

Analyzing the Resulting Effects of Taiwan's Hokkien Language Program
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May, 2024
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Abstract

In 2017, Taiwan's government passed the Indigenous Languages Development Act with the intention of revitalizing its indigenous languages by classifying them as national languages and implementing new language learning programs within schools across the country. Therefore, the purpose of this study is to examine the Taiwanese Hokkien language program specifically, also known as 閩南語沉浸式教學計畫, in order to understand its resulting effectiveness and the factors leading to its successes or struggles at this time. The participants taking part in this study are the teachers of the language classes and the adult family members of students taking the classes. The data was primarily gathered through the use of anonymous and non-invasive qualitative surveying of parents and teachers, focusing on cultural and educational impacts respectively. The results of this study revealed both challenges and positive elements within the language program. The role of culture and social effects are also shown to shape the outcome and overall use of this program.

Analyzing the Resulting Effects of Taiwan's Hokkien Language Program

A Thesis

Presented to the Faculty of the Department of International Studies
East Carolina University

In Partial Fulfillment of the Requirements for the Degree
Master of Arts in International Studies

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May, 2024

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ACKNOWLEDGEMENTS

Thank you very much to Dr. Doris Shih from Fu Jen Catholic University's English Language & Literature Department for helping in the distribution of surveys and establishment of in-country contacts for the research. Also thank you to Dr. Huang for assisting in the survey translations, all my thesis committee members for their valuable research insight, as well as National Taiwan Normal University's Department of Taiwan Culture, Languages and Literature for helping connect me to other local teachers in Taipei. The close interactions during this process brought a lot of insight and appreciation of the high quality of Taiwanese culture and society. 謝謝您們給我這個很特別的經驗.

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Chapter 1: Introduction

According to the UNESCO Atlas of World's Languages in Danger (2024), over 200 languages have died out within the last three generations alone and there are currently documented 538 “critically endangered”, 502 “severely endangered”, 632 “definitely endangered”, and 607 “unsafe” languages categorized today. In 2022, UNESCO stated that out of the approximately 6,000 languages still in existence today, roughly half of them could disappear by the end of the century (UNESCO, 2022). The loss of local dialects and indigenous languages is particularly prevalent today because of the increasing globalization throughout the world and the rapid take-over by global languages such as English, Spanish, Mandarin Chinese, Arabic, and French. The incentive for using these global languages instead of an inherited mother tongue is predominantly high as it can increase career and academic options as well as open up more international opportunities. This pattern is also seen with languages used for online media as it increases viewer reach, depending on which language is used (Ronen et al., 2014).

Oftentimes regions with a small local language-speaking population that is surrounded by a larger, more dominant national language-speaking population will experience a form of language assimilation. This phenomenon is defined as the occurrence of minority groups gradually abandoning their ethnic culture and language to adopt the culture and language of a dominant group in order to be more integrated into mainstream society (Jan, 2019). The pressure to follow this integration can come from multiple sources including government policies, language of education, societal and familial projection, as well as personal goals and

perspectives. This process is most easily observed and measured through achievement tests given to children in order to determine their language biases (Akresh, 2011).

Because of the urgency of this imminent extinction of such a multitude of languages, many countries have begun making more active efforts to preserve their local languages or the languages of those immigrating in large numbers to their country. These efforts are often implemented through language policy, cultural language learning schools, and cultural promotion within local societies. This displays itself in a variety of ways depending on the attitude of the country involved (Tsui & Tollefson, 2007). For example, in Japan, their original attitude of “Anti-Westerness” was believed to have led to an economic downturn in the last decade of the 20th century. Therefore, the country began promoting international efforts and English language training in order to boost economic success, which worked incredibly well in the following decades. However, the attitude of the country was not to take on Westernization but rather to gain access to international connections to promote their own Japanese language and culture. This tactic was very successful as even though Japanese is a language spoken almost primarily in a singular country, it is now learned by people from all around the world (Tsui & Tollefson, 2007).

Japan’s methods are an example of a more externalizing approach to language maintenance, as they are attempting to increase language learning outside of the country. However, locations such as Singapore show a more internalized approach to foreign language integration as they have added several languages into their education curricula and list of national languages. In order to create harmony among a wide variety of immigrant communities, while also engaging strongly with international corporations, Singapore adopted four national languages: English, Mandarin Chinese, Malay, and Tamil. In 1966, the government also added

several educational language policies that promote multilingualism within the younger generation by creating a mandatory system in grades K-12 that requires students to take classes in their assigned mother tongue (Liang et al., 2022). Interestingly, this situation has not only helped develop the country on an international scale and maintained its own national languages but has also caused the organic development of a hybrid language that is a combination of all four, with a strong use of English, locally called “Singlish”. Yet, this particular effort has been locally criticized as its methods were flawed with its language division system and presumed to be strongly politically motivated (Tsui & Tollefson, 2007).

However, these cases exhibit national language maintenance or foreign language introduction, rather than a revitalization of local languages or dialects. As opposed to maintaining the usage of an established language, language revitalization by definition, “takes place in communities that are undergoing language shift. Thus revitalization is necessarily situated within a complex context” (Grenoble, 2013, p. 38). Often, revitalization efforts are only successful if, aside from simply teaching the language, the underlying issues that caused previous language loss are also addressed (Grenoble, 2013). As one of the areas involved in such an endeavor, Taiwan’s government has taken several steps to revitalize its local indigenous languages, particularly within the last decade. Currently, the national language of Taiwan is Traditional Mandarin Chinese; however, the country also uses local languages such as Southern Min (閩南), also known as Taiwanese Hokkien, as well as Hakka and roughly sixteen indigenous Austronesian dialects (Chen, 2010).

Because of historical criticism towards Hokkien over the past century especially, there has been a significant downturn in its use and the development of a critical view towards those that speak it (Chen, 2010). However, the significance of this situation is that in 2015, Taiwan’s

government decided to take strong action towards revitalizing its native languages by classifying several indigenous languages as national languages and through newly developed language learning programs that are integrated into schools across the country (Ho, 2022). Therefore, the purpose of this study is to examine the Hokkien language learning program specifically, also known as 閩南語沉浸式教學計畫 (Mǐnnán yǔ chénjìn shì jiàoxué jì huà), in order to understand its effectiveness and factors leading to its success or failure at the current time. This study will answer the following research questions:

1. What is the source of Taiwan's unique motivation for local language learning? Is it a cultural, societal, or career motivation?
2. What are the effects of the Hokkien Language Learning Teaching Plan on the teachers, students, and family members?
3. What successful methods of instruction have been used, and can they be applied to other regions in need of language preservation or revitalization?

For clarification, in the final research question, methods considered “successful” will be ones that result in an increase in both the knowledge and use of the language outside of the classroom.

Chapter 2: Literature Review

2.1 Second-Language Acquisition, Learning, and Theory

In the linguistics field, there are two essential focuses when acquiring a second language: language acquisition and language learning. Second-language acquisition is a term used for the general theory of the process by which a secondary language is acquired. It is a systematic study of how people are able to learn additional languages, and often observed outside of the classroom in everyday interactions (Hoque, 2017). Second-language learning, however, is brought on by direct instruction with language rules in a more advanced method that often cannot be understood by very young children. Each focus of study has three key characteristics: with *acquisition*, it is an unconscious process, does not presuppose teaching, and allows the person to control the pace; meanwhile *learning* has an intentional process, presupposes teaching, and the teacher controls the pace (Hoque, 2017). In the case of language learning classes, both of these sides are of interest since the method of acquiring the language is unconsciously done by the student through the intentional and presupposed teaching of the instructor while learning another subject such as math or science. This approach in language learning is known as CLIL or Content and Language Integrated Learning, which refers to “a dual-focused educational approach in which an additional language is used for the learning and teaching of both content and language” (Coyle et al., 2010, p. 1)

One theory within language acquisition that is relevant to this research study is the Acculturation Theory. This theory proposes that language acquisition can be largely affected by the length of the social and psychological distance between the student and the culture of those who use the target language (Gitsaki, 1998). If the distance is large, then the student’s language acquisition could be impacted negatively and there would be less progress than if the distance

was short. This distance can also decrease or increase the student's motivation and willingness to learn the language as well (Gitsaki, 1998). Within the Taiwanese language learning setting, according to this theory students who have close cultural ties to the indigenous language, such as family members who speak Hokkien, may have more progression than those who are 1st or 2nd generation immigrants who have very little cultural ties to the language. While the Acculturation Theory has received criticism due to its claim that social factors have a direct rather than indirect impact on acquisition, it still points out an extremely important element that will affect the receptibility of the Taiwanese language learning program.

2.2 Heritage Language Teaching

Heritage language teaching is a unique section of applied linguistics that largely applies to this situation in Taiwan. A heritage language is defined as a minority language, usually either indigenous or through immigration, which is learned by its speakers at home when they are children (Valdés, 2000; Sonctras et al., 2015). It is often difficult for this type of language to become fully developed because of insufficient input from the social environment. In most cases, the speakers grow up with a different dominant language, in this case, Mandarin Chinese, in which they become more competent (Valdés, 2000). There are often difficulties in the methodology of heritage language teaching which one researcher summarized by stating in the *Annual Review of Applied Linguistics Journal* that,

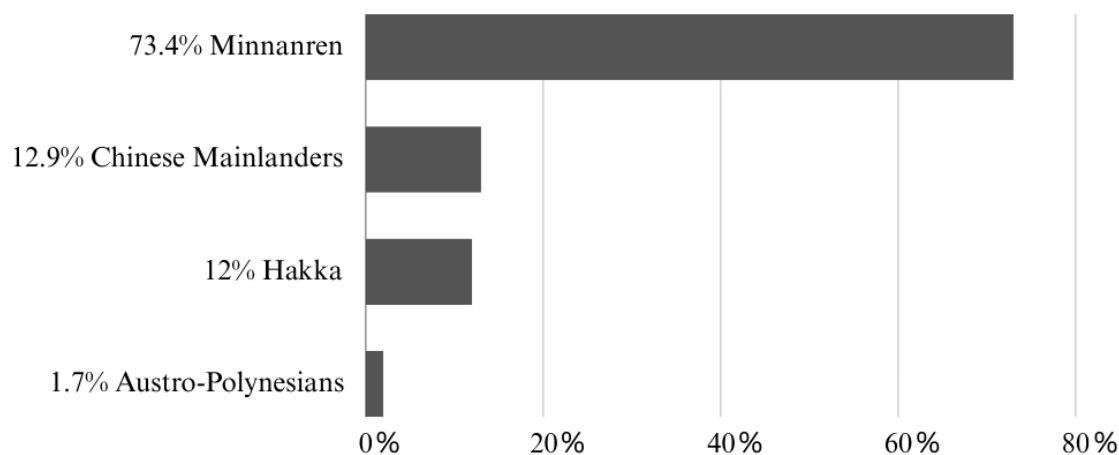
[H]eritage language education has been strongly concerned with issues of cultural identity [. . .] as well as pedagogical and practical questions, including what to teach and how to best instruct heritage language learners so that their personal, cultural, and linguistic needs can be properly met (Montrul, 2010, p. 4).

Rather than simply focusing on language acquisition and the traditional skills of reading, writing, listening, and speaking, heritage language learning also prioritizes cultural information and historical practices in its curriculum (Montrul, 2010).

2.3 Historical Background

In order to understand the significance and meaning behind Taiwan's current language efforts, it is vital to first gather information on the history of the island's language development and language policies, especially over the past roughly one hundred years. Taiwan's indigenous languages and Austronesian dialects originally stemmed from the different waves of immigration that the island has experienced. This exhibits itself still today in the ethnic populations shown below:

Figure 1: Ethnic Populations in Taiwan



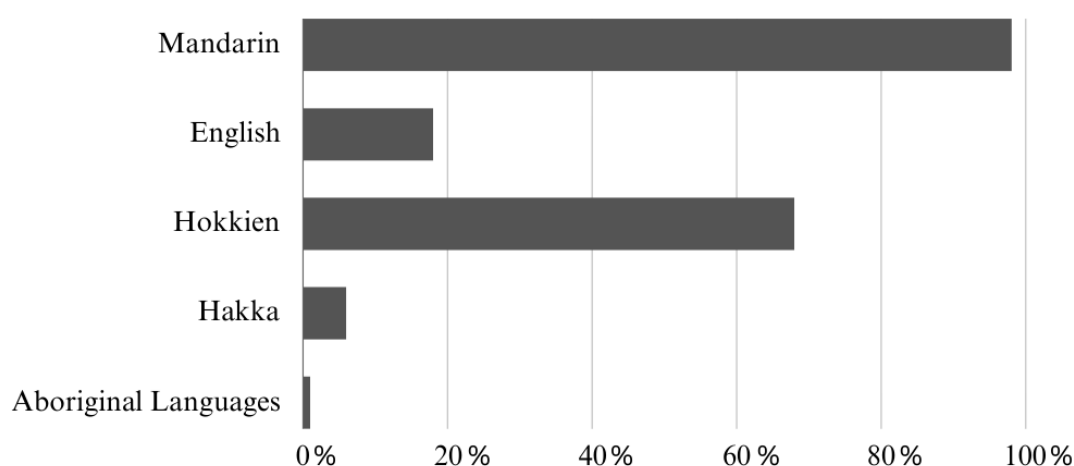
Note. Adapted from Tsao (2010).

