

The Influence of Chinese Culture on the Educational Experiences of Chinese Malaysian

Zhi Cheng

University of Malaya, Kuala Lumpur 50603, Faculty of Linguistics, Malaysia

Abstract: Malaysia has a large number of ethnic Chinese. According to the data, the total population of Malaysia in the third quarter of 2024 is 34.1 million, while the ethnic Chinese account for 22.4 percent of the population. The purpose of this paper is to explore the influence of Chinese culture on the education of ethnic Chinese in Malaysia. Based on cultural capital theory, supported by the data, the analysis is provided.

Keywords: Chinese Culture, Education, Ethnic Chinese in Malaysia.

1. Introduction

Malaysia is a multiracial country with a predominantly Malay, ethnic Chinese, and ethnic Indian population. According to the Department of Statistics Malaysia, in the third quarter of 2024, Malaysia had the second-highest percentage of Chinese. Although there are different races in Malaysia, it is worth noting that the culture of each race is well represented. For example, the Chinese New Year, the Indian festival of Thaipusam and so on.

In addition, Malaysian high school education is unique in its own way. There are three types of high schools: International Schools, Chinese Independent Schools and National High Schools. The International Schools offer the high school curriculum of the United Kingdom, United States, Australia and Canada, as well as the local Malaysian curriculum. The Chinese-independent schools use Chinese as the main languages of teaching and have a lot of courses on Chinese culture. Some national high schools use Chinese as the language of teaching for some of their studies, and there is no standardized requirement.

This paper analyses the influence of Chinese culture on ethnic Chinese in Malaysia based on the cultural capital theory and through interviews with students who used to study in Chinese Independent and National High Schools.

2. Theory

Pierre Bourdieu proposes cultural capital theory, and Bourdieu, P. (1986) pointed out three parts of the theory: cultural capital in an embodied state, cultural capital in an objectified state, and cultural capital in an institutionalized state in the handbook.

The first form is knowledge, skill, or taste when people learn, and it becomes their own social standing. It is worth noting that knowledge can keep social standing by meeting some cultural expectations. For example, when people participate in a perfume gala, someone who is very familiar with the selection of perfume may get attention from the wealthy. So, social standing is maintained by the perfume knowledge. Bourdieu also thinks that cultural capital may happen unintentionally, and people will follow other people's movements when people meet their friends or families in order to show their taste and keep the relationship. It can even help develop new character and melt with the old one. Notably,

Cultural capital is also related to social position. For example, people with low social class want to chase chances and change their class, and they may modify the style which caters to the tastes of the wealthy. However, it also can be seen that the adjusting and emulating behaviors usually happen in different groups.

The second form is an abstract concept that refers to objects that are owned in addition to the individual, such as calligraphy, paintings, and books. These items generally carry cultural attributes or significance that can help people enhance their tastes or enrich their spiritual world. It can also improve people's social status. For example, if someone owns a lot of paintings and calligraphy, then he may be noticed by rich businessmen, and some people may take the initiative to make friends because of these paintings and calligraphy, and thus the social relationship of the owner of the paintings and calligraphy becomes complicated, but it is also enhanced.

However, physical paintings and calligraphy can be sold for their economic value and social status. But the taste and cultural significance embedded in them cannot be sold, nor can they be sold so as to circulate among the population. Values and meanings require a certain level of education and the ability to understand and appreciate them, otherwise the owner will not be able to access the objectified capital. If the owner understands the cultural capital involved, then the sale of the objects has no effect on the owner. It even helps the owner to improve his or her cultural taste and social class.

It is worth noting that Bourdieu also mentions machines in the handbook. The machine is in fact also demanding a certain level of education from the operator. In mastering how to use the machine, the operator is actually mastering the skills and acquiring objectified cultural capital. At the same time, an object that exists objectively must have a certain value and meaning for the people who have a relationship with it.

The last is cultural capital in an institutionalized state. It refers to institutionalized cultural capital, usually in the form of a degree or a business license, but also some technical assets, such as a hairdresser, after certification by an official government. It is an institutionalized concept that facilitates government administration and respect for relevant property rights in countries around the world, but also allows for the standardization of relevant industries and development in a formal direction. These assets allow the holder to engage in economic activity and legally derive economic benefits. For example, if a college student graduates from university and

obtains a relevant certificate, he or she can go to the labor market and find a job on the basis of the certificate of graduation. However, it also requires students to meet certain requirements in their school courses and dissertations to qualify for graduation in order to successfully graduate.

