

# Integration of Ancient Cultural Elements in Primary School Chinese Teaching: An Empirical Study

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**Abstract:** Integrating traditional culture into the Chinese curriculum for young children can help them understand their Chinese background better. Based on the research methods mentioned above, some practical strategies for incorporating historical inheritance in primary school Chinese courses have been put forward. Data were collected from 120 Chinese teachers and 240 students at the six primary schools in the 2024-2025 school year. Systematic classroom observation, standardisation of proficiency tests and organisation of survey data collection have been used to assess the results of teaching at all times. Based on the above results, among the methods of heritage incorporation, classical poetry teaching accounts for 28.5%, proverb narrative is at 22.3%, and traditional festival cultural events have reached about 18.7%. The scores of the experimental group in cultural competence, language ability and willingness to learn at school were all significantly higher than those of the control group; among them, the latter had the largest difference (20.6 points). The proportion of students' involvement in the eight weeks gradually rose from 62.3% to 89.5%. Based on the satisfaction survey by teachers, 78.0% of them are in a good mood about heritage merging. Based on this, it can be seen that a systematic integration of ancestral culture will promote educational excellence, nurture a sense of cultural inheritance among young children, and inspire them to learn willingly through a strong foundation and distinctive development.

**Keywords:** Conventional Heritage; Primary School; Instructional Implementation; Cultural Literacy; Educational Integration; Empirical Research.

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## 1. Introduction

Primary Chinese instruction is an essential way to spread cultural awareness and improve the language skills of young children in primary school. Recently, more and more scholars and educators around the world have started integrating traditional culture into their teaching. Ancient Chinese civilization is very rich in variety, covering beautiful classical poetry, historical documents, famous sayings and fables, regional customs, calligraphy aesthetics, etc., which can all serve as valuable educational resources for young children at various stages of their growth.

Many documents have been released by the Chinese Ministry of Education to show that classical Chinese culture is needed in the primary school curriculum. The formal directives will increase the quantity of cultural education in schools and improve students' self-confidence through regular lessons. Young primary school students are at an important stage in their development of cognition and morality, so they are more susceptible to the influence of cultural and moral education. Although there are a large number of standardized Chinese textbooks developed in accordance with the unified national syllabus that are rich in traditional culture, many educators fail to transform them into lively and practical teaching activities capable of stimulating the interest of today's students.

Many problems in the field of pedagogy have been identified by current literature and practice. Some teachers do not have sufficient knowledge about the inheritance of ancient poetry. The substitute teacher only reads from the textbook aloud and repeats frequently; thus, it fails to stimulate the students' minds. Most of the school-based evaluation systems are still focused on examination scores and fail to consider cultural literacy or talent development. The framework and curriculum restrict the full utilisation of the scholarly role of

traditional culture at the primary school level.

Based on this study, several practical ways will be put forward to incorporate heritage culture in elementary school Chinese teaching. Analysis of the Current Teaching Methods and Their Effects in Class Based on Collected Empirical Evidence will be carried out here to provide practical suggestions for teachers on how to enhance cultural pedagogy. According to the above quantitative assessment and data from classroom observation, a general framework of evidence for cultural integration in primary school Chinese courses is put forward here.

## 2. Literature Review and Theoretical Framework

Previously, some studies had put forward various concepts and directions for the role of cultural integration in basic language education. Zhang has put forward several pragmatic ways to integrate the heritage of ancient civilisation into primary school Chinese classrooms, and the first types are learning classical poems, participating in ethnic festival activities, studying the origins of characters, etc. [1] Based on such research, it is proposed that instructional materials should be used to identify cultural theme components. Hong conducted experiments and found that the integration of culture can promote the development of pupils' moral education and aesthetic sense by forming a good learning environment [2]. Lei put forward some ways to spread traditional culture in textbooks and organised after-school literary appreciation activities [3].