The Minnanren developed the traditional Taiwanese, or Hokkien, language while Mainlanders brought Mandarin Chinese, and Hakkas brought the Hakka language (Tsao, 2010). The Austro-Polynesians are also accredited as the first settlers of the islands, with a scattering of Han

Chinese traders during its early settlement, and 16 different Austronesian dialects still found in Taiwan today (Tsao, 2010).

Around 1600, Japanese pirates began to use Taiwan as a base to attack the nearby island of Fuji; however, their presence was swiftly followed by the Dutch from 1624 to 1662 (Jacobs, 2011). Over the centuries Taiwan, previously or otherwise known as the Island of Formosa, has seen a near-constant influx of foreign traders, immigrants, pirates, and colonizers with large influences from its centuries of interactions with Japan and China especially which is why it still contains such an interesting blend of languages making it a natural multilingual society (Tsao, 2010). In 2010, a study published in the *International Journal of the Sociology of Language* showed the percentages of the population that were fluent in each language. It presented that percentages were 98.06% in Mandarin, 17.91% in English, 68.06% in Hokkien, 5.61% in Hakka, and 1.21% in Aboriginal languages as shown below:

Figure 2: Languages Spoken in Taiwan



Note: Adapted from Chen (2010)

Because of the waves of immigration to Taiwan over the past several centuries, there is a wide variety of languages spoken on the island itself (Klötter et al., 2022). The Min languages are

considered a dialect under the Sinitic languages, or Chinese-region languages, and are broken out into nine different variations that are unintelligible to each other. The Hokkien language specifically has around 40 million speakers in China and Taiwan, with an additional 5 million found throughout Malaysia, Thailand, Singapore, Indonesia (Java and Bali), and Brunei. Most Min languages pronounce the standard final consonants of Ancient Chinese, but Min languages with no written form use a different pronunciation; therefore, in this way, it can often differ quite severely from other Sinitic languages (Britannica, 2007).

Yet this mixture of languages that had developed over the centuries experienced a massive redirection beginning when the Japanese took control of the island in 1894. Taiwan was ceded to Japan by the Qing government after China's loss during the First Sino-Japanese War. With plans to fully integrate Taiwan into Japan's growing empire, Japan initiated its language education policies in three gradual stages in order to avoid more severe local opposition. The first stage was known as the Pacification Stage (1895–1919) during which the Japanese allowed Mandarin Chinese to be taught in both public and private schools; however, they encouraged students to go to public schools. The second stage also called the Assimilation Stage (1919–1937), banned all Chinese private schools and made Chinese as a subject only an elective in public schools. Finally, the third stage, heralding complete Japanization (1937–1945), meant the complete banning of all Chinese publications and the use of Chinese in public domains. This series of language policies was only halted after Japan's loss during WWII and their consequent withdrawal from Taiwan as well as many other locations (Tsao, 2010).

The next major change in Taiwan's language usage came just after the end of the Second World War when the Kuomintang government, or KMT, transferred fully from China to Taiwan in 1949. The KMT's governor of Taiwan pushed a two-step educational project. Firstly to “de-

Japanese” Taiwan, which then had 70% of its residents being literate in Japanese, and secondly to reintegrate Chinese culture. While this project mentioned the desire for the growth of Hokkien, the ultimate result was that of monolingualism with the promotion of only Mandarin Chinese. While the KMT is still a valid political party in Taiwan today and is especially popular among the older generations, the island has experienced many riots and uprisings against its hold over the course of several decades (Hsiau, 1997).

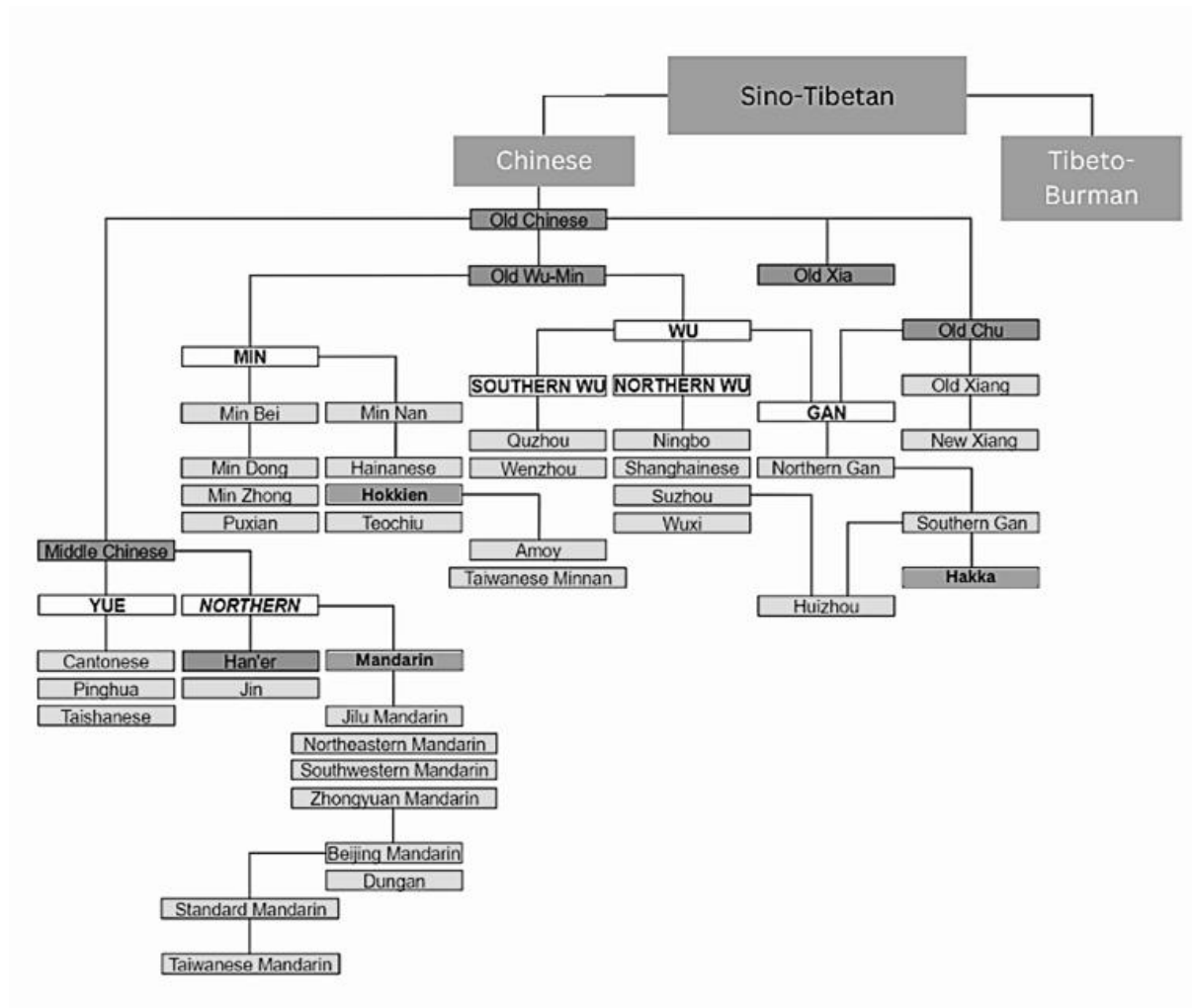
2.4 Results of Previous Language Policies

Due to the severity of the KMT’s policy, many Taiwanese children who grew up during this era became severed from their primary language of Hokkien without having the years of foundation needed to maintain fluency in the face of several years without use (Sandel, 2003). The result is that currently, even though 80% of residents are recorded to have Hokkien knowledge the elderly generation has a large percentage of native Hokkien speakers, particularly in the Southern region; however, the generation after them now considers Mandarin as their primary language with some fundamental knowledge of Hokkien still intact on a foundational level, but they do not use it on a daily basis (Wu, 2019). The generations after that, currently in their 30s and younger, mainly grew up with Mandarin being their primary language with Hokkien being used only as an auxiliary, foreign language. Therefore, the KMT policy created a domino effect that has effectively severed Hokkien as a primary language in the vast majority of Taiwanese citizens in the newer generations, with the effects growing as the years continue (Wu, 2019).

2.5 Overview of Current Taiwanese Language Movements and Policies

The beginnings of the contemporary multilingual movements originated largely during the 1980s when opposition to the hostile views of local languages, such as Hokkien, started proliferating among citizens. This eventually inspired international Indigenous people's rights movements which resulted in the enactment of the Indigenous Peoples' Basic Law. This law opened the door to negotiations for the cultural and linguistic revitalization of indigenous languages (Lin et al., 2019). People began demanding recognition for their mother tongue, such as rejecting the official definition of Hokkien as being labeled a "dialect" of Mandarin Chinese rather than its own language. Slowly over the next several decades, the attitude toward local languages and dialects began to shift from hostility to appreciation (Hsiau, 1997).

Even though the Indigenous Language Policy includes many local dialects that are categorized as Austronesian languages, two of them, Taiwanese Hokkien and Hakka are actually classified as Sino-Tibetan languages and are more closely related to Mandarin Chinese even though the tones and sounds have strong influence from the Austronesian languages (Eberhard et al., 2024). This relation can be seen in the diagram below:

Figure 3: Sinitic Language Flow Chart

Note: adapted from SIL International (2013)

Starting in 2008, the central government initiated a nationwide effort to preserve Indigenous languages through the Six-Year Indigenous Language Revitalization Project; the first term running from 2008 to 2013 and the second from 2014 to 2019. This project laid the foundation for expanding language education, training language teachers, and developing an Indigenous Language Proficiency Certification, all of which led to the development of language immersion programs in kindergarten and elementary schools as well as an increase in online resources (Lin et al., 2019). The second stage of the project aimed to, “‘reinvigorate’ Taiwan’s

indigenous languages and to realize the substantiality of ‘linguistic rights’ and the basic human rights of Taiwan’s indigenous peoples” (Council of Indigenous Peoples, 2021, p. 2). There were six primary goals of this project: “Create a living and learning environment for indigenous languages”, “Developing a complete system for indigenous language learning”, “Cultivating talents for revitalizing indigenous languages”, “Developing comprehensive teaching materials for indigenous languages”, “Realizing the basic contents of linguistic rights”, and “Eliminating gender discrimination and promoting equality, diversity, and inclusion by the constitution” (Council of Indigenous Peoples, 2021, p. 2). These goals were followed through in a series of tasks such as optimizing laws on Indigenous languages, establishing systems for language learning, and promoting romanization and digital archiving of those local languages (Council of Indigenous Peoples, 2021).

One of the most recent changes in Taiwan’s languages came from the Indigenous Languages Development Act enacted on June 14th, 2017. The purpose of this act is to “achieve historical justice, further preserve and promote the indigenous languages, and guarantee that the languages are used and passed down ...” (Indigenous Languages Development Act, art. 1, 2017). Some of the effects of this act include allowing indigenous peoples to use their dialects in administrative, legal, and governmental affairs; establishing a database of indigenous language experts for translation needs; and compiling and publishing ordinances in indigenous peoples’ affairs as well as school and public facilities’ documents in indigenous languages (Zeldin, 2017). In addition, a key implementation is included in articles 19 - 24. As summarized by the US Library of Congress, the act states:

Schools should offer indigenous language courses in order to meet the needs of aboriginal students and encourage the teaching of indigenous languages (*id.* art. 19), train

indigenous language teachers (*id.* art. 22), and promote academic research in indigenous languages by encouraging tertiary institutions to set up courses on indigenous languages and establish departments or degree programs related to the languages of indigenous peoples (*id.* art. 20). The Act requires state-run indigenous media outlets to produce programs and publications to promote and teach indigenous languages (*id.* art. 23), and central and local authorities are to assist, reward, and subsidize the film, television, advertising, and radio broadcasts using indigenous languages (*id.* art. 24). (Zeldin, 2017). It is these sections in particular that incited the Language Learning Programs that are being analyzed in this research.

A second major change to Taiwan's language dynamic that has been established recently is the Bilingual 2030 Policy which is meant to push Taiwan towards being an English-Mandarin Chinese society. This policy was developed by Taiwan's National Development Council and Ministry of Education with the goal of "helping Taiwan's workforce connect with the world" and "attracting international enterprises to Taiwan; enabling Taiwanese industries to connect to global markets and create high-quality jobs" (National Development Council, 2023). In order to follow the direction of Taiwan's President and Prime Minister, all available resources are put into six main actions of implementation:

Accelerating the development of bilingual higher education; balancing and optimizing bilingual conditions for schools at the senior high school level and below; developing digital learning; expanding the provision of affordable English proficiency test; raising civil servants' English proficiency; and establishing an administrative body dedicated to policy promotion and implementation. (National Development Council, 2023).

Rather than focusing on internal culture appreciation, as with the Indigenous Languages Development Act, this policy focuses on growing and developing Taiwan's international presence, particularly in trade and corporate affairs.

Currently, these two policies are implemented fairly divided throughout the country within the context of the K-12 system. The Indigenous Languages Development Act's Indigenous Language Learning Programs are put into action in the public-school systems while the Bilingual 2030 Policy is put primarily into the private schools and international schools. Whether or not this is causing a greater language difference between social classes or regional areas, has yet to be fully analyzed.

