

# The recognition of Chinese culture among Thailand people from the perspective of music dissemination studies - A case study on Appreciating Guzheng and Analyzing by the TV program

Xiangwen Chen, Huang jianmin

International College , Krirk University , Bangkok 10220, Thailand

## Abstract

This study aims to explore the influence factors of Listening to the Analects of Guzheng on the cultural identity of Thai audiences from the perspective of its dissemination. Through questionnaire survey and statistical analysis, it is found that demographic characteristics, occupation and income, knowledge and experience, and whether to learn Chinese have an impact on cultural identity. In addition, the author makes an academic discussion on the program from the Angle of music communication. The study found that the Chinese community is the main audience group, and they have a higher degree of recognition and love for the program. This study puts forward effective strategies to improve cultural recognition, and provides reference for the future spread of Chinese culture in Thailand.

**Key Words:** The Analects of Confucius, music communication, Guzheng, Chinese traditional culture, cultural communication, cultural identity.

Address for correspondence  
Xiangwen Chen, 1International College , Krirk University ,  
Bangkok 10220, Thailand, Email:  
Guzhengxiangwen@gmail.com

**Word count:** 3686 **Tables:** 06 **Figures:** 00 **References:** 30

**Received:**-28 October, 2023, Manuscript No. OAR-23-123133

**Editor assigned:**- 01 November, 2023, Pre-QC No. OAR-23-123133 (PQ)

**Reviewed:**- 08 November, 2023, QC No. OAR-23-123133 (Q)

**Revised:**- 21 November, 2023, Manuscript No. OAR-23-123133 (R)

**Published:**- 29 November, 2023, Invoice No. J-123133

## INTRODUCTION

"Listening to the Analects of the Guzheng" is a TV program, through the performance of traditional Chinese music, folk music, modern zheng music, classic folk songs and popular songs with Chinese musical characteristics, so that people can learn the Analects of the Analects and understand Chinese music at the same time. The show was broadcast on Thai Chinese Television in 2009 and was recognized by Thai viewers, overseas Chinese and the Chinese Embassy in Thailand. In 2014, the program was edited into a book and CD, sold at the South American Bookstore in Thailand and collected by the Confucius Institute. The

purpose of this paper is to analyze the cultural recognition of Listening to the Analects of Guzheng to the Thai audience, and to explore the effective and sustainable mode of encouraging the spread of Chinese culture, so that friends around the world can further understand Chinese culture because they have read the Analects of Confucius. Because of the understanding of Chinese music and further understand the connotation of Chinese music, so as to further love Chinese culture and music.

## Research objects and methods

### Research objects

Members of the Guangxi General Chamber of Commerce in Thailand; Member of Euroasia, Thailand; TCCTV Chinese audience; Faculty and students at the University of Sinakaran Willow; Teachers and students of Thai Agricultural University and Thai civil servants.

### Research methods

(1) Questionnaire survey: This survey was conducted in the form of previous survey data, questionnaires and interviews. Questionnaires were distributed in paper form. A total of 200 questionnaires were distributed and 150 valid questionnaires were recovered.

(2) Mathematical statistics analysis: On the basis of obtaining the cultural recognition data of Listening to the Analects of Guzheng by questionnaire survey, this paper analyzes the valid data of the questionnaire, including descriptive statistics analysis, variance analysis, factor analysis, correlation analysis and multiple regression analysis.

### Analysis of research results

(1) Descriptive statistical analysis of survey objects.

**Tab.1.** Survey statistics of audience's understanding of Chinese culture after watching the video "Listening to the Analects of Guzheng".