He explored all sorts of ways to conduct cultural synthesis in primary schools and put forward the idea that context-oriented teaching and interdisciplinary cooperation are needed to link language teaching with history and art [4]. Chen followed the syllabus structure and proposed that

modular lesson units be used to organise the cultural instruction in an orderly manner instead of separately [5]. Gu has investigated the value and methods of cultural inheritance in primary school classes, and found that by employing narration and visual aids, one can help students learn about culture better [6].

Su observed the teaching process in his class and found that the traditional lecture method was not effective, so he introduced some participation methods, such as role-playing and group discussion [7]. Cui has explored the construction and application of traditional culture in reality and put forward the idea that new teaching tools, such as multimedia and digital assets, can offer a new path for the inheritance of culture [8]. Yang has studied the integration of historical culture and creative ideas in writing to show that when writing tasks are based on cultural symbols, students' communication skills and their sense of national identity will both be stimulated [9].

Xu and Cai have investigated the creation of value and pedagogical applications from an academic perspective, putting forward the idea that cultural education needs to be in line with the current goals of fostering core competencies in schools and should not be neglected in modern educational tasks [10]. Zhong proposed that the curriculum should be combined with students' daily lives to have the concepts of intangible cultural heritage experienced by young people and resonated in their lives [11]. Chen first carried out some research on the integration of traditional culture in all types of organisations and found that customised teaching methods meet the various demands of students and different regional cultural environments [12].

The two main ideas of this study are constructivist teaching and the system of cultural inheritance. According to constructivism, students build knowledge independently by exploring the world around them and are not passive recipients of information. From this perspective, it is proposed that cultural teaching should promote the active participation of students and have them learn by doing and reflecting independently, rather than just memorising. In addition, based on the principle of cultural dissemination, it is a collective system for passing on the knowledge of society from one generation to the next; thus, the educator takes on the role of a cultural carrier, and the institution serves as the foundation of culture.

### 3. Research Methodology

#### 3.1. Research Design and Sample Selection

In addition to the numbers, qualitative research will also be carried out in the classroom. The path of this study will be taken in 2024-2025, and it will be carried out in the six primary and secondary schools of a high-development-level area in Eastern China. Randomly select from all the various teaching experiences, and divide them into two groups of 120 Chinese teachers and 240 learners for the experimental and control groups.

#### 3.2. Data Collection Instruments

The three kinds of data are gathered in this paper. Instructional and academic observations were carried out in some representative classrooms at all levels over the past four weeks. The five special abilities are cultural literacy, language proficiency, study motivation, ethics and analytical ability; they have been listed in order. Structured survey research has

collected all kinds of information from teachers about the integration of reading, problems in the course of implementation, etc.

#### 3.3. Teaching Experiment Protocol

The subjects of the experiment were divided and many kinds of confirmed cultural elements were obtained. Instructors have added classical poetry memorisation and testing, dissection and performance of idiomatic narratives, traditional seasonal observances with pupils, basic brushwork instruction and study of indigenous culture to their regular Mandarin teaching. The control group used the traditional teaching method and did not have organised cultural integration beyond the standard curriculum.

The duration of the instructional trial was 16 weeks, and at the beginning and end of this time, a pre-test and a final test were administered. Each week, the children's behaviour in class and other things were observed. A standardised execution manual was prepared for the teachers in the experimental group to ensure uniformity in every single class.

#### 3.4. Data Analysis Methods

Basic description statistics and some t-tests, correlations, etc., were used to explore the quantity. Therefore, the particular weighted algorithm for the combined instructional effectiveness index is:

$$TEI = 0.25CL + 0.20LC + 0.20LI + 0.20MC + 0.15CT$$

In this case, TEI is the Teaching Effectiveness Index, CL is the Cultural Literacy score, LC and LI are the Language Competence and Learning Interest scores, MC is the Moral Cultivation score, and CT is the Critical Thinking score. According to the weights obtained from the Analytic Hierarchy Process, the panel of experts approved them.

The formula for the participation rate of students is:

$$PR = (N_{\text{active}} / N_{\text{total}}) * 100\%$$

PR is the proportion of participation in this case,  $N_{\text{active}}$  is the number of learners engaged in classroom tasks, and  $N_{\text{total}}$  is the total number of pupils in that period.

