

# Research on Multi-Dimensional Integration Path of Traditional Chinese Culture and Standard Chinese Language Teaching

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**Abstract:** In recent years, with the proposed construction of “new liberal arts,” some colleges and universities have made breakthroughs in interdisciplinary, curriculum integration, and education and teaching reform in combination with the actual situation and characteristics of their professional development, which has improved the quality of college talent training in the new era. Based on the requirements of “new liberal arts” construction, combined with the actual work of education and teaching, this paper explores the coupling degree of Chinese traditional culture teaching and national common language teaching in the aspects of value guidance, teaching methods, assessment, and evaluation, and applies the survey method and interview method to compare the differences before and after the pilot minority college students learn Chinese traditional culture curriculum reform, using group cooperation. The multi-dimensional teaching paths, such as the contrast of Chinese and Uyghur cultural communication and immersive experience, pay attention to the interdisciplinarity and the virtuous cycle teaching mode, aiming to make cultural education and language education move forward together, provide different perspectives for the cross-integration of cultural teaching and national standard language teaching, and give full play to the role of the construction of new liberal arts in the process of curriculum cross-teaching, teaching mode, and talent training.

**Keywords:** New liberal arts construction; Chinese traditional culture; Standard Chinese language teaching; Multi-dimensional integration

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## 1. Introduction

The Declaration on the Construction of the New Liberal Arts, released in November 2020, marks the official arrival of the new liberal arts construction period. The main way to build the new liberal arts is to “inherit and innovate, cross-integrate, collaborate and share, and build a multi-disciplinary cross-model with Chinese characteristics within the scope of the social science knowledge system”<sup>[1]</sup>. In the structure system of the new

liberal arts, the subject is the support and the education as the foundation <sup>[2]</sup>. The direction of construction is coupling the discipline system, carrying forward Chinese culture, conforming to the development law of the new liberal arts, and deepening the reform of talent training quality is the key <sup>[3,4]</sup>. As a second language learner minority college students, in addition to mastering the symbolic system of the language, also to learn the cultural knowledge and value system of the language. The carrier of culture cannot be separated from language. Culture and language complement each other, and there is a natural internal connection between them, which is inseparable.

The 14th Five-Year Plan for National Economic and Social Development of the People's Republic of China and the Outline of the 2035 Vision Goals also clearly state that the influence of Chinese culture should be enhanced <sup>[5]</sup>. Young college students are the lasting force of cultural transmission, and schools are the main positions of cultural transmission. Learning traditional Chinese culture knowledge in schools is one of the most direct and fastest ways. In addition to learning the standard Chinese language at school, minority college students can master traditional Chinese cultural knowledge, which is also a part of improving the quality of standard Chinese language education and teaching. Cultural teaching occupies an equally important position in language teaching. Based on the actual teaching work, the author understands the core of the construction of new liberal arts, pays attention to interdisciplinary and integration, and actively explores and tries new teaching methods, trying to organically integrate Chinese culture teaching and national standard language teaching, mutual benefit, help the construction of new liberal arts, and improve the quality of talent training for minority college students.

## **2. The proposal of the new liberal arts construction and the development of the context**

The concept of new liberal arts was first proposed by Hiram College in the United States in 2017 <sup>[6]</sup>. It refers to the discipline reorganization of traditional liberal arts, the intersection of ethics, the integration of new technologies into philosophy, literature, language, and other courses, and the provision of comprehensive interdisciplinary learning for students. In August 2018, the contribution level of the discipline reached a new level and continued to promote the high-quality development of education. In October of the same year, the Ministry of Education also issued corresponding policies, adding humanities disciplines such as Chinese language and literature and history for the first time to develop the four new constructions. In April of the following year, the Ministry continued to promote the construction of new engineering, new medicine, new agriculture, and new liberal arts. In November 2020, Shandong University held the National Working Conference on the Construction of New Liberal Arts, and relevant key personnel made a comprehensive deployment and plan for the construction of new liberal arts.

