

The Influence of a Chinese Traditional Culture Course on Primary Students' Language Learning

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ABSTRACT

The objectives of this study were: (i) to compare the scores on the test between students who took a Chinese Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) and students who did not, (ii) to examine students' performance on the traditional culture after taking the Chinese Traditional Culture course, and (iii) to investigate students' satisfaction about the Traditional Culture course and the corresponding Traditional Culture teaching method. For this purpose, we recruited 90 students divided into the two experimental and control groups with 45 students in each group. Additionally, five teachers and five experts were selected as the cases for the qualitative phase. The research instruments were a questionnaire, test, and structured interview. The study had a mixed methods design. We used both descriptive (i.e., percentages, means (*M*), standard deviation (*SD*), and inferential statistics (i.e., t-test analysis) to analyze the data. The results indicated (i) students who took the Traditional Culture course had higher scores on the Chinese test than students who did not, (ii) Students' performance on the traditional culture after implementing the Traditional Culture course was improved, and (3) Students' satisfaction about the Traditional Culture course and the corresponding traditional culture teaching method was at a good level. The results showed that taking the Traditional Culture course positively affects language learning for primary students; most students are satisfied with the Chinese Traditional Culture course and the corresponding teaching method. The students highlighted the positive impact of cultural activities, such as traditional dance, music, and theater on their language development, so schools should emphasize the importance of Traditional Culture courses and enhance students' interest in learning traditional culture to improve learning effectiveness.

Key words: Chinese Traditional Culture, Teaching Method, Language Learning

INTRODUCTION

Chinese culture is understood as the culture of all Chinese regions in a narrow sense. It is the unique culture that has evolved and developed from the Confucian culture and the thoughts of the Heavenly Dynasty in the Chinese society (Wu et al., 1985). The high degree of civilization of Chinese culture and the development needs of East Asian countries have made Chinese culture profoundly influential in East Asian countries. Chang (1978) said that the Chinese culture developed in the Chinese civilization. The traditional Chinese culture includes ideas, characters, and languages, followed by six arts, namely, etiquette, music, archery, imperial, calligraphy, and numeracy, followed by calligraphy, painting, music, martial arts, quiz, chess, festivals, folk customs, etc., derived from a prosperous life (Gu, 2006).

The relationship between language and culture 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 mainly includes two aspects, namely spiritual culture

and material culture. Language is one of the spiritual cultures. Second, language is the carrier of culture (Jurdak, 2014). As a part of culture, language is not only a cultural phenomenon but also a carrier of culture. Language is a symbol system peculiar to human beings. Third, language is the way of culture transmission (Castro et al., 2004; Jordan et al., 2003). Language is one of the most essential ways of human thinking and cultural exchange. Fourth, language formation and cultural development restrict each other (Kramersch, 2014). Although language is not only a part of culture but also a reaction and communication tool of culture, it does not mean that language is less important than culture, nor is it subordinate to culture.

To sum up, the interdependence and mutual influence between language and culture show that language is the carrier of culture and an essential tool for the inheritance of culture. Some scholars have noticed that most human cultural heritage is preserved through language. Language reflects and influences culture, which influences and restricts language. Culture distinguishes between refined and vulgar language,

and it distinguishes between refined and vulgar language in its development process. This is the reflection of language on people's aesthetic consciousness and culture, which also shows the influence of culture on language.

Language is a way of communication between people. People cannot communicate with each other without language. Although people's thoughts can be conveyed through pictures, actions, and expressions, language is the most essential and convenient medium. However, people all over the world use different languages, which makes it difficult for them to talk directly with each other. Even if there are various dialects of the same language, they have several differences. Users of some dialects can understand each other, while others cannot since those dialects are very different; that is, they are so different that they sound like another language. For instance for those who live in Beijing, it is hard to understand Cantonese. Therefore, learning a language is very important for a person to live in society.