The improvement factor of cultural literacy is obtained by dividing by:

$$CIR = ((S_{\text{post}} - S_{\text{pre}}) / S_{\text{pre}}) * 100\%$$

CIR is the Cultural Improvement Rate,  $S_{\text{post}}$  is the post-test result, and  $S_{\text{pre}}$  stands for the pre-test initial baseline here.

### 4. Results and Analysis

#### 4.1. Distribution of Integration Strategies

According to the results of the teachers' questionnaires, various forms of integrating traditional culture into schools can be developed. Graph 1 shows the distribution of the six basic integration paths among the 120 teachers.

The traditional way of teaching poetry is used the most frequently, making up 28.5 per cent of all integrated efforts. The next largest proportion is idiom storytelling education at 22.3%, and traditional seasonal celebrations are at 18.7%. Calligraphy practice, appreciation of indigenous culture and historical studies account for 12.4%, 10.8% and 7.3% respectively. As shown in the above statistics, many teachers focus on textual culture and are lacking in hands-on skills that require specific equipment and specialised knowledge.

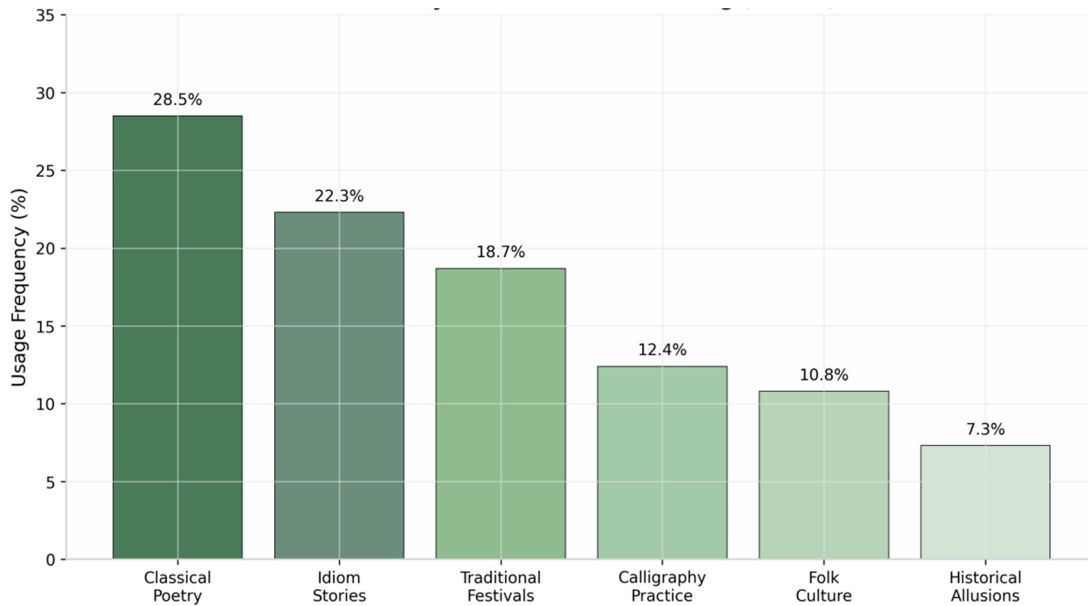


Figure 1. Distribution of traditional culture integration strategies in primary school Chinese teaching (N=120)

## 4.2. Comparison of Teaching Effects in the Groups

The standardized assessment results of the intervention and control groups are different in the five skill areas. Figure 2 is the different performance indicators of the two samples.

