

Study on the Integration of Intangible Cultural Heritage into After-School Service Fun English in Primary School under the Background of “Double Reduction”

-- A Case Study of T Primary School in S City

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Abstract

The integration of Intangible Cultural Heritage into fun English after school service is not only the need for the country to “Going global” and “Tell the Chinese story”, but also the requirement for the after-school service English curriculum to continuously innovate itself and keep pace with the times. In the context of the national “double reduction”, this paper intends to reconstruct the teaching content of English after school service, and discusses how to integrate Intangible Cultural Heritage into after-school service fun English in primary school from the actual situation of T primary school in S city. The author uses observation method, questionnaire survey method and interview method to have an understanding of the current situation of Intangible Cultural Heritage in after-school service fun English in T primary school and the current situation of students and teachers.

Keywords

Double reduction; Intangible Cultural Heritage; after school service; fun English; going global.

1. INTRODUCTION

In recent years, Intangible Cultural Heritage has received widespread attention from all walks of life. However, despite the large amount of human and material resources invested, some Intangible Cultural Heritage items are still gradually disappearing. The reason for this is that relatively passive protection can only slow down the disappearance of Intangible Cultural Heritage, but not prevent its eventual extinction. Only active propaganda and promotion can give traditional culture a new life. Along with the increasing depth of the “Intangible Heritage in School” and “Intangible Heritage in Classroom”, the injection of intangible cultural heritage into the after-school service of primary school will further promote the sustainable development of China’s intangible heritage and enhance students’ cultural confidence.

In order to implement quality education, reduce the academic burden of students, and effectively improve the level of school education, the General Office of the CPC Central Committee and the General Office of the State Council issued the Opinions on Progressively Reducing the Burden of Homework and Off-Campus Training for Students in Compulsory Education in July 2021. Since the implementation of the “double reduction” policy, after-school services have become a supplement and extension of school education, an important livelihood project that promotes the healthy growth of students and responds to the urgent needs of

parents. The quality of after-school services is related to the overall development of the school, and running quality after-school services is an important means of highlighting the characteristics of the school.

2. LITERATURE REVIEW

2.1. Studies Abroad and at Home

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In 1945, the United Nations Educational, Scientific and Cultural Organization (UNESCO) published the United Nations Charter for Science and Education, which for the first time used the term “dissemination” and included the widespread dissemination of culture as an obligation of each country, and subsequently Japan, Korea, Italy, France, Germany, the United States, the United Kingdom and Denmark began to actively explore the dissemination of archival information on Intangible Culture Heritage based on the characteristics of their own systems (Zhang, 2018).

A search on CNKI for the keyword “foreign Intangible Cultural Heritage” yielded 247 academic journals and 1,300 dissertations (72 doctoral dissertations and 1,228 graduate dissertations).

In foreign countries, one of the important ways to preserve and inherit Intangible Cultural Heritage is to integrate Intangible Cultural Heritage into schools. For example, in the UK, the “Electronic Cultural Heritage Education” project was launched to create an effective educational platform (Yao, 2022). The government has invested a lot of money in projects such as “Heritage Schools” and “Reading for My School”, set up “National School Culture Week” and encouraged private organizations to carry out various cultural and artistic education activities. In Japan, the inheritance of Intangible Cultural Heritage in schools is mainly focused on traditional craft projects and integrated into traditional culture education. Malaysia has incorporated Intangible Cultural Heritage education into curriculum standards and integrated Intangible Cultural Heritage education into the history, language, art and music curricula to develop students’ awareness of Intangible Cultural Heritage.

