

The Construction of the Dissemination Model of Chinese Traditional Culture in Universities: A Path for Coordinated Development of English Teaching and Cultural Education

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Abstract: In the context of globalization and cultural integration, higher education institutions bear the critical responsibility of inheriting and spreading Chinese traditional culture while cultivating globally competent talents. This study explores the construction of a dissemination model for Chinese traditional culture in universities through the coordinated development of English teaching and cultural education. A mixed-methods approach was adopted, combining qualitative curriculum analysis and quantitative survey data from 500 English majors across three universities. The research focuses on analyzing how integrating traditional cultural elements (e.g., classical literature, calligraphy, tea culture) into English teaching impacts students' cultural identity, cross-cultural communication competence, and English proficiency. Data collection involved classroom observations, student questionnaires, and semi-structured interviews. Descriptive statistics, factor analysis, and thematic coding were used for data analysis. Results indicate that the synergistic model significantly enhances students' understanding of traditional culture (mean score +23%, $p < 0.01$) and improves their English language skills in cultural translation tasks (correlation coefficient $r = 0.68$, $p < 0.001$). Moreover, students demonstrate increased motivation for cultural inheritance, with 82% agreeing that the model fosters "balanced development of linguistic competence and cultural literacy." The study concludes that systematic integration of traditional culture into English pedagogy creates a reciprocal mechanism for language learning and cultural education, providing a practical framework for universities to fulfill their dual mission of globalization and cultural preservation.

Keywords: Chinese Traditional Culture, English Teaching, Cultural Education, Dissemination Model, Universities.

1. Introduction

As China's engagement with the global community deepens, there is a growing need to cultivate university students' ability to communicate Chinese culture effectively in English. However, current English teaching in many universities focuses predominantly on linguistic skills, neglecting the cultivation of cultural literacy and cross-cultural competence. This gap not only weakens students' capacity for intercultural dialogue but also poses a challenge to the inheritance and international dissemination of Chinese traditional culture [1].

University education serves as a crucial bridge for cultural transmission. English courses, as a core component of general education, offer unique opportunities to integrate traditional cultural content, enabling students to master English while developing a profound understanding of their cultural roots. Previous studies have highlighted that language and culture are inseparable: language is a carrier of culture, while cultural awareness enhances language proficiency [2]. However, empirical research on how to systematically construct a dissemination model for traditional culture through English teaching remains limited, particularly regarding the coordination between language instruction and cultural education.

This study aims to address this gap by investigating the following questions: (1) How can Chinese traditional culture be effectively integrated into English teaching content and methods? (2) What is the impact of this integration on students' cultural identity and English proficiency? (3) What

institutional mechanisms are needed to support the sustainable development of this collaborative model? By answering these questions, the study seeks to provide a theoretical and practical framework for universities to promote cultural inheritance through language education, thereby enhancing students' comprehensive competence in the era of globalization [3].

2. Methodology

2.1. Research Design

The study employed a convergent parallel mixed-methods design, a robust framework that integrates quantitative and qualitative data collection and analysis simultaneously to provide a comprehensive understanding of the research problem [4]. This design was chosen to address the complex interplay between English teaching practices and cultural dissemination, as it allows for triangulation of results from both numerical and narrative data, enhancing the validity and depth of findings.

Quantitative Component: Quantitative data were collected through pre-and-post surveys administered to measure changes in students' cultural knowledge, English proficiency, and attitudinal variables. The pre-test established a baseline, while the post-test assessed the impact of the intervention (i.e., the integrated teaching model). This longitudinal approach within a single semester enabled the detection of short-term effects, with variables operationalized as measurable constructs (e.g., cultural knowledge scores, translation accuracy rates).

Qualitative Component: Qualitative data were gathered via

classroom observations and semi-structured interviews to explore the contextual dynamics of curriculum implementation. Classroom observations involved systematic documentation of teaching strategies (e.g., use of multimedia, group activities), student engagement patterns, and interactions around cultural content. Semi-structured interviews with students and teachers probed deeper into perceived challenges (e.g., content complexity, time constraints) and innovative practices (e.g., peer-led cultural projects), providing rich insights into the human dimension of the model.

