

Developing Thai–English–Chinese Local Folktale Animations to Enhance Thai Elementary School Students’ Cultural Knowledge and Communicative Skills

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Abstract

This study aimed to develop trilingual Isan folktale animations as educational tools to enhance elementary students’ cultural knowledge and communicative skills in the 21st century. Employing a research and development (R&D) approach, the study was conducted in three phases: (1) focus group discussions with experts to select culturally relevant Isan folktales, (2) animation development and expert evaluation, and (3) implementation of the animations in a rural elementary school. Seven folktales were selected and categorized into three types—those explaining legends and beliefs, those related to historical places, and those reflecting values and Isan ways of life. The animations were produced in Thai, English, Chinese, and the Isan dialect. The results showed that the animations were rated at a good quality level by experts ($\bar{x} = 4.36$), with high scores in sound and music quality, as well as cultural and educational value. Statistical analyses revealed significant improvements in students’ knowledge of Isan culture, English, and Chinese after using the animations. The findings highlight the effectiveness of trilingual animated folktales in promoting both cultural appreciation and multilingual communicative competence. Furthermore, the study addresses educational inequality by providing accessible and engaging materials for students in small rural schools, suggesting broader applications for inclusive and culturally grounded education.

Keywords: Isan Folktale, animation, cultural studies, language education

1. Introduction

Intercultural competence has become increasingly important in global education, particularly as advancements in communication technologies continue to blur cultural boundaries (Pattiwael, 2016; Rapanta & Trovão, 2021). Learners today are expected not only to understand cultures different from their own but also to preserve and express their identities with confidence (Kim, 2007). In Thailand, cultural education is recognized as a key component of national curricula across all educational levels (The Ministry of Education, 2008), highlighting the need to equip students with both cultural knowledge and the skills to communicate it effectively.

To support such competencies, strong language skills are essential. Language enables learners to both receive cultural input and express their cultural identities, especially in multicultural or multilingual contexts. Since cultures are dynamic and constantly evolving (Bennett, 1998; Holliday, 2010), language proficiency allows learners to adapt and engage meaningfully in intercultural communication. Language education, therefore, must go beyond grammar and vocabulary to include cultural literacy as a core outcome (Dzekoe, 2020).

In elementary education, folktales are widely recognized as powerful tools for transmitting values, beliefs, and traditions to younger generations. Ihueze (2015) emphasizes that folktales are rich in cultural content, making them suitable for introducing cultural concepts to children. Moreover, folktales can be transformed into engaging learning materials that support language development—fostering vocabulary acquisition, reading comprehension, and narrative understanding in a meaningful context (Fadhli, 2020; Junaidi et al., 2022; Papadopoulos & Shin, 2021; Kartikasari & Tryanasari, 2020).

Recent research also suggests that animation enhances the educational value of folktales by combining audio, visuals,

and narration to create immersive learning experiences. Animated folktales make abstract cultural values more tangible and help students grasp linguistic structures in memorable ways (Shreesha & Tyagi, 2016; Hayat, 2021). For elementary students, this multimedia approach aligns well with cognitive development and learning preferences, contributing to both cultural understanding and communicative competence.

Given the increasing role of technology in 21st-century education, combining folktales with animated storytelling and multilingual content presents a promising approach to holistic learning. Trilingual animated folktales—developed in Thai, English, and Chinese—can enrich cultural knowledge and language skills simultaneously. This study, therefore, explores the development and implementation of such materials to support the cultural and communicative development of elementary school students in the Thai context.

2. Literature Review

Cultural studies have increasingly become an integral part of elementary school education, aiming to instill an early appreciation for cultural identity, diversity, and global awareness (Rueda & Stillman, 2012; Kim, 2020; Holliday, 2010). These studies help young learners develop a sense of belonging—understanding who they are, where they come from, and how they relate to others in a multicultural world (Barker & Jane, 2016). At the elementary level, the challenges lie in selecting age-appropriate, culturally sensitive content that meaningfully engages students (Hollins, 2008). Across Asia, many national curricula have integrated cultural studies to reflect a shared commitment to preserving cultural heritage (Kim, 2020; Lwin, 2019). The inclusion of such content fosters empathy, civic responsibility, and an appreciation for cultural diversity.

