governing literature and the arts?

a. Wen Chang Di Jun (God of Literature) b. Confucius c. Tang Monk d. Queen Mother of the West

17. In ancient Chinese mythology, who is the bright star in the night sky symbolizing hope and inspiration?

a. Wind God **b. Big Dipper** c. Moon d. Dragon King

Essay:

In your own words, describe how the Chinese Traditional Culture Course at Fuzhou Hongshan Primary School has influenced your understanding of the Chinese language and culture. Provide specific examples and explain how this experience has impacted your overall learning experience. (Minimum 200 words)

Table I.2 Expert Opinion Scores on Each Question

Question	Expert 1			Expert 2			Expert 3			Expert 4			Expert 5		
	-1	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**
1			✓			✓			✓			✓	✓		
2			✓			✓			✓			✓			✓
3		✓				✓			✓			✓			✓
4			✓			✓			✓		✓				✓
5			✓			✓			✓			✓	✓		
6			✓			✓			✓			✓			✓
7			✓			✓			✓			✓			✓
8			✓			✓			✓			✓			✓
9	✓			✓					✓			✓	✓		
10	✓			✓					✓			✓	✓		
11			✓			✓			✓			✓			✓
12			✓			✓			✓			✓			✓
13		✓		✓					✓			✓	✓		
14			✓			✓			✓			✓	✓		
15			✓			✓			✓			✓	✓		
16			✓			✓			✓			✓			✓
17	✓				✓				✓		✓		✓		

NOTE: “-1” = No, “0” = Uncertain, “1” = Yes; questions with red color mean their IOU is less than 0.5, which means they will be deleted.

Table I.3 IOC Results for the Multiple Choice Test

Item	Expert					IOC
	1	2	3	4	5	
Question 1	1	1	1	1	-1	0.6
Question 2	1	1	1	1	1	1
Question 3	0	1	1	1	1	0.8
Question 4	1	1	1	1	1	1
Question 5	1	1	1	1	-1	0.6
Question 6	1	1	1	1	1	1
Question 7	1	1	1	1	1	1
Question 8	1	1	1	1	1	1
Question 9	-1	-1	1	1	-1	-0.2($\leq$ 0.5)
Question 10	-1	-1	1	1	-1	-0.2 ($\leq$ 0.5)
Question 11	1	1	1	1	1	1
Question 12	1	1	1	1	1	1
Question 13	0	-1	1	1	-1	0 ($\leq$ 0.5)
Question 14	1	1	1	1	0	0.8
Question 15	1	1	1	1	0	0.8
Question 16	1	1	1	1	1	1
Question 17	-1	0	1	0	-1	-0.2 ($\leq$ 0.5)

Table I.4 Cronbach's Alpha for the Multiple Choice Test

Item	Expert					S_i^2
	1	2	3	4	5	
Question 1	1	1	1	1	-1	0.8
Question 2	1	1	1	1	1	0
Question 3	0	1	1	1	1	0.2
Question 4	1	1	1	1	1	0
Question 5	1	1	1	1	-1	0.8
Question 6	1	1	1	1	1	0
Question 7	1	1	1	1	1	0
Question 8	1	1	1	1	1	0
Question 9	-1	-1	1	1	-1	1.2
Question 10	-1	-1	1	1	-1	1.2
Question 11	1	1	1	1	1	0
Question 12	1	1	1	1	1	0
Question 13	0	-1	1	1	-1	1
Question 14	1	1	1	1	0	0.2
Question 15	1	1	1	1	0	0.2
Question 16	1	1	1	1	1	0
Question 17	-1	0	1	0	-1	0.7
Sum	9	10	17	16	3	32.5

Appendix II

Questionnaire: Teaching Method Satisfaction Survey

Instructions: Please answer the following questions based on your experience and perspective. Your feedback is essential for improving teaching methods. Choose one response for each question to express your opinion.