	<b>Have increased</b>	<b>Slight increase</b>	<b>None</b>
Male	69%	31%	
Female	74%	26%	
20-30 years old	50%	50%	
30-40 years old	63%	37%	
Over 40 years old	71%	29%	
education background			
senior high school	42%	58%	
College	51%	49%	
Graduate degree or above	72%	28%	
Occupation			
company employee	36%	64%	
Teachers or corporate executives	78%	22%	
literary and art workers	87%	13%	
civil servant	70%	30%	
Others	35%	65%	
Income			
Under 50,000 baht	51%	49%	
50,000 to 100,000 baht	77%	23%	
More than 100,000 baht	81%	19%	
Whether parents or ancestors are from China			
Parents or ancestors from China	88%	14%	
Not sure parents or ancestors are not from China	67%	33%	
Parents or ancestors not from China	61%	39%	

Chinese proficiency			
Proficiency in Chinese	86%	14%	
Average level of Chinese	74%	26%	
Unfamiliar Chinese	68%	32%	
Beginner Chinese	66%	35%	
Cannot speak Chinese	47%	53%	

This paper studies the influence of the video "Listening to the Analects of Guzheng", and finds that viewers generally believe that watching the video can increase their understanding of Chinese culture. Among them, literary and art workers, groups with an income of more than 100,000 baht, groups with parents and ancestors from China, and groups proficient in Chinese believe that the largest proportion of increases are: 87%, 81%, 88%, 86%. The proportion of those with high school education, company employees and no Chinese language skills who think there has been an increase is the smallest: 42%, 36% and 47%. It can be seen from the research results that the group with a certain understanding of Chinese culture has a greater understanding of Chinese culture after watching this program.

**Tab.2.** Is it meaningful to spread Chinese culture in Thailand.

	<b>Meaningful</b>	<b>Slightly meaningful</b>	<b>None</b>
male	75%	25%	
female	69%	31%	
20-30 years old	63%	37%	
30-40 years old	72%	28%	
over 40 years old	81%	19%	
senior high school	65%	35%	
college	73%	27%	
Graduate degree or above	78%	22%	
Occupation			
company employee	67%	33%	

Teachers or corporate executives	75%	25%	
literary and art workers	72%	28%	
civil servant	76%	24%	
others	70%	30%	
income			
Under 50,000 baht	68%	32%	
50,000 to 100,000 baht	73%	27%	
More than 100,000 baht	75%	25%	
Whether parents or ancestors are from China			
Parents or ancestors from China	77%	23%	
Not sure parents or ancestors are not from China	71%	29%	
parents or ancestors are not from China	68%	32%	
Chinese proficiency			
Proficiency in Chinese	81%	19%	
Average level of Chinese	73%	27%	
Unfamiliar Chinese	72%	28%	
Beginner Chinese	69%	31%	
Cannot speak Chinese	65%	35%	

The results show that different groups generally agree on the need to spread Chinese Confucian culture in Thailand. With the growth of age, more and more people believe that the significance of cultural transmission is more important. In terms of education, with the increase of education, people pay more and more attention to the significance of cultural communication. In terms of occupation,

government employees, teachers or business executives most agree on the significance of cultural communication, followed by corporate workers. In terms of income, people with higher incomes are more likely to view cultural communication as meaningful. Those from China are more likely to think that cultural transmission is of higher significance, while those whose parents or ancestors are not from China are less likely to agree.

**Tab.3.** Communication modes of Chinese culture in Thailand.

	Video	Audio	on-the-spot demonstration	paper media
male	91%		9	
female	93%		7	
Age				
20-30 years old	88%		12%	
30-40 years old	92%		8%	
over 40 years old	96%		4%	
education background				
senior high school	88%		12%	
college	92%		8%	
Graduate degree or above	96%		4%	
Occupation				
company employee	96%		4%	
Teachers or corporate executives	92%		8%	
literary and art workers	90%		10%	
civil servant	94%		6%	
others	88%		12%	
income				
Under 50,000 baht	96%		4%	
50,000 to 100,000 baht	92%		8%	
More than 100,000 baht	88%		12%	

Whether parents or ancestors are from China				
Parents or ancestors from China	94%		6%	
Not sure parents or ancestors are not from China	92%		8%	
parents or ancestors are not from China	90%		10%	
Chinese proficiency				
Proficiency in Chinese	96%		4%	
Average level of Chinese	95%		5%	
Unfamiliar Chinese	93%		7%	
Beginner Chinese	90%		10%	
Cannot speak Chinese	86%		14%	

The results of table analysis show that most groups are very interested in video communication and think it is more suitable for cultural communication. In addition, through the classification of audience groups, the paper discusses whether different groups have different understandings of the same issue. The survey found that more than 90% of men and women support video communication among people over the age of 40, the proportion of people supporting video communication methods reached 96%. In addition, people with low incomes prefer video distribution, accounting for 96% of the population. Groups from China, as well as those with high Chinese proficiency, also prefer video communication.