2.6 Hokkien Language Learning Program Implementation

While there are numerous variations of the language learning program throughout Taiwan focusing on revitalizing various indigenous dialects and languages, this research is focused specifically on the Hokkien Immersion Teaching Plan, 閩南語沉浸式教學計畫 (Mǐnnán yǔ chénjìn shì jiàoxué jì huà), which promotes the use of the Taiwanese language, also known as Taiwanese Hokkien or Tai Yu depending on region and context (Taylor, 2007). According to the State Educational Administration of the Ministry of Education, there are 377 students and 40 elementary and middle schools participating in the Hokkien Language Learning Program (Lin, 2022).

The Language Learning Program is being implemented in various ways across schools without any general formatting. For example, a teacher at Guochang Junior High School in Kaohsiung City teaches his Earth Sciences classes in both Hokkien and Mandarin, explaining the course content in the first half of each class in Hokkien, and then the key concepts in the second

half in Mandarin. Another example is at Donggang Elementary School in Pingtung County where the physical fitness teachers use primarily Hokkien while using teaching materials in Hokkien that are contributed by other experts in the language (Lin, 2022).

The support for this program has come from multiple organizations around the country as well, not just within the K-12 system. For example, since 2010, the Taiwanese State Administration of Education tasked the Department of Early Childhood Education at the National Taichung University of Education with developing the Kindergarten Hokkien Immersion Teaching Program. A recent report on the development stated that “37 classes participated in the trial operation and expanded to 317 classes in 84 kindergartens in the 110th academic year” (Wang, 2011, p. 1). Their goal is to improve children’s Hokkien listening and speaking abilities through daily routine and curriculum activities such as whole-school activities, transition activities, themed activities, mealtime, parent-teacher exchanges, etc. Parents and grandparents of the students were interviewed saying that they fully supported this plan and noticed the children’s speech becoming more fluent. New teachers also reported their own abilities in Taiwanese Hokkien, or Southern Min, developing further while teaching (Wang, 2011).

However, on a national scale, the average implementation of Hokkien language learning is through mandatory once to twice-a-week standard Hokkien language classes. Unfortunately, due to the high number of classes and low number of available and qualified teachers, the classes are taught as traditional language classes without many immersion-style options. Some teachers integrate more cultural elements and knowledge than a simple foreign language class, but other than that, it is a very standard class style with grammar and vocabulary focus.

2.7 Correlational Research Studies

This study focuses on conducting survey-based research on parents and teachers involved in Taiwan's language classes in order to gather the necessary data needed to answer the research questions. While analyzing and discussing the results of the surveys that have been gathered, several correlating research studies were reviewed as well to support the implications of the findings from this study. Firstly, in regard to using culture in class, a study using questionnaires was conducted on student receptivity to culture studies in language classes at Çukurova University in Turkey. The findings greatly supported the integration of cultural knowledge in language classes, which is an element that was also reflected in this Taiwanese study's results (Genc & Bada, 2005). This finding is also supported by research that was done by Doshisha University in Kyoto. This research stated that there were several benefits to adding cultural knowledge in the classroom, including points such as providing meaning, motivation, and insight into the lives of native speakers (Kitao, 2000).

Next, in support of teaching daily skills in a second language, researchers in Uzbekistan noted that learning communication had a greater impact when learned through more creative exercises rather than traditional memorization and grammar assignments (Mirzayev & Oripova, 2022) which is also a topic that will be expounded on in the discussion of this current topic. Also, in reflection of the role of language in cross-generational communication, a study on migrant families from Eastern Europe (Nesteruk & Marks, 2009) and a study on Chinese grandparents in migrant families residing in Canada (Xiang & Makarova, 2021) both reflected that it was both critical and also difficult for students to maintain a heritage language when surrounded by a society that only uses their new native language. This situation is also mimicked in many Taiwanese communities in the relation between Hokkien and Mandarin. Lastly, in

regard to English learning both in Taiwan (Chen et al., 2020) and in Japan (Galloway et al., 2020), there have been many challenges for universities adopting new English language policies into their curriculum successfully as the schools see smaller increases in English usage than anticipated. This is important to note as a struggle in implementing one language policy can easily be reflected in another policy, in this case the Indigenous language policy being implemented in Taiwan.

Chapter 3: Research Design

3.1 Research Site

As stated previously, this research is carried out in various parts of Taiwan throughout the island, both in rural and urban areas. Taiwan itself has roughly 32,260 km of land mass including the main island as well as the Pescadores, Matsu, and Kinmen islands (Ren, 2013). It is a tropical climate with a heavy monsoon season from June to August, persistent cloudiness all year around, and is two-thirds comprised of rugged mountains (CIA World Factbook, 2023). Due to its mountainous terrain, most of the total population of roughly 23,588,613 people is settled on the island's coastline with denser populations on the northern and southern coasts due to its early trade routes. This is significant to note, because this distribution has led to faster development and growth in the northern city of Taipei and the southern city of Kaohsiung, as well as a partial isolation of the eastern coast and outlying islands in various areas (Ren, 2013).

After earning the title of one of East Asia's economic "Tigers" in the 1960s, Taiwan's economy has strengthened and progressed even more drastically over the recent decades. Particularly in terms of technology companies, Taiwan has become a global leader in this industry. In regard to education, Taiwan has a 98.5% literacy percentage of citizens over 15 years old and is tied with Japan for having the #1 highest average IQ rating in the world (CIA World Factbook, 2023).

The majority of the Taiwanese language learning classes are conducted in the public school system, whereas English language learning programs are taught in private and international schools. Because of this distinction, the current investigation is solely focused on public school classes, rather than private. Contact was established to survey teachers and parents in the public schools in Taipei, through contacts at Fu Jen Catholic University and National

Taiwan Normal University. Only schools that offer language learning classes were contacted and vetted. Before any surveying was conducted at the site or on the staff, IRB certification was approved, data were collected in accordance with ethical guidelines at East Carolina University, and permission was attained through the Taiwanese schools' directors.

3.2 Methods of Data Collection and Analysis

The main method of data collection for this research was done through primarily qualitative surveying. The use of surveys is a key point for original data collection in this research. This method is often used in second language acquisition, bilingual education, and foreign language teaching research with the purpose of learning about an entire population's opinion through the examination of a selected sampling (Johnson, 1992; Kartal, 2017). Because of the local community's general perspective towards English speakers, there was little concern about reluctance to participate; however, there was at first some difficulty in successfully contacting teachers since texting through Line or direct phone calls are more popular forms of communication than the typical American use of emailing.

I created and conducted all surveys online through the Qualtrics software system with consent notices required at the beginning of each survey. The surveys were programmed so that if a participant did not consent to the conditions stated, or if they identified themselves to be under the age of eighteen, the survey would automatically close, and their responses would not be recorded. This effect was put in place to ensure that only eligible results would be recorded and analyzed in the data-gathering process.

This research was implemented over eight months, starting in September 2023 and finishing in March 2024. The research began with attaining IRB certification and reaching out to teachers remotely in the fall of 2023 through established contacts in Taipei, which led to then

reaching out to other teachers throughout the country. A link to the survey was sent to the teachers by email. In early December, I personally traveled to Taiwan and attended a Chinese language program for three months while continuing to connect with parents and teachers throughout the country.

3.3 Research Participants

The target population was the teachers of the Hokkien language learning classes, as well as the parents of the students involved. Due to the focus being on the K-12 education system, all students involved in the program being analyzed would almost all be classified as minors; therefore, there was no direct surveying of the students involved. The survey for the teachers (see Appendix A/B) examines the educational impacts, whereas the survey for the parents and adult family members of students (see Appendix C/D) examines the cultural impacts. There were several established points of contact within Taiwan, which was the starting point for reaching the teachers to be surveyed. The first survey was taken by a wide range of teachers from those teaching 1st grade all the way to the 12th grade.

All surveys distributed directly from the Qualtrics system with a direct link to each survey that could easily be accessed by the teachers and family members through email, text message, and QR code. In addition, regarding the family members, teachers of K-12 classes in Taiwan maintain contact with the parents of students through a chat group using the LINE messaging app. Therefore, parents and family members were surveyed through this connection with the teacher as well. The majority of the parents and teachers reside in Taipei or New Taipei City with others from Tainan, Hsinchu, and one from Zhongli.

3.4 Instruments

The instruments used in this research are two online surveys that were developed by consulting literature to formulate questions (Slattery et al., 2011), incorporating thesis committee members feedback, translating questions, and attaining IRB certification. Although originally written in English, the entirety of both surveys were translated into Traditional Chinese, with the help of a researcher with native-language level fluency in Traditional Chinese, before being sent out. This was done in order for the surveys to be taken in the recipients' native language as to avoid confusion in understanding the questions and the subsequent misinterpretation of the resulting data.

3.4.1 Teacher Survey Questions

Found in Appendix A and B are the teacher survey questions, listed first in Traditional Chinese and then also in English. The survey was distributed to 20 different teachers with responses received from 8. During this process, it was realized that traditional forms of communication through email are not as commonly used by teachers in the K-12 system. Also, partially due to cultural differences, teachers were much more receptive when contacted through mutual connections or private messaging than cold called directly.

There are 26 questions in total, both open-ended and close-ended, that were used to gather data on specific class instruction methodologies, their effectiveness, and variance in student receptivity. There are also questions on school policies towards the program and how the classes are affected which will also give insight into whether the language learning classes are driven by the school, the teacher, national policy, or a combination of the three. Since a 26-question survey is more likely to be distributed further and completed faster among potential

participants in comparison to a longer 50 or 60-question survey, I believe a shorter survey length was necessary with respect to the teachers' limited availability and precious time.

Instead of conducting in-person interviews which would involve audio recordings, additional translating, and more scheduling, the surveys contain several text response-style questions where the teachers were able to express themselves more fully if desired. The questions sought to elicit information on the teachers' instruction methods (and whether they are effective), student receptivity and responses to the program, insight into the educational policy and guidelines surrounding this program, as well as the overall effectiveness of the program.

3.4.2 Parent/Guardian Survey Questions

The full list of questions for the family member survey are located in Appendix C/D, with the completed survey totaling 23 questions beginning with a consent agreement and acknowledgement of being over the age of 18. It was distributed to 16 parents, all of whom participated in the survey. For this survey, the focus is on the social ramifications and communal perception of language learning to gain a more informed perspective of the cultural and societal effects the programs are having. The questions for the family members are designed to give insight into the socio-cultural situations at home that involve Hokkien exposure, the student's out-of-school response to the class, the parental view towards the program, and the effect that learning Hokkien has had on the student's socio-cultural experience in relationships, at home, and in the community.

3.4.3 Analysis Method

Because the surveys contain both close-ended and open-ended questions, I analyzed them using mixed methods of qualitative and quantitative analysis, with a strong focus on qualitative

analysis in particular. For the quantitative data, the descriptive statistical survey analysis method that was used was the frequency analysis method using Qualtrics Analytics as the primary software tool in viewing the results of the multiple choice-style questions. In the case of the qualitative data gathered, responses are analyzed through text analysis and sentiment analysis methods (Perry, 2005; Wankhade et al., 2022). The text analysis method helps break down textual feedback and identify patterns, themes, and insights throughout the participants' responses. However, sentiment analysis will help with focusing on identifying the sentiments of the participants in their textual feedback and sorting it into negative, positive, or neutral feedback (Perry, 2005). All data gathered in these processes were assessed in relation to the research questions established and in the context of influencing factors such as culture, society, and education system.

Chapter 4: Results

These surveys were designed to derive information from the parents and teachers who took them in order to answer the following research questions:

1. What is the source of Taiwan's unique motivation for local language learning? Is it a cultural, societal, or career motivation?
2. What are the effects of the Hokkien Language Learning Teaching Plan on the teachers, students, and family members?
3. What successful methods of instruction have been used, and can they be applied to other regions in need of language preservation or revitalization?

4.1 Teacher Response Results

Because of the qualitative and quantitative interview-style design of the teacher survey, I was able to derive a great deal of information from the responses that were recorded during the study. Even though the government promotes the Hokkien project as being a language immersion program, the reality is that most Hokkien programs are done in a traditional once or twice-a-week language class style of instruction. Some teachers were hesitant to participate at first because they were unsure if their class style was the correct format for the research intended.

Based on the general knowledge acquired while in Taiwan, and reflected in the survey results, many of the Hokkien teachers are relatively new to teaching the subject, often starting their teaching career in a different subject before adding Hokkien classes due to previous language knowledge. The survey results found that two of the teachers had less than one year of teaching experience with the Hokkien language, with the rest stating they had 3 or more years of

teaching experience on the subject. It appears that the encouragement in the development of the courses comes more from the local schools themselves than from the government, in addition, 80% of teachers stated that their motivation to teach Hokkien was actually a personal desire rather than communal or governmental motivation.