Section One: For Students (To be filled out by students)

Part 1:

1. How old are you?

a. < 9; b. 9~10; c. 11~12; c. 13~14; d. > 14

2. What is your gender?

a. Female; b. Male; c. Non-binary;

3. How many years have you been studying at Hongshan Primary School?

a. < 1; b. 1~2; c. 3~4; c. 5~6

4. Do you know the basic teaching methods of Hongshan Primary School?

a. Very Familiar; b. Somewhat Familiar; c. Not Very Familiar; c. Not Familiar at All

Part 2:

1. Traditional Culture Teaching Method: How satisfied are you with the traditional culture teaching method?

Good Moderate Unlike

2. General Curriculum Teaching Method: How satisfied are you with the teaching method for general curriculum subjects?

Good Moderate Unlike

3. Overall Satisfaction: How satisfied are you with the overall teaching methods in this course?

Good Moderate Unlike

Section Two: For Frontline Teachers (To be filled out by frontline teachers)

4. Traditional Culture Teaching Method: What is your opinion on the effectiveness of the traditional culture teaching method in educating students?

Good Moderate Unlike

5. General Curriculum Teaching Method: What is your opinion on the effectiveness of the teaching method for general curriculum subjects in educating students?

Good Moderate Unlike

6. Overall Satisfaction: Do you believe your teaching methods are effective and meet students' learning needs?

Good Moderate Unlike

Section Three: For Educational Experts (To be filled out by educational experts)

7. Traditional Culture Teaching Method: How effective do you consider the traditional culture teaching method in imparting traditional culture knowledge?

Good Moderate Unlike

8. General Curriculum Teaching Method: How effective do you consider the teaching method for general curriculum subjects in imparting general education content?

Good Moderate Unlike

9. Overall Satisfaction: Do you believe that the teaching methods employed by the teachers align with educational objectives and positively impact students?

Good Moderate Unlike

Additional Comments: Please provide suggestions or comments on how to improve teaching methods.

Table II.1 Expert Opinion Scores on Questionnaire Survey

Question	Expert 1			Expert 2			Expert 3			Expert 4			Expert 5		
	-1	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**
1			✓			✓			✓			✓			✓
2			✓			✓			✓			✓			✓
3			✓			✓			✓			✓			✓
4			✓			✓			✓			✓			✓
5			✓			✓			✓			✓			✓
6		✓				✓			✓			✓			✓
7			✓			✓			✓			✓			✓
8		✓				✓			✓			✓			✓
9		✓				✓			✓			✓			✓
10		✓				✓			✓			✓			✓
11	✓					✓			✓			✓			✓
12			✓			✓			✓			✓		✓	
13	✓					✓			✓			✓			✓

NOTE: “-1” = No, “0” = Uncertain, “1” = Yes;

Table II.2 IOC Results for Questionnaire Survey

Item	Expert					IOC
	1	2	3	4	5	
Question 1	1	1	1	1	1	1
Question 2	1	1	1	1	1	1
Question 3	1	1	1	1	1	1
Question 4	1	1	1	1	1	1
Question 5	1	1	1	1	1	1
Question 6	0	1	1	1	1	0.8
Question 7	1	1	1	1	1	1
Question 8	0	1	1	1	1	0.8
Question 9	0	1	1	1	1	0.8
Question 10	0	1	1	1	1	0.8
Question 11	-1	1	1	1	1	0.6
Question 12	1	1	1	1	0	0.8
Question 13	0	1	1	1	1	0.8

Table II.3 Cronbach's Alpha for Questionnaire Survey

Item	Expert					S_i^2
	1	2	3	4	5	
Question 1	1	1	1	1	1	0
Question 2	1	1	1	1	1	0
Question 3	1	1	1	1	1	0
Question 4	1	1	1	1	1	0
Question 5	1	1	1	1	1	0
Question 6	0	1	1	1	1	0.2
Question 7	1	1	1	1	1	0
Question 8	0	1	1	1	1	0.2
Question 9	0	1	1	1	1	0.2
Question 10	0	1	1	1	1	0.2
Question 11	-1	1	1	1	1	0.8
Question 12	1	1	1	1	0	0.2
Question 13	0	1	1	1	1	0.2
Sum	6	13	13	13	12	9.3