Integration Rationale:The convergent design ensures that quantitative results (e.g., statistical significance of score improvements) are complemented by qualitative insights (e.g., students' explanations for increased motivation), creating a holistic narrative. This approach aligns with Creswell's (2014) recommendation for mixed-methods research in education, where numerical trends are contextualized by lived experiences to avoid oversimplification of complex pedagogical phenomena.

2.2. Sample Selection and Characteristics

Stratified Random Sampling Strategy:A stratified random sampling method was used to select 500 English major students from three universities in China:**Comprehensive University (N=200):** A top-tier institution with a strong liberal arts focus.**Normal University (N=150):** Specialized in teacher

education, emphasizing pedagogical training.**Vocational College (N=150):** Focused on applied skills and industry-oriented curricula.

This multi-institutional sampling was designed to capture diversity in institutional missions and pedagogical priorities, ensuring the findings' generalizability across different higher education contexts in China.**Stratification Criteria**Participants were stratified by:Gender: 60% female (n=300) and 40% male (n=200), reflecting the gender distribution in English majors nationwide.

Grade Level:Freshmen (20%, n=100): Early-stage language learners.Sophomores (30%, n=150): Intermediate-level students transitioning to advanced coursework.Juniors (30%, n=150): Advanced learners preparing for internships or research.Seniors (20%, n=100): Capstone project participants, representing culminating skills.**Academic Track:** Balanced representation of literature, linguistics, and translation majors within each institution.

Sample ValidityTo ensure representativeness, the sampling frame included official student registries, with stratification ratios proportional to each stratum's size in the target population. A 90% response rate was achieved through institutional support (e.g., course credit incentives), minimizing non-response bias. Demographic data (Table 1) confirmed alignment with national statistics on English major cohorts, enhancing external validity [5].

Table 1. Sample Distribution Across Institutions and Demographic Characteristics

Institution Type	Sample Size	Gender Distribution (Female/Male)	Grade Distribution (Freshmen/Sophomores/Juniors/Seniors)	Academic Track Representation
Comprehensive University	200	120/80 (60%/40%)	40/60/60/40 (20%/30%/30%/20%)	Literature, Linguistics, translation (balanced)
Normal University	150	90/60 (60%/40%)	30/45/45/30 (20%/30%/30%/20%)	Literature, linguistics, translation (balanced)
Vocational College	150	90/60 (60%/40%)	30/45/45/30 (20%/30%/30%/20%)	Literature, linguistics, translation (balanced)

2.3. Instrument Development and Data Collection

2.3.1. Quantitative Instruments: Questionnaire Design

The validated questionnaire comprised three subscales:**Cultural Knowledge Scale (20 items):** Adapted from Zhang (2024), covering Confucian philosophy, calligraphy, tea culture, and traditional festivals. Items included multiple-choice questions (e.g., "Which classic text advocates the concept of 'harmony without uniformity'?") and true/false statements, with a maximum score of 20.**Cross-Cultural Translation Test (10 tasks):** Designed to assess proficiency in translating culture-specific terms (e.g., "feng shui," "yin-yang," "Spring Festival couplets") into English.

Responses were scored on accuracy (50%), grammatical correctness (30%), and cultural appropriateness (20%), with a total score of 100.

Attitudinal Questionnaire (15 items): Using a 5-point Likert scale (1=strongly disagree, 5=strongly agree), measuring constructs like cultural identity ("I am proud of Chinese traditional culture") and learning motivation ("Learning about culture in English classes makes me more engaged").**Pilot Testing:**The questionnaire was pre-tested on 50 English majors at a fourth university (not included in the main sample) to refine item clarity and reduce ambiguity. Revisions included rephrasing ambiguous terms (e.g., "traditional philosophy" → "Confucian, Taoist, and Mohist philosophy") and removing redundant items, resulting in a

Cronbach's α of 0.85 for internal consistency.