In parallel, language learning plays a vital role in developing 21st-century competencies, particularly communicative skills (Idrizi, 2023). Language functions not only as a communication tool but also as a medium for expressing cultural identity (Baydak et al., 2015). When language instruction is integrated with cultural content from the early stages of education, students are more likely to internalize both linguistic and cultural knowledge. This dual-focus approach helps learners relate to the cultural context of the target language while building essential skills in listening, speaking, reading, and writing (Dzekoe, 2020). As a result, pairing language education with cultural studies can support the development of globally competent citizens capable of intercultural communication.

Folklore, particularly folktales, is a valuable medium for both cultural and language education. These orally transmitted narratives—including myths, legends, and fables—reflect a community's values, beliefs, and traditions (Kartikasari & Tryanasari, 2020). In Western contexts, folktales such as *Cinderella*, *Little Red Riding Hood*, and *The Boy Who Cried Wolf* are commonly used in early education to teach moral lessons and introduce narrative language structures (de Bruijn, 2019). Similarly, Thai education incorporates folktales such as *Ramakien* and *Khun Chang Khun Phaen* into the Thai language curriculum to foster cultural knowledge and literacy (The Ministry of Education, 2008). However, these often represent dominant Central Thai culture, which can marginalize regional identities.

This imbalance is particularly significant in Thailand's culturally diverse context. The northern region draws influence from Lanna traditions, the northeastern region (Isan) from Lan Chang culture, and the deep south from Islamic heritage (Rotheray, 2021). When only folktales from Central Thailand are presented, students from other regions may feel disconnected. Including regional folktales, such as those from Isan, can offer culturally responsive teaching that validates students' identities and enhances engagement.

Isan folktales, rooted in Theravāda Buddhism and Lan Chang heritage, are rich in moral values, spiritual beliefs, and local wisdom (Poonotok, 2001). Stories such as *Sang Thong*, *Phra Suthon-Manora*, and *The Naga Legend* embody the unique worldview of Isan communities. These tales not only serve as tools for cultural preservation but also hold pedagogical potential for language learning. Their content can be adapted into animated, trilingual materials that promote Thai, English, and Chinese language skills. When students see their own cultural heritage reflected in the curriculum, they are more likely to participate actively and develop a strong cultural identity.

To enhance both cultural and language learning, animation has emerged as a promising educational tool. Animation combines visual and auditory elements, making abstract cultural values and language forms more concrete and engaging for young learners (Hayat, 2021). It aligns with children's cognitive development and preferences for dynamic, story-based content. When paired with trilingual narration or subtitles, animation offers repeated exposure to multiple languages while preserving cultural themes. This multimedia approach fosters comprehension, retention, and communicative competence.

A growing body of research supports the integration of folktales and animation in education. For instance, Fadhli (2020) found that folktales serve as transmitters of local wisdom in language classrooms. Junaidi et al. (2022)

reported that folktales enhance students' social intelligence by conveying moral and cultural values. Papadopoulos and Shin (2021) highlighted how folktales improve students' persuasive communication, while Vuong et al. (2020) emphasized their role in transmitting cultural identity across generations.

In addition, several studies have explored the educational impact of animation. Hanif (2020) demonstrated that animated science videos improved primary students' engagement and learning outcomes. Natchanakun and Weeranakin (2020) used animated storylines to foster ethical reasoning in Grade 6 students. Srisodapon and Dangchamroon (2024) found that animated biographies of Buddhist disciples helped secondary students understand religious values. Similarly, Weerapan and Balthaisong (2015) used animation to educate young learners about computer crime prevention.

Animation has also shown promise in language education. Bulkani et al. (2022) reported that local wisdom-based animated media significantly improved learning outcomes. Fu et al. (2022) showed that digital storytelling with animation enhanced EFL learners' speaking competence. Laksmi et al. (2021) and Utaminingsih et al. (2024) both confirmed that animation boosts motivation and performance in elementary language learning environments. These findings reinforce the value of animation as a tool for enhancing linguistic and cultural skills in young learners.

Despite these positive developments, current research rarely focuses on subcultural content or trilingual implementation. Most animations used in education draw from mainstream narratives and are limited to one or two languages. To address this gap, the present study focuses on Isan—the culture of northeastern Thailand—by developing trilingual (Thai–English–Chinese) folktale animations. These materials are designed to enhance elementary students' cultural knowledge and communicative skills while preserving regional identity. Specifically, the study aims to analyze Isan folktales, develop trilingual animated content, evaluate its quality, and examine its effectiveness in improving cultural understanding and language proficiency.