Appendix III

Interview Guide Questions

Table III.1 Interview Guide Questions

Introduction:
1 Can you please tell me about your overall experience with the Chinese Traditional Culture Course at Fuzhou Hongshan Primary School?
Section 1: Course Content and Impact on Language Learning:
2. How would you describe the content in the Chinese Traditional Culture Course?
3 In what ways do you think the course has influenced your understanding of the Chinese language and culture?
4 Can you share specific examples of how elements from the course have impacted your language learning experience?
Section 2: Cultural Awareness and Language Proficiency:
5. How has exposure to Chinese traditional culture in the course contributed to your cultural awareness?
6 Do you believe increased cultural awareness positively affects your Chinese language proficiency? Why or why not?
7 Can you provide instances where your cultural understanding has improved your communication in Chinese?
Section 3: Integration of Cultural Activities:
8. The course includes traditional dance, music, and theater activities. How do you think these activities contribute to your language development?
9 Have you found that participating in cultural activities enhances your language skills in specific areas, such as listening, speaking, or writing?
Section 4: Personal Reflections:
10. Reflecting on your time in the Chinese Traditional Culture Course, are there particular aspects or activities you found most interesting or impactful?
11 In your opinion, how does the course contribute to creating a well-rounded educational experience for you?

Section 5: Challenges and Suggestions:
12. Have you encountered any challenges concerning the Chinese Traditional Culture Course and its impact on your Chinese learning? If so, can you elaborate?
13 If you could suggest any improvements or additions to the course to enhance its influence on language learning, what would they be?

Table III.2 Results of the Interview

Question	Unsatisfaction	Needs Improvement	Satisfaction	Good	Excellent	Total
1 Can you please tell me about your overall experience with the Chinese Traditional Culture Course at Fuzhou Hongshan Primary School?	2	2	12	19	10	45
2. How would you describe the content in the Chinese Traditional Culture Course?	1	2	13	16	13	45
3 In what ways do you think the course has influenced your understanding of the Chinese language and culture?	2	2	14	17	10	45
4 Can you share specific examples of how elements from the course have impacted your language learning experience?	3	1	13	18	10	45
5 How has exposure to Chinese traditional culture in the course contributed to your cultural awareness?	2	2	12	17	12	45
6 Do you believe increased cultural awareness positively affects your Chinese language proficiency? Why or why not?	2	3	11	19	10	45
7 Can you provide instances where your cultural understanding	1	2	15	20	7	45

Question	Unsatisfaction	Needs Improvement	Satisfaction	Good	Excellent	Total
has improved your communication in Chinese?						
8 The course includes traditional dance, music, and theater activities. How do you think these activities contribute to your language development?	1	2	14	16	12	45
9 Have you found that participating in cultural activities enhances your language skills in specific areas, such as listening, speaking, or writing?	1	2	13	18	11	45
10. Reflecting on your time in the Chinese Traditional Culture Course, are there particular aspects or activities you found most interesting or impactful?	3	1	14	19	8	45
11 In your opinion, how does the course contribute to creating a well-rounded educational experience for you?	1	2	10	18	14	45
12 Have you encountered any challenges about the Chinese Traditional Culture Course and its impact on your Chinese learning? If so, can you elaborate?	2	3	10	17	13	45
13 If you could suggest any improvements or additions to the course to enhance its influence on language learning, what would they be?	2	2	13	16	12	45

Table III.3 Expert Opinion Scores on Interview Questions

Question	Expert 1			Expert 2			Expert 3			Expert 4			Expert 5		
	-1	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**	**-1**	**0**	**+1**
1			✓			✓			✓			✓			✓
2			✓			✓			✓			✓			✓
3	✓					✓			✓			✓			✓
4			✓			✓			✓			✓			✓
5			✓			✓			✓			✓	✓		
6		✓				✓			✓			✓	✓		
7			✓			✓			✓			✓			✓
8		✓				✓			✓			✓			✓
9		✓				✓			✓			✓			✓
10	✓					✓			✓			✓			✓
11	✓					✓			✓			✓			✓
12			✓			✓			✓			✓	✓		
13		✓				✓			✓			✓			✓