2.1.2 Studies Abroad and at Home

Domestic research on Intangible Culture Heritage focuses on two aspects: one is to analyze the transmission and dissemination of individual Intangible Culture Heritage, focusing on specific Intangible Culture Heritage. For example, Liu (2022) takes Zhuang brocade in Guangxi Intangible Culture Heritage cultural brand promotion approach in the digital communication perspective, analyzes the current bottleneck of Intangible Culture Heritage communication, and proposes the direction of diversified development. Another aspect is to take Intangible Culture Heritage protection and inheritance as the theme, and propose digital mode to protect Intangible Culture Heritage. For example, Ding (2022) elaborates the connotation and characteristics of Intangible Cultural Heritage archives in “Research on Digital Protection of Intangible Cultural Heritage Archives”, and proposes digital protection strategies for Intangible Cultural Heritage archives, including enhancing public awareness of protection, encouraging relevant organizations to join the digital protection team, and developing rich and diverse digital products.

At the same time, the author searched the Chinese Internet for the topic of “Intangible Cultural Heritage & English Teaching” and found only 15 articles, all of which were academic journals. The literature is mainly divided into two categories: one is the research on the exploration of school-based curriculum of Intangible Cultural Heritage projects; the other is the research on the teaching practice of Intangible Cultural Heritage in a school English classroom.

2.2. Key Concept

Intangible Cultural Heritage, as defined by the UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage, refers to the practices, performances, expressions, knowledge systems and skills, as well as their associated instruments, objects, artifacts and cultural spaces, that groups, communities and, in some cases, individuals regard as their cultural heritage (Liu, 2022). Intangible Cultural Heritage includes traditional oral literature as well as the languages and traditional arts that serve as its carriers.

The “double reduction” policy refers to the “Opinions on Progressively Reducing the Burden of Homework and Off-Campus Training for Students in Compulsory Education” issued by the General Office of the CPC Central Committee and the General Office of the State Council on July 24, 2021 to improve the quality of education and implement the fundamental task of establishing moral education, referred to as the “double reduction” policy.

After-school services are designed to solve the “3:30p.m. problem” arising from the inconsistency between primary and secondary school students’ after-school hours and their parents’ after-school hours, with primary and secondary schools providing organized learning activities for students to participate in after school hours, with schools arranging for students to do homework, independent reading, sports, arts and science activities, recreational games, outreach training, club and interest group activities, and watching appropriate films, etc. After-school services are mainly school-based, taking advantage of all aspects of school, based on the premise of parents’ voluntary choice, and based on the law of students’ physical and mental development and the law of education and mathematics.

3. METHODOLOGY

3.1. Research Questions

What is the status quo of Zhejiang primary school students’ understanding of bilingual “Intangible Cultural Heritage”? At present, the author do not have a deep understanding of the level of awareness of Intangible Cultural Heritage among primary school students, especially in English. So the author need to conduct questionnaires and interviews to have a grasp of their current level before developing relevant teaching programs.

What are the appropriate ways to integrate Intangible Cultural Heritage into after-school services fun English to improve students’ cultural awareness and self-confidence? There are not many studies and practices related to the integration of Intangible Cultural Heritage into after-school services fun English, and teachers need to look for appropriate methods to enhance students’ cultural confidence after observation and data analysis.

How to reverse the imminent loss of “Intangible Cultural Heritage”, and spread and inherit “Intangible Cultural Heritage” through English teaching? Nowadays, there are not many remaining folk artists, and traditional talents face a challenging succession situation due to a shortage of successors. As a result, the issue of passing down intangible cultural assets needs to be resolved.

3.2. Research Instruments

This research uses quantitative research and qualitative research, using the following four methods, respectively.

(1) Questionnaire

In the early stage of the study, questionnaires related to Intangible Cultural Heritage will be distributed in T primary school in S city to know the level of knowledge of Intangible Cultural Heritage among primary school students, so as to develop the lesson plan of Intangible Cultural

Heritage in after-school interest English of after-school . In the later stage of the study, the questionnaires will be distributed again to compare the data for analysis.

(2) Interviews

In the early stage and post-study periods, students were interviewed about their impressions of Intangible Cultural Heritage and their opinions on the integration of Intangible Cultural Heritage into the English classroom, and the content of the conversations was compared.