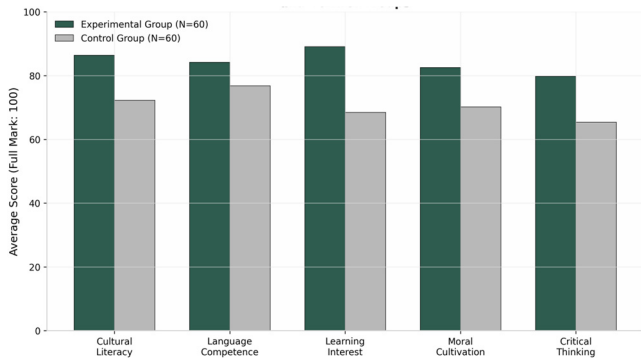


Figure 2. Comparison of teaching effects between experimental and Control Groups

The average score of the cultural literacy of the experimental group was 86.4, up 14.1 points from the control

group's 72.3. Linguistic proficiency also showed an increase, and after the intervention, it was 84.2 in the experimental group, up from 76.8. A first problem is the different levels of motivation among the two groups of students; that is to say, the experimental group reached 89.1%, and the control group was at 68.5%. Moral Development: The score of the experimental group was 82.5; that of the control group was 70.2. The results of the critical thinking test were 79.8 and 65.4.

The results of the two-sample t-tests are shown in Table 5.3, and all of these are much more than 0.01. Based on the Teaching Effectiveness Index, the combined score of the experimental group was 84.56, and that of the control group was 70.84. According to the cultural literacy improvement rate formula, it was found that the mean increase in the experimental group was 23.7%, and only an increase of 8.4% occurred in the control group over the same period.

## 4.3. Development of Student Participation Over Time

Weekly classroom observation logs have recorded the level of participation and engagement by students in the eight weeks of intensive teaching. Figure 3 is the evaluation frame of the two above indicators.

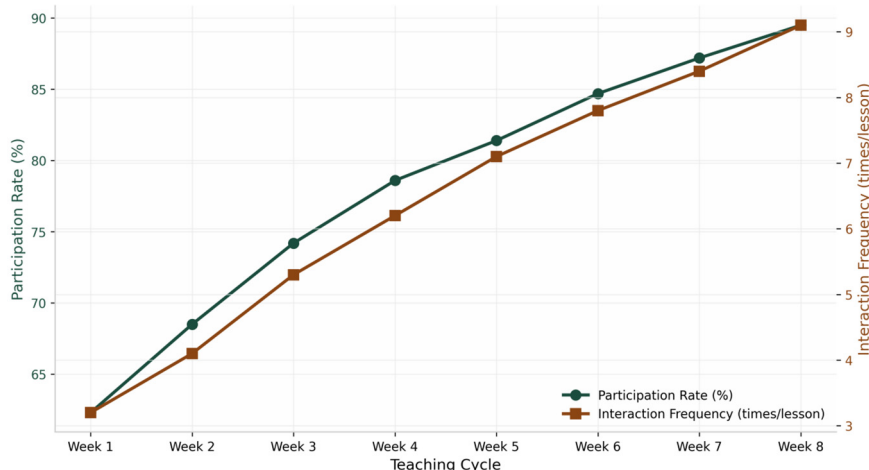


Figure 3. Student participation and interaction trends over Eight-week teaching cycle

The level of participation among the people participated in the first week was 62.3%, and by the eighth week, it had increased to 89.5%, a rise of 27.2 per cent. The number of individual session participants rose from 3.2 to 9.1 in this time. They are the two different development paths. The first four weeks had a relatively large number of participants in both groups, and the proportion of participants rose by 16.3%. Weeks five to eight were still relatively slow but steady; at

this time, it was expected that many students would have formed a study habit and created a good study environment.

#### 4.4. Teacher Satisfaction Survey Results

The survey information of the 85 teachers who have integrated historical legacies into their teaching over an entire semester is shown here. Figure 4 is the distribution of endorsements in the four evaluation levels.