3. Classification of China's Cultural Capital

According to the criteria of these three categories, Chinese culture is categorised as much as possible.

3.1. Embodied Cultural Capital

It refers to the knowledge and skills, etc., acquired by an individual who imitates or learns in a social environment, which can lead to a certain social prestige. It is a process of accumulation over time. According to this concept, first of all, the requirements are met by the literary literacy of poetry and the ability to write Chinese characters, such as reciting Tang poems or understanding the Three Character Classic. Next, an understanding of Chinese philosophical thought, the Confucian values of propriety, righteousness as well as benevolence, and the Taoist value of controlling by doing nothing. The study of calligraphy and Chinese painting requires long hours of training and accumulation. And tea and wine culture are closely related to the life of Chinese people. Also there are social relationships, family values, etc. For instance, respect for elders and social hierarchy.

3.2. Objectified Cultural Capital

It refers to objects that exist objectively, like calligraphy, paintings, works of art, etc. Objects can be traded or owned, but their meaning cannot be traded and requires a certain level of cultural literacy to interpret.

In Chinese culture, the main types of objectified cultural capital are the following: books like *Journey to the West*, *Dream of the Red Chamber*, and so on, as well as the *Terracotta Warriors* and *Porcelain*. There are also the *Peking Opera* and other forms of theatre performance.

3.3. Institutionalized Cultural Capital

It refers to forms of social or official recognition, such as diplomas, honors, etc., that are defined through a system.

In Chinese culture, what belongs to institutionalized cultural capital are things like academic qualifications, the scholar in ancient times, the undergraduate degree, the master's degree, and the doctorate in the present. There are also things like nationally recognized heirs of intangible culture and certifications in the fields of film and literature.

However, with the rapid development of the times, China's film, television and video game industries are booming, and they also represent China's cultural capital. but they are indeed virtual and immaterial cultural capital. According to 2024 Report on China's Gaming Industry, the sales revenue of China's self-developed games in the overseas market was US \$18.557 billion, a year-on-year increase of 13.39 percent, and its scale has exceeded RMB 100 billion for five years in a row and reached a new record high. While the global game market is growing slowly, Chinese game companies have responded positively and still performed well. M, I. H. (2024) pointed that *Black Myth Wukong* is a large-scale domestic game based on the *Journey to the West*, as a way to show the charm of Chinese culture to players around the world, so that more people can understand Chinese culture. It also suggests that

xirtual video games can also be cultural capital, but in a new type of cultural capital.

3.4. The History of Chinese Malaysian

Malaysia is a multi-ethnic country. Zakaria, M. F., & Ibrahim, A. (2022). pointed out that there are three significant stages. The first stage was about 500 years ago, during the Ming Dynasty in China. Some Chinese merchants and nobles came to live and settle around Melaka and brought the Chinese language with them. Later it is said that Princess Hang LI Po came with the Zheng He fleet to marry a local prince, accompanied by 500 attendants. It was the first stage.

The second phase started in the middle of 19th century when China was in the late Qing Dynasty. Due to the social environment at that time, many Chinese wanted to find a better place to live, so many people from Guangdong and Fujian came to Malaysia, which at that time, was still under British rule. Large numbers of Chinese became laborers, and Indian immigrants contributed to local construction. During this period, many Chinese formed different groups based on their accents. As a result, it was difficult for other people to fit into a particular group.

The third stage is the increasing number of Chinese coming to Malaysia. It is obvious to notice that more and more people are speaking Chinese in Malaysia. People may be looking for investment opportunities or settling here.

By examining the impact of Chinese culture on the education of Malaysian Chinese, this article can also briefly analyze how Chinese culture is inherited and innovated in a multiracial country, whether it absorbs the cultural characteristics of other ethnic groups and has a broader social perspective. For example, Malaysian Chinese retain the characteristics of Chinese culture but also integrate the local customs, take into account the local climate, and change some of the diet or living habits in China.

4. Participant

There are two people from university of Malay. One is a man and from Chinese independent schools, and the other is a woman from national high schools. The participants are postgraduates and fully informed the piracy is well kept and the interview is just for the research. The participants are randomly chosen and understand the aim.