Language users are able to perceive and understand pronunciation and symbols. Voice speech exists when the speaker utters a sound, and the listener hears. Therefore, the perception of oral speech is related to the word discrimination function of pronunciation. In speech perception, although the frequency, amplitude, harmony, and duration of the speaker's sound wave can undergo extensive changes, the fundamental mode of the overall sound wave remains unchanged. As long as the specific organizational structure is maintained, the meaning of the sound wave can be understood. This dependence on patterns partly reflects the general tendency to organize separate 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.

Objectives and Research Questions

This study aimed:

1. To compare the scores on the standard Chinese test between the students with the Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) and those without the conventional culture course.
2. To study students' performance in the traditional culture after taking the conventional culture course.
3. To analyze students' satisfaction with Traditional Culture courses and the corresponding traditional culture teaching method.

Based on these objectives, the following research questions were posed:

1. What is the difference between the scores on the standard Chinese test for students with the Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) and those without learning the Traditional Culture course?
2. What influences does the Traditional Culture course have on Chinese learning?

3. What are students' satisfaction with Traditional Culture courses and the corresponding traditional culture teaching method?

Variables and Research Hypothesis

The independent variable was teaching of Chinese traditional culture while Chinese learning, measured by standard Chinese test scores, was the dependent variable. The hypothesis is as follows:

- Students who take the Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) have higher average scores on the standard Chinese test than students who do not take that course.

LITERATURE REVIEW

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 Chinese society has evolved and developed from Chinese culture. It is characterized by its development based on the Confucian culture of Chinese culture and the thought of the Heavenly Dynasty (Wu & Tseng 1985). The high degree of civilization of Chinese culture and the development needs of East Asian countries have made Chinese culture profoundly influential in East Asian countries. Among them, the Confucian culture was especially loved by the monarchs of various countries, which made the Chinese culture widely spread to East Asia. Chang (1978) said that the Chinese culture developed in the Chinese civilization. There are two sources of Chinese civilization: the Yellow River civilization and the Yangtze River civilization. After more than a thousand years of historical evolution, China's major ancient civilizations have long interacted and merged. The Chinese people have experienced many national integration processes in history. Now, a China with a brilliant culture has been formed, standing in the east of the world with rich and colorful cultural elements.

Figure 1 provides a schematic diagram of the framework of Chinese traditional culture.

The traditional Chinese culture includes ideas, characters, and languages, followed by six arts, namely, etiquette, music, archery, imperial, calligraphy, and numeracy, followed by calligraphy, painting, music, martial arts, quiz, chess, festivals, folk customs, etc., derived from a prosperous life (Gu, 2006). Traditional culture is closely related to and integrated into our lives. We enjoy it without knowing it.

Since ancient times, Chinese culture has profoundly impacted China's surrounding areas, forming a relatively independent circle of Chinese culture and Confucian culture (Liu, 2017). In addition to China, this region includes Japan, North Korea, South Korea, Vietnam, Ryukyu, and other places. Chinese culture also had a significant impact on different parts of the world: Chinese culture, with Confucianism as its core, as well as the imperial examination system, the Four Great Inventions, navigation, and shipbuilding, was



Figure 1. Schematic diagram of the framework of Chinese traditional culture

one of the ideological sources of the European Modern Enlightenment. In ancient times, Chinese culture had a profound impact on neighboring countries. Generally, China and countries affected by Chinese culture are collectively called the East Asian cultural circle, the Han cultural circle, or the Chinese cultural circle. Because of the orthodox status of ancient Chinese Confucianism, they are also referred to as the Confucian cultural circle. The cultural circle of Chinese characters refers to China and the neighboring countries or nations conferred by the Chinese emperor, including Japan, South Korea, the former place of Annam (northern Vietnam), the Malayan Peninsula, and Singapore (namely, the Eastern Ocean and the Southern Ocean) (Well, 2017). These countries or nations around China introduced national systems and political thoughts and developed similar cultures and values from Chinese dynasties by using classical Chinese as the communication media. Regarding politics, the countries mentioned above, or nationalities maintain relative independence from China.

