Developing a Religious E-program for Student Self-learning of Culture and Translation

Chung-ling Shih

English Department, National Kaohsiung First University of Science and Technology, Taiwan

Abstract—**Scanty research has been conducted on the development and assessment of religious e-programs for students' self-learning of culture and translation, so this research investigates the effectiveness of an education-oriented e-program of poetic divination lots. Drawing on e-learning concepts as theoretical guidance, an e-program was developed by converting religious materials into a digital, multimedia program for cultural and translation learning, featuring a blend of verbal, visual and audio elements, not reduced to verbal presentations. To evaluate its effectiveness, a questionnaire-based survey was conducted. As high as 93.3% of respondents express that they are satisfied with the content design as they can learn Chinese cultural references and allusive stories. The same high appreciates the program's conceptual impact as they realize the reformative role of religious materials. Meanwhile, as high as 90% of respondents agree to learn translation by contrasting Chinese texts and their English translations and identify their linguistic differences. However, only 76.7% of respondents support e-learning features, suggesting some room for future improvements in the multimedia technology. Overall, since the findings show a generally positive reception, we cannot overemphasize the value of innovating traditional religious materials with new technologies for student self-learning of culture and translation.**

Index Terms—**a religious e-program, poetic divination lots, multimedia e-learning, culture and translation learning, a questionnaire-based survey**

I. INTRODUCTION

With the rapid growth of e-programs and web-based information for the individual's knowledge acquisition in recent years, the informal learning or outside-class education has become easier than before. In spite of this, never has any religious program been developed for students' self-study of culture and translation education. Also, no much research (Buddenbaum, 1981; Johnson, et.al., 1997) has been conducted on the assessment of religious e-programs from the perspective of computer-aided culture and language learning. Thus, the present article examines how a religious e-program can be developed following multimedia-mediated e-learning principles. All the discussions address two themes: 1) how the religious materials such as divination lots can be converted into digital, educational programs by consulting the principles of e-learning and 2) student respondents' reception of the reformative religious e-program for culture and translation learning.

Research motivation

Over the past decades, iPods, iPads, smartphones, MP3 players, and computers with broadband Internet connections have been widely used and have contributed to the formation of a networked information society in which people access all kinds of digital and web-based information for knowledge acquisition. This way of accessing information has also affected the way students acquire knowledge. In response to the trend, many scholars (Figura & Jarvis, 2007; Ma, 2007; Moreno & Mayer, 2000; Wagener, 2006) confirmed that e-learning and computer-aided learning can be treated as an effective user-centered approach to language learning. Mayer (1989, 2001), Kiraly (2011) and Nyirenda (2013) proposed some principles for developing and implementing multimedia-enabled e-learning. Inspired by them, the author of this article decides to use information technologies to transform poetic divination lots into educational resources for students' self-study of culture and language/translation although some e-programs of its kind are available on the market for the commercial purpose of fortune telling.

Drawing on multimedia concepts as the theoretical guidance, the author developed a religious e-program. Its content differs from the others of its kind because it supplements allusive stories of the tiles of the divination lots and end-notes of cultural references. Technically, it combines background music and pictorial materials to increase its vitality. Linguistically, it includes English and Japanese translations in parallel with its Chinese version. The integration of multimedia elements and the supplementary translations not only enrich the content but also diversify its educational function.

However, as Hassan (2001) has put it, the development of e-learning material needs to make clear "how to effectively use multimedia capabilities to create a richer and more appealing learning experience" (p. 55). Thus, the author conducted a questionnaire-based survey to investigate the audience's reception after she developed the e-program. The procedures of this research are therefore structured by three phases—theoretical review, material development, and effectiveness assessment. The reviewing of multimedia e-learning literature gives full support to the know-how of developing the e-program in the preparation phase. A description of the e-program relates to the notions of multimedia

e-learning in the execution phrase, and the assessment of the effectiveness of the e-program is done in the post-implementation phase.

Purpose of the study

The religious e-program is unlike other computer-aided language-learning programs as it provides cultural and linguistic information for passive learning, or more exactly, for self-learning in the free style. Neither exercises of gap-filling, multiple-choice, sequencing, matching nor quizzes or tests are given to check the users' learning performance. A zero-stress learning setting is expected to create for the users, so they can learn without pressure. They learn to acquire cultural and linguistic knowledge, not for high scores. Native Chinese students may use the e-program to understand better their own ancestors' cultural heritage and the international audience may use the e-program to increase their knowledge about Chinese culture by reading English and Japanese translations. An important concept behind the development of the e-program is to put old wine of religious materials in the new bottle of multimedia technology and make it take on new meaning of educational function in the computing era.