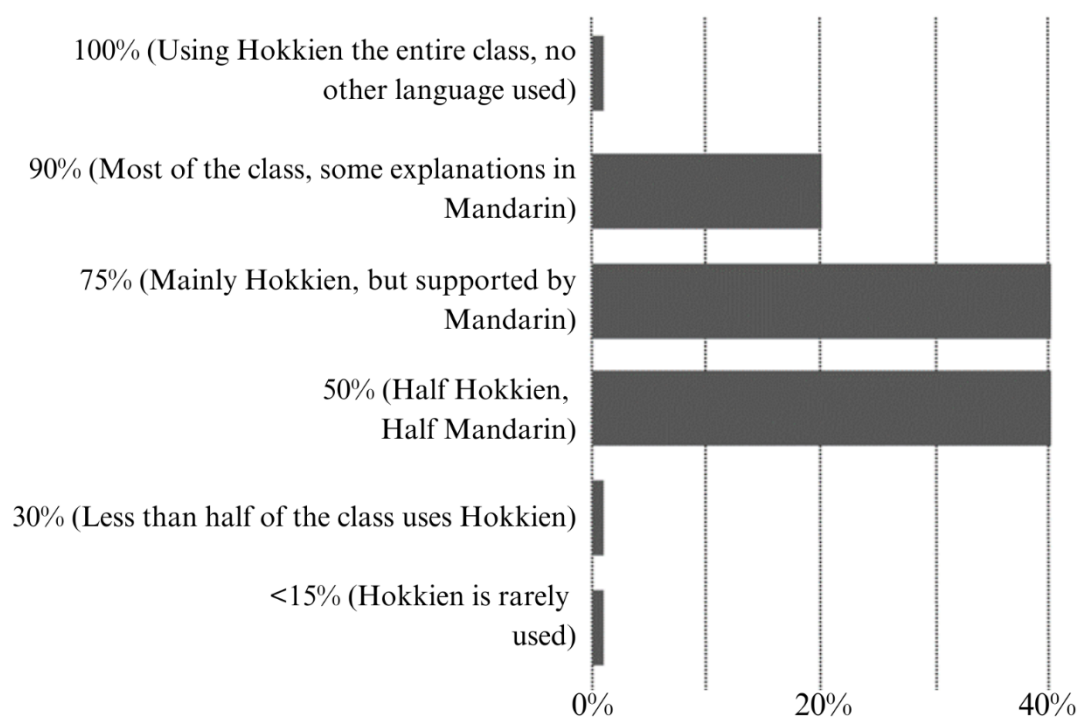
When asked if they had noticed an improvement in their students' Hokkien abilities after starting the course, the responses were quite varied in the amount of improvement that resulted; however, 80% percent of teachers did say that there was at least slight improvement seen. In regard to teaching methods, the teachers stated that they engaged in a wide variety of methods including speaking Taiwanese when teaching, writing activities, doing homework, playing games in class, classroom exercises for talking with students, or randomly using Taiwanese phrases with 100% of the teachers saying they used Taiwanese at least partially as the language of instruction when teaching. This was particularly interesting to note as in the United States, many foreign language teachers will use English as the medium of instruction and teach the language as any other school subject rather than use an immersive approach. The teachers also stated that playing games in class and conducting classroom exercises for talking with students seemed to be the methods with the most engagement and impact.

One particular note of interest in the teaching methods was that many teachers would integrate the use of cultural activities such as learning Taiwanese songs, telling stories about culture, writing poetry, reading articles, or learning customs. Adding in the cultural element of the language seems to be a priority for many of the Hokkien teachers in Taiwan. One teacher even stated that their personal motivation to teach Hokkien was to help students, "inherit their local language, promote culture, and let children love the land where they grew up." Having

emotional ties to the language is a key component for motivating teachers to be more involved in the language process.

While no teacher stated they spoke using only 100% Taiwanese during the class, all the teachers stated that they used between 50-90% Taiwanese, with the rest being Mandarin Chinese as needed. This result is shown in an excerpt from the survey results as seen in the figure depicted below.

Figure 4: Percentage of Taiwanese Hokkien Usage in Class



Therefore, the teachers are not using a full immersion-style method of instruction; however, this is understandable considering the majority stated they teach at a B1-B2 language level. For reference, most languages abilities for students are measured using A1-C2 from the Common European Framework of Reference for Languages (CEFR) proficiency levels. This is broken out as follows: A1 – Lower Beginner, A2 – Upper Beginner, B1 – Lower Intermediate,

B2 – Upper Intermediate, C1 –Lower Advanced, and C2 – Upper Advanced (2024). Since most Hokkien teachers recorded that they taught at B1 or B2, they are instructing students at a moderate or intermediate level.

All the teachers stated that they had noticed a positive impact on their students' Hokkien abilities, but most of them said the students' enthusiasm was mixed, sometimes engaging, and sometimes not caring about the class or its subject. Another statistic is that 80% (6) of teachers stated that they were native or fluent speakers before teaching their class and every teacher responded that their own Hokkien abilities had increased, from slightly to largely though the majority being slightly, since starting their classes.

When asked about the design of the classes, many teachers stated that the classes were originally constructed from the influence of the Taiwanese Ministry of Education and the top students from the class would be selected to participate in a Hokkien competition in Taipei. It is interesting to note this national competition as it is an innovative source of motivation for both students and teachers to receive tangible rewards for their engagement and efforts in the study of the language. By having a local and national language competition, it shows students that not only is their country declaring that there is value in learning the language to a high level of fluency, but it gives students and teachers the ability to use the language as a method to distinguish themselves.

When given the option to choose who is most supportive of the designing of the classes: local community, Government/Ministry of Education, local schools, or teachers, the vast majority of the teachers stated that the Ministry of Education was the primary supporter of the classes' origination, while only a couple said it was mainly from the local schools or teachers themselves. Based on responses from the teachers and general knowledge from those living in

Taiwan, it appears that after the Government initiated its language revitalization policy several years ago, many schools felt much more motivated to begin hosting Hokkien classes, often citing on their websites that they were working in accordance with the new policy as a source of authority in the creation of the new curriculum.

The teachers were then asked to expound on any areas in the curriculum that they thought needed improvement and there was a resulting variety of responses. Some of the responses included:

- “The importance of cultural preservation should be taken more seriously and should not be treated as a dispensable course.”
- “Teacher’s teaching mission, enthusiasm, professional teaching ability [needs to be changed].”
- “Training courses should be made available and implemented to encourage students to learn.”
- “High school courses should focus on areas or academic subjects that are characteristic of the school. Compulsory local language courses should be taken as electives in primary schools or high schools. All students should not be forced to take electives due to political ideology.”
- “Since the students' motivation is not strong, and the students' Taiwanese language proficiency is too different, the effect is not good. If we can provide a variation of beginner and advanced tutorials according to the level and willingness, there should be a significant difference.”

Based on the responses given by the teachers, there seems to be a disconnect within several areas of the program, varying from school to school, but mainly within the area of motivation, or lack thereof.

The preparation time for designing a course also seems to vary widely based on school because when asked “How long does it take to create a course?” and given the options of +1 year, 6 months - 1 year, 3-5 months, 1-2 months, or less than a month for responses, the responses were almost equal in distribution throughout all the options. Teachers also stated that there were few or even no guidelines given in the direction of the class’s design from the government as far as parameters that needed to be met, with most teachers having to design their own guidelines and curriculum as they desired it.

When asked about the benefits or disadvantages of the program, some teachers responded with the following:

- “This class lets students better understand traditional culture, local living customs, the wisdom of ancestors and the beauty of classical languages.”
- “Cultural identity is important for the next generation’s self-confidence.”
- “One benefit is having one-on-one guidance, sentence-by-sentence teaching and demonstration, and arranged time to continue learning.”
- “The content is life-oriented, but students must be willing to practice and use it in their daily lives.”
- “The biggest problem now is that student’s willingness to learn is very weak.”

It appears that teachers seem to agree that the main benefit of learning Hokkien is more in cultural knowledge than in linguistic knowledge.

Most teachers stated that they were given a specific direction with study sessions and teacher training through regular and irregular enrichment courses. The teachers also stated several times throughout the survey that motivation was very important in the program, from both the students and teachers, and without it, the course has much less impact. In addition, at the end of the survey, teachers were asked, “In what ways would you like to develop this program further at your school?” and their responses were:

- “Appoint teachers with more qualifications to teach Hokkien and take this course more seriously.”
- “Teachers need to increase their own professional qualities and abilities, monitor their children’s learning status, and create more diverse teaching methods.”
- “There needs to be recruitment of more qualified Hokkien language teachers and provide formal teacher salary guarantees.”
- “Everything is fine so far. The key is what kind of political power will be added by the government, curriculum groups, legislative bodies and civil society.”
- “Improving students’ willingness to attend classes is the biggest problem. High school students in Taiwan are facing great pressure to enter higher education. Taiwanese language courses have nothing to do with entering higher education, so this problem currently has no solution.”

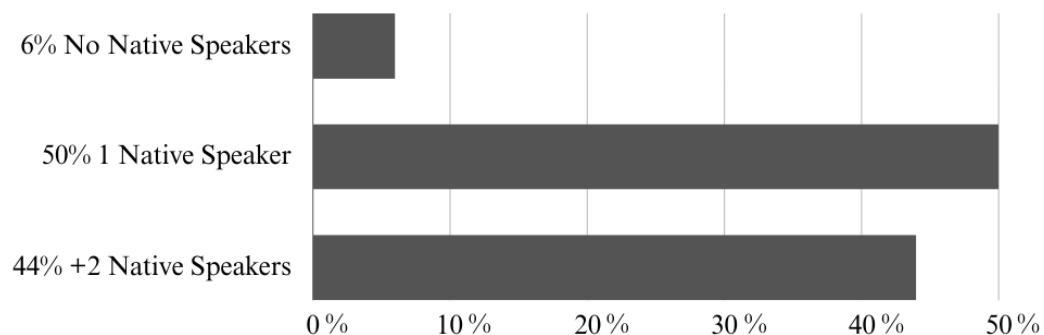
Overall, the survey results gave a lot of insight into the positive results and also challenges that the program faces from the perspective of the teachers. These characteristics will be analyzed in-depth later in the discussion section.

4.2 Parent/Guardian Response Results

With the Parent/Guardian Survey, the online survey was distributed to and taken by individuals whose child or children are currently or were recently enrolled in a Taiwanese Hokkien language course. The children of the parents and guardians who participated in the Hokkien classes ranged in age from 8 to 18, as stated by the parents. The primary purpose of this survey was to assess the cultural and societal impacts of the Hokkien language program.

The first part of the survey inquires about the family's current exposure to and usage of the Taiwanese Hokkien language in the home. The survey asks first about primary native Hokkien speakers that the students have in their family, saying: "Do you or other family members speak Taiwanese as the main language?" The result, as seen in Figure 5, shows that 44% (7) answered "Yes, there are many people in our family who mainly speak Taiwanese." 50% (8) answered "Yes, there is one Taiwanese speaker", and only one respondent stated that there is no one in their family who uses it at all.

Figure 5: Number of Taiwanese Hokkien Native Speakers in Each Home



The respondents were then asked if they had noticed any increase in the relationship between the students and the family members who speak Hokkien due to the student's new

language abilities. While no respondent said that there was a large increase, and exactly half of the respondents claimed there was no difference, the other half stated that there was either a medium or slightly noticeable increase in the closeness of their relationship. Before assessing the results of the surveys, it was expected that between 75 to 85% of respondents would say that they noticed an increase in closeness between generations due to other research done on the importance of heritage languages in family relationships. However, even though this result is not as high as expected, it does show that language can still potentially have an impact on familial relationships. Also, while only 50% (8) saw an increase, it does not discount that learning the language could have helped *maintain* current relations that otherwise could have degraded over time. In addition, 13% of respondents claimed they saw a considerable increase in their own Hokkien abilities through exposure to their child's learning endeavors. In addition, 38% (6) of the overall total stated that their child had friends outside of the classroom and in their local community who they could practice and use Hokkien with on a regular basis.

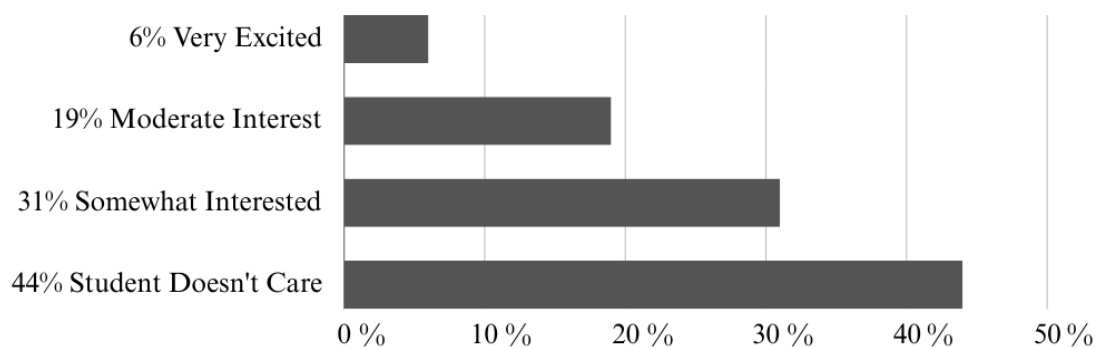
The parents and guardians were then asked about their perspective on whether or not there has been a noticeable increase in Hokkien being learned now in comparison to ten years ago. The responses were varied; however, most of the respondents seem to agree there has been an increase in classes teaching Taiwanese, but that it was not being used as much in the community on a social basis. Some responses were as follows:

- “There is a big gap between urban and rural areas. In the city, only if you need to take exams or only if you have elders living at home, then you will have more opportunities to speak Taiwanese. However, in the countryside, there are more elders living with you and around you, so you will usually speak more Taiwanese.”