The Relationship between the Language and Culture

Here, the relationship between language and culture 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 mainly includes two aspects, namely spiritual culture and material culture. Language is one of the spiritual cultures.

Second, language is the carrier of culture (Jurdak, 2014). As a part of culture, language is not only a cultural phenomenon but also a carrier of culture. Language is a symbol system peculiar to human beings. It acts on culture as the carrier and container of cultural information. Each nation has different language systems because of other cultures. For example, the Chinese speak Chinese, the Americans speak English, and the Koreans speak Korean. A nation's language contains a nation's unique traditional culture, way of thinking, social psychology, national customs, values, and social concepts.

Third, language is the way of culture transmission (Castro et al., 2004; Jordan, 2003). Language is one of the most essential ways of human thinking and cultural exchange. The way of thinking and cultural exchange of human beings express the formation and spread of culture. Human beings have created culture gradually in their constant social practice because of their thinking, and they also spread their own national culture to each other in their continuous language exchanges.

Fourth, language formation and cultural development restrict each other (Kramsch, 2014). Although language is not

only a part of culture but also a reaction and communication tool of culture, it does not mean that language is less important than culture, nor is it subordinate to culture. Because of the particularity of language, we believe that language and culture are like twin brothers, forming and forming together. They are interdependent, interactive, and indivisible.

To sum up, the interdependence and mutual influence between language and culture show that language is the carrier of culture and an essential tool for the inheritance of culture. Some scholars have noticed that most human cultural heritage is preserved through language; Language reflects and influences culture, which influences and restricts language. Culture distinguishes between refined and vulgar language, as reflected in language, and between refined and obscene language in development. This is the reflection of language on people's aesthetic consciousness and culture, which also shows the influence of culture on language.

Language is a process of development, not fixed and 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, fraud, etc., online. Cyberbullying is reflected in reality as a crime of "collective unconsciousness" (Rob, 1995). Human nature is social. People create more and more excellent cultures through constant social practice. With the formation and development of culture, language also comes into being. Language is the place of a national spirit. Through the language system of a nation, we can see the social style, crowd psychology, moral concepts, natural geography, political system, social formation, etc., of the country it represents. Human sociality determines that no one can live in isolation, especially in such an open and advanced society.

Society will continue to progress through the interaction of different groups and races. Language is the carrier of this kind of cultural transmission and exchange. Therefore, culture and language are interdependent and interact with each other. Studying the relationship between language and culture is of great help to self-learning a language, which requires that one should not learn a foreign language in isolation; only by constantly understanding the culture of the target language country or region can we honestly and thoroughly learn and master a language.

Bloom's Taxonomy

Attitude refers 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 on various psychological, sociological, and educational theories. Bloom's Taxonomy is a hierarchical framework that classifies educational objectives and cognitive skills into levels of complexity. The original taxonomy consisted of three domains: The Cognitive, Affective, and Psychomotor domains (Hoque, 2016; Krathwohl, 2002; Forehand, 2010). The Cognitive Domain of Bloom's Taxonomy focuses on intellectual or mental skills and abilities. Educators use the Cognitive Domain to structure learning experiences and assessments that promote critical thinking, problem-solving, and deep understanding (Furst, 1981; Seddon, 1978). 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). This domain is relevant for educators aiming to foster positive attitudes, social-emotional skills, and ethical behavior in learners (Pierre et al., 2007). The Psychomotor Domain of Bloom's Taxonomy addresses physical skills, coordination, and manual dexterity (Rodgers, 2023; Begam et al., 2018). These three domains provide a comprehensive framework for educators to articulate and structure learning objectives across various skills and abilities (Rupani et al., 2011; Tomei, 2010). While the Cognitive Domain focuses on thinking and intellectual processes, the Affective Domain addresses the emotional and attitudinal aspects of learning, and the Psychomotor Domain targets physical skills and coordination.