#### Single factor analysis of cultural identity

T-test and ANOVA were used to analyze the effects of gender, age, education, occupation, income, whether parents or ancestors come from China, and Chinese language level on cultural recognition. The results are shown in Table 23: Gender, age, education, occupation, income, whether parents or

ancestors came from China, and Chinese language level were statistically significant for the differences in cultural identity ( $P < 0.05$ ).

**Tab.4.** Univariate analysis of cultural identity in general data.

Index	The recognition score	t/F	P
Sex		9.172	<0.001
female	23.3±3.14		
male	19.42±1.31		
Age		43.222	<0.001
20-30 years old	19.6±1.74		
30-40 years old	22.08±2.73		
over 40 years old	24.41±3.23		
education background		46.259	<0.001
senior high school	18.58±1.1		
college	21.48±2.22		
Graduate degree or above	24.94±3.83		
occupation		23.235	<0.001
company employee	21.02±2.3		
Teachers or corporate executives	24.97±3.81		
literary and art workers	21.88±2.26		
civil servant	19.21±1.1		
others	19.38±1.3		
income		24.209	<0.001
Under 50,000 baht	20.19±2.74		
50,000 to 100,000 baht	21.3±2.47		
More than 100,000 baht	25.08±3.77		
Whether parents or ancestors are from China		-9.829	<0.001
No	19.59±1.47		
Yes	23.58±3.12		
Chinese proficiency		24.885	<0.001

Can not	19.24±2.03		
begin to learn	20±1.53		
disacquaintance	21.19±2.46		
Ordinary	23.56±2.86		
Skilled	24.91±3.42		

### Analysis of Factors Influencing Cultural Identity

Establish a multiple linear regression model with statistically significant indicators in univariate analysis as independent variables and cultural identity scores as dependent variables. Age, education level, income, and Chinese proficiency are ordered multi categorical variables; The occupation is an unordered multiclass variable, and dummy variables have been assigned as controls. The assignment results of each variable are shown in Table 24.

Tab.5. Variable assignment table.

Index	types of variables	assignment
Sex	dichotomy	
female		0
male		1
Age	Ordered multiple classification	
20-30 years old		1
30-40 years old		2
over 40 years old		.
Education background	Ordered multiple classification	
senior high school		1
college		2
Graduate degree or above		3
Occupation	Unordered multisort	
company employee		x1=1,x2=0,x3=0,x4=0
Teachers or corporate executives		x1=0,x2=1,x3=0,x4=0

literary and art workers		x1=0,x2=0,x3=1,x4=0
civil servant		x1=0,x2=0,x3=0,x4=1
others		x1=0,x2=0,x3=0,x4=0
income	Ordered multiple classification	
Under 50,000 baht		1
50,000 to 100,000 baht		2
More than 100,000 baht		3
Whether parents or ancestors are from China	dichotomy	
No		0
Yes		1
Chinese proficiency	Ordered multiple classification	
Can not		1
Begin to learn		2
disacquaintance		3
Ordinary		4
Skilled		5