- “There are courses teaching Hokkien and Hakka being taught in school now. Ten years ago, I don’t think these were integrated in schools by the government.”
- “It is true that there are more courses and learning tools to choose from than ten years ago, but unfortunately there is no obvious feeling that more people around us use Taiwanese.”
- “Yes, but for those of us who studied in the authoritarian era and did not have Taiwanese classes, listening and speaking are still fine, but reading and writing have declined from lack of use.”

Parents and guardians were then asked about their child’s responses to the Hokkien course. 66% (10) of respondents claimed that they had noticed some level of increase in their child’s Hokkien abilities, with this breaking down into 11% (2) saying there was a large increase, 11% (2) saying there was a moderate increase, and the remaining 78% (14) saying there was a slight increase in abilities. When commenting on the student's personal interest in learning the Taiwanese Hokkien language, they had a wide range of responses as seen in Figure 6 below.

Figure 6: Student Interest Toward Hokkien Language Classes



While no respondents claimed that the student dislikes Hokkien, the majority did claim that the students have an interest one way or the other in regard to the class and its topic. When next

asked if there was an increase in the student's interest in local indigenous culture, the responses were fairly similar with 12% (2) saying there was a moderate to large increase, 31% (5) saying there was a slight increase, and 56% (9) stating that there was no change at all. Again, no respondents claimed there was any negative impact in the student's interest.

Parents and guardians were then asked to explain if there was anything in the class that they knew the student strongly liked or hated about its implementation. One main point of disagreement among the respondents was their children's opinion of the teaching style. While some classes have a strong focus on textbook memorization, based on the specific teacher, other Hokkien classes seem to have a strong focus on cultural practices such as learning songs, making crafts, and cooking food. Some students seemed to either find this method of culture-focus teaching to be boring, or very engaging, perhaps varying based on the way in which the exercises were presented. Other general responses included the following:

- “The influence and encouragement of the teacher's teaching methods are very important. My children will look for words with Taiwanese characters on the street because the teacher encourages them to look for these words. Of course, there will be a small point reward at the end, which becomes his motivation to take the initiative to learn.”
- “They said they take Taiwanese language classes just because of the school arrangement, it doesn't matter whether they like it or not.”
- “My child says that they did not have much time learning Hokkien in class. Those who are already good with the language actually learned it at home since they were young. Those who just started learning had not enough time for it in school.”

- “Older teachers teach mainly by cramming textbooks and lack of application in daily life.”
- “The course content is mostly rhyming chants and is not practical. The content is presented in Taiwanese using non-Chinese characters, which makes no sense.”
- “My child likes to use life experiences (handicrafts, special food...) to learn languages.”

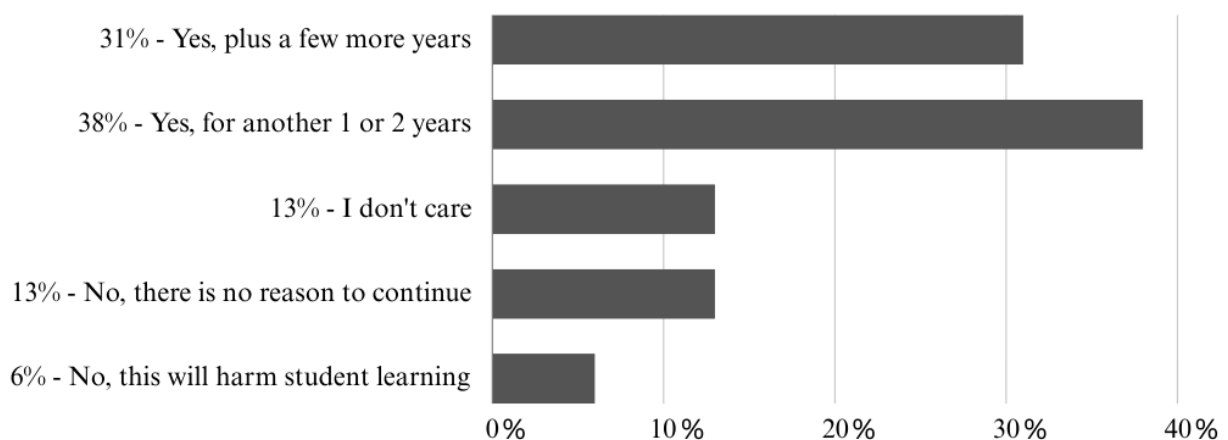
Next, respondents were asked what their child’s general opinion was on the class from an overall perspective. The majority of respondents commented that it was difficult for students to find interest or motivation since they don’t have many real-life application opportunities for using the language outside of class aside from talking with grandparents. Another issue that was stated throughout the responses was that most classes teach using the romanized pinyin for Taiwanese instead of the Chinese characters system which makes it more difficult for students to learn. Other notable responses include:

- “My child found the course interesting. And of course, the teacher knows those who do not speak it at home are beginners. So, they could only learn from singing songs or jokes. And actually there are so many other subjects in school that are considered much more important than this one (such as Math, Mandarin, English, sciences, social studies, etc.), so oftentimes this kind of course is ignored (the importance).”
- “The motivation and interest in learning depend on whether the teacher’s teaching content is vivid and interesting.”
- “My child said: ‘I hope that by practicing regularly, I will become more proficient. Teachers should encourage me more.’”

- “My child said: ‘It's great to have classes, but because I don't use them often in my life and there aren't many classes, it's hard to sustain my interest.’”
- “Teaching Taiwanese doesn’t need to be deep, but it does require contextual learning and daily application, otherwise it will be useless no matter how long you learn it.”

The next set of questions delved into the parents' and guardians' personal opinions on the structure and implementation of the classes. They were first asked if they wanted their children to continue taking Hokkien classes. The results are fairly evenly distributed, largely influenced by whether or not the students have use for the language at home or if the parents place cultural value in the language. Figure 7 lists the responses in percentage form:

Figure 7: Parent/Guardian Views on Students’ Continued Studies in Hokkien Classes



32% (5) of respondents, made up of the bottom three categories in the figure, did not have any interest in their child continuing language classes further than what the student was already taking. However, 100% of respondents still later stated that they saw a benefit in the current class. When asked to explain and expound on their opinion, the majority stated that it was

helpful for staying in close communication with the elderly in their family. Many also stated that knowing the language on some level was vital for preserving the Taiwanese culture and traditions. Some striking responses are listed below:

- “Getting to know the language spoken by their grandparents, also being able to use this language to communicate with the elderly when they work in the future. Also, it would preserve the culture of Taiwan.”
- “If you can really learn the correct pronunciation, you can indeed appreciate the beauty of Taiwanese, such as poetry reading and daily slang... But learning Taiwanese too early will affect your English pronunciation.”
- “At least he can understand a little bit when others talk in Taiwanese.”
- “Because there are elders in the family who speak Taiwanese, learning is helpful for communication. Taiwanese is the mother tongue and needs to be strengthened (the language of the elders in the family is Taiwanese).”
- “This is one of the native languages of Taiwanese people. It has been banned for many years due to political reasons. I hope that the new generation of Taiwanese can slowly resume the use of their mother tongue in order to maintain their understanding and identity of their nation.”
- “If it is practical Taiwanese for daily life, it will be helpful. Today's textbooks are of no real help.”

63% (10) of respondents stated that it was a required class, 25% (4) stated it was not, and 13% (2) did not know. The Hokkien classes are offered throughout different levels of schooling but are only required in certain levels depending on the region. According to the parents and guardians, the primary influence for the designing of the classes varies greatly as well depending

on the location, some being motivated by the government, while others are supported more by the local schools or teachers. In the cases of students participating in non-required courses, the parents and guardians stated that their motivation was as follows:

- “You must choose a local language, so at least choose Taiwanese that your family understands.”
- “To communicate and interact with elders at home who are accustomed to speaking Taiwanese.”
- “It is another language choice. Every family may have elders, some are Aboriginal, some are Hakka, and some are Min... The main thing is to understand your own mother tongue and not forget the ‘fundamentals’”

When asked to rate the language program on a sliding scale of 0-100, with 0 being terrible, 50 being neutral, and 100 being excellent, the lowest rating was 6/100 and the highest was 100/100 with an average of 71/100.

At the end of the survey, parents and guardians were asked to give their final thoughts and overall opinions of the course. In general, many expressed their frustration with the accuracy and use of the textbooks and teaching materials; however, they were still optimistic and hopeful for a tangible impact to be made. Some interesting responses are recorded below:

- “Just like the study of other subjects, it is necessary for schools to develop certain teaching hours and course content. But truly effective learning occurs at home and in the community. The school’s Taiwanese language courses are the last line of defense for preserving the language.”
- “There is no need to deliberately invent new teaching materials. Start with familiar articles or songs to strengthen real-life dialogue.”

- “Children have multiple language abilities and can train language manipulation and conversion to expand interpersonal relationships.”
- “It needs to be integrated into life and promoted by policies.”
- “We should find ways to enhance children's interests, rather than just to meet the needs of the classroom.”

Chapter 5: Discussion

The goal of analyzing and discussing the survey results is neither to critique or praise the program, but rather to assess the positive and negative attributes which can be learned from it and deliberated on if that information can potentially be applied to other language preservation programs in various parts of the world.

5.1 Answering Research Questions

At the beginning of this research, three research questions were asked. Over the course of this paper those questions have been answered and the summaries thereof are now listed below:

RQ1 What is the source of Taiwan's unique motivation for local language learning? Is it a cultural, societal, or career motivation?

- a.) The primary source for Taiwan's local language learning program comes from societal and cultural influences. Hokkien has a deep connection with Taiwan's indigenous culture and older history, therefore many people associate preserving the language as preserving the culture and heritage.
- b.) There is also a strong societal motivation as many elderly family members of students speak Hokkien, and by learning the language themselves, it helps bridge strong relationships. This is also the reason why many parents of students are strongly supporting indigenous language classes.

RQ2 What are the effects of the Hokkien Language Learning Teaching Plan on the teachers, students, and family members?

- a.) The program has been seen to be somewhat successful in helping maintain a foundational level of knowledge in Hokkien for the newest generation of students. However, many

students find it difficult to have motivation to prioritize the class since there is little opportunity to use it outside of classes.

- b.) In regard to the teachers, many of those who were passionate about Taiwanese culture became inspired to incorporate cultural learning into their classes and offer more creative assignments.
- c.) Lastly, some family members became more aware of their own Hokkien speaking abilities and learned or relearned some Hokkien with their children. In addition, grandparents of students were able to connect with them better in conversation.

RQ3 What successful methods of instruction have been used, and can they be applied to other regions in need of language preservation or revitalization?

- a.) The first successful method of instruction was to incorporate cultural information into the classes so that students would become more appreciative of the language that they were learning as they practiced exercises such as learning songs, reciting poetry, or making crafts in their classes.
- b.) Another successful method was to have assignments that focused on practical daily use, rather than only on a textbook-heavy curriculum since the language itself has more social value than academic in comparison to Mandarin and English, which the students are already learning as well.
- c.) Thirdly was to provide additional external motivation for the students to see more value in the language they were learning. One example of this was the establishment of local and national Hokkien poetry contests throughout Taiwan.

5.2 General Overview: Challenges of the Program

The first step in this analysis was to identify the primary challenges this language program faces as well as understanding why these challenges occur, and how they impact the effectiveness of the overall program. After reviewing the survey, the three main challenges in this program were identified in the following areas:

1. Motivation
2. Curriculum
3. Language Level Options

5.2.1 Motivation for Students and Teachers

According to the survey results from both the teachers and the parents/guardians, there seems to be a primary issue in providing adequate motivation for both the students and some of the teachers to wholeheartedly participate in the program. The students in Taiwan, particularly in Senior High School, are already managing a large amount of coursework, and therefore must prioritize which classes need the most attention and focus. In a study done on senior high school students in Taiwan in 2015 (Chen et al., 2015), the results showed that the high-stress academic environment resulted in relatively high proportions of fatigue, sleep problems, daytime sleepiness, and depression among students. Therefore, the students are under a great deal of pressure to maintain perfect scores in their other classes already.

Because there is little use for Hokkien in daily life outside the classroom, there is minimal motivation for students to prioritize learning in this class. The main source of motivation that can be found for students seems to come from gaining the ability to better

communicate with their grandparents and other elders who use Taiwanese Hokkien as their primary language.

This motivation is not entirely reliable, however, since not all students have grandparents who speak Taiwanese Hokkien, or they are already able to communicate with them well in Mandarin Chinese without the use of Taiwanese Hokkien. In addition, it is not a long-term, stable motivation because when the following generation begins to go to school, the majority of their own grandparents will be using Mandarin Chinese as a main language, even if they may know some limited Hokkien, and there will be little need for Hokkien on a communication basis outside of cultural heritage novelty. Most languages are recorded to begin the first stage of dying out when losing its last generation of primary speakers since secondary and heritage speakers lose access to foundational exposure (Wurm, 1991). This lack of sustainable use and motivation to learn, particularly to a level of fluency, is a primary worry after analyzing the data gathered in the surveys.

While not as critical of an issue, there is also a general lack of motivation for some of the teachers as well. For those who are passionate about preserving and valuing Taiwanese culture and heritage, there is an abundance of motivation to teach well and support their classes aptly. However, for those who do not have this passion, there is a stark lack of motivation, which then reflects in their teaching style and subsequently the learning environment for the students. Therefore, it seems an important key in recruiting teachers who have a genuine interest in the topic so that they can transfer their passion for cultural heritage to the students under their instruction thus placing more value in the class and increasing motivation to learn. In a society where high academic achievement is the primary goal and focus in the life of all students,

sharing the idea of also placing value in preserving cultural heritage might create a healthier environment for students to see that there is life outside of academics.