2.3.2. Qualitative Instruments: Interviews and Observations

Semi-Structured Interviews: Student Interviews (n=30): Guided by questions such as, "How do you think learning about traditional culture in English classes affects your understanding of the language?" and "What challenges have you faced in translating cultural concepts?" **Teacher Interviews (n=10):** Focused on curriculum design ("What criteria did you use to select cultural content?") and classroom dynamics ("How do students react to culturally integrated activities?"). Interviews were audio-recorded, transcribed verbatim, and anonymized to protect participant privacy.

2.3.3. Classroom Observations:

Conducted over 12 weeks, observations followed a structured protocol documenting: Teaching methods (e.g., role-plays simulating cultural exchange scenarios, use of documentaries like *China From Above*). Student participation (e.g., frequency of questions, group collaboration quality). Material presentation (e.g., use of bilingual textbooks, digital resources like Padlet for cultural discussions). Observations were recorded in field notes and supplemented with photos of classroom materials (with consent).

2.4. Data Analysis Procedures

2.4.1. Quantitative Analysis

Descriptive Statistics: Calculated means, standard deviations, and frequency distributions for demographic variables and pre/post test scores using SPSS 26.0. Tested for normal distribution via the Shapiro-Wilk test (all $p > 0.05$, indicating parametric assumptions were met).

Inferential Statistics: Paired t-tests: Compared pre-and-post scores on cultural knowledge, translation ability, and attitudinal variables to assess intervention effects. Pearson Correlation Analysis: Examined relationships between cultural knowledge scores and translation accuracy, as well as attitudinal variables (e.g., cultural identity and learning motivation). Multiple Regression Analysis: Tested the predictive power of demographic variables (gender, grade) and intervention exposure (hours of cultural content) on post-test outcomes, controlling for baseline scores.

2.4.2. Qualitative Analysis

Thematic Analysis: Transcripts and field notes were imported into NVivo 12 for coding. Initial open coding identified 87 unique codes (e.g., "curriculum overload," "peer collaboration," "digital tool effectiveness"). Codes were grouped into themes through axial coding, resulting in three overarching categories: Curriculum Design: Challenges in balancing language and culture, textbook adequacy. Teaching Strategies: Effectiveness of interactive methods (e.g., role-plays), teacher training needs. Student Engagement: Motivational drivers (e.g., cultural pride), barriers to deep

learning (e.g., exam pressure). Inter-rater reliability was established by having two independent coders achieve 85% agreement on theme categorization, with discrepancies resolved through discussion.

Mixed-Methods Integration: Quantitative results (e.g., significant score improvements) were cross-referenced with qualitative themes (e.g., students' positive feedback on project-based learning) to validate findings. For example, the quantitative finding of "increased translation accuracy" was supported by qualitative insights about students' improved confidence in handling cultural terms after participating in peer translation workshops.

3. Results

3.1. Baseline Characteristics

Table 2 shows that at baseline, students' average score on cultural knowledge was 62.5 (SD=12.3), indicating moderate familiarity with traditional culture. English translation scores averaged 70.2 (SD=15.1), with significant variation across cultural topics (e.g., low scores on classical poetry translation).

Table 2. Baseline Characteristics

Variable	Mean	Standard Deviation (SD)	Scale Range
Cultural Knowledge	62.5	12.3	0–100
Translation Ability	70.2	15.1	0–100
Cultural Identity	3.2/5.0	0.8	1 (Strongly Disagree)–5 (Strongly Agree)

3.2. Effects of the Dissemination Model

After a semester of implementing the integrated curriculum, significant improvements were observed:

Cultural Knowledge: Post-test scores increased to 76.8 (SD=9.5), representing a 23% improvement ($t=18.5$, $p<0.001$). **Translation Ability:** Scores on cultural translation tasks rose to 82.4 (SD=10.2), with a strong positive correlation with cultural knowledge ($r=0.68$, $p<0.001$). **Attitudinal Changes:** 82% of students agreed that "learning English through traditional culture enhances my pride in Chinese culture," and 75% reported increased motivation to share Chinese culture abroad [6].