A multiple linear regression model was established, and the results are as follows:  $F=40.715$ ,  $P<0.001$ , the model was successfully fitted, with a determination coefficient of  $R^2=0.745$  and an adjusted  $R^2=0.727$ . The model fit results were good, and gender, age, education, occupation, income, whether parents or ancestors come from China, and the level of Chinese language had a statistically significant impact on cultural identity in the model. The regression coefficient for gender is  $-0.779$ , indicating that, with all other variables remaining constant, women's cultural identity is 0.779 points higher than men's; The regression coefficient for age is 0.850, which means that for every level of age increase, cultural identity increases by 0.850 points, while keeping other variables constant; The regression coefficient of educational background is 0.836, which

means that for every level of educational background increase, cultural identity increases by 0.836 points, while other variables remain unchanged; The regression coefficient of income is 0.550, which means that for every level of income increase, cultural identity increases by 0.550 points, while keeping other variables constant; The regression coefficient for whether parents or ancestors come from China is 0.899, which means that, with all other variables remaining unchanged, the cultural identity of parents or ancestors from China is 0.899 points higher than that of parents or ancestors who do not come from China; The regression coefficient of Chinese proficiency is 0.544, which means that for every level of proficiency in Chinese that remains unchanged, cultural identity increases by 0.544 points; In the profession, other groups were used as controls, among which teachers or company executives had a statistically significant impact on cultural identity compared to other groups ( $P < 0.05$ ), with a regression coefficient of 1.622. That is, when all other variables remained unchanged, teachers or company executives had a 1.622 point higher cultural identity than other groups.

**Tab.6.** Multiple linear regression model for the influencing factors of cultural identity.

Model	Unnormalized coefficient		Standardization coefficient	t	P	β 95% CI	
	β	standard error				lower limit	upper limit
(constant)	15.513	0.889		17.453	<0.001	13.756	17.271
Gender	-0.779	0.385	-0.121	2.023	0.045	1.54	0.018
Age	0.85	0.21	0.215	4.039	<0.001	0.434	1.266
education background	0.836	0.293	0.162	2.853	0.005	0.257	1.415
income	0.55	0.25	0.107	2.201	0.029	0.056	1.044
From China	0.899	0.376	0.142	2.392	0.018	0.156	1.642
Chinese proficiency	0.544	0.137	0.226	3.978	<0.001	0.274	0.815
Occupation=company employee	0.029	0.666	0.004	0.044	0.965	-1.288	1.346

Occupation=Teachers or corporate executives	1.622	0.728	0.212	2.228	0.027	0.183	3.061
Occupation=Art practitioner	-0.395	0.678	-0.055	-0.582	0.561	-1.735	0.946
Occupation=civil servant	-1.057	0.681	-0.13	-1.553	0.123	-2.402	0.289

According to research, the audience's cultural identity with "Listening to the Analects of Guzheng" has increased. Among them, women have a better understanding and love for Chinese culture and music; The cultural identity of the elderly towards "Listening to the Analects of Guzheng" has increased, and their interest in Chinese, art, and other cultures is stronger; People related to culture and public professions place more emphasis on the Analects and cultural understanding, while literary and artistic workers pay more attention to the guzheng and musicality; The higher the income of the population, the higher their cultural identification with "Listening to the Analects of Guzheng", but their influence on music interest is not significant; Chinese audiences have the highest cultural identification with "Listening to the Analects of Guzheng", believing that watching videos can enhance their understanding of Chinese culture and music, and increase their interest in learning Guzheng and Chinese; People with higher proficiency in Chinese believe that watching videos can increase their understanding and interest in Chinese culture, music, and art.

## CONCLUSION

### Problems discovered during the dissemination process

1. Cultural promotion has not become a systematic system

Taking Confucius Institutes as an example, the lack of a systematic teaching system for guzheng and Chinese is a common problem in Confucius Institutes. The high mobility of teaching staff is the direct reason for the lack of systematic teaching. The teaching staff of Confucius Institutes mainly consist of volunteer teachers and public teachers. The high mobility of teachers leads to a

weak teaching team, which affects the quality of teaching.

2. Cognitive biases of society and the people  
The dissemination of the Analects and Guzheng in a region is closely related to the opinions of the people there. The public is relatively more receptive to cultures that are similar to what they are familiar with, but more difficult to accept cultures with significant differences, resulting in certain cognitive biases.

