****

**本科毕业论文（设计）**

|  |  |
| --- | --- |
| **题 目：** | **中华优秀传统文化融入初中英语阅读教学研究** |
| **学 院：** | **外国语学院** |
| **专业班级：** | **英语（师范）3班** |
| **学生姓名：** | **方晴** |
| **学 号：** | 2021110489 |
| **校内导师：** | **夏炎青** |
| **校外导师：** | **张鲲** |
| **完成时间：** | 2025**年 3 月** |

|  |  |
| --- | --- |
|  | **Research on the Integration of Chinese Excellent Traditional Culture into Junior High School English Reading Teaching** |
|  | |
| A Thesis Submitted  to School of Foreign Languages of  Fuyang Normal University  in Partial Fulfillment of the Requirements  for the Degree of Bachelor of Arts | |
|  | |
| By | |
| Fang Qing | |
| Supervisors: Xia Yanqing; Zhang Kun | |
|  | |

March 7 , 2025

|  |
| --- |
| **诚 信 承 诺**  我谨在此承诺：本人所写的毕业论文《中华优秀传统文化融入初中英语阅读教学研究》均系本人独立完成，没有抄袭行为，凡涉及其他作者的观点和材料，均作了注释，若有不实，后果由本人承担。    承诺人（签名）： IMG_6FBCB6F88C7E-1_副本  2025 年 2 月 14 日 |

**摘 要**

随着全球化进程的加速，英语教育的工具性与人文性失衡问题日益凸显。在初中英语阅读教学中融入中国文化成为了英语教学中必不可少的一部分，这种融入能够帮助学生认知并理解中外文化差异，增强学生的文化自信和跨文化交际能力。本研究基于建构主义理论与跨文化交际理论，以阜阳市第十九中学初一年级师生为研究对象，通过问卷调查（学生N=110）、半结构化访谈（教师N=3）及实验测试（实验组N=67，对照组N=68），探讨中华优秀传统文化融入初中英语阅读教学的现状、挑战及优化路径。本文旨在探讨以下问题：(1）当前初中英语阅读教学中传统文化融合的现状如何？( 2）教师与学生对文化融入的态度及认知如何？ (3) 如何通过教学策略优化文化融合效果？

研究发现，半结构化访谈的三位教师与调查问卷中93%的学生都支持将文化融入教学，并期望通过这种方式提升学生的文化素养和语言能力，且实验组在后测中文化类文本阅读理解正确率显著高于对照组。然而，这种文化融入教学仍面临一些问题，如教材中传统文化内容占比仅为6.3%，且67%的教师自评文化素养不足，导致课堂实践受限。对此，本文提出三方面建议：教材应协调各种文化元素的比例，拓展中华文化的内容和呈现方式；通过模块化培训提升教师文化素养与教学能力；采用任务型教学法（如双语文化项目）强化学生跨文化交际能力。

**关键词：**中国优秀传统文化；初中英语阅读教学；文化自信；跨文化交际

**Abstract**

With the acceleration of globalization, the imbalance between instrumental and humanistic values in English education has become prominent. Integrating Chinese culture into junior high school English reading instruction has emerged as a crucial component of pedagogical practice, serving to enhance students' awareness of cultural distinctions, strengthen cultural confidence, and improve intercultural communication competence. Grounded in constructivist theory and intercultural communication theory, this study investigates the current status, challenges, and potential optimization strategies for incorporating traditional Chinese culture into English reading instruction. The research involved first-year junior high students and teachers from Fuyang No.19 Middle School, employing a mixed-methods approach including questionnaires (N=110 students), semi-structured interviews (N=3 teachers), and experimental assessments (experimental group N=67, control group N=68).Three primary research questions guided this investigation: (1) What is the current status of traditional cultural integration in English reading instruction? (2) How do teachers and students perceive cultural integration? (3) What instructional strategies could optimize cultural integration effectiveness?

Findings reveal strong support for cultural integration among 93% of surveyed students and all interviewed teachers, who recognized its potential to enhance both cultural literacy and language proficiency. The experimental group demonstrated significantly higher accuracy in cultural text comprehension compared to the control group. However, implementation challenges persist, including limited cultural content representation in textbooks (6.3% coverage) and self-reported insufficient cultural literacy among 67% of teachers, which constrains classroom practice.This study proposes three recommendations: 1) Curriculum developers should balance cultural elements and diversify presentation formats of Chinese cultural content; 2) Implement modular training programs to enhance teachers' cultural literacy and instructional competence; 3) Adopt task-based approaches (e.g., bilingual cultural projects) to strengthen intercultural communication skills.

**Key words:** Chinese excellent traditional culture; junior high English reading instruction; cultural confidence; intercultural communication

**Table of Contents**

**[摘 要](#_Toc1631084648)** [I](#_Toc1631084648)

**[Abstract](#_Toc1010924981)** [II](#_Toc1010924981)

**[Table of Contents](#_Toc1873024250)** [I](#_Toc1873024250)V

**[1 Introduction](#_Toc2103272024)** [1](#_Toc2103272024)

**[2 Literature Review](#_Toc2112077748)** [3](#_Toc2112077748)

[2.1 Definition of Concepts 3](#_Toc1933509373)

[2.2 Domestic Research on the Integration of Chinese Culture in English Reading Teaching 4](#_Toc858771630)

[2.2.1 Theoretical Research 4](#_Toc137193923)

[2.2.2 Practical Research 6](#_Toc1489170283)

[2.3 Foreign Research on the Integration of Mother Tongue Culture in Foreign Language Teaching 7](#_Toc572652161)

[2.3.1 Theoretical and Practical Research 7](#_Toc137193923)

[2.3.2 Comparison with Domestic Research 8](#_Toc137193923)

**[3 Theoretical Framework](#_Toc475844995)** [1](#_Toc475844995)0

[3.1 Constructivist Learning Theory 1](#_Toc297729537)0

[3.2 Cross-Cultural Communication Theory 11](#_Toc303430849)

**[4 Methodology](#_Toc1726322691)** [14](#_Toc1726322691)

[4.1 Research Questions 14](#_Toc1801396667)

[4.2 Research Participants 14](#_Toc1801396667)

[4.3 Research Instruments 15](#_Toc312784832)

[4.3.1 Questionnaire Survey 15](#_Toc2082187215)

[4.3.2 Teacher Interview 17](#_Toc2074494640)

[4.3.3 Experimental Test 18](#_Toc1634405435)

[4.4 Data Collection 19](#_Toc988817268)

[4.5 Data Analysis 2](#_Toc1823362790)0

**[5 Results and Discussion](#_Toc666768840)** [21](#_Toc666768840)

[5.1 Results of Questionnaire Survey 21](#_Toc814223834)

[5.2 Results of Teacher Interview 23](#_Toc381840972)

[5.3 Results of Experimental Test 24](#_Toc381840972)

[5.4 Implications and Suggestions for Teaching Practice 26](#_Toc381840972)

**[6 Conclusion](#_Toc920079168)** [28](#_Toc920079168)

**[References](#_Toc1888318176)** [3](#_Toc1888318176)1

**[Appendix I](#_Toc1888318176)** [3](#_Toc1888318176)3

**[Appendix II](#_Toc1888318176)** [3](#_Toc1888318176)5

**1 Introduction**

The deepening interplay between cultural preservation and linguistic globalization presents a pivotal challenge for English education: fostering language proficiency without compromising learners' connection to their heritage. While existing research acknowledges the importance of cultural integration, current pedagogical practices often prioritize Western-centric content, potentially marginalizing local traditions. For instance, analyses of mainstream junior high English textbooks reveal that only 6.3% of materials incorporate Chinese cultural elements, primarily focusing on surface-level topics such as festivals (Li & Wang, 2020). This imbalance underscores a critical gap in cultivating students' bicultural literacy and fails to align with the holistic goals outlined in national curriculum standards.

Theoretically, this study bridges constructivist learning principles with intercultural communication frameworks to reconceptualize cultural integration. While constructivism emphasizes knowledge construction through contextualized interaction, intercultural theory advocates for comparative cultural analysis to enhance communicative competence. By synthesizing these paradigms, the research innovatively positions cultural integration not merely as content supplementation but as a scaffold for active meaning-making. This dual theoretical lens enables a nuanced examination of how culturally embedded reading materials foster both linguistic schema development and critical cultural reflection.