5.2.2 Curriculum Issues

In the results from the surveys, it was mentioned numerous times by the teachers and parents that there were various curriculum issues in some of the classes. Firstly, classes that were strict on heavy textbook usage received the voiced frustration of the parents for overwhelming the students. Many seemed to think that a better form of instruction would be to focus on providing daily life applications or social usage in their teaching. Parents of students who received more daily life skills from their classes had much more positive views toward the curriculum and instruction style. Because Taiwanese Hokkien is a heritage language that has a strong connection with cultural and social usage, rather than academic or professional, taking an approach that is more focused on cultural and social values would be more appropriate for learning and achieving the learning goals for this type of language.

Another challenge was mentioned by a few of the parents, saying that some of the textbooks provided used only the Romanized pinyin version of Hokkien text with some incorrect pronunciation, rather than the Traditional Chinese character system that is used in the students' primary language, which caused a lot of confusion and increased difficulty for the students involved. This challenge varied from class to class since there is no uniform required curriculum that the teachers must follow, as is normal with most curricula in schools. However, presenting the learning material in a way that is closely connected to the learner's original language will promote learning significantly.

5.2.3 Lack of Language Level Options

In most schools offering Taiwanese Hokkien classes, they usually only offer one class per grade level (Taiwan Ministry of Education, 2024). Therefore, the parents and teachers both expressed a need for more level options to be available for each grade. There appears to be a divide in the skill level of students who are attending the classes. The first group is students who have already heard the Hokkien language at home and have exposure to native speakers on a regular basis, typically grandparents or local elders. These students are entering the classes with at least a foundational level of knowledge on how to have basic conversations, at least, in Hokkien. However, the second group is students who have little to no exposure to Hokkien on a daily basis and are starting at a complete beginner level with the language.

Some of the parents suggested that it would be best if at least two classes were offered to students: one beginner level for students with no prior knowledge, and one advanced level for students who already have experience speaking and hearing the language. This would definitely be an ideal situation as it would allow teachers to better tailor their teaching methods and language content to the level of their students. However, this would require the schools to divert more funds into their Hokkien program by supporting an additional teacher for each level or doubling the hours of the teachers already working there. In order to gather the funds needed to add an extra class, many schools would need more incentives and motivation from the results of the classes being completed. This can be tied into the larger issue of there being less incentive for students to learn a local language such as Hokkien or Hakka, as opposed to focusing time on global languages, such as English in this case, which can offer more academic and professional growth for their future.

5.3 General Overview: Positive Characteristics

Aside from the challenges seen in this program, the results from the survey show a large amount of positive elements within the program as well. The three largest areas that presented positive characteristics are as follows:

1. Imparting Culture
2. Daily Application
3. Cross-Generational Connections

5.3.1 Imparting Cultural Knowledge

Firstly, and most interestingly is the knowledge of culture and customs that have been integrated into many of the Hokkien classes in Taiwan. Many teachers like to use traditional Taiwanese songs or stories to teach their students not only the language itself but also the culture that is closely tied to it. In fact, some teachers seem to go as far as using Taiwanese Hokkien merely as a language of instruction for teaching Taiwanese culture studies directly. This style uses more of a language immersion approach for learning rather than focusing fully on language elements of grammar, sentence structure, vocabulary, etc.

According to Genc and Bada (2005), there is significant proof that integrated culture studies into language learning can improve responses to the classes. The researchers stated:

The findings of the study suggest that a culture class is significantly beneficial in terms of language skills, raising cultural awareness, changing attitudes towards native and target societies, and contribution to the teaching profession. [...] Incorporated in the curriculum, a culture class would prove to be a vital component of language learning and teaching, since as this study illustrates, it has a great deal to offer to the development of

communicative competence as well as other skills in the instruction of any language (Genc & Bada, 2005, p. 81).

Another linguistics research from Doshisha University in Kyoto stated that over the years many linguists had found benefits to integrating culture into language learning. Some of these benefits included (1) giving meaning to the language and providing more motivation for L2 students to learn it, (2) providing insight into the life and customs of the language's native speakers, and (3) increasing interest by using unique methods of instruction such as singing, dancing, and researching the people's history (Kitao, 2000).

5.3.2 Teaching Communicative Competence and Daily Life Application

Another positive characteristic of this program was recorded by many parents to be the daily life applications. In classes that focused on giving students skills applicable to daily life usage, there was considerable positive response. Researchers such as Hymes began using the term “communicative competence” around 1974 to describe this skill in terms of sociolinguistics. This skill is explained as, “A communicative skill is completed with a linguistic skill allowing students to interact not only in the classroom but also in the daily life activities of the second language” (Frías, 2014, p. 2). In order to improve communicative competence in learners, teachers must look for ways to have students perform tasks normally done in their mother tongue now in their second language (Frías, 2014). Competencies can come in a wide variety of categories, however, in the Taiwanese Hokkien situation, this category primarily includes tasks such as having common conversations, creative thinking skills, and expression of personal qualities in that second language.

Parents of children whose classes were not focused on communicative competence strongly expressed their desire to have that teaching style integrated into their classes. This

opinion stems from the situation surrounding the language itself. Because Taiwanese Hokkien has little career or academic value in comparison with global languages such as Mandarin Chinese and English, focusing solely on textbook knowledge and memorization is not as useful in this situation. Whereas if the class used the communicative approach, grammar is no longer the starting point for language teaching. Researchers in Uzbekistan have noted that learning communication through exercises such as negotiating meaning, role-playing, or meaningful interaction have been seen to be more impactful than methods of memorization, repetition, and grammar focus (Mirzayev & Oripova, 2022). This same observation can be reflected in Taiwan as well with the opinions expressed on preferences in curriculum.

5.3.3 Deepening Cross-Generational Connections

Lastly, one of the most mentioned benefits of the language program was that it gave students the ability to better connect and communicate with the elders in their family and community. Because of the history of severe language-restricting policies in Taiwan over the past century, as mentioned at the beginning of this paper (Wu, 2019), the average age of native speakers is over the age of 60. Therefore, in order for students to better connect with their grandparents or even great-grandparents, using Hokkien adds an excellent opportunity for strengthening this cross-generational bond. It's interesting since typically this sort of cross-generational language gap only appears in migrant families who change their location and adopt a new language according to their newly established country of residence (Becker, Beyene, Newsom, and Mayen, 2003). Although in this situation, it is not the location that has caused a language change but rather the policies and politics of that location, and yet it still has resulted in very similar effects.

One study on cross-generational communication in migrant families from Eastern Europe expressed the exact same sentiments as the parents of students in Taiwan reporting that the ability to speak the language of their country of origin was necessary for the children in the family because it could connect them with their grandparents who still resided in Eastern Europe and that it was “very important for family communication during occasional visits to their countries of origin, even if there are no other benefits from the knowledge” (Nesteruk et. Marks, 2009, p. 87). One mother they interviewed even said,

It is important. I've spoken to many other people who are bilingual. [Some say], "Why force [children] to speak [a] language they won't use?" But I disagree with this because maybe [our children] won't use this language, but their grandparents don't know English, and *just for this reason* I think that it is important for them to know Bulgarian (Nesteruk et. Marks, 2009, p. 87).

Placing this high value in family connections is also reflected in the sentiments of the parents of students in Taiwan.

In the instance of maintaining language usage between grandparents and students who have a different primary language, it is often not enough language exposure for the student to only learn from home or from conversation with the grandparent in order to become proficient in the secondary language. A study that was done on Chinese grandparents in migrant families in Canada noted that there was a “relatively low impact of grandparents’ presence on Mandarin proficiency” and that one reason for this could be due to,

relatively short periods of grandparents’ stay with their grandchildren, i.e., usually up to six months per year due to the restrictions on visitor visa in Canada. [. . .]The factors with strong impact on heritage language acquisition outside of family and home domain

include peers, community, and ethnic language schools (Xiang & Makarova, 2021, p. 390-391).

Therefore, having official language classes outside of family exposure is extremely important when attempting to maintain a heritage language. While not every family saw an increase in relations between students and grandparents after taking this course, a significant amount of respondents recorded a strengthening in relations specifically due to the class that the student was now taking. Having a formal class for a heritage language provides a greater opportunity to give a firm foundation and academic level of knowledge for the language being used at home or on a family-visiting basis than methods of memorization, repetition, and grammar focus (Mirzayev & Oripova, 2022).

5.4 Effects of Implementing English and Local Language Policies Simultaneously

Currently, Taiwan is attempting to implement two major language policies, the Bilingual 2030 Policy and the Indigenous Languages Policy. Only a few decades ago, Taiwan's school system taught one language, now it has quickly shifted into focusing on three or more. The effects of this have seemed to create a hierarchy in language learning, sorting each language into a ranking of priorities and into a category of usage. Mandarin Chinese is seen as the base language, which everyone must know in order to function in society. Then English is seen as a tool to progress in academics and future career opportunities, particularly in big cities like Taipei and Kaohsiung. Lastly are the indigenous languages: Hokkien, Hakka, etc. which are only seen as important if someone in the family already speaks it but are rarely seen used outside of the home.

This order of prioritization is reflected in the actions of the Taiwanese school systems, teachers, and students. Because the priority to learn English has risen in Taiwan, many English-

speaking international schools have been started, mainly in Taipei, along with numerous independent after-school English programs that promote the need for English fluency in Taiwan. This is following the trend seen in many East Asian countries recently as one researcher mentioned in regard to Japan, “The Ministry of Education, Culture, Sports, Science and Technology (MEXT) has introduced several highly funded policies related to the internationalization of higher education” (Galloway et al., 2020, p. 396) however, the efforts are not always fully successful as later noted,

While there was a 50% growth in universities offering EMI between 2003 and 2013, only 13 universities achieved targets set by the 2009 Global 30 Project. Furthermore, in 2017, 188,384 international students were studying in Japan, which is significantly less than the initial target (Galloway et al., 2020, p. 396).

Even though English usage is progressing quite well within Taipei, the rest of Taiwanese cities are reportedly struggling to keep up with the target numbers while still giving quality instruction to students. For example, one report on Tainan City’s implementation stated:

A common challenge faced by the educational authorities in these cities was the shortage of competent local teachers to handle subject matters in the BE [Bilingual Education] project. Despite the national policy of hiring foreign teachers to support the implementation of bilingual education, the educational authorities realized that it was neither financially feasible to hire sufficient foreign teachers for every school at all levels, nor socially acceptable to replace local content teachers with foreign ones (Chen et al., 2020, p. 186).

Therefore, there are still several challenges that the implementation of the English bilingual policy is facing, which makes it more difficult for schools to also focus on implementing the

Indigenous Languages Policy as well by providing various local language options as well. It would stand to reason that both policies could be more effectively enacted if schools were not trying to do both at the same time; however, that choice is not an option in this situation without one language being severely damaged in the rearranging process.

Many parents and teachers mentioned in their surveys that the students are already burdened with a lot of academic demands and classes with multiple languages of instruction, therefore rather than creating a unique opportunity to strengthen heritage language access, many students see the Hokkien classes as just an extra class to study for, particularly if it uses a textbook-heavy curriculum or teaching approach.

5.5 Learning from This Program in the Context of Language Preservation

One of the main purposes in conducting this research was expressed in the third research question at the beginning of the paper: what successful methods of instruction have been used [in the Taiwanese language program], and can they be applied to other regions in need of language preservation or revitalization? The main point of this study was not only to analyze a current situation, but to learn from it and speculate on how that knowledge can be applied to similar situations around the world. The struggle to maintain fading languages is a constant battle that is most successfully fought when learning from each other's efforts in areas of both challenges and successes. Taiwan shows an extremely fascinating situation that is made unique by its multiple language policies, history of language usage, cultural integrations, and much more. Delving into this area of the world has offered a lot of insight on the topic of language preservation.

5.5.1 The Importance and Impact of Student and Teacher Motivations

One of the key points seen in this study was the impact of motivation from both students and teachers involved in this program. In the case of students, those that had personal reasons to learn Hokkien, outside of class requirements, were much more motivated to learn and had a more positive attitude toward the classes. Some were motivated to learn Hokkien because their grandparents spoke it and taking the class would help them have a closer relationship, while others were motivated by their enjoyment of the Taiwanese songs and stories learned in class as they grew an appreciation for traditional Taiwanese culture.

One particularly interesting method of motivation was the designing of local and national Taiwanese Hokkien and Hakka recitation and poetry competitions. This gives an excellent opportunity for students to show the results of their efforts in studying Hokkien and allows for higher academic achievement that can be recorded on resumes or transcripts. There is also considerable monetary compensation offered to winners and honorable mentions in the national competition (Ho, 2022). Taiwan News reported that in 2022,

A record number of applications were filed to take part in the Chiang Wei-shui Taiwanese Hokkien and Hakka Poetry Recitation Competition, seeing 40 semi-finalists present [. . .] Organized by I-Mei Foundation for Arts and Education, the competition attracted 133 high school and vocational school students in the preliminary round.

This is an excellent example of finding a way to add academic value to a specific language. By creating a competitive goal with tangible rewards for excellence, it adds more motivation for students to be involved and engaging during classes.

It also gives motivation to the teachers as well. This helps them to encourage growth in students' learning, rather than just seeing the class as a mandatory extracurricular or filler class.