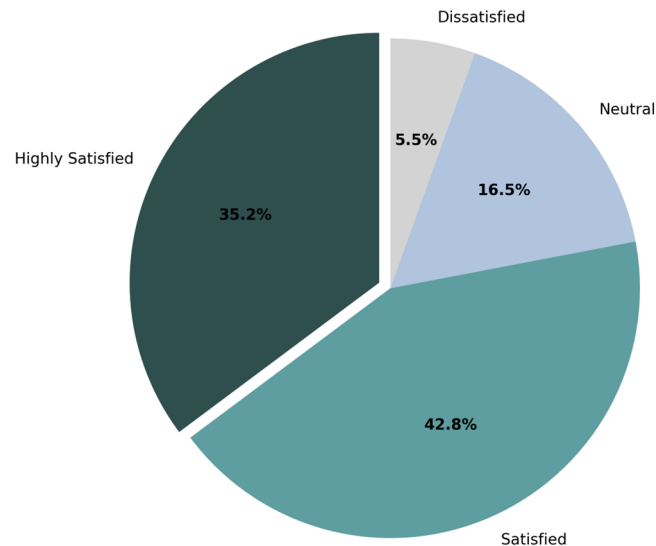


Figure 4. Teacher satisfaction survey on traditional culture integration in Chinese teaching (N=85)

About 35.2 per cent of the people were very satisfied, and another 42.8 per cent were satisfied. The proportion of neutrals was 16.5%, and 5.5% were dissatisfied. The total approval rate reached 78.0%, and it was still relatively high in the genuine educational sector.

The three main reasons for not having regular feedback were presented. Teachers thought that integrating culture could help the children learn better and be more lively in class. Many people said that the historical and cultural resources have facilitated communication among child-care institutions, educators and parents. Through curriculum design and

implementation, many teachers have achieved their professional goals in the inheritance of national ethnic culture.

#### 4.5. Patterns of Grade-Level Content Preference

Stratified sampling was employed to study the cultural content preference of different grade levels in the assessment of educational inclinations. Figure 5 shows the distribution of the three different grade categories.

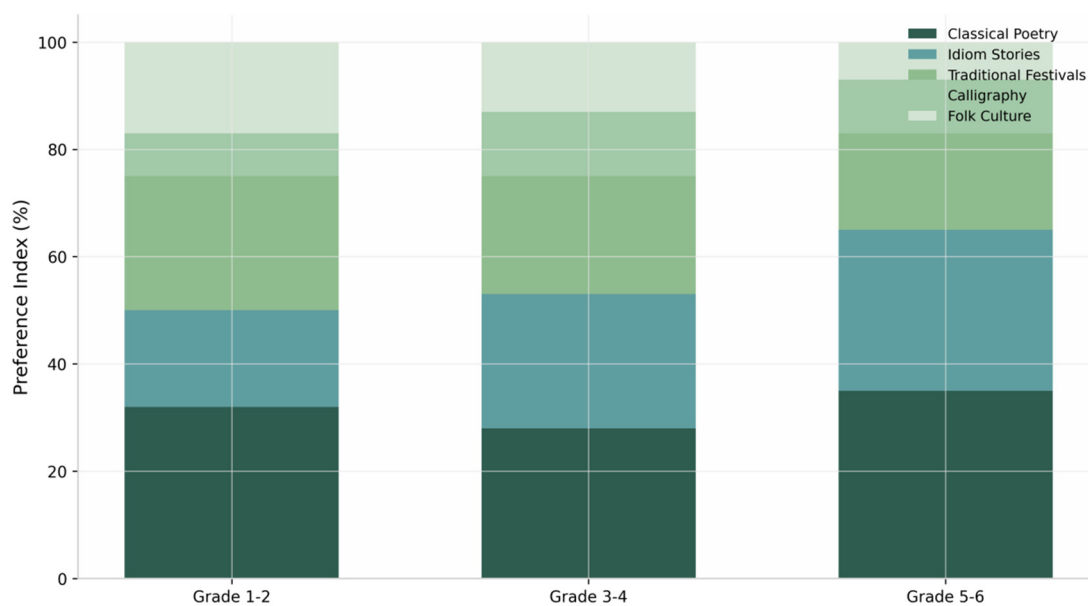


Figure 5. Content preference distribution of Traditional culture across different grade levels

Young children in Grades 1-2 had the highest interest in traditional festival crafts at 25.0%, ancient verse was popular

with 32.0%, and mythology received 17.0%. Students in the third and fourth grades had a relatively even distribution of choices; among them, the popularity of proverbs reached 25.0%, and the interest in brush calligraphy rose to 12.0%. By Grade 5-6, the proportion of scholars interested in proverbial narratives had reached 30.0%, the appeal of classical poetry 35.0%, and at the same time, the interest in mythology had dropped to 7.0%.