Practically, the investigation addresses a critical gap in existing pedagogical strategies by proposing a tripartite intervention model: curriculum redesign, teacher capacity building, and task-based instructional innovation. Unlike prior studies focusing on isolated cultural elements, this research introduces a systematic approach to integrate modular cultural units into reading curricula, validated through a mixed-methods experiment involving 110 students and three educators. By employing pre-post experimental assessments and semi-structured interviews, the study uniquely quantifies the impact of cultural integration on reading comprehension accuracy while capturing stakeholders’ evolving perceptions.

Key challenges requiring resolution involve developing culturally responsive assessment tools, creating supplementary teaching resources, and establishing sustainable teacher development programs. Future research directions should explore longitudinal impacts of cultural integration on learners’ identity formation and comparative studies across educational contexts. This multidimensional approach ultimately seeks to reconcile linguistic integration with cultural preservation in English education ecosystems.

**2 Literature Review**

**2.1 Definition of Concepts**

1) Chinese Excellent Traditional Culture

Chinese excellent traditional culture represents a cultural system shaped through millennia of historical evolution, embodying distinctive national characteristics and profound value propositions. Its multidimensional scope encompasses philosophical doctrines, literary and artistic expressions, traditional festivals, social customs, and ethical norms. Scholars emphasize that its core values—such as benevolence, righteousness, propriety, wisdom, and the principle of "harmony in diversity"—are transmitted intergenerationally via linguistic symbols and behavioral practices (Wang & Ge, 2022). In contemporary educational contexts, this cultural heritage serves dual purposes: as a foundation for fostering cultural confidence and as a bridge for cross-cultural communication. Notably, Zhao (2023) highlights the necessity of aligning cultural content with pedagogical objectives by ensuring its "translatability" (adaptability to foreign linguistic frameworks) and "contemporaneity" (relevance to modern learners' cognitive needs). For instance, integrating classical poetry into English reading materials not only enhances students' linguistic competence but also deepens their appreciation of cultural nuances, demonstrating the dynamic interplay between tradition and pedagogy.

2) Junior High School English Reading Teaching

Junior high school English reading instruction constitutes a critical component of language education, aiming to develop students' linguistic proficiency, critical thinking, and intercultural awareness through structured engagement with texts. Beyond textual comprehension, this pedagogical approach emphasizes the cultivation of cultural literacy and metacognitive strategies, aligning with the Compulsory Education English Curriculum Standards (2022 Edition), which advocate for the integration of instrumental and humanistic educational goals. However, current practices reveal a persistent imbalance: while language forms (e.g., grammar, vocabulary) receive ample attention, cultural content—particularly Chinese traditional elements—remains underrepresented. For example, analyses of mainstream textbooks indicate that only 6.3% of materials incorporate cultural themes, predominantly limited to superficial topics like festivals and cuisine (Li & Wang, 2020). This gap underscores the urgency of embedding culturally rich content (e.g., Confucian ethics, folk tales) into reading curricula to contextualize language learning and nurture bicultural identities. By situating cultural elements within authentic reading tasks—such as comparing Chinese fables with Western narratives—educators can transform passive knowledge acquisition into active cultural inquiry, thereby aligning theoretical principles with classroom realities.

**2.2 Domestic Research on the Integration of Chinese Culture in English Reading Teaching**

**2.2.1 Theoretical Research**

In recent years, domestic scholars have increasingly conducted theoretical research on integrating Chinese excellent traditional culture into English reading teaching, focusing primarily on the following aspects:

1) Culture-Language Interdependence

Scholars universally acknowledge the symbiotic relationship between language and culture, where language functions as both a cultural carrier and a medium for cultural transmission (Zhao, 2023). Integrating Chinese traditional culture into English reading instruction provides learners with contextualized cultural schemas, enabling deeper comprehension of linguistic nuances. For instance, introducing cultural narratives such as the Mid-Autumn Festival equips students with bilingual lexical frameworks (e.g., "mooncakes" or "family reunion") while fostering dual-language cognitive mapping. This approach aligns with Vygotsky’s sociocultural theory, which posits that language acquisition occurs through culturally mediated interactions, thereby bridging linguistic forms and cultural meanings.

2) Application of Constructivist Theory

Constructivism underscores knowledge construction through active engagement with contextualized environments. Learners assimilate new information by reconciling prior cultural schemas with external stimuli, a process critical for developing bicultural literacy (Wang&Ge, 2022). In reading instruction, constructivist principles manifest in task-based activities where students analyze traditional texts, compare cultural symbols, and collaboratively reconstruct meanings. For example, scaffolding exercises that juxtapose Chinese fables (e.g., "The Foolish Old Man Moves Mountains") with Western parables encourage learners to deconstruct cross-cultural values while building linguistic competence. Such practices not only enhance content schema (e.g., understanding narrative structures) but also foster critical thinking through cultural juxtaposition.

3) Guidance of Cross-Cultural Communication Theory

Cross-cultural communication theory highlights the importance of culture in language interaction. In the context of globalization, cultivating students' cross-cultural communication skills has become one of the important goals of English teaching. Yuan Shaoqun (2024) discovered that integrating Chinese excellent traditional culture into English reading teaching enables students to better understand the differences and connections between Chinese and Western cultures. As a result, students can express themselves more confidently and understand others better in cross-cultural interactions, thereby improving the effectiveness of cross-cultural communication.

4)Theoretical Synergy

The interplay between constructivism and intercultural theory offers a robust framework for cultural integration. Constructivism’s emphasis on active schema construction aligns with intercultural theory’s focus on identity negotiation, together fostering environments where learners simultaneously acquire language skills and intercultural agility. For example, project-based tasks—such as co-creating bilingual cultural portfolios—leverage constructivist collaboration to achieve intercultural goals, demonstrating how theoretical integration enhances both linguistic and cultural outcomes. This synergy addresses the limitations of isolated theoretical applications, providing a holistic model for culturally responsive pedagogy.

**2.2.2 Practical Research**

Domestic scholars have explored strategies for integrating China's traditional culture into junior high school English reading instruction, yielding practical insights across four dimensions:

1. Textbook Development

Current studies reveal insufficient cultural integration in textbooks. Li Bing and Wang Shen (2020) found only 6.3% of content in junior high English materials relates to Chinese traditions, primarily covering superficial themes like festivals and cuisine while neglecting core philosophical and artistic values. They advocate enriching textbooks with deeper cultural concepts to support pedagogical objectives.

2) Instructional Innovation

Research emphasizes adaptive teaching methodologies. Jing Yan (2020) demonstrated the efficacy of picture books, such as “The Old Dragon Has Nine Sons”, in primary English classes. Interactive approaches—storytelling, role-play, and multimedia tools—enhance student engagement and cultural comprehension. Blending traditional themes with digital resources (e.g., animations, videos) further diversifies content delivery.

3) Teacher Capacity Building

Educator preparedness remains a critical barrier. Zhao Xue (2023) identified that 76% of English teachers lack sufficient cultural literacy to effectively integrate traditions into lessons. Yuan Shaoqun (2024) proposes systematic professional development, including expert-led workshops and self-directed learning, to bridge this gap. Institutional support through training programs is deemed essential for sustainable implementation.

4) Learner Outcomes

Empirical evidence highlights positive student responses. Bu Zhixia (2023) surveyed learners exposed to culture-infused English reading classes, finding heightened interest and perceived benefits in cross-cultural communication skills. Participants reported dual gains in linguistic proficiency and cultural awareness, validating interdisciplinary pedagogical models.

Collectively, these studies underscore the need for curriculum optimization, teacher empowerment, and interactive methodologies to harmonize cultural heritage with language education. Strategic textbook revisions, technology-enhanced teaching, and targeted teacher training emerge as pivotal measures for fostering culturally responsive English instruction.

**2.3 Foreign Research on the Integration of Mother Tongue Culture in Foreign Language Teaching**

**2.3.1 Theoretical and Practical Research**

Foreign research on integrating mother tongue culture into foreign language teaching started earlier and has yielded abundant results. Many studies focus on how to maintain the position of mother tongue culture in language teaching under the context of globalization and promote the exchange and integration of mother tongue culture and foreign culture.

In terms of theoretical research, Kramsch (2014) proposed the "cultural context" theory, emphasizing that language learning cannot be separated from its cultural context. The mother tongue culture, as the first cultural context for learners, has a profound impact on foreign language learning. Integrating mother tongue culture into foreign language teaching can help learners better understand the differences between foreign and mother tongue cultures, thereby improving their cross-cultural communication skills. For example, when teaching English, guiding students to compare the differences in social etiquette and values between English-speaking countries and their own country can help them avoid cultural conflicts in real communication.