Thus, this research has two objectives: 1) to develop an e-program by converting religious materials into educational resources for student learning of Chinese culture, cultural references, and English translation, and 2) to check if users favor the program and change their previous concept of religious materials. For this reason, the research focuses will be: 1) how the education-oriented e-program is developed by following the principles of multimedia e-learning and 2) what is users' reception of the education-oriented e-program and how it affects their concept of religious materials. With the help of multimedia and information technologies, daily-accessed religious materials have witnessed a great opportunity of being retextualized and being innovated into digital e-programs. Thus, we can take this chance to explore how far the reformative materials with the function of cultural and language education can benefit students.

II. THE COGNITIVE THEORY OF MULTIMEDIA LEARNING

Since the author proposes developing an e-program in accordance with some concepts of multimedia learning, the relevant literature of Mayer (2001), Kiraly (2011) and Nyirenda (2013) will be reviewed. Many scholars (Mayer, 1989; Mayer & Gallini, 1990; Mayer & Anderson, 1991, 1992; Mayer et. al., 1996) claim that multimedia learning has a lot of benefits. For Basham et. al.(2010), Duff & Lester (2008) Rogerson-Revell (2007) and Nyirenda (2013), multimedia learning can improve learners' performance and make language learning more accessible. For Kiraly (2011), multimedia learning can motivate students' learning. In light of so many benefits, we believe that the development of an e-program by blending words, pictures, sound and story-telling can maximize its educational effectiveness.

Mayer (2001) declares that it is important to enhance the effectiveness of multimedia learning by retaining information in the audience's memory, so both words and pictures can be used together, not words or pictures alone. The use of the dual types of presentation is because human information processing system has dual channels "for visual/pictorial and auditory/verbal processing" and "each channel has limited capability for processing" (Mayer, 2001, p. 41). Thus, the incomplete processing of words in the verbal channel can be complemented by using the pictorial images that are processed in the visual channel. Some teaching experiments have shown that the students who receive words and pictures together can retain and transfer the information better than those who receive only words (Mayer, 2001; Rosenberg, 2001). From Kiraly's (2011) point of view, some visual learners are stimulated by images while others prefer the sound, so we should add images and sound to texts in the multimedia-aided education. Nyirenda (2013) holds a similar concept that to meet the needs of many different types of learners, online video may be provided to visual learners and streaming audio is prepared for auditory learners. Following these concepts, the author has developed an e-program by combining some multimedia elements to empower its functions and boost student interest. In addition to the use of pictures to account for the theme of each allusive story, the voice of narrating all stories and end-notes targets the students who favor learning by listening, not by reading. The voice of narration is expected to create contextualized information in the e-learning environment (Diehl & Hagenberg, 2004; qtd. in Gruber, 2015) and engage the learners in the auditory context. Meanwhile, music is played in the background to create a classical and old-time atmosphere.

In compliance with Mayer's (2001) principle of spatial contiguity that argues for putting words and pictures close to each other, the author put all the pictures next to the allusion stories in the e-program. When the verbal text is inadequate for the audience to understand the meanings, the visual pictorial element can immediately give them a cognitive support. The purpose of using the allusion stories that are adapted from the web-based information is to boost the users' interest, meeting with Kiraly's (2011) proposal of activating the learner's imagination through story-telling. Telling a story helps visualize the context and promote the learner's understanding through imagination. However, the allusion story only presents the core messages, not specific details, so the audience can focus on the important, relevant information to understand core messages quickly. This point accords with Mayer's (2001) principle of coherence in multimedia program design, which emphasizes the exclusion of extraneous words, pictures and sounds. Above all, a conclusion is made that a blend of word, sound, music, pictures and stories in the religious e-program have met the requirements for a successful e-learning program.