5. Method

The research draws on the interview and aims to explore the influence of Chinese culture on the education of Malay Chinese. The research is conducted online and collected by recording it. The participants are also fully informed and the recording will be kept and only used for the research.

6. Data collection

The data is collected by recording the interview, ensuring the completeness and accuracy of the data. And the content is about how people think Chinese culture affects the education of Malay Chinese and the ideas of participants. The recording will be transcribed on time, and the invalid content will be deleted, then it will also be classified according to the theme. The interviews were conducted on WeChat through the voice function and each interview lasted roughly 20 minutes or so. The interviews were semi-structured.

7. Data analysis

The interview data were analyzed using thematic analysis following the six-phase framework proposed by Braun and Clarke (2006). The transcripts were read multiple times to ensure deep familiarity with the content. Initial codes were manually generated by identifying meaningful phrases and recurring ideas. These codes were then organized into broader themes that reflected culturally influenced educational beliefs, values, and practices. Attention was given to both explicit statements and implicit cultural assumptions conveyed by the participants.

Drawing upon in-depth, semi-structured interviews with two ethnically Chinese Malaysian individuals who received their secondary education in different institutional contexts—one in a national secondary school (SMK) and the other in a Chinese independent school (独中). The section presents a thematic analysis that illustrates various ways in which Chinese culture manifests in educational experiences. The findings indicate that Chinese culture influences education not only through curriculum content but also through intergenerational value transmission, identity formation, and epistemological orientations to learning. Four principal themes emerged: (1) curricular embodiment of Chinese culture, (2) familial cultural transmission, (3) cultural identity in multiple environments, and (4) educational values and cognitive styles rooted in Chinese philosophy.

7.1. Curricular Embodiment of Chinese Culture: Fragmentation vs. Integration

The extent which Chinese culture is institutionalized within the formal curriculum substantially shapes educational encounters with cultural heritage. The participant, educated in a Chinese independent school, expressed a comprehensive, systematically organized exposure to Chinese classical literature, philosophy, and language, integrated across subjects and pedagogical activities. He described cultural learning as embedded and normalized within the school's spirts:

"It felt natural. Classical texts were just part of our life—not something extra."

Such remarks suggest that in duzhong backgrounds, Chinese culture functions as both the medium and content of instruction. It reflects a curricular philosophy aligned with Confucian traditions, where education is not merely instrumental but moral and civilizational in nature.

Conversely, the participant from an SMK institution characterized her exposure to Chinese culture as fragmented and superficial. Chinese language was not uniformly compulsory, and cultural content, such as 文言文 (classical Chinese), was taught with minimal interpretive engagement:

"We had to memorize passages, but no one explained the deeper meanings."

It illustrates how the institutional context mediates the degree of cultural embodiment in education, with national schools often marginalizing minority cultural content due to policy constraints, resource limitations, or dominant national narratives.

7.2. Familial Transmission: Continuity, Displacement, and Cultural Ambivalence

Traditional Chinese cultural values—particularly those associated with Confucian ethics such as filial piety (孝), diligence, and deference to authority—have historically been

sustained through familial and intergenerational practices. The analysis reveals divergent patterns of cultural transmission within the family unit.

The duzhong (独中) participant described his upbringing as rooted in Confucian moral expectations, though not always explicitly labeled as "Chinese culture." Rather, such values were embodied in familial routines and interpersonal relationships:

"We didn't call it Chinese culture—it was just how we lived. Respecting elders, being disciplined—it was expected."

In contrast, the SMK participant, who grew up in Kuala Lumpur, reported a more Westernized and linguistically Anglicized household environment. Her family displayed a diminished engagement with traditional Chinese customs, often perceiving them as old:

"My elders thought Chinese traditions were outdated. They preferred we speak English and focused on modern things."

These contrasting narratives suggest that urbanization, language shift, and generational transitions contribute to the attenuation of cultural transmission within some Chinese Malaysian families, while others maintain cultural continuity through implicit socialization.

7.3. Identity Formation and the Politics of Cultural Visibility

Cultural identity formation is a central axis through which Chinese culture influences educational experience, particularly within Malaysia's multicultural and multilingual sociopolitical context. The duzhong (独中) participant hinge a strong sense of cultural rootedness, suggesting that educational familiarity with Chinese traditions enhanced his intercultural confidence and appreciation:

"Knowing my own culture made me more open to others. It gave me a foundation to understand diversity."