3. Methodology

3.1 Research Design

This study employed a research and development (R&D) approach, consisting of three main phases. In the first phase, a focus group analysis was conducted with cultural experts, educators, and local storytellers to review and select the most appropriate Isan folktales for animation development based on cultural relevance, educational value, and storytelling potential. In the second phase, a draft version of the trilingual animation—presented in Thai, Chinese, and English—was developed and evaluated by experts in the fields of language education, animation design, and cultural studies. The third phase involved the implementation of the finalized animation in elementary school classrooms.

3.2 Participants

The study involved three groups of purposively selected participants:

Focus Group Panel: Ten experts (aged 42–66) with over 15 years of professional experience were drawn from disciplines such as language education, local literature, Southeast Asian cultural studies, and digital animation. These scholars contributed to the folktale selection process through a structured focus group discussion.

Expert Evaluators: Five specialists (aged 38–60) with expertise in multilingual education, instructional media, folklore studies, and animation design served as evaluators of the animation prototype. All had postgraduate qualifications and extensive publication or production experience in their fields.

Target Group: Thirty-five Grade 4 to 6 students (aged 9–12) from a rural elementary school in northeastern Thailand participated in the implementation phase. The school was selected for its strong engagement with local cultural initiatives and limited prior exposure to multimedia language instruction.

3.3 Instruments

3.3.1 Focus Group Discussion Guideline

The Focus Group Discussion Guideline was developed to support the selection and adaptation of Isan folktales for animation in line with the study's objectives. It covered five key areas: (1) discussing the significance of Isan folktales through expert experience and related research, (2) identifying unique features and classifying types of Isan folktales, (3) selecting folktales appropriate for elementary school students, (4) determining animation presentation styles such as character design and setting to suit the target audience, and (5) exploring ways animation can be used as a tool to develop language, cultural understanding, and analytical thinking skills. The key discussion items were

with content validity (IOC = 1.0)

3.3.2 The Trilingual Isan Folktale Animation Evaluation Form

The Trilingual Isan Folktale Animation Evaluation Form was designed as a five-point rating scale. The evaluation focused on five key areas: (1) Content accuracy and completeness, (2) Character and scene design, evaluating consistency with Isan folktales as well as visual quality, attractiveness, and relevance to the target audience, (3) Sound and music quality, (4) Target audience appropriateness, and (5) Educational and cultural value. The form was developed with content validity of each evaluation item (IOC = 0.5-1.0).

3.3.3 The Trilingual Isan Folktale Animation

The Trilingual Isan Folktale Animation was developed as a set of 2D animated videos based on hand-drawn illustrations. The content was adapted from seven Isan folktales selected for their cultural and educational value. These include two stories rooted in local beliefs and traditions: Phaya Khan Khak and Pha Daeng Nang Ai; two folktales derived from Isan literary works: Thao Suwannachak and Nang Maow Khao (The White Dog Lady); one story based on a historical landmark: Kong Khao Noi Kha Mae (The Ungrateful Rice Lump); and two stories reflecting the everyday lives of Isan people: Hua Lan Luen Khru (The Slippery Bald Student) and Luang Pho Kap Naen Noi (The Monk and the Novice). The animation was produced in three languages—Thai, Chinese, and English—and also includes Isan dialect, following recommendations from the focus group discussion.

3.3.4 The Learning Activity Package for Enhancing Cultural Knowledge and Communicative Skills Using Trilingual Isan Folktale Animation

The Learning Activity Package is designed to integrate local cultural content with language instruction through five structured lesson plans, each lasting two hours, totaling ten instructional hours. The first activity, *Isan Culture in Trilingual Folktales*, aimed to help students understand the culture, lifestyle, beliefs, and values of the Isan people while fostering pride in their cultural heritage. The second activity, *Traditions in Folktales and Daily Life*, focused on familiarizing students with important Isan traditions and rituals reflected in folktales, encouraging appreciation for cultural preservation. The third activity, *Useful English Vocabulary from Isan Folktales*, aimed to develop students' English vocabulary through content derived from folktales, enhancing connections between language and cultural themes. The fourth activity, *Reading for Understanding Using Folktales*, sought to improve English reading comprehension by having students analyze and summarize folktales written in English. Lastly, the fifth activity, *Useful Chinese Words in Isan Folktales*, was designed to introduce Chinese vocabulary in the context of Isan culture, helping students apply language learning in cross-cultural communication. Together, these activities support both cultural awareness and multilingual communicative competence among elementary learners.