III. DEVELOPING A RELIGIOUS E-PROGRAM

In a distinctively different manner, the remodeled education-oriented multimedia e-program consists of not only divination lots in honor of Goddess Guanyin of Mercy but also relevant allusion stories, cultural notes and English, Japanese translations. Cultural notes are added to explain the implicit meanings of special words, Chengyus and fixed phrases in the poetic divination lots. For example, in No. 1 poetic divination lot, a note of "Tian-Kai-di-pi," a Chinese Chengyu, which suggests a naturally-formed thing (extracted from *Jinci*), is added to explain the meaning of the Chinese Chengyu, "Tian-Kai-di-pi". Furthermore, to optimize the understanding of the international audience, English and Japanese translations are provided because English is the *lingua franca* and Japanese is increasingly being learnt by the young generation in Taiwan under the impact of Japanese culture. Furthermore, an increasing number of Japanese tourists have visited Taiwan in recent years, so students may learn the religious culture in English or Japanese. If an opportunity admits, students may introduce what they have learnt to foreign tourists.   Figure 1 shows the homepage of the education-oriented e-program and its operational features.

Fig. 1 The homepage of the education-oriented religion e-program
Note. Produced by the author of this article

In the following, Figure 2 shows the English (left) and Japanese (right) translations that contain poetic divination lots, endnotes and allusion stories. Cross-references between Chinese texts and English or Japanese translations enable users to learn the translations of some words or some sentences.
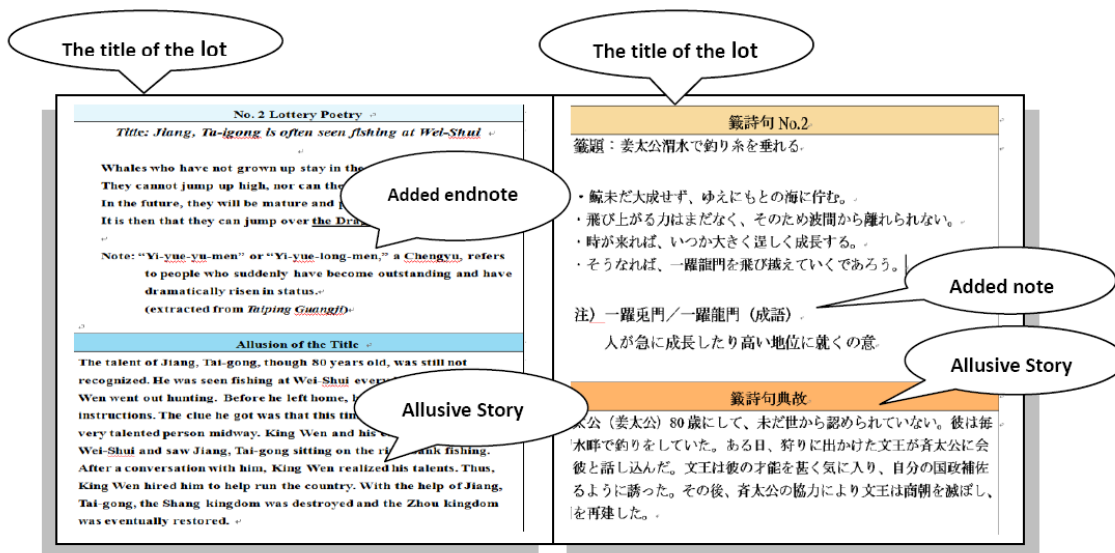

Fig. 2 The English and Japanese translations
Note. Produced by the author of this article

To allow users to understand the themes of allusive stories easily and quickly, each story is given a picture with key words on it. Figures 3 and 4 show the pictures of the allusive stories of No. 38 and No. 39 divination lots. Looking at the pictures with the four words "Bèi chǔ guī hàn" (lit: Betray Chu and follow Han) and the five words "Mí-Héng tóu huáng zǔ" (lit: Mi-Heng serves Huan-Zu), the audience could roughly figure out the main messages the two allusive stories want to deliver. No. 38 suggests that a general left the king of Chu to follow the king of Han; and No. 39, a person named Mi Heng was sent to serve Huang Zu..

Fig. 3 The picture of No. 38　　　　Fig. 4 The picture of No. 39
Note. Produced by the author of this article

The above pictures add vitality to the stories and expect to trigger the audience's interest. Compared to other religious e-programs, the added pictures are the significant selling point and render the e-program more attractive to student learners or program users. All the pictures are painted by three university students, with one who majors in art and the other two who are good at painting. They were paid to paint and agreed to authorize the author to use their paintings in her e-program and her academic research.