Therefore, there is a trend in the selection of cultural resources. Lower-grade students are more likely to enjoy the sensory pleasure of vacations and basic folk stories; higher-level scholars want richer language and ideas in sayings and classical poems.

## 5. Discussion

Based on the above empirical results, it can be seen that the systematic integration of traditional culture into primary school Chinese courses can meet all the indicators listed previously. A difference of 14.1 points in the cultural literacy index shows that intentional cultural education can improve people's abilities significantly more than the traditional school system based on standard syllabi.

There is a considerable difference in the academic time between the experimental and control groups; thus, particular attention should be paid to instructors and educational policymakers. This is consistent with the idea of constructivism that culturally rich resources activate people's previous knowledge and various ways of thinking. Traditional stories and annual celebrations are often closely related to the daily life and local conditions of the students, and therefore cannot be introduced in a traditional textbook.

The slow increase in participation over the past eight months does not mean that the creative activities will take precedence over studies or receive too much supervision from the school. A correlation coefficient of 0.96 shows that people involved in education are more likely to be interested in the materials; otherwise, they would only be vaguely aware of them. Students will be motivated to study their culture class more eagerly and take part in the school's activities.

According to the results of the investigation on staff satisfaction, these can be implemented in reality with full support from the institution. Seventy-eight per cent of the instructors have received one or more periods of scholarly application and practical training, so it is likely that the main functional problems will be resolved with the accumulation of experience and confidence. Nevertheless, the proportion of dissent is 5.5% and the proportion of neutrality is 16.5%, so concentrated coaching and instructional resources still need to be improved.

Adjusting the level of the slope can provide different kinds of physical support for the organised cultural activities of the school. The shift in interest from celebration to literature suggests that art education should also change in line with the development of young people's psychology; otherwise, it will be out of step with changes in society. The main way for the acquisition of knowledge at a lower level is through hands-on cultural activities that involve physical exercise and handicrafts, etc. The later the year, the more capable one is of handling the complex progressive conceptual artistic assessment, comparison and understanding.

There are some restrictions on the wide application of the results of this study. Most of the subjects were from the East and had rich cultural heritage and strong academic systems. Rural organisations have fewer facilities, a small number of

full-time teachers, and economic difficulties; as a result, they face more problems in implementation. Although the behavioral changes of the students may be visible in the first sixteen weeks, it is not known whether these changes will continue for the rest of their secondary school years.

## 6. End

Through the above all-round empirical study, it can be seen that the integration of traditional culture into primary school Chinese teaching has promoted all-around development of students in many aspects. Classical poetry and maxim storytelling are the most direct and frequently used initial entry points for educators at the start of cultural integration projects. The rising trend of learner engagement shows that cultural education needs to be organised over many weeks, not in just a few demonstration lessons.

Three practical suggestions for educators, school directors and related parties are put forward below: The pedagogical development program should not only aim to equip specialists with expertise in primary school curricula but also address the problem that current practical instruction in calligraphy and folklore is constrained by deficiencies in teachers' abilities. The organisation should provide more material resources, set aside some time for teachers to organise independently, and foster more collaboration among colleagues to reduce the workload of lesson organisation for teachers. Syllabus architects should develop various progressions of cultural information at different levels of education according to the development patterns identified in this study, and not require all primary school students to learn the same cultural subjects.

Further research should be conducted to learn more about the results of continuous monitoring and to expand the scope of research in various areas, such as rural areas and indigenous communities. Contrastive analysis of different sites with cultural inheritance will provide all-around teaching plans and adjustments for various environments in the teaching of traditional culture for young children. Further research should provide strong support for the implementation and application of cultural schooling in primary schools around the world.

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