This perspective aligns with contemporary intercultural education theories that posit cultural self-awareness as a prerequisite for empathetic engagement with difference (Banks, 2015).

By contrast, the SMK participant recounted episodes of peer-level discrimination linked to expressions of Chinese cultural interest:

"If you liked Chinese things, people would say, 'Why not go back to China?' It made some students hide their interests."

Such speeches highlight the sociopolitical dimensions of cultural expression in national schools, where minority cultural affiliation may be perceived as incompatible with dominant nation-building discourses. The result is an internalized cultural ambivalence among some Chinese Malaysian youth, shaped not by rejection of heritage, but by the politics of cultural visibility.

7.4. Cognitive Frameworks and Learning Orientations Informed by Chinese Thought

The influence of Chinese culture is also evident in the pedagogical orientations reported by participants. Chinese philosophy, particularly Confucianism, emphasizes systematic reasoning, goal-oriented behavior, and moral cultivation. The duzhong (独中) participant identified these traits as embedded in his learning style:

"We're taught to think in an orderly way... to build ideas step by step."

He linked this structure to traditional sayings such as "修

身齐家治国平天下,” (Cultivate oneself and regulate the family; govern the state and pacify the world.), highlighting the continuity between personal development and broader social responsibilities.

Even the SMK participant, despite limited formal exposure, expressed appreciation for the logic and structure of Chinese thinking:

“Compared to Western ideas, Chinese culture feels more organized-less random.”

However, both participants critically noted the potential limitations of traditional Chinese educational styles, especially the emphasis on rote learning and deference to authority. The *duzhong* (独中) participant remarked:

“We’re too obedient sometimes. We don’t question teachers-even when something feels wrong.”

It suggests a tension between cultural continuity and contemporary educational demands. While Chinese educational traditions promote discipline and ethical self-cultivation, they may inhibit critical inquiry and autonomous thought when left unbalanced by dialogic pedagogy.

7.5. Synthesis: Chinese Culture as a Pedagogical Paradigm and Cultural Ecosystem

The analysis demonstrates that Chinese culture functions not merely as curricular content, but as a broader pedagogical paradigm and cultural ecosystem which informs how education is structured, valued, and experienced. Its influence is mediated by institutional context, family socialization, and societal receptivity.

In independent Chinese schools, Chinese culture constitutes a living tradition, shaping not only what students learn, but how they learn and who they become. In contrast, national schools often marginalize Chinese culture to the periphery, resulting in attenuated cultural identification and fragmented learning.

At the same time, cultural influence is not uniformly positive. While Confucian values promote social cohesion and ethical responsibility, excessive emphasis on hierarchy and conformity may constrain creativity, self-expression, and critical engagement-skills increasingly vital in contemporary globalized societies.

Therefore, the role of Chinese culture in Malaysian Chinese education may be understood as dynamic, negotiated, and context-dependent, subject to both affirmation and contestation across educational and social domains.

7.6. Language as a Medium of Cultural Continuity and Division

Language plays a crucial role in the intergenerational transmission and daily performance of culture. For the *duzhong* (独中) participant, Mandarin Chinese functioned as both a communicative tool and a cultural anchor:

“Speaking Mandarin connects me to my heritage. It’s not just language-it’s memory, tradition.”

The school reinforced it through language-based rituals, celebrations (e.g., Chinese New Year activities), and daily interaction.

For the SMK participant, however, the lack of linguistic immersion contributed to cultural disconnection:

“We mostly spoke English and Malay. I don’t feel comfortable with Mandarin-I can understand but not express.”

This difference highlights how linguistic capital (Bourdieu,

1991) determines access to cultural participation. Language is not only a tool of expression but also a gateway to collective identity. Where language transmission is weak, cultural affiliation often suffers.

Moreover, the SMK participant described feeling excluded even within Chinese peer groups who were fluent in Mandarin, underscoring how language can simultaneously unify and divide members of the same ethnic group.

8. Discussion

The findings of this study underscore the complex and multilayered influence of Chinese culture on the educational experiences of Chinese Malaysian students. While previous research has acknowledged the persistence of Confucian values in East Asian education systems (Tu, 1996; Lee, 2012), this study offers a more contextualized understanding by comparing experiences across two school types within Malaysia’s multicultural setting.