For a teacher whose students perform well in competitions, there is a resulting large amount of pride as well as an ability to show the positive results of their teaching methods and instructing abilities. This could be very helpful for teachers who are struggling with motivation and are burnt out from managing numerous classes simultaneously.

The students who seemed to have the most motivation to participate in the class were those who had family members who spoke Hokkien. In addition, teachers who were extremely passionate about preserving Taiwanese culture seemed the most motivated as well. Both these instances show social and cultural motivation rather than the more standard academic and career-driven motivations that drive most class creation and attendance.

Since a lack of motivation to prioritize classwork seems to be the primary challenge with the Hokkien language program, creating at least small points of motivation, such as creating language competitions for students, could go a long way in boosting enthusiasm and interest in students around Taiwan. In addition to competitions and contests, ideas such as student teaching assistant opportunities, Taiwanese indigenous museum language events, or even additional Hokkien scholarships could be very helpful in giving a source of motivation and reason for students to prioritize Hokkien learning.

5.5.2 The Role of Society in Language Learning

This research also illuminated the impact of the societal role in language learning, falling towards the sociolinguistics area of research. This was seen mainly in the difference in language levels of students who had out-of-class exposure to Hokkien, either at home or in their community, compared to students who only learned and used the language in class. This situation exemplifies how language learning outside of class is just as crucial, if not more so, than the learning being done in class. If a language is being taught in a community that uses and

supports it, the language classes will be much more effective. This is why many language learners will travel overseas to study their L2 (second language) in a country that uses it regularly and fluently as a national language, rather than take foreign language classes in their home country. Therefore, if a continued effort to revitalize Hokkien, not only in the classroom but also in the home, is made, there will be greater success to the program.

Taiwan has already been making efforts to take action toward this result through several methods. One notable effort is how they have given Hokkien and other indigenous languages “national language status” which allows for the use of Hokkien in a government setting and in official government documents (Sonnad, 2018). This not only lends more credibility and authority to the language but also helps in dispelling negative views towards its use in public as there is currently a portion of the public who believe that Hokkien should only be used in the house, since it is not respectable enough to be used in public.

5.5.3 Integrating Culture Studies into Language Learning

Another quality that makes this program unique in comparison to most foreign language classes is the integration and strong focus on culture studies that is taught with the language. In some cases, this focus was shifted so much to the point that the class material was more in the cultural studies area than in language learning. The responses from the teachers implied that this was primarily because some teachers believed that there was more cultural value in Hokkien than linguistic value. Meaning that the customs and history that were entwined with the language were of more importance than just learning grammar and proper pronunciation. This position has led many teachers to use assignments such as songs, poetry, and folk stories to progress their students’ knowledge.

Many researchers such as Brown (2007) have found value in teaching culture congruently with language, stating “that one cannot separate the two without losing the significance of either language or culture. The acquisition of a second language, except for specialized, instrumental acquisition [...], is also the acquisition of a second culture” (p. 189-190). In addition, it has been noted that “classroom activities that are not contextualized and attached to real-life issues, activities, and concerns, do not help the students learn to use L2” (Dema & Moeller, 2012, p. 77). Therefore, by integrating cultural significance into the classes, the teachers are giving students important context for the language.

5.6 Limitations of the Study

The primary limitations of this study were the small participant numbers, partially due to factors such as time constraints, lack of interest in participants unless there was a direct contact from an acquaintance, and no financial compensation offered. Another limitation is that, in the original planning, the study was meant to also contain data from class observations. However, even though class observation research was approved by the IRB, there were too many regulations within each Taiwanese school in regard to observations to allow these data to be collected.

Chapter 6: Conclusion

Throughout this entire process, it was vital to maintain a wide and interdisciplinary perspective of the factors that affect this project, instead of hyper-fixating on one specific field, in order to attain a more well-rounded perspective of this Hokkien Language program. By considering linguistic elements, educational structure, language policies, and cultural influence, this research was written to be as accurately informed and non-biased as possible. Overall, this study has provided very interesting insight and knowledge on Taiwan's language efforts, as well as revealing more detailed information on the program's effects on students, teachers, and parents who are involved.

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Appendix A: Teacher Survey (Traditional Chinese Translation)

Official: Teachers Taiwan Language Learning Survey

Consent 您將開始一項名為"Analyzing the Effects of Taiwan's Language Language Learning Program"的調查。它是由 East Carolina University 國際研究系的研究生 Olivia Visser 製作的。目標將調查約 30 位台灣人. 調查可在 7-8 分鐘內完成。這些資訊將幫助我們了解沉浸式課程的效果。您的回覆將被保密，並且與您身份相關的任何資料都不會被洩露或使用。您參與研究是自願的。您可以選擇不回答任何或所有問題，並且可以隨時停止；但是，只有已完成的調查會被採用。您參與本研究沒有酬勞。您或您的學生不會因不參加本研究而受到處罰。

如果您有任何與研究相關的問題，請致電+X-XXX-XXX-XXXX 聯絡 Olivia Visser；如果您對您作為研究參與者的權利有疑問，請致電 XXX-XXX-XXXX 聯絡 University Medical Center Institutional Review Board (UMCIRB)。

- ☐ *我同意 (1)
- ☐ 我不同意 (2)

Q1 您是台語班的老師嗎？

- ☐ 是 (1)
 - ☐ 不是 (請告訴我們您的職位是什麼?) (2)
-

Q2 您超過 18 歲嗎？

- ☐ * 是 (1)
- ☐ 不是 (只有 18 歲以上的人才能接受調查。 您的調查將被取消。) (2)

Q3 您教台語課多少年了？

- ☐ 少於 1 年 (1)
- ☐ 1-2 年 (2)
- ☐ 3-4 年 (3)
- ☐ +5 年 (4)

Q4 您在課堂上教授哪些科目和等級？

Q5 是什麼促使您教這門課？

- ☐ 我自己 (1)
- ☐ 社區 (2)
- ☐ 政府 (3)
- ☐ 學校 (4)
- ☐ 別的 (5) _____

Q6 學生的台語水平有提高嗎？

- ☐ 沒有提高 (1)
- ☐ 稍有提高 (2)
- ☐ 中等提高 (3)
- ☐ 大幅提高 (4)

Q7 您在課堂上進行哪些使用台語的活動？

- ☐ 教學時說台語 (1)
- ☐ 寫作活動 (2)
- ☐ 家庭作業 (7)
- ☐ 在課堂上玩遊戲 (3)
- ☐ 與學生交談的課堂練習 (4)

- ☐ 隨機使用台語 (5)
- ☐ 別的 (6) _____

Q08 什麼教學方法對學習語言最有效？

- ☐ 教學時說台語 (1)
- ☐ 寫作活動 (2)
- ☐ 家庭作業 (7)
- ☐ 在課堂上玩遊戲 (3)
- ☐ 與學生交談的課堂練習 (4)
- ☐ 隨機使用台語 (5)
- ☐ 別的 (6) _____

Q09 百分之幾的課時使用台語？

- ☐ 100% (整個課堂時間，不使用其他語言) (1)
- ☐ 90% (大部分上課時間，必要時用國語講解) (2)
- ☐ 75% (主要是臺語，但也有些國語) (3)
- ☐ 50% (國台語各半) (4)
- ☐ 30% (少於一半，但某些上課時間仍專用台語) (5)
- ☐ 0% (6)

Q10 您在課堂上使用什麼臺語言水平？

- ☐ A1 (初學者級) (1)
- ☐ A2 (2)
- ☐ B1 (中級水準) (3)
- ☐ B2 (4)
- ☐ C1 (先進水平) (5)
- ☐ C2 (6)

Q11 總的來說，這個課程如何影響學生理解所教內容的能力？

0 10 20 30 40 50 60 70 80 90 100

0=壞的 100=非常好

Q12 學生對課堂上使用臺語有什麼看法

- ☐ 大多數學生喜歡學講臺語 (1)
- ☐ 大多數學生喜歡說國語 (2)
- ☐ 大多數學生喜歡學英語 (3)
- ☐ 大多數學生不在乎 (4)

- o 反應不一 (5)
- o 其他 (6) _____

Q13 在您開始教這門課之前，您知道多少臺語？

- o 流利的臺語 (1)
- o 高級水平 (2)
- o 中等水平 (3)
- o 低水平 (4)
- o 沒有 (5)

Q14 教完這門課後，您的臺語能力提高了嗎？

不是

能力提高了

0 10 20 30 40 50 60 70 80 90 100

Q15 您們學校這個班最初是怎麼開辦的？學生是如何被選中的呢？

Q16 您認為誰最支持這些課程？[點擊所有適用的]

- ☐ 居住在這個城鎮的人們 (1)
- ☐ 政府 / 教育部 (2)
- ☐ 當地的學校 (3)
- ☐ 老師 (4)
- ☐ 其他 (5) _____

Q17 您認為課程或者課程的設立，有哪些需要改進？

Q18 創建課程需要多長時間？

- ☐ +1 年 (1)
- ☐ 6 月 - 1 年 (2)
- ☐ 3 月 - 5 月 (3)
- ☐ 1 月 - 2 月 (4)
- ☐ 不到一個月 (5)

Q19 語言課程的開發或實踐是否有任何限制或指導方針？

- ☐ 許多 (1)
- ☐ 一些 (2)
- ☐ 沒有 (3)

Q20 如果有的話，是誰設計的？

- ☐ 政府 (1)
- ☐ 學校 (2)
- ☐ 政府和學校 (3)
- ☐ 其它 (4) _____
- ☐ 沒有 (5)

Q21 這些指導方針是什麼，它們如何影響課堂？(如果沒有，只需回答 N/A)

Q22 您認為這些課程有多有益？

0 10 20 30 40 50 60 70 80 90 100

0=無益 100=非常有益 ()

Q23 請解釋一下

Q24 他們為您提供了該計劃的培訓嗎？

Q25 請說明您對這個課程的總體看法及其效益？

Q26 您希望在您的學校以什麼方式進一步發展這個計畫？

Appendix B: Teacher Survey (Original English)

Consent:

You are about to start a survey called "Analyzing the Effects of Taiwan's Language Language Learning Program". It was produced by Olivia Visser, a graduate student in the Department of International Studies at East Carolina University. The target will be to survey approximately 30 Taiwanese people. The survey can be completed within 7-8 minutes. This information will help us understand the effectiveness of language learning programs. Your responses will be kept confidential and no information relating to your identity will be disclosed or used. Your participation in the research is voluntary. You can choose not to answer any or all questions and stop at any time; however, only completed surveys will be used. You are not compensated for participating in this study. You or your students will not be penalized for not participating in this study.

If you have any questions related to the study, please contact Olivia Visser at +1-XXX-XXX-XXXX; if you have questions about your rights as a study participant, please contact the University Medical Center Institutional Review at XXX-XXX-XXXX Board (UMCIRB).

☐ *I agree (1)

☐ I disagree (2)

Q01 Are you a Taiwanese language class teacher?

☐ Yes (1)

☐ No (please tell us what is your position?) (2)

Q02 Are you over 18 years old?

☐ Yes (1)

☐ No (Only people over 18 can take surveys. Your survey will be cancelled.) (2)

Q03 How many years have you taught Taiwanese language classes?

☐ Less than 1 year (1)

☐ 1-2 years (2)

☐ 3-4 years (3)

☐ +5 years (4)

Q04 What subjects and levels do you teach in your classroom?

Q05 What motivated you to teach this course?

☐ Personal(1)

☐ Community (2)

☐ Government (3)

☐ School (4)

☐ Others (5) _____

Q06 Has the students' Taiwanese proficiency improved?

☐ No improvement (1)

☐ Slightly improved (2)

☐ Moderate improvement (3)

☐ Significantly improved(4)

Q07 What activities do you do in class that use Taiwanese?

☐ Speak Taiwanese when teaching (1)

☐ Writing activities (2)

☐ Homework (7)

☐ Playing games in class (3)

☐ Classroom exercises for talking with students (4)

☐ Randomly use Taiwanese (5)

☐ Others (6) _____

Q08 What teaching methods are most effective for learning a language?

☐ Speak Taiwanese when teaching (1)

- o Writing activities (2)
- o Homework (7)
- o Play games in class (3)
- o Classroom exercises for talking with students (4)
- o Randomly use Taiwanese (5)
- o Others (6) _____

Q09 What percentage of class time is in Taiwanese?

- o 100% (entire class time, no other language used) (1)
- o 90% (most of the class time, lectures in Mandarin when necessary) (2)
- o 75% (mainly Taiwanese, but also some Mandarin) (3)
- o 50% (50% Chinese and 50% Taiwanese) (4)
- o 30% (less than half, but some class times are still dedicated to Taiwanese) (5)

Q10 (5) What language level do you use in class?

- o A1 (beginner level) (1)
- o A2 (2)
- o B1 (intermediate level) (3)
- o B2 (4)
- o C1 (advanced level)

o C2 (6)

Q11 Overall, how does this course impact students' ability to understand what is being taught?

0 10 20 30 40 50 60 70 80 90 100

0= Negative impact 100=Very good impact

Q12 What do students think about the use of Taiwanese in class?

o Most students like to learn Taiwanese (1)

o Most students prefer to speak Mandarin (2)

o Most students enjoy learning English (3)

o Most students don't care (4)

o Mixed reactions (5)

o Others (6) _____

Q13 How much Taiwanese did you know before you started teaching this class?

o Fluent in Taiwanese (1)

o Advanced level (2)

o Medium level (3)

o low level (4)

o None (5)

Q14 After teaching this course, have your Taiwanese skills improved?