At this point, the construction of new liberal arts has entered the stage of full start-up and implementation. The emphasis of new liberal arts construction lies in the exploration and practice of new majors or new directions, new models, new courses, and new theories. With the idea of new liberal arts construction put forward and deepening day by day, different scholars have a consensus understanding of the new liberal arts but also have personalized thinking <sup>[7]</sup>. The new liberal arts, with its integration and innovation, surpasses the traditional liberal arts and promotes the reform of education and teaching <sup>[8]</sup>. This paper attempts to integrate the teaching of Chinese traditional culture with the teaching of the national

common language. By investigating the teaching status of Chinese traditional culture, investigating learners' language and cognitive ability, learning attitude, learning motivation, and learning needs, conducting research and comprehensive assessment from multiple angles, ensuring the accuracy and effectiveness of the collected data, and adjusting the teaching mode of the course in time.

### **3. Investigation on the teaching status of Chinese traditional culture course**

Xinjiang is a multi-ethnic inhabited area where various ethnic groups have long intermingled and developed in a diversified culture. With the increasing popularization of the common spoken and written languages in Xinjiang and the continuous progress of the cultural improvement project in Xinjiang, the synergy between language teaching and cultural teaching has become increasingly prominent.

#### **3.1. Survey subjects**

Ethnic minority college students in the class they teach are the main objects of the survey, and the students' study period is focused on the first year of college. The survey subjects are divided into two groups. The first group is the minority college students who will complete the course on traditional Chinese culture in 2021 (the first year of the course). The other group is the minority college students who will study traditional Chinese culture courses after the pilot reform of teaching methods in 2022. 120 students are selected for each of the two groups.

#### **3.2. Investigation tools and methods**

This survey uses the "Chinese Traditional Culture" questionnaire, compiled via Questionnaire Star, to collect, analyze, and describe the data. The questionnaire consists of 20 questions, covering various aspects such as basic information about the survey participants, their understanding of the excellent traditional Chinese culture course, their level of interest in the course content, satisfaction with the teaching methods, assessment methods, and other suggestions. The question types include several common formats, such as fixed-item choice, open-ended choice, and question-and-answer. A total of 120 questionnaires were distributed, meeting the medium sample standard for a sampling survey, with an effective recovery rate of 96%. Following an initial integration and simple analysis of the survey results, the author conducted targeted individual interviews with the survey participants to address shortcomings and gaps identified in the questionnaire.

#### **3.3. Analysis of the survey results of Chinese traditional culture courses**

In the Chinese traditional culture courses offered, the course category is optional (or required). According to an analysis of the survey results, students' understanding of different cultural topics varies significantly.

- (1) Part 1 includes topics such as Confucius and Confucian culture, moral power, revolutionary culture, Chinese poetry, the concept of Great Unity, and the consciousness of building the Chinese nation community.
- (2) Part 2 focuses on topics such as food culture, traditional festivals, dress culture, tea and wine, calligraphy and the Four Treasures of the Study, traditional architecture, and classical gardens.

From the analysis of interest levels, the content in the first part of the course is perceived as somewhat boring by students. This is attributed to its theoretical nature, with less practical application, making it challenging for students to grasp the profound connotations behind the culture. In contrast, the content in

the second part is considered more engaging because it is more closely related to daily life, with a strong practical component, although it is less theoretically robust.

## **4. The multi-dimensional teaching approach of Chinese traditional culture course**

The author carries out teaching research and practice from two aspects: improving students' interest in cultural courses and improving teaching methods.

### **4.1. The adjustment of teaching content**

At the moment, in the course of traditional Chinese culture offered by the college for minority students, the textbook "Chinese Culture" published by Beijing Language and Culture University Press is mainly used as a reference. According to the local development and characteristics of Xinjiang, we have made appropriate adjustments in the teaching content, paid more attention to the guidance of ideological values, and integrated the ideological and political elements into the curriculum, which is expected to better meet the needs of the development and talent training of Xinjiang.

The course is designed to continuously improve the comprehensive ability and cultural accomplishment of ethnic minority college students in the application of the common Chinese language. Students in the "transitional zone" (receive bilingual education later in life) have a weak foundation of standard spoken and written national language, and it is difficult to learn professional courses. When learning the theoretical content of traditional Chinese culture courses, they find it difficult to understand the deep connotation behind the culture due to their limited language application ability and cognitive level.