8.1. Educational Institutions as Sites of Cultural Continuity and Fragmentation

The stark contrast between the two participants-one from an independent Chinese school and the other from a national public school-confirms that educational institutions play a pivotal role in either preserving or diluting cultural transmission. In *duzhong*, Chinese culture is systematically embedded in the curriculum, school ethos, and pedagogical methods, thus enabling students to internalize cultural values not only cognitively but affectively. Conversely, in SMK, Chinese culture appears marginal, fragmented, and instrumentally presented, often limited to exam preparation, echoing Tan and R,s (2014)’s critique of superficial multiculturalism in Malaysian national education.

8.2. Familial Influence and Cultural Socialization

The intergenerational transmission of Chinese values-particularly filial piety, diligence, and communal responsibility-is evident but inconsistent. As Bourdieu (1986) posits, cultural capital is unequally distributed and reproduced within families. In this study, the participant from a culturally conservative family retained strong connections to Chinese philosophical values, while the other, raised in a more Westernized environment, exhibited cultural ambivalence and even detachment. This suggests that family serves as a mediating agent of cultural continuity, particularly in contexts where formal education does not reinforce heritage identity.

8.3. Cultural Identity Negotiation in a Multicultural Nation

The findings also highlight identity negotiation processes among Chinese Malaysian youth. The *duzhong* (独中) participant’s experience aligns with Banks’ (2015) theory of multicultural competence, whereby cultural literacy fosters self-confidence and cross-cultural empathy. In contrast, the SMK participant’s experience of cultural discrimination affirms Nan, Xia & Yang, Yanan & Lee, Yok Fee (2018)’s argument that minority cultural expression in Malaysia is sometimes stigmatized or perceived as oppositional to national identity.

This demonstrates that Chinese culture does not exist in isolation, but is continuously reshaped through interaction with broader national ideologies and interethnic dynamics.

Cultural education, therefore, cannot be merely curricular—it must also be relational and political.

8.4. Reconciling Tradition with Modern Educational Demands

Although Confucian educational values such as discipline and moral development were viewed positively by both participants, concerns were raised regarding limited critical thinking and insufficient encouragement of individual expression.

Thus, there is a pressing need to reimagine Chinese cultural education in Malaysia—not as a static tradition but as a living, dialogic system that equips learners with both cultural grounding and contemporary competencies.

9. Conclusion

The study examined the influence of Chinese culture on the educational experiences of Chinese Malaysian students through qualitative inquiry involving two participants from different educational backgrounds. The analysis revealed that Chinese cultural values continue to shape learning processes, family expectations, and identity formation, albeit in contextually variable and at times contradictory ways.

Independent Chinese schools serve a vital role of cultural continuity, while national schools often present Chinese culture as fragmented or peripheral. Family plays a critical yet uneven role in intergenerational transmission, and the socio-political environment profoundly influences how cultural identity is performed and perceived.

The findings underscore the need for educational stakeholders to develop culturally responsive curricula that respect Malaysia's multicultural reality while preserving the richness of heritage cultures. Future research should further explore these dynamics across larger and more diverse populations, including longitudinal and comparative designs.

Ultimately, Chinese cultural education in Malaysia must strike a balance between preservation and innovation, ensuring that tradition does not become rigidity, and modernity does not mean cultural erasure.

10. Limitations

Despite the valuable insights yielded by the study on the influence of Chinese culture on Malaysian Chinese educational experiences, several limitations merit attention:

10.1. Small and Non-Representative Sample:

This study is based on two in-depth interviews—one from a student in a national public school (SMK) and one from a Chinese independent school (独中). Although these interviews provide rich qualitative data, the very limited sample size restricts the generalizability of the findings. Variations in experiences across different regions, socioeconomic statuses, and types of educational institutions were not captured.

10.2. Single-Method Data Collection:

The exclusive reliance on semi-structured interviews limits the triangulation of data. Relying solely on self-reported narratives introduces potential biases, such as recall bias and social desirability bias. Additional qualitative methods (e.g., classroom observations, document analysis) could provide a more comprehensive picture of how Chinese culture is transmitted and internalized in educational settings.

10.3. Contextual and Temporal Constraints:

The interviews were conducted at a specific moment, reflecting participants' perceptions at that time. The dynamic nature of cultural identity and educational practices in the context of globalization and rapid societal change might mean that the findings represent only a snapshot rather than enduring trends.