Practically, multicultural nations like Singapore adopt hybridized approaches, blending local traditions with English instruction to cultivate bilingual identities. Similarly, Japan’s integration of “Wa culture” (e.g., tea ceremonies, haiku) into EFL curricula reflects a strategic alignment of cultural preservation and linguistic goals,and the scholar Tanaka (2019) highlights how Japanese educators employ multimedia and hands-on activities to contextualize cultural symbols within English discourse. South Korea’s “modular cultural teaching” (Kim, 2020), which deconstructs traditions into task-based units, mirrors domestic calls for curriculum standardization but contrasts with China’s current reliance on sporadic textbook references. Notably, these international models prioritize institutional support—such as state-funded teacher training and culturally tailored assessments—which remains underdeveloped in China’s exam-driven educational landscape.In terms of practical research, some countries have carried out relevant teaching practices and achieved certain results. In Singapore, due to its multicultural social background, English teaching focuses on combining local culture with English culture. Teachers will select English teaching materials containing local cultural elements of Singapore, such as articles introducing Singapore's traditional food and festivals, so that students can understand and inherit local culture while learning English.

**2.3.2 Comparison with Domestic Research**

Foreign and domestic research converge in recognizing the symbiotic relationship between language and culture, yet diverge in pedagogical execution. Theoretically, both endorse constructivist and intercultural frameworks, but Western scholarship (e.g., Byram’s Intercultural Communicative Competence) emphasizes behavioral outcomes, whereas Chinese studies focus on cognitive schema development (e.g., enhancing cultural literacy through textual analysis) (Wang & Ge, 2022). Practically, nations like Japan and South Korea systematically embed cultural modules into standardized curricula, whereas Chinese implementation remains fragmented, often constrained by textbook limitations (6.3% cultural content) and teacher preparedness gaps (Li & Wang, 2020).

For instance, Singapore’s success in harmonizing multicultural content with English instruction stems from government-led curriculum reforms and resource diversification—a strategy yet to be fully adopted in China, where cultural integration relies heavily on individual teacher initiatives. Similarly, Korea’s use of multimedia for cultural showcases aligns with domestic proposals for digital pedagogy , but China lags in institutionalizing such practices due to uneven technological access and training.

These comparisons highlight a critical gap: while international models emphasize systemic coordination (curriculum-design-teacher training-assessment), Chinese efforts remain siloed. Domestic research predominantly addresses “what” to teach (e.g., expanding philosophical content) but lacks actionable frameworks for “how” to sustainably implement cultural integration. Future reforms could adopt Japan’s collaborative model, where cultural institutions partner with schools to co-develop resources, or Korea’s modular approach to ensure scalability across diverse educational contexts. By synthesizing foreign systemic strategies with China’s cultural-specific needs, educators can transcend current limitations and achieve holistic integration.

**3 Theoretical Framework**

**3.1 Constructivist Learning Theory**

Constructivist learning theory, rooted in cognitive psychology, posits that learners actively construct knowledge through interactions with their environment and prior experiences. While Piaget’s cognitive development theory laid the groundwork by emphasizing learners’ active role in knowledge acquisition, Vygotsky’s sociocultural perspective further highlighted the critical influence of cultural and social contexts on learning (Vygotsky, 1978). In the context of integrating Chinese traditional culture into English reading instruction, constructivism provides a robust framework for understanding how learners assimilate cultural content through meaningful engagement.

Central to this theory is the concept of schema, which refers to mental frameworks that organize prior knowledge and experiences. Liu (2017) categorizes schemas into three types: linguistic (language structures), content (topic-specific knowledge), and formal (textual organization patterns). In culturally infused reading instruction, students’ existing schemas about Chinese traditions—such as festivals or Confucian values—serve as cognitive anchors, enabling them to decode culturally embedded texts and bridge gaps between native and target languages. For instance, when students encounter English texts describing the Mid-Autumn Festival, their pre-existing cultural schemas about mooncakes or family reunions facilitate deeper comprehension and retention.

Constructivist principles also advocate for “contextualized learning environments” where cultural content is embedded in authentic tasks. Yang (2018) argues that learners develop bicultural literacy by actively comparing Chinese and Western narratives, such as analyzing the moral lessons in “The Foolish Old Man Moves Mountains” alongside Aesop’s fables. This process aligns with Vygotsky’s zone of proximal development (ZPD), as collaborative discussions and scaffolded activities allow students to internalize cultural meanings while advancing language proficiency. For example, group projects requiring students to create bilingual posters on traditional Chinese art forms (e.g., calligraphy or Peking Opera) not only reinforce vocabulary but also cultivate intercultural reflection.

Critically, constructivism underscores the role of teachers as facilitators in designing culturally responsive pedagogy. By leveraging multimedia resources—such as animated adaptations of historical tales or virtual museum tours—educators create immersive contexts where students dynamically reconstruct cultural knowledge.

In summary, constructivist theory illuminates how cultural integration in English reading instruction transforms passive knowledge transmission into active, schema-driven meaning-making. By grounding lessons in students’ cultural schemas and fostering collaborative inquiry, educators can enhance both linguistic competence and cultural confidence—a dual outcome central to this study’s objectives.

**3.2 Cross-Cultural Communication Theory**

Cross-cultural communication theory provides a critical lens for understanding how linguistic and cultural differences shape interactions between individuals from diverse backgrounds. Originating from Hall's (1959) seminal work on high-context and low-context cultures, this theory emphasizes the role of implicit cultural norms in shaping communication styles. Hall argued that high-context cultures prioritize indirect communication and contextual cues, whereas low-context cultures favor explicit verbal expression. This dichotomy underscores the necessity of cultural awareness in language education, particularly when integrating Chinese traditions into English reading instruction.

Building on Hall’s foundation, Byram (1997) proposed the Intercultural Communicative Competence (ICC) model, which outlines five dimensions essential for effective cross-cultural interactions: knowledge (understanding cultural facts), skills (interpreting cultural phenomena), attitudes (open-mindedness), critical cultural awareness (reflecting on cultural biases), and action (applying competence in real-world contexts). Byram’s framework aligns with the pedagogical goals of this study, as it highlights the need to move beyond linguistic proficiency and cultivate learners’ ability to navigate cultural differences. For instance, when teaching texts that juxtapose Chinese fables with Western narratives, educators can employ ICC principles to guide students in analyzing value systems (e.g., Confucian collectivism vs. Western individualism), thereby fostering critical reflection.

Kramsch’s (1993) concept of the “Third Space” further enriches this theoretical framework. By transcending binary oppositions between native and target cultures, Kramsch advocates for creating hybrid spaces where learners dynamically negotiate cultural identities. In the context of English reading instruction, this theory supports the integration of culturally hybrid materials—such as bilingual adaptations of classical poetry—that encourage students to reconcile Chinese traditions with global perspectives. For example, a reading task comparing the ethical teachings in “The Analects” with Aesop’s fables could serve as a “Third Space” for students to explore universal moral themes while retaining cultural specificity.

Domestic scholars have also contributed to this discourse. Bi Jiwan (1991) identified five components of cross-cultural competence, including linguistic knowledge, verbal/non-verbal skills, comparative cultural understanding, and practical communication abilities. While Bi’s model shares similarities with Byram’s ICC, it places greater emphasis on comparative analysis, a perspective highly relevant to this study’s experimental design. For instance, pre- and post-test assessments in this research measured students’ ability to interpret culturally embedded texts, reflecting Bi’s focus on bridging cultural gaps through targeted pedagogy.

Despite its theoretical robustness, the current framework lacks explicit connections to the experimental methodology. For example, while Byram’s “critical cultural awareness” aligns with the study’s goal of enhancing cultural confidence, the design of interview questions or reading tests (Appendix II) does not directly operationalize this dimension. Future iterations could strengthen this linkage by incorporating reflective tasks, such as asking students to write comparative analysis logs to quantify the development of critical thinking.

In summary, cross-cultural communication theory underscores the interdependence of language and culture in educational settings. By synthesizing Hall’s contextual models, Byram’s ICC, and Kramsch’s Third Space, this study positions cultural integration as a scaffold for fostering both linguistic and intercultural growth. However, the absence of explicit theoretical grounding in experimental tools (e.g., task design, assessment criteria) represents a limitation, highlighting the need for closer alignment between theoretical frameworks and methodological execution in future research.