3.3.5 The Cultural Knowledge Test

The Cultural Knowledge Test was developed as a 20-item multiple-choice assessment focusing on key cultural elements of Isan society. The test content covered aspects such as traditional lifestyles, beliefs, values, important customs, and rituals as reflected in selected Isan folktales. The test was developed with content validity (IOC = 0.5-1.0), appropriate item difficulty ($p = 0.38-0.72$) and discrimination (0.36-0.84), and reliability ($\alpha = 0.82$).

3.3.6 English Communicative Skill Test

The English communicative skill Test consisted of 30 multiple-choice questions designed to assess students' reading comprehension and vocabulary acquisition related to Isan culture. The vocabulary and reading passages were drawn directly from the English version of the trilingual folktales used in the study. The test was developed with content validity (IOC = 0.5-1.0), appropriate item difficulty ($p = 0.32-0.72$) and discrimination (0.32-0.78), and reliability ($\alpha = 0.78$).

3.3.7 Chinese Communication Skills Test

The Chinese Communication Skills Test was a 20-item multiple-choice test focusing on vocabulary related to Isan cultural content as presented in the Chinese version of the trilingual animation. It aimed to assess students' understanding and retention of culturally relevant Chinese terms. The test was developed with content validity (IOC = 0.5-1.0), appropriate item difficulty ($p = 0.23-0.62$) and discrimination (0.26-0.62), and reliability ($\alpha = 0.88$).

3.4 Data Analysis

The qualitative data were analyzed using thematic analysis approach. The numerical data were analyzed using mean score, standard deviation, percentages, and a paired samples t-test.

4. Result

4.1 The Analysis of Isan Folktales in the Selection of Animation Development

The panel focus group discussion resulted in the following issues related to Isan folktales as a learning tool developed in animation.

4.1.1 Isan Folktales

The focus group discussion revealed that Isan folktales are a form of oral literature passed down through generations, often in the form of short stories shared through storytelling. These include tales such as *Sin Sai* (Sang Sinlapachai), *Champasi Ton*, *Karaket*, *Khun Buram* (King Uthong), *Kong Khao Noi* (The Ungrateful Rice Lump), *Thao Pajit – Nang Aorpim*, *Usa Baros*, *Thao Kachanam*, *Mekhala-Ramasura*, *The Creation Legend by Pu Sangkasa and Ya Sangkasi*, *Nang Patacala*, *Nang Thasi and the Buddha*, *Cha Kaesa Puew* (The Fox), and *Nithan Kom*, a type of short humorous or didactic folktale.

Some of these folktales have also been transcribed into written Isan literature, with similar content to Thai or regional literary works, such as *The Legend of Phaya Khan Khak*, *Champasi Ton* (parallel to *The Four Sons*), *Nang Phom Hom*, *Sin Sai* (same plot as *Sang Sinlapachai*), *Thao Sithon* (based on *Phra Suthon–Manora*), *Kai Kaew*, *Bua Hom–Bua Hong–Bua Hiew*, *Pla Daek Pla Samor*, *Kapra Phee Noi*, *Lin Thong* (based on *Suwanna Chiwha*), *Phra Lak Phra Lam* (based on *Ramayana*), *Suprommokha*, *Kala Ked*, *Nang Taeng On*, *Khun Thueng–Khun Thuang*, *Thao Pha Daeng–Nang Ai*, *Thao Khulu–Nang Ua*, *Suwanna Sang* (based on *Sang Thong*), and *Thao Kanthanam* or *Thao Kachanam*, and *Thao Prachit–Nang Aorpim*.

4.1.2 Identifying Themes and Classifying Isan Folktales

Beyond identifying the nature of Isan folktales, the focus group also discussed ways to categorize them for selection and development into trilingual animations (Thai, English, Chinese). The criteria included content relevance, appropriateness for the target audience (elementary students), and potential for cultural communication. Three main categories were established: Folktales Explaining Legends, Beliefs, and Religion – These stories reflect religious beliefs, traditions, and mythologies involving deities and sacred entities that are significant in Isan folklore. Folktales Explaining the History of Significant Places – These stories narrate the origin of important Isan landmarks. Folktales with Moral Lessons Reflecting Isan Lifestyle – These tales offer life lessons, humor, and insight into Isan personality traits such as wit, simplicity, and joyfulness.