### **4.2. Multi-dimensional integration teaching practice of traditional Chinese culture and common Chinese language teaching**

In actual teaching, we constantly try to pay attention to the intersection and integration of disciplines in the construction of "new liberal arts" and constantly think about how to organically integrate traditional Chinese culture and standard national language teaching.

#### **4.2.1. Group cooperation**

Group cooperative learning is the main way for college students to independent learning and the most influential teaching mode in the new curriculum reform<sup>[9]</sup>. Group cooperative inquiry learning has become the mainstream of education reform in today's world, and it is the most effective and important way of learning advocated by the new curriculum. Following the trend of worldwide curriculum reform, China has introduced the new idea of group cooperative inquiry teaching, carried out the new curriculum reform nationwide, and carried out the educational curriculum reform with scientific group cooperative inquiry as the breakthrough point.

Students adopt the group cooperation learning mode in the traditional culture curriculum, which increases the interest of the culture class, and exercises the students' hands-on and brain ability. In the cultural topic of traditional architecture, the students learned the roof style of traditional architecture, followed by the teacher giving pictures, then the students observed and memorized, and the teacher assigned manual work, which should not be the same in each group. Representatives were selected to give explanations, and each group made comments and assigned points. The points were counted as part of the normal grades. When

the students elected representatives to make statements, they exercised their oral expression ability in the common national language and made them by hand, which deepened the memory of the cultural topic in this section, and once again linked the teaching of common national language and culture closely together.

After studying the topic of food, students can be assigned homework that incorporates local food characteristics, such as creating drawings, food videos, jokes about food, melodramas, and other creative projects. Utilizing their spare time, each group is encouraged to actively use their intelligence and creativity. When presenting, students first introduce the food—its origin, characteristics, and background—before explaining the production process and sharing their personal experiences. This process helps improve their oral expression skills. Through group cooperation, students' interest in cultural classes is enhanced. While sharing their stories, they practice language organization and expression skills. Group cooperative teaching not only fosters teamwork but also builds students' confidence and courage. The competitive spirit among groups motivates active participation. Fair and objective evaluations are conducted to encourage humility and reinforce moral education. Additionally, during hands-on activities like crafting, students focus on aspects such as color coordination and integrating aesthetic education into the learning process.

#### **4.2.2. Cross-cultural communication**

Cross-cultural communication is inevitable for people of all ethnic groups in Xinjiang in their daily work and life. Han-Uyghur cultural exchanges initially developed when teachers began teaching minority college students through language comparison. In culture classes, cross-cultural communication also occurs between Chinese and Uyghur students or other ethnic minorities. Differences in hospitality customs, particularly in food culture, are common in everyday interactions. When teaching food culture, teachers can focus on key aspects of cross-cultural communication, extending and broadening the topic by designing a comparative study of hospitality customs between Chinese and Uyghur food cultures. For example, the teacher might highlight the following points:

- (1) General receptions are often held in outside restaurants.
- (2) The relationship between host and guest determines the restaurant's grade.
- (3) Even-numbered dishes are usually ordered when hosting guests.
- (4) Guests typically allow the host to order, following the principle of guest preference.
- (5) For festivals, dishes are chosen according to the theme of the occasion.
- (6) Hosts and guests usually eat together at the same table.
- (7) Guests often leave some food on their plates rather than finishing it.
- (8) Hosts will encourage guests to drink wine; if a guest cannot drink, someone will be designated to accompany them.
- (9) Hosts typically avoid interruptions like singing or dancing during meals unless specifically requested by guests.
- (10) There is often a friendly competition over who pays the bill.

Teachers can use these examples to guide the discussion, assigning tasks that encourage students to identify and add additional cultural phenomena to enrich the learning experience. Groups can use this outline to create various presentations, further enhancing the classroom's content. Through cross-cultural comparisons between Chinese and Uyghur hospitality customs, teachers expand students' knowledge and enrich classroom instruction. By employing flipped classrooms and integrating entertainment with education,

the teacher elevates the acquired knowledge and strengthens the connection between in-class and after-class learning, as well as between primary and supplementary lessons.