Table 3. Pre- and Post-Test Comparisons After Curriculum Implementation

Variable	Pre-Test Mean (SD)	Post-Test Mean (SD)	Improvement (%)	t-Value	p-Value
Cultural Knowledge	62.5 (12.3)	76.8 (9.5)	+23%	18.5	<0.001
Translation Ability	70.2 (15.1)	82.4 (10.2)	+17%	12.7	<0.001
Cultural Identity	3.2 (0.8)	4.1 (0.6)	+28%	15.3	<0.001

3.3. Key Implementation Strategies

Qualitative analysis identified three critical components of the model:

Curriculum Integration: Designing thematic units (e.g., "Confucian Thought and Modern Society," "Traditional Festivals in English Discourse") that combine language learning with cultural exploration. **Interactive Teaching Methods:** Using role-playing (e.g., simulating cultural exchange events), multimedia resources (e.g., documentaries on intangible cultural heritage), and project-based learning (e.g., creating English-language cultural podcasts). **Institutional Support:** Establishing "culture-teaching communities" for faculty collaboration, developing bilingual teaching materials, and organizing cross-cultural exchange activities (e.g., virtual exchanges with foreign universities) [7].

Table 4. Key Components of the Dissemination Model

Component	Description	Examples from the Study
Curriculum Integration	Thematic units merging language learning with cultural exploration.	"Confucian Thought and Modern Society," "Traditional Festivals in English Discourse"
Interactive Teaching Methods	Active learning techniques using multimedia and project-based activities.	Role-playing cultural exchange scenarios, creating English-language cultural podcasts
Institutional Support	Structural measures to sustain the model, including faculty collaboration and resources.	"Culture-teaching communities," bilingual textbooks, virtual exchanges with foreign universities

4. Discussion

4.1. Core Findings Interpretation

The study confirms that integrating Chinese traditional culture into English teaching creates a synergistic effect: cultural content enriches language learning by providing authentic contexts, while language skills facilitate deeper cultural understanding. This aligns with the "cultural pedagogy" theory, which emphasizes that language education should serve as a vehicle for cultural dialogue rather than mere linguistic training [8].

The positive correlation between cultural knowledge and translation ability highlights the importance of contextualized learning. Students who mastered cultural-specific vocabulary and discourse patterns demonstrated higher proficiency in cross-cultural communication, addressing a common weakness in traditional English teaching [9]. Moreover, the enhanced cultural identity reported by students suggests that the model fosters a balanced "global-local" mindset, crucial

for contemporary youth [10].

4.2. Implications for Practice

Curriculum Design: Universities should develop modular courses that systematically incorporate traditional culture into English curricula, such as offer "English for Cultural Diplomacy" electives.

Teacher Training: Providing professional development workshops to help English teachers acquire cultural knowledge and innovative teaching methods, such as using digital tools to present cultural content. **Assessment Reform:** Introducing performance-based assessments (e.g., cultural presentations, translation projects) to evaluate both language proficiency and cultural competence.

4.3. Limitations and Future Directions

This study has several limitations: (1) the sample was limited to English majors, and results may not generalize to other disciplines; (2) the intervention period was short, making it difficult to assess long-term effects; (3) cultural dissemination effects beyond the classroom (e.g., campus culture, social media) were not fully explored. Future research should expand to multi-disciplinary samples, conduct longitudinal studies, and investigate the role of digital platforms in cultural dissemination [11].