4.1.3 Selected Folktales for Animation Development

The focus group selected seven folktales from the three categories for animation based on their cultural uniqueness and ability to represent Isan folklore, appropriateness for elementary school learners in terms of language and presentation, and educational value in promoting cultural understanding and language development.

4.1.4 Animation Format

Considering the available budget and the number of stories, the focus group recommended developing the animations in 2D format, with limited character movement, resembling modern animated storybooks (e.g., *ASEAN Tales*, *Dinosaur Tales*, *Kung King Happy World* on YouTube, produced by Plan for Kids Co., Ltd.). The animations should be produced in three languages—Thai, English, and Chinese, and accompanied by illustrated storybooks. The group also recommended producing a version in the Isan dialect to preserve the linguistic and cultural identity of the region.

4.1.5 Knowledge Transmission Model

Experts concluded that the trilingual Isan folktale animations should be used within a structured learning activity package to effectively support language and cultural learning. This package should include clearly structured lesson plans, supplementary activities and worksheets, and pre- and post-tests for evaluating learning outcomes.

4.1.6 Assessment Focus

The project emphasizes the evaluation of learning outcomes in three key areas including, cultural Knowledge – Understanding of Isan traditions and values through folktales, English Language Skills – Vocabulary and reading comprehension through English versions of the stories, Chinese Language Skills – Basic vocabulary and comparative understanding through the Chinese versions.

4.2 The evaluation of the Thai–English–Chinese Local Folktale Animations

Table 1. The Evaluation of the Thai–English–Chinese Local Folktale Animations

No.	Evaluation aspects	\bar{x}	S.D
1	Accuracy and completeness of content	4.2	0.84
2	Character and scene design in the animation	4.0	0.71
3	Sound and music quality	4.4	0.55
4	Appropriateness of presentation for the target audience	4.4	0.89
5	Potential to enhance learning, preserve culture, and promote communication skills	4.8	0.45
Average		4.36	0.69

The evaluation results of the Trilingual Isan Folktale Animation by five experts revealed an overall mean score of 4.36 with a standard deviation of 0.69, indicating a good level of quality. Among the evaluated aspects, two were rated at a very good level: sound and music quality ($\bar{x} = 4.8$, S.D. = 0.55) and potential to enhance learning and cultural preservation ($\bar{x} = 4.8$, S.D. = 0.45). Other aspects received good ratings, including accuracy and completeness of content ($\bar{x} = 4.20$, S.D. = 0.84), character and scene design ($\bar{x} = 4.00$, S.D. = 0.71), and appropriateness of presentation for the target audience ($\bar{x} = 4.40$, S.D. = 0.89). These results suggest that the developed trilingual Isan folktale animation is suitable for use in cultural and communication learning.

4.3 The Implementation of Thai–English–Chinese Local Folktale Animations

The animation was implemented in a public school in the rural area in Thailand. It was implemented as a package for enhancing Cultural knowledge and Communicative skills Using Trilingual Isan Folktale Animation as discussed in the previous section. The comparison of the participants' learning outcomes before and after the use of the package can be seen below.

Table 2. The Comparison between Participants' Cultural Knowledge before and after the Implementation of the Learning Package

Tests	N	\bar{x}	S.D.	t	p
Pre-test	35	9.80	1.89	-10.16	0.00**
Post-test	35	14.74	1.80		

** $p < 0.05$

The research findings indicate that the Trilingual Isan Folktale Animation improved the participants' knowledge of Isan culture. A comparison of pre- and post-test scores on cultural knowledge showed a statistically significant improvement, with the pre-test mean score at 9.80 (S.D. = 1.89) and the post-test mean score at 14.74 (S.D. = 1.80). The difference was statistically significant at the .05 level ($t = -10.16$, $p = 0.00$), confirming the effectiveness of the animation in enhancing students' understanding of Isan culture.

Table 3. The Comparison between Participants' English Communicative Skills before and after the Implementation of the Learning Package

Tests	N	\bar{x}	S.D.	t	p
Pre-test	35	14.8	1.89	-20.43	0.00**
Post-test	35	24.74	1.80		

** $p < 0.05$

The research findings revealed that the Trilingual Isan Folktale Animation improved the participants' English language knowledge. A comparison of pre- and post-test scores showed a significant increase, with the pre-test mean score at 14.8 (S.D. = 1.89) and the post-test mean score at 24.74 (S.D. = 1.80). The difference was statistically significant at the .05 level ($t = -20.43$, $p = 0.00$), indicating that the use of the animation had a substantial positive impact on the students' English communication skills.