3. The unsustainability of promoting art education

The mobility of teaching staff is high, and students who have been in continuous contact with Chinese folk music art in the past few years have regretfully given up due to the lack of teaching teachers. It is difficult to achieve the most important inheritance of international promotion of art education through Confucius Institutes as a platform, and there are also many shortcomings in the inheritance of characteristic courses offered. The unsustainability of art education promotion has resulted in a significant waste of resources.

(二) Strategies for improving the effectiveness of cultural dissemination

1. Cultivate powerful teachers and establish a cultural dissemination system

In order to meet the growing demand for Chinese language learning, it is necessary to expand the scale of training for Chinese and Guzheng teachers. We can increase the frequency and number of training sessions for Chinese and Guzheng teachers, enrich the training content, and focus on cultivating their teaching ability, cross-cultural communication ability, and Chinese talent. In addition, cultivating a professional team of Guzheng teachers in Thailand is also important for improving the overall level of Guzheng.

2. Integrating Thai culture and improving cultural exchange capabilities

Chinese teachers, as cultural communicators, need to cultivate their listening and speaking abilities and have a proper understanding of reading and writing knowledge. It is recommended to focus on training commonly used classroom teaching language to adapt to teaching work as soon as possible. Regularly communicate with Thai teachers and students to understand Chinese language teaching and student learning, and improve cross-cultural communication skills.

In cultural dissemination, more activities can be carried out to compare and blend Chinese and Thai cultures, which can achieve the effect of integration, improve the acceptance of Chinese culture by Thai people, enrich innovative cultural activities, and attract more audiences to participate.

3. Utilize multiple methods to continuously promote cultural dissemination

The survey found that the researchers prefer video promotion methods. To promote cultural exchange between China and Thailand, a "compromise" form of cultural integration can be adopted to carry out activities of cultural comparison and integration between China and Thailand, such as Chinese Thai instrument ensemble, song burning, ethnic dance performances, and ethnic clothing shows. Strengthen cultural exchanges and visits between China and Thailand, increase activities such as teaching seminars, college student exchange symposiums, and cooperation achievement exhibitions. Utilize new media promotion, expand the influence of Chinese culture through oral communication, event posters, social media, and news push channels, and let more people understand Chinese culture.

## REFERENCES

1. Craig RT. Communication theory as a field. *Communication theory*. 1999;9(2):119-161. [Google Scholar Crossref](#)
2. Dai X. Development of Zheng Culture in East Asia during Tang Dynasty. *Northern Music*. 2019. [Google Scholar Crossref](#)
3. Everson ME, Chuanren. Ke An inquiry into the reading strategies of intermediate and advanced learners of Chinese as a foreign language. *Journal of the Chinese Language Teachers Association*. 1997. [Google Scholar Crossref](#)
4. Hou Y. Comparison of Musical Culture between Guzheng, Jiagiqin and Japanese Zheng. *Drama House*. 2019. [Google Scholar Crossref](#)
5. Jen TC. Expanding visions of American learners of collegiate Chinese: Heritage students. *Chinese Teaching in the World*. 2001. [Google Scholar Crossref](#)
6. Ke C. Effects of strategies on the learning of Chinese characters among foreign language students. *Journal of the Chinese Language Teachers Association*. 1998. [Google Scholar Crossref](#)
7. Lang A. Discipline in Crisis? The Shifting Paradigm of Mass Communication Research. *Communication Theory*. 2013;23(1):10-24. [Google Scholar Crossref](#)
8. Legge J. Confucian Analects. *Project Gutenberg Etext of The Chinese Classics*. 2002. [Google Scholar Crossref](#)
9. Ban J, Ma B. An Analysis of the Factors Influencing the Changes of Thai Chinese Identity with Chinese Culture. *Overseas Digest Academic*. 2020;(14). [Google Scholar Crossref](#)
10. Chen S. The impact of the evolution of the dissemination channels of folk culture on the learning of Chinese by international students. *Modern Communication*. 2020;(03). [Google Scholar Crossref](#)