(3) Observation

In the process of practice, teachers need to pay attention to the students' interest in various types of Intangible Cultural Heritage and their acceptance of the teaching format, etc., and adjust the content and format of the teaching at any time, so as to find an efficient method.

(4) Action research

This part is divided into three parts: online, offline, and social practice.

Online: Students watch a bilingual video about Intangible Cultural Heritage.

Offline: Hold Intangible Cultural Heritage lectures in schools, invite inheritors of Intangible Cultural Heritage, hold competitions about Intangible Cultural Heritage., etc.

Social practice: Visiting Intangible Cultural Heritage inheritors after class, and shooting videos, etc.

3.3. Procedures

The first step is combing through the relevant literature. The literature is related to Intangible Cultural Heritage, double reduction policy, after-school service and other key concepts, the author searched and have an understanding of these concepts, then a literature review was written on the basis of systematic combing of relevant information to correctly grasp the current situation of integrating Intangible Cultural Heritage into the fun English teaching of after-school service in primary school.

Table 1. Action Research Design

Time	Steps	Activities	Participants	Duration
Earlier Stage	1	Warm-up - Watching the video of intangible cultural heritage - Group discussion	96 students	After-school service (Every Thursday)
	2	Knowledge presentation - Sharing of intangible cultural heritage stories - Role play	96 students	After-school service (Every Thursday)
	3	Social activities - Inviting inheritors - Holding lectures	96 students	Once a month
Later Stage	4	Conduct questionnaires - Collecting data - Analyzing the data	96 students	/

Second, the author identified the research subjects to launch the investigation. After selecting schools and students suitable for practical research, the methods of questionnaires, interviews, and observations were used to understand the degree of integration of Intangible Cultural Heritage into primary school teaching and analyze the problems that exist in it.

Third, the practical research was conducted, and the specific implementation steps are shown below.

Fourth, the teaching suggestions were proposed. By analyzing the problems in the integration of Intangible Cultural Heritage into the fun English teaching of primary school after-school services, feasible teaching suggestions were put forward.

4. RESULTS AND DISCUSSION OF THE RESEARCH

4.1. Results of the Research

Among the 96 students in two classes in T primary school in S city, nearly 30 students did not know anything about Intangible Cultural Heritage, more than half had no idea about Intangible Cultural Heritage, and only five knew a lot about Intangible Cultural Heritage. Accordingly, most of the students did not pay attention to the information of Intangible Cultural Heritage. Among the types of Intangible Cultural Heritage cited, students knew more about drama, handicraft, and cuisine, and less about linguistic Intangible Cultural Heritage. It can be seen that most students think that Intangible Cultural Heritage are very necessary to be protected and believe that the main reasons for the loss of Intangible Cultural Heritage are the dislike of the younger generation and the lack of awareness of the people to protect them. From the last three questions, it can be seen that many students prefer to get their knowledge of Intangible Cultural Heritage from school and home, and the two ways of watching documentaries and hands-on experience activities are more popular.

In this study, the question of which Intangible Cultural Heritage students know was set as a multiple choice question, and the data showed that 51.04% of students know the drama Intangible Cultural Heritage, and 54.16% of students know the handicraft Intangible Cultural Heritage, and a small number of students know the language Intangible Cultural Heritage. It can be seen that most students have been exposed to Intangible Cultural Heritage in their ordinary lives.

In the following tables, Question 1 is Do you know anything about Intangible Cultural Heritage? Question 2 is Do you pay attention to the information of Intangible Cultural Heritage in your daily life? Question 3 is Do you think it is necessary to protect Intangible Cultural Heritage? Question 4 is Would you like to participate in the activities of Intangible Cultural Heritage held by your school? Question 5 is Are you looking forward to learning more bilingual Intangible Heritage Knowledge in after-school service Fun English?

All four items between question 1 and question 2, between question 2 and question 3, between question 3 and question 4, and between question 4 and question 5 showed significance with correlation coefficient values of 0.802, 0.594, 0.403, and 0.455, respectively, and all correlation coefficient values were greater than 0, implying a positive correlation between these five questions.