No

Ability Improved

0 10 20 30 40 50 60 70 80 90 100

Q15 How did this class in your school first start? How are students selected?

Q16 Who do you think is most supportive of these courses? [Click all that apply]

☐ Local community(1)

☐ Government/Ministry of Education (2)

☐ Local schools (3)

☐ Teacher (4)

☐ Others (5)

Q17 What do you think needs to be improved in the curriculum or the setting up of the curriculum?

Q18 How long does it take to create a course?

- ☐ +1 year (1)
- ☐ 6 months - 1 year (2)
- ☐ 3-5 months(3)
- ☐ 1-2 months (4)
- ☐ Less than a month (5)

Q19 Are there any restrictions or guidelines on the development or practice of language courses?

- ☐ Many (1)
- ☐ Some (2)
- ☐ None (3)

Q20 If so, who designed it?

- ☐ Government (1)
- ☐ School (2)
- ☐ Government and schools (3)

o Others (4) _____

o None (5)

Q21 What are these guidelines and how do they impact the classroom? (If not, just answer N/A)

Q22 How beneficial do you think these courses are?

0 10 20 30 40 50 60 70 80 90 100

0=None 100=Very Useful

Q23 Please explain. . .

Q24 Did they provide you with training on the program?

Q25 Please describe your overall thoughts on this course and its benefits.

Q26 In what ways would you like to develop this program further at your school?

Appendix C: Parent/Guardian Survey (Traditional Chinese)

Consent:

您將開始一項名為"Analyzing the Effects of Taiwan's Language Learning Program"的調查。它是由 East Carolina University 國際研究系的研究生 Olivia Visser 製作的。目標將調查約 90 位台灣人. 調查可在 15 分鐘內完成。這些資訊將幫助我們了解課程的效果。您的回覆將被保密，並且與您身份相關的任何資料都不會被洩露或使用。您參與研究是自願的。您可以選擇不回答任何或所有問題，並且可以隨時停止；但是，只有已完成的調查會被採用。您參與本研究沒有酬勞。您或您的學生不會因不參加本研究而受到處罰。如果您有任何與研究相關的問題，請致電+X-XXX-XXX-XXXX 聯絡 Olivia Visser；如果您對您作為研究參與者的權利有疑問，請致電 XXX-XXX-XXXX 聯絡 University Medical Center Institutional Review Board (UMCIRB)。選擇「同意」即表示您同意調查和可能的課堂觀察。

- ☐ * 我同意 (1)
- ☐ 我不同意 (2)

Q1 您是台語課程的學生的家人嗎？

- ☐ 是的 (1)
 - ☐ 不是 (請解釋您與學生的關係) (2)
-

Q2 您年滿 18 歲嗎？(只有成年人才能參加這項調查.)

- ☐ * 是的 (1)
- ☐ 沒有 (2)

Q3 您報讀台語班的學生幾歲？他們在學校幾年級？

Q4 您的學生在哪個城市上課？

Q5 您或其他家庭成員是否以台語為主語？

- ☐ 是的，我們家有很多人以台語為主。 (1)
- ☐ 是的，有一個說台語的人 (2)
- ☐ 我們家沒有人會說台語。 (3)

Q6 您或其他家人是否使用台語為第二語言或第三語言？

- o 是的，我們家有很多人以台語為主。 (1)
- o 是的，有一個主要說台語的人 (2)
- o 我們家沒有人會說台語。 (3)

Q7 如果是，課堂上學台語是否有助於學生與懂台語的人之間的關係？

- o 是的，他們的關係發展了很多。 (1)
- o 是的，他們的關係略有發展 (2)
- o 沒有，沒有變化 (3)
- o N / A (4)

Q8 自從您的孩子開始上課以來，您或其他家庭成員的台語水平有進步嗎？

- o 進步很多 (1)
- o 中等進步 (2)
- o 進步一點點 (3)
- o 沒有改變 (4)

Q9 學生是否有朋友（不是班上的同學）或認識懂台語的社區成員？

- o 是的 (1)

- o 沒有 (2)

Q10 十年前與現在相比，您是否看到更多台語的學習和使用？請解釋...

Q11 您有沒有看到學生在課堂外講台語的能力有所提高？

- o 是的，增長幅度很大 (1)
- o 是的，增度中等 (4)
- o 是的，略有增加 (2)
- o 沒有，沒有變化 (3)

Q12 您認為這位學生有興趣學習台語嗎？

- o 是的，這位學生很興奮能學台語 (1)
- o 是的，學生有中等興趣 (2)
- o 是的，學生有一點興趣 (3)
- o 學生不在乎 (4)
- o 不，該名學生不喜歡台語 (5)

Q13 這個課程是否使學生對文化或語言更感興趣？

- ☐ 增加很多 (1)
- ☐ 中等 (2)
- ☐ 一點點 (3)
- ☐ 沒有改變 (4)
- ☐ 興趣減低 (5)

Q14 課上有什麼是學生真的喜歡或真的討厭的嗎？

Q15 學生對課程有何總體看法？

Q16 您希望學生將來繼續學習這類課程嗎？

- ☐ 是的，再加幾年 (1)
- ☐ 是的，再持續 1 或 2 年 (2)
- ☐ 我不在乎 (3)

- ☐ 不，沒有理由繼續 (4)
- ☐ 不，這會損害學生的學習。 (5)

Q17 您認為學生學習台語有什麼好處嗎？

- ☐ 是的 (1)
- ☐ 我不確定 (2)
- ☐ 沒有 (3)

Q18 請解釋...

Q19 您認為誰最支持這些課程？ [點擊所有適用的]

- ☐ 居住在這個城鎮的人們 (1)
- ☐ 政府 (2)
- ☐ 當地的學校 (3)
- ☐ 以上皆非 (4)

Q20 這是必修課嗎？

- ☐ 是的 (1)
- ☐ 它不是 (2)
- ☐ 我不知道 (3)

Q21 如果沒有要求，為什麼學生想報名參加這個課程？

Q22 總的來說，您喜歡還是不喜歡這個語言專案？

壞的 沒有 非常好

0 10 20 30 40 50 60 70 80 90 100

0=壞的 50=沒有 100= 非常好 ()

Q23 請告訴我們您對這個課程的看法？

Appendix D: Parent/Guardian Survey (Original English)

Consent:

You are about to start a survey called "Analyzing the Effects of Taiwan's Language Learning Program". It was produced by Olivia Visser, a graduate student in the Department of International Studies at East Carolina University. The target will be to survey approximately 90 Taiwanese people. The survey can be completed within 15 minutes. This information will help us understand the effectiveness of the course. Your responses will be kept confidential and no information relating to your identity will be disclosed or used. Your participation in the research is voluntary. You can choose not to answer any or all questions and stop at any time; however, only completed surveys will be used. You are not compensated for participating in this study. You or your students will not be penalized for not participating in this study. If you have any questions related to the study, please contact Olivia Visser at +X-XXX-XXX-XXXX; if you have questions about your rights as a study participant, please contact the University Medical Center Institutional Review at XXX-XXX-XXXXBoard (UMCIRB). By selecting "Agree" you agree to the survey.

☐ * I agree (1)

☐ I disagree (2)

Q1 Are you a family member of a student taking a Taiwanese language course?

☐ Yes (1)

☐ No (please explain your relationship with the student) (2)

Q2 Are you over 18 years old? (Only adults can participate in this survey.)

☐ * Yes (1)

☐ None (2)

Q3 How old are the students in your Taiwanese language class? What grade are they in school?

Q4 In which city do your students attend classes?

Q5 Do you or other family members speak Taiwanese as the main language?

☐ Yes, there are many people in our family who mainly speak Taiwanese. (1)

☐ Yes, there is a Taiwanese speaker (2)

☐ No one in our family speaks Taiwanese. (3)

Q6 Do you or other family members speak Taiwanese as a second or third language?

- ☐ Yes, there are many people in our family who mainly speak Taiwanese. (1)
- ☐ Yes, there is a mainly Taiwanese speaker (2)
- ☐ No one in our family speaks Taiwanese. (3)

Q7 If so, does learning Taiwanese in class help students develop relationships with people who understand Taiwanese?

- ☐ Yes, their relationship has grown a lot. (1)
- ☐ Yes, their relationship developed slightly (2)
- ☐ No, no change (3)
- ☐ N/A (4)

Q8 Has your or other family members' Taiwanese proficiency improved since your child started taking classes?

- ☐ A lot of progress (1)
- ☐ Moderate progress (2)
- ☐ Make a little progress (3)
- ☐ No change (4)

Q9 Does the student have friends (other than classmates) or know community members who understand Taiwanese?

- ☐ Yes (1)
- ☐ None (2)

Q10 Do you see more Taiwanese being learned and used ten years ago compared to now? please explain. . .

Q11 Have you seen any improvement in students' ability to speak Taiwanese outside the classroom?

- ☐ Yes, it's a big increase (1)
- ☐ Yes, moderate increase (4)
- ☐ Yes, slightly increased (2)
- ☐ No, no change (3)

Q12 Do you think this student is interested in learning Taiwanese?

- ☐ Yes, this student is excited to learn Taiwanese (1)
- ☐ Yes, students have moderate interest (2)
- ☐ Yes, students are somewhat interested (3)

- o Students don't care (4)
- o No, the student does not like Taiwanese (5)

Q13 Does this course make students more interested in culture or language?

- o increase a lot (1)
- o Medium (2)
- o a little bit (3)
- o No change (4)
- o Decreased interest (5)

Q14 Is there anything in the class that students really like or really hate?

Q15 What are students' overall perceptions of the course?

Q16 Do you hope students will continue to study this type of course in the future?

- o Yes, plus a few more years (1)

- ☐ Yes, for another 1 or 2 years (2)
- ☐ I don't care (3)
- ☐ No, there is no reason to continue (4)
- ☐ No, this will harm student learning. (5)

Q17 Do you think there are any benefits for students to learn Taiwanese?

- ☐ Yes (1)
- ☐ I'm not sure (2)
- ☐ None (3)

Q18 Please explain...

Q19 Who do you think supports these courses the most? [Click all that apply]

- ☐ People living in this town (1)
- ☐ Government (2)
- ☐ Local schools (3)
- ☐ None of the above (4)

Q20 Is this a required course?

- ☐ Yes (1)
- ☐ It is not (2)
- ☐ I don't know (3)

Q21 If there is no requirement, why would students want to sign up for this course?

Q22 Overall, do you like or dislike this language project?

Bad none very good

0 10 20 30 40 50 60 70 80 90 100

0=Bad 50=No 100=Excellent ()

Q23 Please tell us what you think of this course?

Appendix E: IRB Approval Letter



EAST CAROLINA UNIVERSITY
University & Medical Center Institutional Review Board
Willis Building · Mail Stop 682
600 Moyer Boulevard · Greenville, NC 27834
Office 252-744-2914 · Fax 252-744-2284
rede.ecu.edu/umcibr/

Notification of Exempt Certification

From: Social/Behavioral IRB
To: [Olivia Visser](#)
CC: [Beth Bee](#)
Date: 11/7/2023
Re: [UMCIRB 23-001751](#)
Analyzing the Methods and Effects of Taiwan's Language Immersion Program

I am pleased to inform you that your research submission has been certified as exempt on 11/6/2023. This study is eligible for Exempt Certification under category # 1,2 AB. Note that an amendment must be submitted once the letter of acknowledgment/support from the school(s) has been obtained. It is noted that Export Controls has been notified of the study since research will be conducted internationally.

It is your responsibility to ensure that this research is conducted in the manner reported in your application and/or protocol, as well as being consistent with the ethical principles of the Belmont Report and your profession.

This research study does not require any additional interaction with the UMCIRB unless there are proposed changes to this study. Any change, prior to implementing that change, must be submitted to the UMCIRB for review and approval. The UMCIRB will determine if the change impacts the eligibility of the research for exempt status. If more substantive review is required, you will be notified within five business days.

Document	Description
Email Contact Script(0.02)	Recruitment Documents/Scripts
English and Chinese Student Verbal Assent(0.02)	Consent Forms
English and Chinese: Teacher and Parent/Guardian Survey Questions(0.01)	Surveys and Questionnaires
Parent/Guardian Contact Script(0.01)	Recruitment Documents/Scripts
Parent/Guardian Survey and Observation Consent(0.02)	Consent Forms
Teacher Survey and Observation Consent(0.01)	Consent Forms
Translated: Email Contact Script(0.02)	Recruitment Documents/Scripts
Translated: Parent/Guardian Survey and Observation Consent(0.02)	Consent Forms
Translated: Teacher Survey and Observation Consent(0.01)	Consent Forms
Visser Thesis Proposal(0.01)	Study Protocol or Grant Application

For research studies where a waiver or alteration of HIPAA Authorization has been approved, the IRB states that each of the waiver criteria in 45 CFR 164.512(i)(1)(i)(A) and (2)(i) through (v) have been met. Additionally, the elements of PHI to be collected as described in items 1 and 2 of the Application for Waiver of Authorization have been determined to be the minimal necessary for the specified research.

The Chairperson (or designee) does not have a potential for conflict of interest on this study.