Representative Pedagogical Theory

The related theories are discussed in this section as follows:

Cognitivism

Cognitivism is a learning theory that is opposite to the behaviorism school theory. Cognitive school scholars believe that learners store and organize various data through cognitive processes to form a cognitive structure (Ertmer et al., 1993). Cognitivism originates from Gestalt psychology school, which believes that learning is achieved through feeling and perception and is realized by the subjective organization of the human brain. It also suggests that insight, not trial and error, realizes learning. The view of this theory on "learning" is that the connection between negative stimulus (S) and response (R) is direct and mechanical concerning the psychological phenomenon of learning (Dilshad, 2017).

Constructivist learning theory

Constructivism is the further development of cognitivism. The direct pioneer of modern constructivism is Piaget and Vygotsky's theory of intellectual development (Huang, 2021; Lourenço, 2012). Piaget (2013) published the *Epistemological Principles of Genesis* in 1970, in which he mainly studied the formation and development of knowledge. He made a systematic and in-depth study of children's

psychology from the perspective of the occurrence and development of cognition. He proposed that cognition is an active construction based on the existing knowledge and experience of the subject, which is the core of constructivism. Based on Piaget's theory, many experts and scholars have developed constructivism from various perspectives. Vygotsky (1979) emphasized the role of learners' socio-cultural and historical background and proposed the critical concept of "the nearest developmental zone." Kohlberg (2008) further studied the nature and development conditions of cognitive structure. Sternberg and Katz emphasized the crucial role of individual initiative in constructing cognitive structure and seriously explored how to give play to individual initiative in the mental process (Katz et al., 1995; Brundage et al., 1996). Whitlock proposed the generative process learning model; Jonathan and others put forward the background of non-structural experience. The "extreme constructivism" and "individual constructivism" in modern constructivism are also new developments. All these studies have further enriched and improved the theory of constructivism and laid a foundation for applying constructivism in teaching practice. Our research is based on these fundamental theories.

Rationalism

Rationalism is a philosophical method based on the theory that human reason can be regarded as the source of knowledge, which is higher than an independent of sensory perception (Von, 1965; Thilly, 1913). The typical rationalist believes that human beings instinctively master some basic principles, such as geometric rules, and then can infer other knowledge based on these principles. The typical representatives of this view are Baruch Spinoza and Gottfried Leibniz. In their attempt to solve the cognitive and metaphysical problems proposed by Descartes, they developed the basic methods of rationalism. Spinoza and Leibniz believe that, in principle, all knowledge (including scientific knowledge) can be obtained through simple reasoning. On the other hand, they also admit that humans cannot acquire knowledge by simple reasoning other than mathematics. Since the 20th century, "rationalists" have expressed that human behavior should be dominated by reason, which European rationalists and similar empiricists recognize.

Curriculum

Dewey (2001) 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". By studying adult activities, we can identify various social needs, transform them into curriculum goals, and then further transform these goals into students' learning activities (Egan, 1980). This orientation focuses on what students do rather than on the subject system embodied in the textbooks. Activity-oriented curriculum, paying attention to the connection between curriculum and social life, and emphasizing students' initiative in learning.

Related Studies

There are also several previous studies on language learning and culture teaching. Alexandra et al. (2015) have conducted research to observe and describe how Indigenous knowledge can be used to develop the understanding of language and culture in teaching a minority language; the Mon language is spoken in Rajaburi province in central Thailand. The data used in this paper were collected from the observation and in-depth interviews of teachers and students of Wat Muang School and the local Mon-speaking people of Ban Muang district in Rajaburi province in central Thailand. The findings reveal that the well-organized curriculum and class management support both contents and students and help the study goal go successfully. There are so many mediums used to teach language and culture. The most important thing is the medium of using indigenous knowledge. The local Mon-speaking people are sometimes invited to teach students in and out of class. It has been found that this strategy can help improve students' ability to learn the language and culture. It also helps solve many problems among teachers and learners in understanding a minority language. Indigenous knowledge can be used to teach not only the minority languages but also other languages in class with different cultures.

