

Case Study Chaoshan Proverb Course: Developing and Utilize Local Curriculum Resources for Effectiveness in the Education

Weng Dongna¹, Dr.Ganratchakan Lertamornsak²

¹Graduate Student of Educational Administration Program, Graduate School, Suan Sunandha Rajabhat University, Thailand

²Suan Sunandha Rajabhat University, Thailand

Abstract: History plays an essential role in carrying forward the spirit of patriotism, inheriting the fine tradition of human civilization, improving the humanistic quality of the people, and establishing a correct world outlook, outlook on life and values. This paper case study Chaoshan proverbs and Qiaopi curriculum resources in class for effectiveness. It expounds that the development and utilization of local curriculum resources can arouse students' emotional resonance and have great significance to the emotional education work of teenagers.

Keywords: Development, Local Curriculum Resources, Chaoshan Proverb, Effectiveness

1. Introduction

1.1. Background

In the context of curriculum reform, the main task of the new curriculum reform is to update concepts, change methods, and rebuild systems. Emphasize that the function of the curriculum should be transformed from simply focusing on imparting knowledge to guiding students to learn, learn to survive, and learn to be human beings. The most important thing is to emphasize that in imparting knowledge, students should subtly cultivate the correct values, outlook on life, and world outlook, cultivate students' sense of social responsibility, and guide students to establish lofty ideals. As an educator standing on the front line of education, we must keep pace with the times, develop curriculum resources that meet the needs of curriculum education in accordance with local conditions, select high-quality and diversified curriculum resources, use the links between subjects and life, and make use of local conditions. Give full play to the advantages of local curriculum resources.

1.2. Objective

This research aims to reveal the development and utilization of local curriculum resources of great significance to the emotional education work of adolescents.

2. Methodology

The report was conducted from February to July 2021. Taking the study of the development and utilization of local curriculum resources in Chaoshan as an example, it explained that the development and utilization of local curriculum resources can arouse the emotional resonance of students and is of great significance to the emotional education of young people. The data in this report is collected through observation, literature review, and interviews to obtain relevant information.

3. The Significance of the Development and Utilization of Curriculum Resources

The summary shows that in teaching activities, the development of local resources and the use of local curriculum resources in teaching and education activities can promote the overall development of students themselves and further improve the effectiveness of education. According to relevant literature, the rigorous preaching mentioned in Zhou Mengjie's "The Enlightenment of Self-Value Orientation

Theory to Youth Moral Education" can not solve the problems deep in the students' souls, and various cultural and practical activities can make students subtle and infected. Cultivate.^[1] The traditional history teaching model mentioned by Wang Weishan in "Chaoshan Cultural Interest Talk" often makes students have no sense of substitution in their studies. They feel that the historical distance is very far away. The Chaoshan proverb is "the people of Chaoshan have been passed down orally for thousands of years." They have an inseparable connection with ordinary Chinese, but they also have local characteristics that are very different from regular Chinese. ^[2] Students' grasp of the concept of knowledge is not only related to the books and theoretical knowledge taught in the classroom, but also to a specific practice. Combining local resources to allow students to grow in an entertaining and entertaining atmosphere is conducive to enhancing students' comprehensive quality and then improve teaching efficiency so that students can play a more excellent value in a future life, which is the meaning of training students.

3.1. The Development and Utilization of Chaoshan Proverb Curriculum Resources Will Help Improve the Humanistic Quality of Young People, thereby Enhancing the Effect of Education.

In the junior high school history curriculum standards, it is mentioned that history education is important for carrying forward the national spirit with patriotism as the core and the spirit of the times with reform and innovation as the core, inheriting the excellent traditions of human civilization, and improving the humanistic quality of the people. It plays an important role in establishing a correct world outlook, outlook on life, and values. The formation of the colorful Chaoshan proverbs comes from the accumulation of time in the lives of the working people and is a microcosm of history. With the development of society, the traditional Chaoshan folk songs and proverbs have gradually disappeared from people's ears. Even if there are some familiar ones, ask local students whether they understand the historical stories behind the ballads? Can you feel the emotion contained in the songs and proverbs? The answer is half-knowledge.

Skinner mentioned in "Analysis of the Social History of Overseas Chinese in Thailand": "A large number of sailing ships carrying them reminds us of the situation of carrying African slaves. The deck is full of people, and these poor insects are exposed to bad weather day and night. There is no shelter because the ship's lower deck is full of cargo; they have limited food and little water."

Case one:

By consulting the relevant information, I found some proverbs that reflect the hardships of Chaoshan people in history. Such as "Yī xī mù zhī yī chuán rén, yītiáo yù bù qù guò fān", "wú kě nài hé chūn tián guo,"^[3]"san sǐ liú liú yī huí guī"^[4]and"xīn huāng huāng, yì máng máng, shàng shān zuò kǔ gōng, rì chū fēn yī pù, luò yǔ fēn yī lín. Suǒ káng dà shān yíng, suǒ zuò rì gòng yè, suǒ zhù pò liáo péng, zhēn zhēn cǎn guò xiā"^[5] In the past, the ancestors of Chaoshan people were forced to travel across the oceans to other countries due to difficulties in life, working hard to earn a living and to start a business.