NOTE: “-1” = No, “0” = Uncertain, “1” = Yes;

Table III.4 IOC Results for Interview Questions

Item	Expert					IOC
	1	2	3	4	5	
Question 1	1	1	1	1	1	1
Question 2	1	1	1	1	1	1
Question 3	-1	1	1	1	1	0.6
Question 4	1	1	1	1	1	1
Question 5	1	1	1	1	0	0.8
Question 6	0	1	1	1	0	0.6
Question 7	1	1	1	1	1	1
Question 8	0	1	1	1	1	0.8
Question 9	0	1	1	1	1	0.8
Question 10	-1	1	1	1	1	0.6
Question 11	-1	1	1	1	1	0.6
Question 12	1	1	1	1	0	0.8
Question 13	0	1	1	1	1	0.8

Table III.5 Cronbach's Alpha for Interview Questions

Item	Expert					S_i^2
	1	2	3	4	5	
Question 1	1	1	1	1	1	0
Question 2	1	1	1	1	1	0
Question 3	-1	1	1	1	1	0.8
Question 4	1	1	1	1	1	0
Question 5	1	1	1	1	0	0.2
Question 6	0	1	1	1	0	0.3
Question 7	1	1	1	1	1	0
Question 8	0	1	1	1	1	0.2
Question 9	0	1	1	1	1	0.2
Question 10	-1	1	1	1	1	0.8
Question 11	-1	1	1	1	1	0.8
Question 12	1	1	1	1	0	0.2
Question 13	0	1	1	1	1	0.2
Sum	3	13	13	13	10	18.8

APPENDIX IV

Pre-test Results

Table V.1 Students' Scores in Pre-test Results

Student ID (class 3)	Scores	Student ID (class 5)	Scores
1	6	1	2
2	2	2	1
3	4	3	2
4	5	4	1
5	2	5	4
6	2	6	3
7	1	7	2
8	5	8	6
9	4	9	1
10	1	10	2
11	3	11	2
12	3	12	3
13	0	13	3
14	3	14	1
15	2	15	2
16	2	16	3
17	2	17	2
18	2	18	1
19	2	19	6
20	1	20	2
21	1	21	2
22	1	22	3
23	0	23	1
24	4	24	0
25	4	25	2
26	3	26	4
27	3	27	2
28	4	28	1
29	2	29	6
30	3	30	3
31	2	31	4
32	3	32	2
33	4	33	5
34	3	34	4
35	5	35	5
36	5	36	1
37	4	37	3
38	1	38	5
39	2	39	2
40	2	40	3
41	2	41	2
42	1	42	1
43	1	43	2
44	2	44	2
45	3	45	5

Table V.2 Students' Scores in Post-test Results

Student ID (class 3)	Scores	Student ID (class 5)	Scores
1	13	1	3
2	8	2	2
3	9	3	1
4	9	4	1
5	8	5	2
6	12	6	2
7	11	7	2
8	13	8	5
9	10	9	2
10	11	10	1
11	9	11	1
12	11	12	4
13	10	13	4
14	13	14	2
15	12	15	3
16	11	16	3
17	7	17	2
18	9	18	1
19	12	19	6
20	11	20	2
21	9	21	2
22	9	22	3
23	10	23	2
24	11	24	1
25	12	25	3
26	13	26	3
27	13	27	1
28	10	28	1
29	12	29	6
30	9	30	2
31	7	31	3
32	8	32	3
33	9	33	3
34	9	34	5
35	13	35	5
36	13	36	2
37	9	37	2
38	11	38	3
39	12	39	6
40	11	40	2
41	12	41	1
42	10	42	2
43	10	43	3
44	9	44	0
45	13	45	6

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