Unlike the above works, Lacorte (2000) analyzed the problem that putting language into context significantly impacts learning. They believed a strong relationship between language contextualization and culture may also exist. In many Middle Eastern countries, for instance, there may be many cultural barriers for English language learners. They explained the impact of culture in its broad sense on contextualizing vocabulary and sentences in the English language. More specifically, their work begins by outlining definitions of culture and language contextualization and explains the barriers individuals may face while learning English. Finally, it has been concluded that culture does have a crucial role in identifying different contexts for the same linguistic term. Benedicta et al. (2021) researched the relationship between culture, language, and thought. They reviewed recent trends in research on the relationship between language and culture. They thought to capture how cognitive psychology and cultural psychology have defined 'language' and 'culture' and how this issue was addressed within each research discipline. They then reviewed recent research conducted in interdisciplinary perspectives, which directly compared the roles of culture and language. Finally, they highlight the importance of considering the complex interplay between culture and language to provide a comprehensive picture of how language and culture affect thought. Several works have been done on the relationship between language learning and Chinese traditional culture. Zhou (2018) found that appropriate language communication needs to be based on the understanding of the national cultural background, and learning Chinese is not only a language learning process but also a collision and exchange between Chinese culture and other cultures of the world. Rao (2006) investigated Chinese students' use of language learning strategies and then interpreted the data from cultural and educational perspectives.

Using a strategy inventory for language learning, the researcher discovered some standard features Chinese students share in their learning strategies. Focused on Chinese culture and learning, Wang (2006) examined Chinese learning traditions and research on Chinese learners' conceptions of learning. It begins with analyzing Chinese culture and its influence on learning and teaching traditions.

METHOD

Population and Sample Group

In this research, Fuzhou Hongshan Primary School, Fujian Province, China, has six grades (level 1-6), 38 classes, 96 teachers, and 1,983 students. This research considers fifth-grade classrooms with a similar number of students will be chosen. The fifth grade has six classes, 15 teachers, and 313 students. So class 3 (45 students) and class 5 (45 students) are selected. Class 3 is the experimental group, and class 5 is the control group.

Research Instruments

Test

The test is multiple choice, with 17 questions (Ancient fairy tales, six questions; Ancient etiquette, six questions; and Traditional festivals, five questions). 13 questions have IOC between 0.6-1.00 and Cronbach's alpha = 0.85. Since Cronbach's alpha > 0.8, the designed instrument is reliable.

Questionnaire survey

The questionnaire survey for students has 2part Part 1, basic information (gender and age) and Part 2, satisfaction (3 questions and three levels: Good, Moderate, and Unlikely) to describe the students' feelings.

A questionnaire survey was conducted for teachers (3 questions and three levels: Good, Moderate, and Unlikely).

Questionnaire survey for Experts (3 questions and three levels: Good, Moderate, and Unlikely).

All questions have IOC between 0.6-1.00 and Cronbach's alpha = 0.85. Since Cronbach's alpha > 0.8, the designed instrument is reliable.

Interview

The interview can be structured around Chinese traditional culture by asking 13 questions and interviewing students who have learned about Chinese traditional culture. The researcher proposes a five-level system (Excellent, Good, Satisfactory, Needs Improvement, and Unsatisfactory) to facilitate analysis.

The detailed description for these five levels is shown in Table 1.

The interview had an IOC between 0.6-1.00 and Cronbach's alpha = 0.87. Since Cronbach's alpha is > 0.8, the designed instrument is reliable.