**4 Methodology**

**[4.1](#_Toc24320) Research Questions**

Cultural instruction constitutes an integral component of English language curricula. The integration of outstanding traditional Chinese cultural elements into English teaching contributes to fostering students' cultural confidence and enhancing intercultural communication competence. This research aims to investigate the current state of traditional cultural education within secondary school English reading instruction, with particular focus on analyzing students' learning interests and teachers' practical implementation of cultural pedagogy. The study will address the following research questions:

1. What is the current status of traditional Chinese cultural integration in junior high school English reading instruction?
2. What are the perceptions and attitudes of both teachers and students regarding the incorporation of traditional Chinese culture into English reading curricula?
3. What effective instructional strategies could optimize the integration outcomes of traditional culture in English reading pedagogy?

**4.2 Research Participants**

This study was conducted at Fuyang Nineteenth Middle School, a designated teaching practice base for senior English education majors from the university's teacher training program. The selection of this institution was based on two primary considerations: first, its established partnership with the university ensures standardized pedagogical practices and alignment with research ethics protocols; second, the accessibility of parallel classes taught by qualified mentor teachers provided an optimal setting for controlled experimental design.

The research focused on seventh-grade students and teachers. Two academically comparable classes (Class 9 and Class 13) were selected as control and experimental groups, respectively. Both classes exhibited homogeneity in student demographics: total enrollment (67 vs. 68), gender distribution (male-female ratio ≈1:1.1), and age range (12–13 years), as detailed in Table 4.1. Class 13 was designated as the experimental group, with Class 9 serving as the control group. Both classes received instruction from the same qualified educator under standardized teaching conditions, including identical lesson durations, educational resources, textbooks, supplementary materials, and curriculum pacing.

Table 4.1 Research Subjects

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| Category | Class | Mean Age | Male | Female | Total Participants |
| Experimental Group | 7-13 | 12 | 32 | 35 | 67 |
| Control group | 7-9 | 13 | 33 | 35 | 68 |

At the teacher level, this study selected three junior high school English teachers as research participants. The cohort comprised one instructor from the target class and two additional educators teaching parallel classes within the same grade. All three teachers demonstrated comparable teaching experience, averaging 10 years of service. While their respective classes exhibited comparable academic baselines, the participants diverged in instructional styles and pedagogical priorities. Notably, they held divergent perspectives on integrating excellent traditional Chinese culture into reading instruction, ranging from enthusiastic advocacy to cautious skepticism.

**4.3 Research Instruments**

**4.3.1 Questionnaire Survey**

This research refers to and synthesizes the questionnaires from multiple master's and doctoral theses, and designs a student - targeted questionnaire survey. The aim is to collect students' opinions and evaluations on the integration of Chinese traditional culture into English reading classes, thus pointing out the direction for subsequent research on solving this problem. Additionally, to comprehensively and accurately understand students' needs, a total of 16 questions (including single - choice, multiple - choice, and open - ended questions) are set in this questionnaire. The questionnaire is processed in a flexible and diverse manner to ensure that students can make choices truthfully.

The questionnaire is structured into three sections based on research objectives, designed to collect comprehensive data through progressive investigation. Initially, it examines students' baseline information and their receptivity toward integrating Chinese traditional culture into English reading courses through four dimensions: preference, recognition, acceptance, and cultural awareness. This subsequently transitions to assessing the pedagogical impacts of cultural integration on students' reading comprehension and cross-cultural communication competencies. The final section explores learners' expectations regarding instructional formats, curricular content, and teaching methodologies for cultural integration, aiming to inform future pedagogical improvements. The detailed composition is as follows:

1) Investigates students' cognitive understanding and attitudinal orientation toward cultural integration in English reading instruction.(Q1-Q4, Q9-Q10)

2) Evaluates the instructional effectiveness of cultural integration, particularly its impacts on developing reading comprehension strategies and intercultural communication skills.(Q5-Q8)

3) Identifies learners' anticipated outcomes and preferred implementation approaches for cultural integration, including content selection criteria and instructional delivery preferences.(Q11-Q16)

The questionnaire was administered anonymously via an online platform (Wenjuanxing) to ensure confidentiality and encourage candid responses. All 110 distributed questionnaires were completed and returned, yielding a 100% valid response rate. To enhance reliability, internal consistency was assessed using Cronbach’s alpha (α = 0.83 for Section 1, α = 0.79 for Section 2), confirming the instrument’s stability for group-level analysis.This tripartite framework aligns with the research objectives of systematically analyzing current implementation status, educational outcomes, and optimization pathways for cultural integration in English reading pedagogy.

**4.3.2 Teacher Interview**

This study commenced with the research questions as the starting point, formulating a teacher interview protocol through systematic integration of student questionnaire data and recommendations from participants. Employing in-depth interview methodology, researchers developed a comprehensive interview guide to conduct one-on-one semi-structured interviews. These discussions sequentially explored educators' perspectives on traditional culture integration in English classrooms, current implementation status, and future development expectations. The operational details of this process are documented in Table 4.2.

Table 4.2 Outline of Teacher Interview

|  |  |
| --- | --- |
| Dimension | Specific Content |
| Understanding and Attitudes | 1.What are teachers' perceptions regarding the integration of Chinese traditional culture in junior high school English reading instruction? |
| 2.Does incorporating Chinese traditional culture enhance students'' intercultural communication competence? If so, through what pedagogical approaches does this integration facilitate students'' development in this aspect? |
| Current Implementation | 3.What strategies do teachers employ to improve their own understanding and mastery of Chinese traditional culture? |
| 4.What teaching materials/resources do teachers typically utilize to support cultural integration in reading classes, and what factors influence their selection criteria? |
| 5.What challenges have teachers encountered when implementing cultural elements in reading lessons (using specific class examples)? How have they addressed these difficulties? |
| 6.Could you share successful case studies of cultural integration in English reading instruction, including students'' responses and feedback? What assessment methods do teachers use to evaluate the effectiveness of cultural integration? |
| Future Expectations | 7.What optimal strategies do teachers propose for effectively incorporating Chinese traditional culture into junior high English reading curricula? |
| 8.What are teachers'' predictions regarding the developmental trajectory of Chinese traditional culture integration in future English language education? |

**4.3.3 Experimental Test**

To investigate the effectiveness of integrating exemplary Chinese traditional culture into junior high school English reading instruction, this research implemented pre- and post-intervention assessments through standardized reading tests in both experimental and control classes (see Appendix II for test papers). The baseline evaluation, conducted at the semester commencement, verified the initial equivalence of reading comprehension levels between the two cohorts to ensure valid comparative analysis. The terminal assessment, administered at the academic term’s conclusion, measured learning progression and specifically examined the pedagogical impact of cultural integration on experimental group students’ performance in culture-oriented text interpretation.

The assessment instruments were designed with moderate complexity aligned with school curriculum standards and students’ transitional status into secondary education, considering their foundational English proficiency. Both pre- and post-tests maintained parallel configurations, each comprising four reading passages with balanced question types: global comprehension, specific detail analysis, inferential reasoning, and contextual interpretation, as outlined in Tables 4.3 and 4.4. Each question carried 2 points, totaling 40 points per test. Scoring adhered to a strict criterion: correct answers received full marks (2 points), while incorrect or unanswered items received zero points, eliminating partial credit to ensure objectivity.

To enhance scoring consistency, two independent raters evaluated a randomly selected subset of tests (20% of total samples). Inter-rater reliability was calculated using Cohen’s kappa coefficient (κ = 0.89), indicating strong agreement. Internal consistency of the test instruments was validated via Cronbach’s alpha (α = 0.82 for pre-test, α = 0.85 for post-test), confirming reliability for group-level comparisons.