When the course teaches about the history of overseas Chinese in Southeast Asia, most teachers use the cases mentioned in the textbook to expand to explain the knowledge points of this part. But the teaching goal that only meets the curriculum requirements does not meet the emotional intent of the curriculum requirements. As an educator, if you want to achieve exemplary teaching results, you must let students empathize. Local curriculum resources are close to students and social life, and it has intuitive, specific, and rich characteristics. Take local materials and make full use of some local resources related to this historical period, such as Chaoshan folk songs and proverbs, as supplementary teaching, and guide students to start associative discussions around the content of the textbooks and combined with resources. Stimulate students' interest in learning, and feel the hardships of that period of history more deeply while learning knowledge. Enthusiasm in the environment triggers students to obtain different emotional experiences. Use the resources closest to life to help students master relevant knowledge and sublimate emotions in the shortest time. Let more students work hard, discipline themselves, and diligently in their studies and life.

Therefore, fully excavating and using Chaoshan proverb resources is conducive to cultivating students' learning ability and humanistic literacy; it enhances the hometown's identity, national pride, etc. It is the need for quality education to improve the comprehensive quality of students. It is undoubtedly of very important educational significance.

3.2. The Development and Utilization of Chaoshan Proverbs Curriculum Resources Will Help Raise the Youth's Sense of Gratitude, thereby Improving the Effectiveness of Education.

Since the new curriculum reform, classroom learning is no longer a place where teachers force students to learn, but where students are eager to learn and eager to continue classroom teaching. Students are curious, active, and love to express their opinions. When in class, teachers should fully mobilize students' initiative and guide them in time, which will inevitably achieve unexpected teaching effects.^[6]

Case two:

When the sense of gratitude is mentioned in the ideological education class, it is more abstract. In the traditional class meeting process, the teacher usually talks the truth on the stage, and the students sit down and listen. Such ideological education courses are far from effective.

The proverb "is the main way for us to obtain various knowledge of life, receive moral and ethical education, learn how to behave in the world and the standards for distinguishing right from wrong"^[7], and "is an encyclopedia of common people, which embodies the common people's Code of Conduct and Life Philosophy"^[8]. Chaoshan dialect proverbs mainly refer to the figurative sayings in the Chaoshan area that speaks southern Fujian dialects in Chaozhou, Shantou, and Jieyang in eastern Guangdong. It is one of the Chaoshan dialects. Language is the carrier of culture. It cannot exist without culture, nor can it survive without society. Any language is a portrayal of social culture. As a regional folk language art form, Chaoshan dialect allegorical expressions inevitably contain a large amount of Chaoshan folk culture, imprints the people's daily social life activities in the Chaoshan area.^[9]Chaoshan proverbs are soaked in the blood, sweat, and bitterness of the ancestors, precipitating the teachings and hopes of the ancestors. It has obvious educational functions.

Through proverbs during the teaching "Fān pī qián yín, táng shān fú", guide students out of the classroom, into social life, to understand the bitterness behind this period of history, so that students have a more sense of substitution in emotional reminders.

"Fān pī qián yín, táng shān fú" means one husband made a trek to Southeast Asia to make money. In foreign countries, he worked hard every morning and evening, saved the money earned each month, and sent it home to care for the family. With his hard work, the family became rich. Because the wife spoils the child too much, it makes the child idle. Soon after the son married, the mother died. The young couple was suddenly undisciplined, had extravagant daily consumption, had lazy work, and hired a nanny to take care of their daily life. When the father returned to hold a funeral for his wife, he asked about his son; the son said, "Why can't I live a luxury when you make so much money?" After hearing his son's words, he felt very sad. He drifted across the sea alone and left his hometown to work in Southeast Asia to make money. The son is lazy and extravagant in China." It refers to overseas Chinese who earn hard money and benefit their families, but their families do not know the misery and hardships of overseas Chinese. They are intended to ridicule and ridicule those who are lazy and warn young people to cherish money and work hard.^[10]

These precious linguistic materials about the history of "overseas Chinese" still deeply encourage and educate contemporary newcomers. In the ideological education class, teachers can boldly try to adopt independent, cooperative, and other methods, make full use of local resources, Chaoshan proverbs, and songs, and actively guide students out of the classroom to the community or small park where they are located to have face-to-face communication with the older generation. Understand and collect proverbs and songs related to the theme of the class meeting. These intuitive and rich curriculum resources have more practical significance than directly preaching to students. Give full play to the student's dominant position to change from passively accepting knowledge to actively approving knowledge. It helps to improve students' ability to observe, understand, and comprehend, recognize the value of human survival, enrich students' knowledge, and at the same time increase the youth's sense of gratitude, achieve teaching goals, and improve the effectiveness of education.

3.3. The Development and Use of Chaoshan Proverbs Curriculum Resources Will Help Improve the Integrity of Young People and Improve the Effectiveness of Education.