Table 1. Five-level system for Interview result

<p>Code 5 (Excellent)</p> <p>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.</p>
<p>Code 4 (Good)</p> <p>Shows a solid understanding of Chinese traditional culture. Provides clear and coherent responses to interview questions. Demonstrates familiarity with crucial concepts and cultural practices. Displays critical thinking skills and the ability to make connections between different aspects of Chinese culture.</p>
<p>Code 3 (Satisfaction)</p> <p>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.</p>
<p>Code 2 (Needs Improvement)</p> <p>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.</p>
<p>Code 1 (Dissatisfaction)</p> <p>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.</p>

Data Collection

Step 1: Pre-test: we will test students in the pre-test experiments. Class 3 is the experimental group, and class 5 is the control group. Students in classes 3 and 5 will be asked to finish the designed questions, and their scores will be recorded.

Step 2: We will implement different teaching strategies. Specifically, Class 5 will serve as the control group and implement general teaching methods, while Class 3 will serve as the experimental group and implement Chinese traditional culture teaching methods.

Step 3: Post-test: we will conduct a post-test on students in two classes to investigate the learning effects of students after different teaching methods and contents.

Step 4: we will survey the students' achievement by questionnaire. More specifically, we will send the questionnaire to students to obtain their scores.

Step 5: We will take interviews with students. We talk with students who have obtained high/low/middle achievement.

Step 6: Finally, analyze the data and write a report.

Data Analysis

In this research, we will take descriptive statistics and inferential statistics to analyze the results.

Pre-test and post-test

We analyze the scores of students, including the average, standard deviation, t-test dependent sample, and t-test independent sample.

Questionnaire

The questionnaire survey uses several measurements: frequency, percentage, average, and standard deviation.

Interview

The interview mainly includes satisfaction with teaching methods, teaching content, and traditional culture. The purpose is to better understand students' learning situations under the corresponding teaching method. The researcher analyzes by frequency, percentage.

RESULTS

The results were presented according to Research objective as follows:

Research Objective 1

At a significant threshold of 0.05, students who took the Traditional Culture course scored higher than those who did not.

From the research objective 1, the result revealed that Table 2 compares classroom no. 3 about the average before and after learning a Chinese Traditional Culture course. It shows average after-learn scores more than average before-learn scores ($M_{\text{post}} = 10.51$ and $M_{\text{pre}} = 2.60$) and t-test scores more than $t_{.05, 44}$ ($27.03 > 1.68$). So, students have higher scores after taking the Traditional Culture course than scores before learning the Traditional Culture course, at a significant level of 0.05.

Class 3 is an experimental classroom, and class no.5 is a control classroom. To compare the variance between the experimental classroom and the control classroom. For the select t-test, the independent sample has equal variance, and the t-test independent sample has unequal variance. Table 2, class 3 has an average score before learning 2.60 and a standard deviation of 2.02, and class 5 has an average score before learning 2.64 and a standard deviation 2.33. The F-test score is 0.87, and the F-test score is between $F_{.025,40,40} = 5.01$ and $F_{.975,40,40} = 0.199$. So, it is confirmed that variance classes 3 and 5 are equal, and the researcher will use a t-test independent sample with equal variance (Table 3).

Table 4 presents the results of independent samples t-test. It compares the average after learning a traditional Chinese culture course and a control class. It shows average after-learn scores experience class more than average after-learn scores in the control group ($M_{post} = 10.51$ and $M_{post} = 2.64$) and t-test scores more than $t_{.05, 88} (22.52 > 1.66)$. So, students who took the Traditional Culture course scored higher than those who did not take the conventional culture course at a significant level of 0.05.

Research Objective 2

After taking the Traditional Culture course, students' performance in the traditional culture increased, according to their perspectives. The interview revealed five levels of performance and satisfaction. For interpreting, the cut-off point in Table 5 were used.