IV. THE QUESTIONNAIRE DESIGN

Administering a questionnaire is necessary because the above education-oriented religious e-program is a reformative material and needs to know the users' reception before it is formally introduced to more students and other teachers. The participants for the questionnaire-based survey are twenty-four students, including twenty undergraduate students who major in English and business, and four graduate students who were studying in the MA-level program of translation and interpretation.

The content of the questionnaire consists of four sections, including content, translation/language choice, e-learning and conceptual impact. Each section has five selection questions. In addition, there are two open-ended questions for participants to answer freely. They all know the purpose of doing the questionnaire and agree to allow the author to use their responses for her academic research. Table 1 shows the five selection questions in the section of content.

TABLE 1
THE CONTENT-SPECIFIC SELECTION QUESTIONS AND CHECKING POINTS

Variable	Items	Checking points
Content	1-5	■ Checking if end-notes allow users to understand the meanings of Chengyus and fixed phrases better. ■ Checking if allusive stories allow users to learn some famous historical figures in ancient China. ■ Checking if users can learn moral lessons from the allusive stories. ■ Checking if users can understand the true meanings of special words by reading endnotes. ■ Checking if the cultural content allows users to understand better　some cultural information they have learnt previously and elsewhere.

Note. Produced by the author of this article

The content-specific questions above aim to elicit the respondents' view about the function of culture learning by reading endnotes of cultural references and the allusive stories. Table 2 shows the translation-specific selection questions.

TABLE 2
THE TRANSLATION-SPECIFIC SELECTION QUESTIONS AND CHECKING POINTS

Variable	Items	Checking points
Language	6-10	▪ Knowing if users may learn Chinese-to-English translation by making a cross-reference between Chinese and English versions. ▪ Knowing if users benefit from the English translations to learn how to use cultural references in correct English. ▪ Knowing if users may learn some Japanese words from Japanese translations. ▪ Knowing if users may learn to tell stories in English after learning from the English translations. ▪ Knowing if users may learn English or Japanese pronunciation of some words by listening to the voice of narration.

Note. Produced by the author of this article

The translation-specific section intends to know if the e-program allows for a successful learning of Chinese-to-English or Chinese-to-Japanese translations. Specifically, it helps examine if users may learn how to

translate cultural references in English. More importantly, it aims to probe if the users can learn how to tell a story using correct English after reading all the allusive stories in English. It is also hoped to investigate if users who are interested in Japanese can learn some Japanese words by listening to the voice of narrating Japanese translations. Table 3 indicates the selection questions in the section of e-learning.

TABLE 3
THE E-LEARNING SELECTION QUESTIONS AND CHECKING POINTS

Variable	Items	Checking points
E-learning	11-15	▪ Examining if pictures motivate students' learning. ▪ Examining if the cute logotypes boost users' interest. ▪ Examining if users enjoy the classical music played in the background. ▪ Examining if the voice of narration helps users concentrate on reading. ▪ Examining if a blend of pictures, voice and music optimizes the effectiveness of e-learning.
E-learning	16-20	▪ Probing if a blend of words, pictures and voice enables users to acquire information impressively. ▪ Probing if short allusive stories help users to easily remember the messages. ▪ Probing if users associate pictures with stories easily since they are near each other. ▪ Probing if integrating texts and the voice helps users to remember the messages impressively. ▪ Probing if the pictures with key words help users to remember the pictorial content impressively.

Note. Produced by the author of this article

The e-learning section aims to investigate if multimedia features of the e-program may motivate users' learning and help them remember the messages impressively. Table 4 shows a focus on the conceptual impact of the e-program.

TABLE 4
THE SECTION OF CONCEPTUAL IMPACT AND INVESTIGATING POINTS

Variable	Items	Investigating points
Concept impacts	20-25	▪ Investigating if users have recognized the educational function of poetic divination lots ▪ Investigating if the e-program enables users to have a different view about poetic divination lots. ▪ Investigating if users agree to convert religious materials into an educational e-program. ▪ Investigating if users agree to shift the function of poetic divination lots from its conventional religious purpose to an innovative educational goal. ▪ Investigating if users agree to restructure poetic divination lots with the multimedia technology to achieve the purpose of public education in the computing era.