10.4. Interpretative Challenges:

Given that the interviews were conducted in a multilingual and multicultural context, nuances embedded in localized expressions may have been lost or reinterpreted during transcription and analysis. Such interpretative challenges could lead to a partial representation of the respondents' intended meanings.

10.5. Limited Theoretical Integration:

While this study draws on foundational theories such as cultural capital (Bourdieu, 1986) and identity negotiation (Hall, 1996), the multifaceted interplay between cultural practices and educational outcomes could benefit from deeper integration with more recent or context-specific theoretical frameworks.

11. Future Research Directions

In light of these limitations, future studies could consider several avenues to further elucidate the influence of Chinese culture on Malaysian Chinese education:

11.1. Expanding Sample Size and Diversity:

Future research should involve a larger and more diverse sample across different regions of Malaysia. Including respondents from rural areas, varied socioeconomic backgrounds, and additional types of educational institutions (e.g. international schools) would enhance the representativeness and depth of the findings. Comparative studies across different states could also shed light on regional nuances.

11.2. Incorporating Mixed-Methods Approaches:

Complementing qualitative interviews with quantitative surveys, classroom observations, or content analysis of curriculum materials could provide richer triangulation. Such mixed-method designs would enable researchers to validate and extend the qualitative insights and better understand the interplay between formal curriculum practices and informal cultural transmission.

11.3. Longitudinal Studies:

Future research could adopt a longitudinal design to track changes in cultural identity and educational experiences over time. By following students from secondary school through tertiary education and into their professional lives, researchers would be able to observe the evolving influence of Chinese culture and better capture its dynamic nature in response to socio-economic changes and globalization.

11.4. Exploring Policy and Pedagogical Implications:

Research that examines how curriculum reforms, governmental policies, or school-based initiatives impact the transmission of Chinese cultural values could offer valuable

insights for educational stakeholders. Investigating best practices in culturally responsive pedagogy may help balance the preservation of heritage with the need to foster critical thinking and innovation.

By addressing these directions, future studies can build on the current findings to develop a more comprehensive understanding of the role of Chinese culture in shaping educational outcomes and identity among Malaysian Chinese communities.

References

- [1] Banks, J.A. (2015). *Cultural Diversity and Education: Foundations, Curriculum, and Teaching* (6th ed.). Routledge. <https://doi.org/10.4324/9781315622255>
- [2] Bourdieu, P. (1986). The Forms of Capital. In J. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241-258). New York: Greenwood. <https://www.marxists.org/reference/subject/philosophy/works/fr/bourdieu-forms-capital.htm>
- [3] Nan, Xia & Yang, Yanan & Lee, Yok Fee. (2018). Chinese Education in Malaysia under Malaysian Ethnic Politics. *Journal of Politics and Law*. 11. 23-23. 10.5539/jpl.v11n2p23.
- [4] Lee, Hwok-Aun. (2012). Affirmative Action in Malaysia: Education and Employment Outcomes since the 1990s. *Journal of Contemporary Asia - J CONTEMP ASIA*. 42. 230-254. 10.1080/09500782.2012.668350.
- [5] Tan Yao Sua & R. Santhiram. 2014. Educational Issues in Multiethnic Malaysia.
- [6] Tu, W. (1996). *Confucian traditions in East Asian modernity*. Harvard University Press. <https://doi.org/10.2307/3824246>
- [7] Bourdieu, P. (1986). The Forms of Capital. In: Richardson, J., *Handbook of Theory and Research for the Sociology of Education*. pp. 241–58.
- [8] Zakaria, M. F., & Ibrahim, A. (2022). Chinese Civilization in Malaysia: history and contribution. *Journal of Social Science and Humanities*, 5(1), 1–6. <https://doi.org/10.26666/rmp.jssh.2022.1.1>
- [9] China Game Industry Report 2024 officially released. China Audiovisual and Digital Publishing Association. (n.d.). <http://www.cadpa.org.cn/3277/202501/41718.html>
- [10] M, I. H. (2024). The Value of Digital Games in Cross-National Cultural Dissemination-A Case Study of “Honor of Kings” MICHELLE HE. *Journalism and Communications*, 12(05), 1341–1346. <https://doi.org/10.12677/jc.2024.125204>
- [11] Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77–101. <https://doi.org/10.1191/1478088706qp063oa>