Table 2. Compare pre-test and post-test for class no, 3

Class 3	M	SD	df	t
Pre-test	2.60	1.42	44	27.03
Post-test	10.51	1.77		

Table 3. Comparison between class no. 3 and class no. 5

Class	M	SD	df	F
3	2.60	1.42	44	0.87
5	2.64	1.77	44	

Table 4. Comparison between class 3 and class 5

Class	M_{pre}	SD_{pre}	M_{post}	SD_{post}	df	t
3	2.60	1.42	10.51	1.99	88	22.52
5	2.64	1.52	2.64	1.54		

$t_{0.5,88} = 1.66$

Table 5. The meaning of the levels of performance and satisfaction

Code	Mean		Interpretation
1	1.0-1.5	means	Dissatisfactory
2	1.6-2.5	means	Needs improvement
3	2.5-3.5	means	Satisfactory
4	3.6-4.5	means	Good
5	4.6-5.0	means	Excellent

Table 6 shows that the students overall had good perceptions of the course ($M=3.8, SD = 1.0$). So, it can be concluded that based on their perceptions, the students' performance in the traditional culture improved after taking the Traditional Culture course.

Research Objective 3

Teachers and experts expressed generally high levels of satisfaction ('good' level) with the general curriculum teaching technique as well as the satisfaction with the traditional culture teaching method.

The questionnaire for assessing students' satisfaction with Traditional Culture courses and the corresponding traditional culture teaching method is divided into 2 parts. Part 1 is a background of ages, part 2 is a questionnaire to ask about the satisfaction.

Table 7 shows that the age of students who answered the questionnaire (11-12 years) was 28.89% higher than that of other students.

The selection choice has one means unlike, 2 means moderate, and 3 means good. The corresponding interpretation scores and descriptions are as follows in Table 8.

Table 9 shows satisfaction with the traditional culture teaching method, general curriculum teaching method, and overall satisfaction, and students reported relatively high levels of satisfaction ('good' level).

Table 10 shows satisfaction with the traditional culture teaching method and general curriculum teaching method; overall satisfaction, teachers and experts reported relatively high levels of satisfaction ('good' level).

DISCUSSION

From the findings of the study could be discussed into three aspects as the difference between the scores on the standard Chinese test for students with the Traditional Culture course (including ancient fairy tales, traditional festivals, and ancient etiquette) and those without learning the Traditional Culture course, the influences of the Traditional Culture course has on Chinese learning, and students' satisfaction with Traditional Culture courses and the corresponding traditional culture teaching method. So in this part would explain into three aspects as follows:

The difference between the scores on the standard Chinese test for students with the Traditional Culture course could be discussed that students who take the Traditional Culture course have higher scores on the standard Chinese test than students who do not take the conventional culture course at a significant level of 0.05. Alexandra et al. (2015) have conducted research to observe and describe how indigenous knowledge can be used to develop the understanding of language and culture in teaching minority language, the Mon language spoken in Rajaburi province in central Thailand. They believed that the well-organized curriculum and class management, which support both contents and students, help the goal of studying to go successfully. Furthermore, Educational psychology plays a vital role in enhancing the educational experience for students and educators alike. By

Table 6. Results of the interview

Question	1	2	3	4	5	Total	M	SD	Interpret
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	3.7	1.01	Good
2. How would you describe the content in the Chinese Traditional Culture course?	1	2	13	16	13	45	3.8	0.98	Good
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	3.7	1.02	Good
4. Can you share specific examples of how elements from the course have impacted your language learning experience?	3	1	13	18	10	45	3.7	1.06	Good
5. How has exposure to Chinese traditional culture in the course contributed to your cultural awareness?	2	2	12	17	12	45	3.8	1.04	Good
6. Do you believe increased cultural awareness positively affects your Chinese language proficiency? Why or why not?	2	3	11	19	10	45	3.7	1.04	Good
7. Can you provide instances where your cultural understanding has improved your communication in Chinese?	1	2	15	20	7	45	3.7	0.88	Good
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	3.8	0.97	Good
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	3.8	0.94	Good
10. Reflecting on your time in the Chinese Traditional Culture course, are there particular aspects or activities you found most exciting or impactful?	3	1	14	19	8	45	3.6	1.03	Good
11. In your opinion, how does the course contribute to creating a well-rounded educational experience for you?	1	2	10	18	14	45	3.9	0.95	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?	2	3	10	17	13	45	3.8	1.08	Good
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	3.8	1.05	Good
Total							3.8	1.0	Good

Table 7. Age distribution of students who are invited to do 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	100.00

understanding the complexities of learning, cognitive development, motivation, and individual differences, educational psychologists contribute to designing effective teaching methods and learning environments (Siah & Kwok, 2010; Unrau et al., 2018).