Table 4. The Comparison between Participants' Chinese Communicative Skills before and after the Implementation of the Learning Package

Tests	N	\bar{x}	S.D.	t	p
Pre-test	35	4.46	1.52	-19.65	0.00**
Post-test	35	9.34	0.94		

** $p < 0.05$

The research findings indicated that the Trilingual Isan Folktale Animation improved the participants' Chinese communicative skills. The comparison between pre- and post-test scores showed a notable increase, with the pre-test mean score at 4.46 (S.D. = 1.52) and the post-test mean score at 9.34 (S.D. = 0.94). The difference was statistically significant at the .05 level ($t = -19.65$, $p = 0.00$), demonstrating that the animation had a strong positive effect on students' Chinese language development.

5. Discussion

This study set out to explore how trilingual animations based on Isan folktales could promote both cultural knowledge and communicative skills among elementary school students. The rationale for this work stemmed from the recognition that Isan folktales, as a form of oral and written literature, encapsulate a rich cultural legacy at risk of being forgotten in the face of globalization and centralized curricula (Charuwan Thammawat, 1978; Udom Buasri, 1997). Preserving this intangible heritage through innovative educational tools is therefore a timely and necessary intervention.

The development and implementation of animated folktales confirmed that storytelling, particularly when delivered through multimedia formats, can serve as an effective pedagogical strategy for young learners. Animation enhanced learners' engagement and understanding of cultural themes, which aligns with prior research emphasizing its role in education (Hanif, 2020; Weerapan & Balthaisong, 2015). Moreover, folktales proved to be highly adaptable for language instruction, reinforcing communicative skills through contextualized vocabulary and narrative structures (Bulkani et al., 2022; Fu et al., 2022). The dual function of these stories—as conveyors of cultural wisdom and facilitators of language learning—supports the integration of culture and language in elementary classrooms.

Despite the promising outcomes, the findings also illuminated challenges related to equity in language education. The significantly lower Chinese language pre-test scores among rural students point to systemic disparities in instructional support and resources, echoing concerns raised by Ratchawadee Saengmahamat (2017). These findings underscore the importance of not only developing engaging materials but also ensuring that all learners—regardless of geographic or economic background—have access to quality instruction and language exposure. Addressing these educational inequalities requires targeted policy interventions and investment in rural schooling infrastructure.

In sum, this study demonstrates that trilingual animated folktales rooted in local culture can serve as meaningful educational tools. They promote cultural preservation, stimulate linguistic growth, and offer an inclusive, engaging approach to learning. However, for such innovations to be impactful at scale, broader structural support and equal access to resources must be prioritized.

6. Conclusion

This study highlights the potential of using trilingual Isan folktale animation as an innovative and culturally responsive educational tool to enhance both cultural understanding and communicative skills among elementary school students. By integrating local wisdom with modern technology, the project successfully preserved important elements of Isan folklore while promoting language development in Thai, English, and Chinese. The findings demonstrate that the animation not only deepened students' cultural knowledge but also significantly improved their language proficiency—especially in English and Chinese—through engaging, story-based learning.

Moreover, the study draws attention to the importance of equitable access to quality educational resources, particularly in small rural schools where opportunities to learn foreign languages are limited. The success of this project suggests that localized, culturally embedded, and multilingual learning materials can bridge gaps in educational access and foster pride in regional identity. Moving forward, expanding such innovations to other cultural regions in Thailand and beyond may offer valuable pathways toward inclusive and globally minded education.

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Authors contributions

Nathaya Un-udom, Suwitchan Un-udom, Akarawat Chaumklang, Wimol Khetta, and Thussaneewan Srimunta were collectively responsible for the study design and development of research instruments. Nathaya Un-udom and Suwitchan Un-udom were primarily responsible for data collection and analysis. Suwitchan Un-udom drafted the initial manuscript. Akarawat Chaumklang composed songs used in animations. Thussaneewan Srimunta provided critical revisions to improve Chinese content while Wimol Khetta provided suggestions for folktale selection. All authors read and approved the final version of the manuscript. Suwitchan Un-udom served as the corresponding author. Nathaya Un-udom and Suwitchan Un-udom contributed equally to this study.

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No additional data are available.

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