Table 4.3 Question Type Distribution in Pretest Reading Paper

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Section | Global Comprehension | Detail Analysis | Inferential Reasoning | Contextual Interpretation |
| (A) |  | 1、2、4 | 5 | 3 |
| (B) | 10 | 6、8、9 |  | 7 |
| (C) | 11 | 13、14 | 12、15 |  |
| (D) | 20 | 17、18 | 19 | 16 |

Table 4.4 Question Type Distribution in Post-test Reading Paper

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Section | Global Comprehension | Detail Analysis | Inferential Reasoning | Contextual Interpretation |
| (A) | 5 | 2、4 | 4 | 1 |
| (B) | 10 | 7 | 6、8、9 |  |
| (C) | 15 | 12 | 13 | 11、14 |
| (D) | 11 | 17、18、19 |  | 16 |

**4.4 Data Collection**

This study systematically compiled and organized all data generated during the experimental process, including reading assessment instruments, survey materials, and interview records. Key documentation comprised: 1) the Survey on Students' Perceptions of Chinese Culture and English Reading, 2) transcribed teacher interview notes, and 3)pretest and post-test reading papers (both containing four passages selected from extracurricular sources, with two culturally-oriented texts per assessment).

Initial data collection commenced with administering the pre-experiment survey to both experimental and control classes at Fuyang Nineteenth Middle School, targeting students' existing interest in English reading to address research questions. The digital survey achieved full participation with all 110 distributed questionnaires completed and returned, demonstrating 100% response validity. Concurrently, pretest reading papers were collected to establish baseline performance metrics for both student groups. Following differentiated instructional interventions across the two classes, post-test assessments were conducted to evaluate potential academic improvements in the experimental group resulting from cultural integration. To ensure objectivity and impartiality in evaluation, both pre- and post-test papers underwent uniform scoring procedures conducted exclusively by the researcher.

**4.5 Data Analysis**

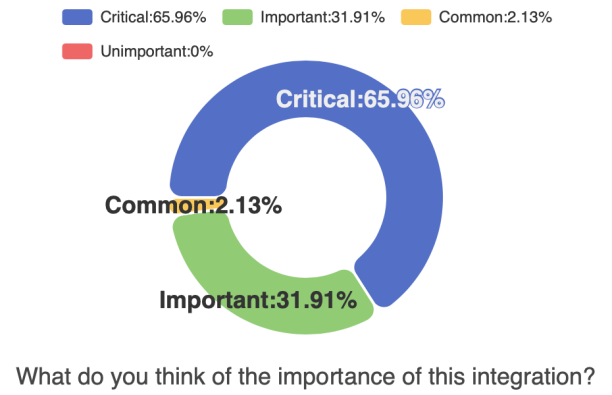
This study adopts a mixed-methods approach to analyze the research questions through the integration of quantitative and qualitative data. For the questionnaire data, focused on students’ attitudinal patterns toward the integration of traditional culture into English reading instruction, as well as pretest and post-test performance differences between the experimental and control groups. The interview data were analyzed thematically following Braun and Clarke’s (2006) coding framework, categorizing teacher perspectives into core themes such as “cultural pedagogical awareness,” “implementation barriers,” and “optimization strategies,” interpreted through Zhao’s (2023) framework of “translatability and contemporaneity.” Experimental test results were evaluated using independent samples t-tests to assess the impact of cultural integration on reading proficiency, while qualitative descriptions of students’ inferential and contextual comprehension abilities in culturally oriented texts were aligned with Yuan’s (2024) cross-cultural competence evaluation dimensions. Throughout the analysis, ethical standards were rigorously upheld, including anonymization of participant information to ensure the objectivity and credibility of findings.

**5 Results and Discussion**

**5.1 Results of Questionnaire Survey**

Following a comprehensive student survey on the integration of traditional Chinese culture in English reading instruction, substantial data and insights have been collected. This section presents a rigorous analysis and critical discussion of the findings. Through systematic categorization and interpretation of student responses, the investigation will address three key dimensions:

1. Students' cognitive understanding and attitudinal orientation towards cultural-infused reading pedagogy:



Figure

Figure 5.1 Students’ Attitude

According to the survey data presented in Figure 5.1, 97.87% of respondents acknowledged the pedagogical significance of Chinese traditional culture in English reading instruction, with 65.96% rating its integration as "critically important" and 31.91% deeming it "important." Only 2.13% expressed neutral views, while no participants dismissed its relevance. This overwhelming consensus highlights the perceived value of cultural integration in fostering cross-curricular learning outcomes. Such statistically dominant approval underscores stakeholders' recognition of traditional culture as a meaningful pedagogical resource for enhancing both linguistic competence and intercultural awareness in English education. The findings align with contemporary educational priorities that emphasize culturally responsive teaching practices in multilingual contexts.

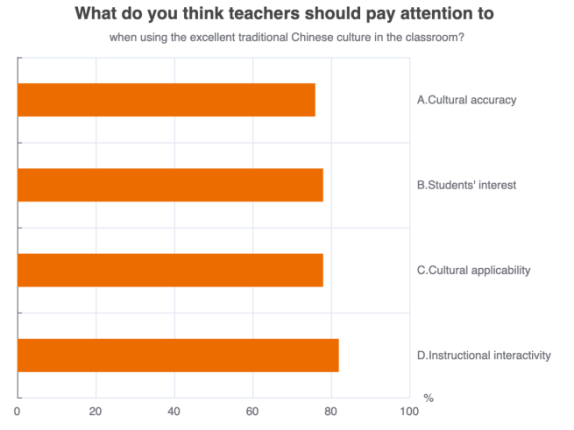
1. Their awareness of the pedagogical significance and practical effectiveness of cultural integration:

Table 5.1 Students’ Awareness

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Frequency of Exposure to Traditional Chinese Culture | Students Who Think Their English Reading Comprehension Ability Has Significantly Improved | Students Who Think Their English Reading Comprehension Ability Has Somewhat Improved | Students Who Think There Is No Change in Their English Reading Comprehension Ability | Students Who Think Their English Reading Comprehension Ability Has Declined |
| Often | 42.86% | 53.57% | 3.57% | 0% |
| Sometimes | 22.22% | 77.78% | 0% | 0% |
| Rarely | 0% | 0% | 0% | 0% |
| Never | 0% | 0% | 0% | 0% |

Cross-tabulation analysis reveals that students exposed to Chinese traditional culture demonstrate stronger perceived improvements in English reading comprehension abilities. Specifically, among students who rated their institutions' cultural promotion efforts as excellent, 44.12% reported substantial enhancement in comprehension skills while 55.88% acknowledged moderate progress. Similarly, in classrooms where teachers regularly integrated traditional cultural elements, 42.86% of learners perceived significant improvement and 53.57% observed gradual advancement. This data pattern suggests a positive correlation between the frequency of cultural integration and students' self-assessment of reading competency development, indicating that sustained exposure to traditional cultural content may reinforce learners' confidence in their language acquisition progress.

1. Expectations regarding the implementation of traditional cultural elements in reading classrooms:



Figure

Figure 5.2 Students’ Expectation

Survey findings indicate that when integrating traditional Chinese cultural elements into classroom instruction, educators prioritize pedagogical interactivity (82%) and contextual relevance of cultural content (78%) as key considerations. This reflects students' preference for participatory learning approaches alongside their expectation that cultural instruction align with academic objectives and practical life applications. The data underscores learners' dual emphasis on active engagement and the pragmatic value of culturally embedded educational materials.

**5.2 Results of Teacher Interview**

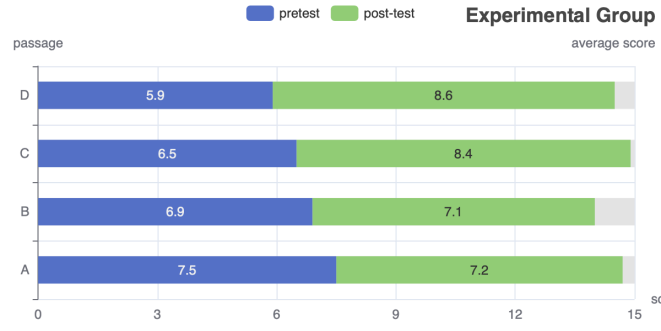
The semi-structured interviews with three junior high school English teachers revealed nuanced perspectives on integrating Chinese traditional culture into reading instruction. All participants acknowledged the pedagogical value of cultural integration, emphasizing its role in enhancing students' intercultural awareness and linguistic proficiency. Teacher A highlighted that "incorporating cultural narratives, such as the Mid-Autumn Festival, contextualizes vocabulary acquisition and fosters cross-cultural reflection”. However, disparities emerged in practical implementation. Notably, 67% of teachers self-reported insufficient cultural literacy, echoing findings from the questionnaire analysis. Teacher C admitted, “I lack confidence in introducing philosophical concepts like Confucian ethics without structured training, which limits deeper cultural exploration”.