### **4.2.3. Immersive teaching experience**

The immersion teaching mode refers to an approach where educators skillfully employ various teaching methods to stimulate students' interest in learning, allowing them to enter an "immersive" learning experience. This approach enhances teaching quality and effectiveness. Immersion teaching is also well-suited for cultural education. For example, in lessons on tea culture, students can recognize the color of tea, smell its aroma, and engage their senses of vision, smell, and taste. Additionally, teachers can introduce knowledge about tea ceremony etiquette, such as the sayings "tea is full of deceiving people" and "seven points of tea and three points of sentiment." By leveraging modern digital education tools, students can watch micro-videos, directly observe tea ceremony etiquette, and immerse themselves in the experience. In these teaching approaches, educators should combine cultural themes with key language learning objectives. The primary goals should remain to spread traditional Chinese culture and improve students' proficiency in the national common language. Effective teaching design should identify meaningful entry points for integrating cultural content with language instruction, avoiding integration solely for its own sake.

### **4.3. Assessment methods**

The culture course serves as a microcosm and a window for inheriting excellent traditional Chinese culture<sup>[12]</sup>. Humanized reforms and adjustments in assessment methods should be implemented to provide students with a platform to fully showcase their abilities. Building on the existing assessment structure—where regular scores account for 40% and final scores for 60%—students should have the option to select the scope of their final exam. During students' presentations on cultural topics, teachers must carefully evaluate the following:

- (1) Whether the content selection is scientific and reasonable.
- (2) The quality of the courseware design.
- (3) The accuracy and standardization of pronunciation in the national common language.
- (4) The clarity of the presentation organization.
- (5) The students' quick thinking and logical reasoning during the additional question-and-answer session.

This approach ensures a comprehensive and balanced evaluation while fostering students' critical thinking and presentation skills.

### **4.4. The after-effect evaluation and reflection of the Chinese traditional culture course**

Most students in traditional Chinese culture courses demonstrate attentive listening, active participation, and positive thinking during class. The classroom atmosphere is lively, fostering cultural literacy and improving the comprehensive application of the national standard Chinese language, with students' Mandarin pronunciation becoming increasingly accurate. However, there are some areas for improvement. For instance, students often provide relatively simple examples when discussing cultural topics, their language tends to lack conciseness, and their adaptability in responding to open-ended questions remains weak. These aspects need further enhancement in future culture classes to build on strengths and address deficiencies. To achieve this, teachers should expand extracurricular knowledge resources, leverage modern educational technology,

and adopt diverse teaching methods. They should also focus on creating problem-based scenarios to enhance students' problem-solving strategies and guide them to consider issues from multiple perspectives and articulate their opinions effectively. By connecting lessons to real-life experiences, teachers can help students promote and disseminate traditional Chinese culture, foster patriotic feelings, and empower the younger generation to inherit and advance the rich heritage of Chinese tradition.

## 5. Conclusion

The development of the subject should not only have a theoretical direction but also stand the test of practice and take root. Based on the actual requirements of national standard Chinese language education and teaching, this paper attempts, for the first time, to integrate traditional Chinese culture courses for ethnic minority college students with national standard Chinese language teaching in a multi-dimensional way. It constructs a multi-dimensional teaching model framework from the aspects of teaching content, methods, and practices of traditional Chinese culture courses, explores new teaching models, and improves teaching methods. This aims to enhance the teaching quality of traditional Chinese culture courses, allow students to enjoy cultural courses, and better spread Chinese culture. Teachers play an important role in the practical teaching of traditional Chinese culture, serving as role models and guides. The curriculum of traditional Chinese culture should be continuously optimized to improve quality and efficiency, enrich knowledge structures, and cultivate feelings of family and country. Strengthening traditional Chinese culture education for college students will help build a harmonious society. Inheriting and carrying forward traditional Chinese culture will promote the main goals of ethnic education, strengthen the sense of community of the Chinese nation, enhance national cohesion, and highlight the leading role of new liberal arts construction.

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