The influences that the Traditional Culture course has on Chinese learning is the Cultural Awareness and Language Proficiency. Students have higher scores after taking the Traditional Culture course than scores before learning the Traditional Culture course at a significant level of 0.05 as well as Wang (2006) focused on the analysis of Chinese culture and its influence on learning and teaching traditions and also observed the relation between cultural awareness and

Table 8. The meaning of the scores

Mean	Interpretation
1.00-1.50	unlikely
1.50-2.50	moderate
2.50-3.00	good

language proficiency. Wang (2006) believed that students articulated instances where their improved understanding of Chinese traditions contributed to more effective communication in the language. In addition, Language and culture are strongly interconnected. The relationship between them is complex and multifaceted (Kramsch, 2014). Recent studies have further explored this connection, examining how cultural factors influence language acquisition and use in educational settings.

Most students are satisfied with the traditional Chinese culture course and the teaching method. Liu (2017) also focused on the Chinese cultural teaching method. He believed that the fundamental technique is the art of storytelling, wherein educators employ captivating narratives and expressive delivery to immerse students in the mythical realms, and think that a comparative analysis of Chinese myths with those from other cultures broadens students' perspectives, highlighting universal themes and fostering a more profound

Table 9. Questionnaire for the student group

Item (Questions in the questionnaire)	<i>M</i>	<i>SD</i>	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

Table 10. Questionnaire for the teacher and expert groups

Item (Questions in the questionnaire)	<i>M</i>	<i>SD</i>	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 effectively 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

appreciation. On the one hand, "Various learning theories, including cognitivism, constructivism, and social learning theory, have shaped our understanding of how students acquire knowledge and skills (Bloom, 1956). Recent research has built upon these foundational theories to provide new insights into effective teaching and learning strategies."

CONCLUSION

The conclusion of this study could be summarized as follows:

The difference between the scores on the standard Chinese test for students with the Traditional Culture course could be discussed in depth in the course content and impact on language learning. Students who take the Traditional Culture course have higher scores on the standard Chinese test than students who do not take the conventional culture course at a significant level of 0.05. Students' performance on the traditional culture after taking the Traditional Culture course. The result of students' performance in the traditional culture after taking the Traditional Culture course level is good. Students' satisfaction with Traditional Culture courses and the corresponding traditional culture teaching method. Students' satisfaction with Traditional Culture courses and the corresponding traditional culture teaching method are level good. Most students are satisfied with the traditional Chinese culture course and the teaching method.

The results of this study have the following implications for the relationship between language learning and traditional Chinese culture courses at the Fuzhou Hongshan school level:

1. Students highlighted the positive impact of cultural activities such as traditional dance, music, and theater on their language development. They expressed that participating in these activities made learning enjoyable and enhanced specific language skills, including listening and speaking. Integrating practical and hands-on cultural experiences was a critical factor in the course's positive influence.
2. In reflecting on their time in the traditional Chinese culture course, students shared enthusiasm about various aspects of the curriculum. Some expressed particular interest in exploring traditional Chinese festivals and philosophical teachings. Overall, students conveyed a sense of personal enrichment, noting that the course contributed to a holistic educational experience that extended beyond language learning.

In conclusion, this study aims to analyze and understand the influence of traditional Chinese culture courses on students' language learning and make reasonable suggestions for Fuzhou Hongshan School's students to learn Chinese well. From the study results, it can be seen that influenced by the traditional Chinese culture course, students obtain massive performance on the Chinese language learning.

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