Table 2. Pearson Related- Standard Format

Pearson Related- Standard Format							
	Average Value	Standard Deviation	Question 1	Question 2	Question 3	Question 4	Question 5
Question 1	2.323	1.156	1				
Question 2	2.240	1.131	0.802**	1			
Question 3	3.990	1.277	0.594**	0.468**	1		
Question 4	4.135	1.101	0.403**	0.346**	0.674**	1	
Question 5	3.948	1.173	0.455**	0.295**	0.646**	0.608**	1

* $p < 0.05$ ** $p < 0.01$

4.1. Discussion of the Research

In this part, the results of this questionnaire survey are concluded and discussed. The survey on students' knowledge of Intangible Cultural Heritage is to find out whether primary school students are now exposed to or have the willingness to learn more about Intangible Cultural Heritage, and in what ways they would like to learn about Intangible Cultural Heritage. The questionnaire shows that more than half of the students currently have no concept of Intangible Cultural Heritage, but they are happy to get knowledge of Intangible Cultural Heritage from school, which also facilitates the authors to inject bilingual Intangible Cultural Heritage into the after-school service fun English.

English is a language subject, and teachers should cultivate students' awareness of language accumulation and lead them to better interaction from the elementary school level. In the context of the "double reduction" policy, the after-school service fun English should actively break through the innovation, stimulate students' interest in learning, enrich their after-school life, respond to the call of "telling the Chinese story", inject intangible cultural heritage into teaching, and let students improve their learning in the after-school service. Students can learn and improve better and enhance their cultural confidence.

From the analysis of the perception of curriculum value, in the curriculum implementation activities, each curriculum subject is pursuing what they understand to be the value of the curriculum, and each curriculum subject has a different perception of the value of the curriculum. The awareness and understanding of the value of the fun English non-traditional features curriculum directly affects the level of curriculum implementation. Therefore, it is both as the author's primary concern and the teachers' and students' primary concern.

Most students have some knowledge of Intangible Cultural Heritage, will take a long-term view of learning about intangible cultural heritage, and have a heartfelt desire to inherit and promote intangible cultural heritage.

5. CONCLUSION

This study used a combination of quantitative and quantitative research instruments to investigate elementary school students' knowledge of bilingual Intangible Cultural Heritage. By collecting relevant data for research and analysis, the following conclusions were drawn. Overall, the knowledge of bilingual Intangible Cultural Heritage among elementary school students in China is at a low level in Chengdu, and there is much room for improvement.

Bilingual Intangible Cultural Heritage in English teaching has not yet been popularized at the elementary school level or even at the secondary school or university level, schools have not formulated relevant strategies, teachers have not been systematically trained, and their knowledge reserves of Intangible Cultural Heritage are not sufficient, resulting in students

having little exposure to such culture and little knowledge of Intangible Cultural Heritage culture, which prevents them from better spreading China's excellent traditional culture to the world.

The Intangible Cultural Heritage is radiant and rich, and when infiltrating it into English teaching, teachers should pay attention to the principle of scientificity. English classes should not lose their English flavor and turn English classes into Intangible Cultural Heritage culture classes, putting the cart before the horse in English and Intangible Cultural Heritage. At the same time, teachers should also pay attention to the principle of practicality. When teaching, teachers should not only teach students Intangible Cultural Heritage in the form of knowledge, but also pay attention to students' personal experience in practice, so as to "tell the Chinese story" and promote cultural exchange.

Carrying out Intangible Cultural Heritage through school education is an important way to realize the sustainable development of Intangible Cultural Heritage, and passing on Intangible Cultural Heritage also provides educational resources for schools to implement quality education and promote the overall development of students. The Intangible Cultural Heritage and school education complement each other, forming a network system of Intangible Cultural Heritage school heritage and realizing the integration of cultural and educational resources. The integration of Intangible Cultural Heritage with after-school service fun English teaching again increases students' cultural confidence and promotes the spread of China's excellent traditional culture.

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