Honesty is sincerity in the heart and action on the outside. The importance of honesty lies in the benefit of people, oneself, and the development of society. Nowadays, some young people have a low-income high-consumption money concept. They often use credit cards, Huabei, and other forms of borrowing to spend more money. When there is no income to repay, they will be overdue, affecting

personal integrity and credit. Being included on the list of dishonesty will suffer a lot of idleness in social life and work. How can we cultivate more in-depth awareness and educate students to have a sense of integrity early? Teachers in the classroom should be good at using surrounding examples to guide students to increase their understanding of law and integrity, raise their awareness of observing laws and regulations, and firmly establish the moral concept of being honorable and shameful for trustworthiness, and aspiring to be a person of integrity and morality since childhood.

Case three:

When talking about the knowledge points of Jiaozi that appeared in Sichuan in the early Northern Song Dynasty and the development of private commercial credit notes in the Ming and Qing dynasties in the course, you can contact some curriculum resources related to integrity, such as Chaoshan proverb "Yuè wěi chūchū shíwǔliù, kuān kuān dēng," "jiǔ yuè wěi, tóng luó chēng chēng jiào," "xiào xiào, lóng yín huàn zhǐ piào." and Memory of the World "Qiaopi."

After the Second Opium War, the Chaoshan people emigrated in large numbers. In modern times, immigration to the sea was legalized by the great powers in plundering Chinese workers. Many Chinese workers in Chaoshan were transported to colonial countries to create labor value for the colonists. According to the "Shantou Customs History," from 1854 to 1911, "approximately 2.94 million people left their homes in the Chaoshan area and traveled across oceans to make a living." The trendy overseas people who have left their hometowns always miss their families even when they are overseas. They continue to try their best to send materials and money back to China through various private channels, and the products that conform to the times came into being. The Overseas Chinese postal agency is a private organization that specializes in letters and remittances at home and abroad. According to the memories of Zhang Mingshan, the former Secretary-General of the Bank of Thailand Association. Despite their poverty, these overseas Chinese are very honest. "I have never met anyone who would refuse to repay the grant."

There are two stories about integrity. The first story: There used to be an overseas Chinese in Thailand who often asked the Overseas Chinese postal agencies to help advance the money to send back home. When he received the receipt from his family, he was ill and was hospitalized, but he has not yet paid the remittance that the Overseas Chinese postal agencies helped him advance. Before he died, he was still worried about this incident and took out the receipt sent by his family and instructed those around him to pay back the money owed to the Overseas Chinese postal agencies for him. After the overseas Chinese passed away, people around him went to the Overseas Chinese postal agencies to implement the matter.^[11]

Another story: The Overseas Chinese postal agencies that undertake the heavy responsibility abide by the creed that "people can't stand without credibility, and business can't prosper without credibility" and regards honesty as the foundation of business. Although many postmen have a hard life, they still adhere to the professional ethics of integrity. Like their grandfather and father, the Pan Deao brothers in Longdu Town of Chenghai are postmen. They have to walk nearly a hundred miles every day, and sometimes they have to deliver hundreds of letters from overseas Chinese. Their wages were only two catties of rice or one yuan, but the poor family did not break their trust. The Pan Deao family never embezzled the appropriation sent back by overseas Chinese or lost their overseas Chinese appropriation.^[12]The spirit of sincerity embodied in overseas Chinese culture is precious. Through the combination of the overseas Chinese criticism story teacher and the curriculum teaching goals and emotional goals, the students will be organized to go out of the classroom to the Chaoshan Historical and Cultural Research Center, the Overseas Chinese Group Museum, the Open Port Museum, public libraries, museums, archives and other places to visit and read materials, and organize Students return to the classroom to communicate, discuss, and share learning results. Ingeniously integrate resources, make the classroom not dull, combine students' conscious and unconscious learning, and organically integrate subject knowledge with a social life to use the knowledge they have learned to analyze and solve practical problems in life. And establish integrity awareness, improve teaching efficiency.

4. Conclusion

To sum up, first of all, the development of local courses can not only improve students' historical literacy and the effectiveness of classroom teaching, but also better help students understand the relationship between man and society, the relationship between man and nature, and help students gradually establish correctness. The value orientation and code of conduct of the students enhance the students' sense of responsibility for the development of the country and the revitalization of the nation.

Secondly, from the perspective of educators themselves, the development and utilization of curriculum resources also have important educational practical significance, which can improve the professional quality of educators and improve the teaching methods of educators. Finally, the development and utilization of curriculum resources have made local curriculum resources more attention, and traditional culture can be passed on. Therefore, the development and utilization of local curriculum resources are very necessary.

Simple and boring teaching courses can only allow students to understand knowledge but cannot obtain rich emotional connotations from historical knowledge. In future education and teaching activities, teachers should face all students, continue to deepen education reform, further tap curriculum resources, optimize teaching structure, innovate teaching models, use local curriculum resources and courses, tap students' potential, and scientifically guide students to learn independently. Cooperative learning, exploring problems, improving students' comprehensive literacy, and gradually improving the effectiveness of classroom teaching.

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