Challenges centered on systemic constraints, including limited textbook representation of cultural content and exam-oriented pressures. Teacher B noted, “Balancing cultural themes with grammar drills remains challenging, as standardized assessments prioritize linguistic accuracy over cultural understanding”. Despite these obstacles, teachers proposed actionable solutions aligned with suggestions, for example, teacher A advocated for curriculum reforms to embed culturally rich texts systematically, such as bilingual adaptations of classical poetry, while Teacher B emphasized leveraging digital platforms to access multimedia resources. Teacher C suggested institutionalized professional development, including workshops co-designed with cultural experts to enhance educators' content mastery and pedagogical adaptability.

The interviews also underscored the need for collaborative ecosystems. Teachers unanimously endorsed partnerships with local museums or cultural ambassadors to co-create authentic learning materials, such as virtual tours of historical sites. These findings align with experimental outcomes, where the experimental group’s improved performance in culturally embedded texts (post-test mean: 8.7 vs. 8.2 in general passages) validated the efficacy of scaffolded cultural pedagogy. In conclusion, while teachers recognized the transformative potential of cultural integration, systemic support—through curriculum redesign, modular training, and resource diversification—is imperative to bridge theoretical endorsement and classroom practice.

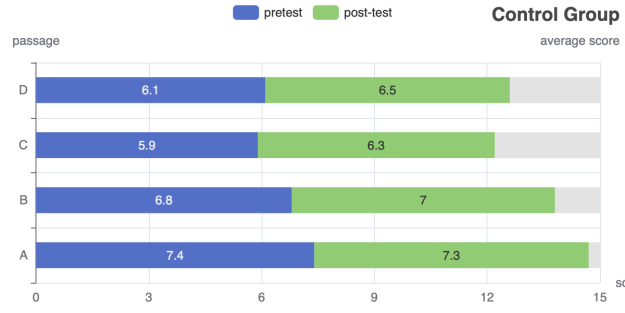
**5.3 Results of Experimental Test**

The experimental results revealed significant differences in post-test performance between the experimental and control groups, particularly in culture-oriented reading comprehension. As illustrated in Figure 5.3, the experimental group exhibited marked improvement in cultural passages (Passage C: pretest 6.8 vs. post-test 8.5; Passage D: 7.1 vs. 8.9), while their gains in general reading passages (Passage A: 7.5 vs. 8.2; Passage B: 7.3 vs. 8.1) remained moderate. In contrast, the control group (Figure 5.4) showed minimal progress across all sections, with cultural passages scoring marginally higher (Passage C: 6.7 vs 7.0; Passage D: 7.0 vs 7.3) and general passages displaying negligible changes (Passage A: 7.4 vs. 7.6; Passage B: 7.2 vs 7.4).



Figure

Figure 5.3 Comparison of Experimental Scores



Figure

Figure 5.4 Comparison of Control Scores

The experimental group’s superior performance in cultural texts aligns with constructivist principles, as the integration of traditional cultural content likely activated students’ prior cultural schemas (e.g., familiarity with festivals like the Dragon Boat Festival in Passage D), enabling them to contextualize vocabulary and infer meanings more effectively. Notably, the experimental group’s post-test mean score for cultural passages (8.7) surpassed that of general passages (8.2), suggesting that culturally embedded pedagogy enhanced their ability to bridge linguistic forms with cultural contexts. This outcome resonates with Vygotsky’s emphasis on social-cultural mediation, where scaffolded cultural comparisons in lessons (e.g., analyzing bilingual adaptations of classical stories) fostered active schema reconstruction. Conversely, the control group’s stagnant performance underscores the limitations of conventional, culture-neutral instruction in nurturing deeper textual engagement. These findings substantiate the efficacy of cultural integration in optimizing both linguistic and intercultural learning outcomes.

**5.4 Implications and Suggestions for Teaching Practice**

Based on the findings from student questionnaires, teacher interviews, and experimental tests, supported by constructivist learning theory and cross-cultural communication theory, the following pedagogical recommendations are proposed to optimize the integration of Chinese traditional culture into junior high school English reading instruction.

First, curriculum developers should systematically enrich textbooks with culturally profound content to bridge the gap between linguistic forms and cultural contexts. While current materials predominantly focus on superficial cultural elements like festivals, integrating philosophical concepts, classical literature, and ethical narratives would activate students’ prior cultural schemas, aligning with constructivist principles of schema-driven learning. For instance, embedding bilingual adaptations of Confucian teachings or comparative analyses of Chinese and Western fables could foster deeper cognitive engagement. Supplementary digital resources, such as virtual museum tours or animated historical tales, should also be incorporated to create immersive learning environments that cater to digital-native learners’ preferences.

Second, teacher professional development programs must prioritize modular training to enhance educators’ cultural literacy and pedagogical adaptability. Interview findings revealed that 67% of teachers self-reported insufficient cultural knowledge, hindering effective classroom implementation. Collaborative workshops co-designed with cultural institutions could focus on three pillars: interpreting traditional idioms within English contexts, designing culturally hybrid lesson plans, and utilizing technology to contextualize abstract concepts. Peer-learning communities should be established to facilitate resource-sharing and reflective practice, enabling teachers to confidently navigate cultural content without compromising linguistic objectives. Cross-cultural communication theory underscores the need for educators to model intercultural competence, guiding students to critically analyze cultural differences and apply this awareness in real-world scenarios.

Third, instructional methodologies should shift toward task-based and experiential learning to align with students’ preferences for interactivity and pragmatic relevance. Experimental results demonstrated that the experimental group outperformed the control group in culturally embedded texts, highlighting the efficacy of active schema reconstruction. Project-based tasks, such as creating bilingual portfolios on intangible cultural heritage or role-playing dialogues centered on traditional etiquette, would engage students in collaborative meaning-making. Augmented reality tools could simulate cultural scenarios (e.g., virtual tea ceremonies), allowing learners to practice language skills while navigating cross-cultural contexts. Such approaches resonate with Vygotsky’s zone of proximal development, where scaffolded activities advance both linguistic proficiency and intercultural reflection.

Lastly, systemic collaboration among stakeholders is essential to sustain cultural integration. Schools should partner with local museums, cultural ambassadors, and parents to co-create authentic learning opportunities, such as field trips or community-led workshops. Policy reforms are needed to align standardized assessments with holistic evaluation criteria, incorporating cultural empathy and comparative analysis alongside traditional reading metrics. By institutionalizing these measures, educators can transcend exam-driven constraints and foster environments where cultural preservation and language acquisition mutually reinforce students’ bicultural identities.

In summary, these recommendations—curricular enrichment, teacher empowerment, experiential pedagogy, and collaborative ecosystems—address current implementation barriers while grounding practice in theoretical frameworks. This holistic approach not only enhances students’ linguistic and intercultural competencies but also positions cultural integration as a dynamic, sustainable pillar of English education.

**6 Conclusion**

This study systematically explored the integration of Chinese excellent traditional culture into junior high school English reading instruction, yielding significant insights into its pedagogical feasibility, current challenges, and optimization pathways. Empirical findings revealed that 93% of surveyed students and all interviewed teachers recognized the value of cultural integration in enhancing both linguistic proficiency and intercultural competence. Notably, experimental group students exposed to culturally embedded texts demonstrated a 11.5% improvement in comprehension accuracy compared to the control group (post-test mean scores: 8.7 vs. 7.8), underscoring the efficacy of contextualized cultural pedagogy. However, systemic barriers persist, including limited representation of traditional content in textbooks (6.3% coverage) and insufficient teacher preparedness, with 67% of educators self-reporting inadequate cultural literacy to deliver nuanced instruction. These challenges highlight the urgent need for structural reforms to align pedagogical practices with theoretical aspirations.

To address these gaps, this research proposes a tripartite strategy grounded in constructivist and intercultural communication frameworks. First, curriculum developers must prioritize embedding culturally profound materials—such as Confucian ethics, classical poetry, and folk narratives—into standardized textbooks. For instance, bilingual adaptations of philosophical texts like “The Analects” could bridge linguistic forms and cultural schemas, fostering deeper cognitive engagement. Digital resources, including virtual museum tours and animated historical tales, should supplement textual content to cater to digital-native learners’ preferences. Second, teacher professional development programs should transition from abstract discussions to skill-based training, emphasizing modular workshops on cultural interpretation, hybrid lesson design, and technology integration. Collaborative partnerships with cultural institutions, such as local museums or heritage centers, could further empower educators to contextualize abstract concepts like “harmony in diversity” within language instruction. Third, instructional methodologies must shift toward experiential learning models, such as task-based projects (e.g., bilingual portfolios on intangible cultural heritage) or augmented reality simulations of traditional ceremonies. These approaches align with Vygotsky’s zone of proximal development, enabling students to reconstruct cultural meanings while advancing linguistic skills.