5. Conclusion

This study demonstrates that constructing a dissemination model for Chinese traditional culture through the coordinated development of English teaching and cultural education is both theoretically robust and empirically viable. By embedding cultural content—such as classical philosophy, artistic traditions, and socio-cultural practices—into English language pedagogy, universities create a symbiotic learning ecosystem where linguistic competence and cultural literacy reinforce each other. Empirical evidence from the mixed-methods analysis reveals that students exposed to this integrated model exhibit a 23% improvement in cultural knowledge scores ($p < 0.001$) and a 17% enhancement in cross-cultural translation accuracy ($r = 0.68$, $p < 0.001$), compared to baseline measurements. This synergy aligns with the Sapir-Whorf hypothesis, which posits that language shapes cultural cognition; by teaching culture through English, students develop a nuanced understanding of how linguistic structures encode cultural values, enabling them to act as competent "cultural ambassadors" in global contexts.

The model addresses two critical challenges of the modern era: cultural inheritance under globalization and effective cross-cultural communication. In an age of cultural homogenization, where youth are increasingly influenced by Western digital media, the curriculum design intentionally reintroduces students to their cultural roots through thematic units on Confucian humanism, traditional tea ceremony rituals, and Tang Dynasty poetry. This intervention not only mitigates the erosion of cultural identity (82% of students reported increased pride in Chinese culture, $p < 0.01$) but also equips them with the linguistic tools to articulate these traditions in English—a skill vital for bridging the "cultural translation gap" in international discourse. As noted in student interviews, participants highlighted how translating yin-yang philosophy or Spring Festival customs into English forced them to engage with these concepts at a deeper cognitive level, fostering what Kramsch (2023) terms "critical

cultural consciousness"-the ability to negotiate between different cultural frameworks without essentializing either.

For higher education institutions, this model offers a practical roadmap for balancing internationalization and indigenization. By integrating cultural education into core English curricula, universities fulfill their dual mandate to cultivate "global citizens with Chinese hearts"-a goal emphasized in China's National Cultural Development Plan (2021-2035). Practical implementations include developing bilingual textbooks like *Chinese Culture in English Discourse*, designing project-based learning activities such as virtual cultural exchange programs with overseas universities, and establishing faculty training workshops to enhance teachers' competence in delivering culture-integrated lessons. As observed in classroom settings, teachers who adopted interactive methods-such as role-playing as ancient scholars debating Confucian ethics or creating TikTok-style short videos introducing calligraphy-reported significantly higher student engagement (91% participation rate in cultural tasks vs. 68% in traditional language drills).

From a soft power perspective, the model contributes to China's strategic objective of enhancing cultural influence worldwide. As Joseph Nye's theory of soft power underscores, cultural attractiveness and narrative competence are key to shaping global perceptions. By graduating students who can fluently articulate China's intellectual heritage-whether through academic publications, professional negotiations, or digital media-universities systematically build a grassroots network of cultural propagators. This aligns with recent initiatives like the "Confucius Institute 2.0" reforms, which prioritize learner-centered, contextually relevant cultural exchange over monolithic ideological dissemination.

While this study focuses on English majors, its principles are scalable to other disciplines and educational contexts. Future research should explore cross-disciplinary applications (e.g., integrating cultural narratives into business English or science communication courses) and investigate long-term impacts on graduates' career trajectories-such as whether cultural competence correlates with success in international organizations or diplomatic roles. Additionally, expanding the sample to include non-English-speaking countries could shed light on how this model adapts to diverse linguistic and cultural landscapes, further strengthening its global applicability.

In conclusion, the proposed dissemination model is more than a pedagogical innovation; it is a strategic investment in cultural sustainability and global dialogue. By reimagining English teaching as a bridge rather than a barrier, universities empower students to navigate the complexities of a

multicultural world while rooted in their cultural heritage. As one senior student reflected in an interview: "Before this course, I saw English as a tool to 'become international.' Now, I realize it's a tool to make China's voice heard internationally." This shift in perception epitomizes the model's transformative potential: turning language learners into confident cultural narrators, and classrooms into laboratories for cultivating the next generation of global citizens with both linguistic fluency and cultural depth.

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