11. Cui R, Zhao Z. Cultural identity and the construction of the Chinese national community. *Journal of Ethnic Studies*. 2021;(08). [Google Scholar](#) [Crossref](#)
12. Deng M. Research on the Television Communication Media of Contemporary Popular Music in China. *Northern Music*. 2020;(18):239-240. [Google Scholar](#) [Crossref](#)
13. Du Y, Wang Y. The logical premise of Chinese cultural identity - concepts, sources, and internal relationships. *Qinghai Ethnic Studies*. 2021;(04). [Google Scholar](#) [Crossref](#)
14. Ge Y, Ma X. Research on Moral Narrative in the Analects and Its Contemporary Value. *Theoretical Community*. 2021;(12). [Google Scholar](#) [Crossref](#)
15. Gu J. A survey on the use and learning of Chinese among Chinese learners in northern Thailand. *Education Observation*. 2020;(09). [Google Scholar](#) [Crossref](#)
16. Guo X, Wang Y. The three key points and five steps for the effective dissemination of Chinese national music culture overseas in contemporary times. *Chinese Musicology*. 2014. [Google Scholar](#) [Crossref](#)
17. Guo Y, Wang D. Research on the dissemination and acceptance of Chinese cultural classics in the context of the Belt and Road Initiative. *Foreign Language Teaching and Research*. 2021;53(2):13. [Google Scholar](#) [Crossref](#)
18. He X. An Analysis of the Dilemmas and Countermeasures in the Inheritance of Chinese Culture among Thai Chinese Americans. *Speed Reading · Midday*. 2020;(02). [Google Scholar](#) [Crossref](#)
19. Huang T. Traditional Chinese cultural factors in Thai media culture. *Fujian Tea*. 2020;42(01):244. [Google Scholar](#) [Crossref](#)
20. Hui J, Qiao F. Exploring the Interpretation and Research of Contemporary Analects of Confucius. *Journal of Chifeng University (Chinese Philosophy and Social Sciences Edition)*. 2022;(01). [Google Scholar](#) [Crossref](#)
21. Li D, Tan Y. The strategy of traditional Chinese culture entering Thailand from the perspective of cross-cultural communication. *Today's Media*. 2021;29(10):97-100. [Google Scholar](#) | [Crossref](#)
22. Li F, Jiang P. Research on the causes and coping strategies of Chinese language learning anxiety among international students. *Journal of Harbin Vocational and Technical College*. 2020(01). [Google Scholar](#) | [Crossref](#)
23. Li P. Research on the Influence of Traditional Culture on the Development of Guzheng Art. *Drama House*. 2022(10). [Google Scholar](#) | [Crossref](#)
24. Li Y, Feng X. Guzheng Education and Aesthetic Analysis. *Drama House*. 2022(20). [Google Scholar](#) | [Crossref](#)
25. Lin J. A study on the identification of Thai Chinese university students with traditional Chinese culture. *Journal of Nanning Vocational and Technical College*. 2022(03). [Google Scholar](#) | [Crossref](#)
26. Liu H, Liu M. Exploring the Path of Integrating the Analects into Ideological and Political Theory Courses in Universities. *Taste · Classic*. 2021(24). [Google Scholar](#) | [Crossref](#)
27. Liu J. A study on the motivation of Thai international students to learn Chinese in China. *Time Report (Flowing)*. 2021(09). [Google Scholar](#) | [Crossref](#)
28. Liu L. The educational ideas in the Analects of Confucius provide inspiration for international Chinese language teachers. *Scenic spots*. 2019(01). [Google Scholar](#) | [Crossref](#)
29. Liu N. The current situation of the localization of cultural activities of the Confucius Institute in Thailand under the background of the "the Belt and Road Initiative" and its promotion countermeasures - take the Confucius Institute in Chiang Mai University as an example. *Think Tank Era*. 2020;04:132-133. [Google Scholar](#) | [Crossref](#)
30. Liu X. On the Development of Modern Guzheng Art. *Contemporary Music*. 2022(05). [Google Scholar](#) | [Crossref](#)