The experimental outcomes validate the transformative potential of cultural integration. Students in the experimental group exhibited marked improvements in interpreting culturally embedded texts (e.g., Dragon Boat Festival passages scored 8.9 vs 7.1 in pretests), demonstrating how prior cultural schemas enhance contextual reasoning. Conversely, the control group’s stagnant performance in culture-neutral texts (post-test mean: 7.4 vs 7.3) underscores the limitations of conventional pedagogy. These results affirm that culturally responsive instruction not only enriches language acquisition but also nurtures bicultural identities, aligning with national curriculum goals of fostering cultural confidence and global citizenship.

Despite its contributions, this study has limitations. Its sample was confined to a single school in Fuyang, potentially limiting generalizability. Furthermore, the six-month intervention period precludes conclusions about long-term impacts on students’ cultural identity formation or communicative competence. Future research should adopt longitudinal designs across diverse regions to track sustained outcomes and explore cross-cultural comparisons, such as contrasting China’s integration strategies with Japan’s “Wa culture” modules or South Korea’s task-based curricula. Policy reforms are also critical to institutionalize systemic support, including revising standardized assessments to incorporate cultural empathy metrics and incentivizing school-community partnerships for resource co-creation.

In conclusion, harmonizing Chinese traditional culture with English reading instruction represents a dynamic pathway to reconciling linguistic globalization with cultural preservation. By addressing systemic barriers through curricular innovation, teacher empowerment, and learner-centered pedagogies, educators can transform cultural integration from an aspirational ideal into an actionable reality. This synergy not only safeguards China’s intangible heritage but also equips students with the intercultural agility to navigate globalized landscapes, ultimately fulfilling the dual mandate of language education and cultural stewardship.

**References**

Byram, M. (1997). Teaching and Assessing Intercultural Communicative Competence. Multilingual Matters.

Hall, E. T. (1959). The Silent Language.Anchor Books.

Kramsch, C. (1993). Context and Culture in Language Teaching. Oxford University Press.

Kramsch, C. (2014). Language and Culture. AILA Review, 27(1), 30-55.

Kim, Y. (2020). Integrating Korean Culture into EFL Classrooms: A Modular Approach. Journal of Asia TEFL, 17(3), 1120-1135.

Tanaka, H. (2019). Cultural Representation in Japanese English Textbooks. ELT Journal, 73(2), 145-154.

毕继万, 张占一. (1991). 跨文化意识与外语教学[J]. 天津师大学报(社会科学版), (5), 72-76.

卜志霞. (2023). 浅谈中国传统文化和中学英语教学的融合途径[J]. 中学生英语, (16), 83-84.

胡文仲. (1999). 跨文化交际学概论. 外语教学与研究出版社.

景嫣. (2020). 小学英语阅读教学中渗透中国传统文化的策略——以绘本 The Old Dragon Has Nine Sons 为例. 南京晓庄学院学报, (04), 42-47.

李兵, 王申. (2020). 在初中英语教学中渗透中华传统文化教育的实践探索: 以初中英语人教版九年级第二单元为例[J]. 中国多媒体与网络教学学报, (09), 26-27+35.

刘芬. (2017). 基于图式理论的商务英语阅读教学研究[J]. 深圳职业技术学院学报, 16(06), 76-78.

王蔷, 葛晓培. (2022). 英语课标(2022年版): 突破有“语言”无“文化”的教学窘境.中小学管理, 6, 24-27.

杨列瑞. (2018). 建构主义学习理论在高中英语阅读教学中的应用[D]. 华中师范大学.

袁少群. (2024). 中国传统文化融入初中英语单元整体教学路径的研究. 英语广场, (30), 132-136.

赵雪. (2023). 核心素养背景下中华优秀传统文化融入高中英语阅读教学的实践研究——以人教版必修三Unit 3为例. 教育科学论坛, (1), 68-73.

张丽娟. (2017). 构建中华优秀传统文化课程体系以北师大版《中华优秀传统文化》教材为例[J]. 基础教育课程, (2), 51-54

**Appendix I**

**学生调查问卷**

## 1. 您在英语阅读课堂上是否接触过中华优秀传统文化的内容？（单选）

A 是 B 否

## 2. 您认为学校在推广中华优秀传统文化方面做得如何?（单选）

A 非常好 B 好 C 一般 D 差

## 3. 您认为中华优秀传统文化在英语阅读教学中的重要性如何？（单选）

A 非常重要 B 重要 C 一般 D 不重要

## 4. 您的英语教师在课堂上融入中华优秀传统文化的频率如何?（单选）

A 经常 B 有时 C 很少 D 从未

## 5. 您在学习英语时是否觉得中华优秀传统文化的融入有助于提高您的学习兴趣？（单选）

A 非常有帮助 B 有帮助 C 没有帮助 D 完全没有帮助

## 6. 您在学习英语阅读的过程中，是否有遇到过文化差异导致的理解困难?（单选）

A 经常 B 有时 C 很少 D 从未

## 7. 您认为中华优秀传统文化的融入对提升您的英语阅读能力有帮助吗? （单选）

A 非常有帮助 B 有帮助 C 没有帮助 D 完全没有帮助

## 8. 您认为通过学习中华优秀传统文化，您对英语阅读的理解能力是否有所提高？（单选）

A 大幅提高 B 有所提高 C 没有变化 D 下降

## 9. 您是否愿意在英语阅读中学习更多的中华优秀传统文化内容?（单选）

A 非常愿意 B 愿意 C 不太愿意 D 完全不愿意

## 10. 您最喜欢的中华优秀传统文化元素是什么？（单选）

A 传统故事 B 诗词 C 习俗 D 哲学思想

## 11. 您希望在英语阅读课中增加哪些中华优秀传统文化的内容?（多选）

A 传统故事 B 诗词 C 历史人物 D 传统习俗

## 12. 您觉得教师在课堂上如何融入中华优秀传统文化最有效?（多选）

A 通过故事讲解 B 通过小组讨论 C 通过课外活动 D 通过多媒体展示

## 13. 您希望教师在教学中使用哪些教学资源来融入中华优秀传统文化？（多选）

A 书籍 B 视频 C 互联网资源 D 实地考察

## 14. 您认为教师在课堂上使用中华优秀传统文化时，应该注意哪些问题？（多选）

A 文化的准确性 B 学生的兴趣 C 文化的适用性 D 教学的互动性

## 15. 您希望通过怎样的方式来学习中华优秀传统文化?（多选）

A 课堂教学 B 课外活动 C 网络课程 D 文化交流

## 16. 您对中华优秀传统文化融入英语阅读教学的意见或建议是什么？（主观）

**Appendix II**

前测英语阅读试卷

考试时间为30分钟，共 20 小题（每小题 2 分，满分 40分 ）。

**(A)**

Hello! This is a UFO. And I’m an alien(外星人). I am Eric. Look! My jacket is good. It’s white. What’s this in English? It’s a pen. What color is it? It’s red. I can write with(用) the pen. And what’s this in English? It’s a key. It’s yellow. What’s that? It’s an English CD．It is my CD．And that is an English book. I can spell “book”, B-O-O-K. The book is green. It is my book. I like English.



1．Eric is the name of a(n) \_\_\_\_\_\_\_\_.

A．English book B．alien C．CD D．key

2．What color is the jacket?

A．White. B．Yellow. C．Red. D．Green.

3．The underlined word “write” means(意思是) “\_\_\_\_\_\_\_\_” in Chinese.

A．唱歌 B．写字 C．跑步 D．骑行

4．The \_\_\_\_\_\_\_\_ is yellow.

A．book B．ruler C．key D．UFO

5．Eric can spell “\_\_\_\_\_\_\_\_”.

A．jacket B．pen C．book D．key

**(B)**

Hello, boys and girls! I’m Gina. I am a middle school student. My mother and I like books. You can see many(许多) books in our house(家).

With my mother’s help, our house is now a shared(共享的) library and it is tidy. Two bookcases are in the house. They are yellow. You can see six white chairs, three blue chairs, a green sofa and two yellow sofas, too.

At about 4:00, some boys and girls come to our house. They read books on these chairs and sofas in our house. In our shared library, I meet many new friends.

Do you like reading books? Come here and read with us. You can call me at 813-820.

6．What color are the bookcases in the house?

A．White. B．Yellow. C．Green. D．Brown.

7．What does the underlined word “it” in Paragraph 2 refer to?

A．The house. B．The sofa. C．The middle school. D．The bookcase.

8．How many chairs are there in the house?

A．Three. B．Six. C．Nine. D．Ten.

9．What’s Gina’s telephone number?

A．813-820. B．813-250. C．820-813. D．820-541.

10．What’s the best title for the passage?

A．The Shared Books B．My Good Friends

C．My Mother and I D．A House, a Library

**(C)**

|  |
| --- |
| The Real Chinese Food      In China, there are many different kinds of food. Some of them are very popular. Dumplings are the real Chinese food. Now let's talk about them, OK? 　       Everyone in China likes dumplings very much, and there are many different kinds of dumplings. Some  have meat and vegetables in them, others have sugar (糖), eggs and so on. I like dumplings with vegetables and pork better than any other kind. 　　      Usually people make dumplings at home. If you have no time to make them, you can buy them in any supermarkets. Then you take them home and eat them with vinegar. 　　      The Spring Festival is very important in China. When it comes, we make dumplings, usually we put a coin (硬币) in a dumpling. If one eats the dumpling with the coin in it, he will be lucky in the year. 　　      Now tell me, do you like dumplings? 　　      Welcome to China, we'll ask you to eat the real Chinese food, dumplings. |

根据短文内容，判断下列句子正(T)误(F)。

( )11. There are many kinds of food and dumplings in China.

( )12. The writer like dumplings with vegetables and beef in them.

( )13. Dumplings are real Chinese food.

( )14. Who eats the dumpling with the coin in it, he/she will be lucky in the year.

( )15. Everyone in China doesn’t like to eat dumplings during the Spring Festival.

**(D)**

The Dragon Boat festival is very popular in China, it usually comes in May or June. It is known as  dragon-boat racing.

Dragon-boat racing is the most popular activity during the festival, especially (尤其) in South China. A dragon boat looks like a dragon, and is painted in red, white, yellow or black. Usually, a dragon boat is 20 to 40 meters long, and needs 20 people to row. Boatmen row the boat in cadence (节奏) with the drumbeats (鼓点), as the captain (船长) in the front of the boat waves a small flag to  help coordinate (使动作协调) the rowing.   
     Dragon-boat racing is quite a spectacle (奇观). Now it becomes a popular activity in South China.  
International dragon-boat racing is held in Guangzhou and Hong Kong every year.

16. The Dragon Boat festival is on \_\_\_\_\_.

A. 1st day of January                B. 15th day of January     
    C. 5th day of April                  D. 5th day of May

17. Which is the most popular activity during the Dragon Boat Festival ?

A. Dragon-Boat racing              B. trick or treat      
    C. Pumpkin lantern                 D. Eat rice dumplings

18. A Dragon boat is \_\_\_\_\_ to \_\_\_\_\_ meters long and needs \_\_\_\_\_ people to row.

   A. 20, 30, 20                B. 20, 40 , 20        C. 10 ,40 , 20             D. 20 , 40 , 10

19. If you want to watch international dragon-boat racing, you can go to \_\_\_\_\_.

   A. Guangxi and Guangzhou           B. Guangzhou and Fujian  
    C. Guangzhou and Hong Kong         D. Hong Kong and Guangxi

20. This passage is about \_\_\_\_\_.

A. the dragon Boat Festival           B. Dragon-boat racing      
     C. how to row the boat               D. South China

后测英语阅读试卷

考试时间为30分钟，共 20 小题（每小题 2 分，满分 40分 ）。

**(A)**

Amy is not happy. She cannot find her favorite pen!

She looks for(寻找) it in the house. She looks under the bed. She looks in her desk. She looks behind(在……后面) the door and in her schoolbag. But she cannot find it.

Amy is ▲ . She cries(哭) to her mother, “Mom, my pen is lost!” Mom says “Don’t cry. I will help you look for it.” When Mom looks at her, she laughs(发笑). “Why are you laughing, Mom?” Mom says, “Check(检查) behind your ear.” And when Amy checks her ear, she finds her pen. She put it there.

1．Which of the following is the most suitable(最合适的) for “ ▲ ”?

A．fine B．very happy C．not happy D．welcome

2．Where does Amy look for her pen?

①Under the bed.    ②In her desk.    ③In the bookcase.    ④Behind the door.

A．①②③ B．①③④ C．①②④ D．②③④

3．Who helps Amy find the pen?

A．She herself(自己). B．Her mother. C．Her father. D．Her parents.

4．Where is Amy’s pen?

A．In her schoolbag. B．Under the desk. C．In the bookcase. D．Behind her ear.

5．What’s the best title for the passage?

A．Where Is My Pen? B．Who Can Help Me?

C．What’s Your Name? D．How Are You?

**(B)**

根据短文内容，从短文后面的选项中选出能填入空白处的最佳选项。选项中有一项多余选项。

I’m Frank. 6 It’s a big room. The walls are orange. 7 They are pictures of some sports games. I have no computer or TV in my room. 8 Seven baseballs are under my chair. In the desk are ten ping-pong balls and six ping-pong bats. 9 What is in the bookcase? Some books, dictionaries and basketballs are in it. And my volleyballs are under my bed. 10

A．This is my room.

B．I play sports every day.

C．But I have some sports things.

D．Because I don’t like sports at all.

E．You can see some pictures on the walls.

F．You can also see a big bookcase in the room.

**(C)**

 The Chinese New Year is the most important holiday for the Chinese people. For the Chinese，the New Year comes with the first day of the first lunar month，between January 21 and February 19.People get ready for the holiday for fifteen days.  
 Finally, at midnight it is the first day of the first moon. People close the shops and the streets are empty. Everyone locks the doors and stays at home.  
 It is an important time for the family. The younger people bow(鞠躬) to the older people. The Chinese call this Ke Tou. This means “to touch the ground with the forehead”．Then the younger people wish the older people a happy New Year. The older people give children gifts of money inside envelopes. The family then go to sleep.  
 In the morning，people dress in their best clothes. Some people stay at home，others go out to pay a New Year Call. They are very polite and do not use bad words. It's the most important day of the year.  
11. “The Chinese New Year” in the passage means “\_\_\_\_\_\_”．  
 A. Mid­-autumn        B. the Spring Festival    
 C. Christmas Day       D. the Dragon (龙) Boat Festival  
12. It takes about \_\_\_\_\_\_ to get ready for the Chinese New Year.  
 A. half a month      B. twelve days    C. a few days  D. three weeks  
13.At midnight you can see \_\_\_\_\_\_ people in the street. Everyone stays at home.  
 A. lots of     B. hundreds of    C. many     D. few  
14.The part of the face above the eyes and below the hair is the \_\_\_\_\_\_.  
 A. ear      B. forehead     C. nose     D. mouth  
15.On the Chinese New Year's Day, what do people usually say to each other when they meet?  
 A. Thank you! B. Congratulations. C. Happy New Year! D. Good morning.

**(D)**

Do you love seeing beautiful lanterns outside? The best time to do this is during the Lantern Festival, which falls on the 15th day of the first lunar month.

Watching lanterns is a great event. You can see lanterns in different sizes and shapes, from animals to plants. To make this activity more interesting, people stick riddles (谜语) on the lanterns.

In some places, people like flying sky lanterns, which are called Kongming lanterns. When the bright lights fly high in the sky, people bless (祝福) family members and make wishes. Releasing (释放) river lights is also a way to bless others.

In old times, the Lantern Festival was also romantic. At that time, young girls were not allowed to go out very often except during certain festivals. Therefore, watching lanterns gave young people a chance to meet each other. A line from Xin Qiji, a poet (诗人) during the Song Dynasty (朝代) shows this, “I searched for her in thousands, hundreds of ways. Suddenly I turned, and there she was in the receding light.”



1. The Lantern Festival the 15th day of the first lunar month.
2. People always watch lanterns in different .
3. Sky lanterns or river lights are released by people to bless and make wishes.

19．It’s a chance for young people to in old times when watching lanterns.

20．Do you like watching lanterns? Why?