Note. Produced by the author of this article

The above section checks if users agree to the educational function of the remodeled e-program and if they recognize the importance of restructuring traditional religious materials into educational resources in the computing era.

V. FINDINGS

The statistical results of the questionnaire show that the overwhelming majority of respondents evaluate the e-program positively. With respect to the content design, all the respondents (24/24) agree that they can learn the meanings of Chengyus, fixed phrases and allusive stories of famous historical figures in ancient China. They also claim that the e-program allows them to review the cultural information they have acquired elsewhere. Also as high as 83.3% (20/24) agree that they can use endnotes to understand the genuine meanings of Chinese cultural references. However, 16.7% of them (4/24) do not agree that they can get moral lessons from the stories. One possible reason is that the young audience does not read stories with a reflective manner. They just want to enjoy reading the stories without pressure. In the second section, we find that all the respondents (100%; 24/24) agree to the learning of English translation and the identification of linguistic difference between English and Chinese. But 16.7% of them (4/24) do not think they can tell stories in correct English and use English to translate Chinese cultural references after they use the e-program, suggesting that the effectiveness of e-learning cannot be proven within a short time.

With regard to the effectiveness of multimedia-mediated e-learning, we notice that as high as 66.7% (16/24) argue that pictures and cute logotypes alone cannot motivate their learning, and 33.3% (8/24) of them do not enjoy the classical music played in the background. The two findings warn us that the single multimedia element such as the pictorial materials is not enough and needs to be supported by other elements. On the other hand, the background music might distract some respondents' attention, so we need to reset it. However, 66.7% of respondents (16/24) agree to put pictures near the allusive stories so they can associate them easily. The overall findings show that 76.7% of respondents agree to the effectiveness of multimedia-supported e-learning, but 22% of them have no comments, and 1.3% of them disagree. In reply to the conceptual impact of the program, there is a generally positive reception, similar to their responses to cultural information input. All of them agree that divination lots may be used for culture learning, not singly for fortune-telling. Figure 5 shows the respondents' reception in the four areas.
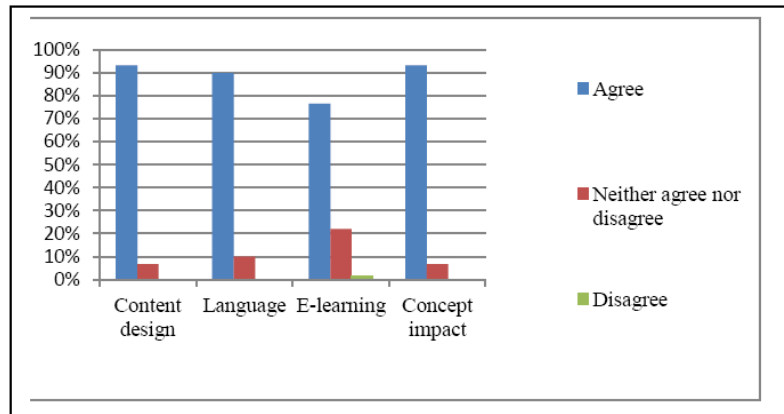
Fig. 5   Users' receptions of the religious e-program
Note. Produced by the author of this article

In addition, the respondents' feedbacks to two open-ended questions in the questionnaire are quite individual and this finding suggests that users of the program have different concerns and focuses. Table 7 shows some quotes transcribed from the respondents' comments.

TABLE 7
FEEDBACKS TO THE FIRST OPEN-ENDED QUESTION

Question 1	Quotes
What are your impressive points about the e-program?	It has three languages for choice, so I can learn Chinese-to-English translation.
	Three languages for choice is a good design and meet different users' linguistic needs.
	I can compare the linguistic differences between Chinese and English.
	I am impressed by the voice of narration; it sounds fascinating to me.
	The design of the spin of wheel and the cute logotypes attract my attention and enhances my interest.
	A combination of texts and pictures motivates my learning.
	Allusive stories are presented in three languages; they allow me to learn the English translation from Chinese.
	The pictures for divination lots motivated my learning.
	The Chengyus and allusive stories in three languages are impressive to me.

Note. Produced by the author of this article

In spite of their different responses, most of them favor a choice from three languages. Clearly, the verbal presentations in different languages benefit the users to learn translation and attract the users with different nationalities. Table 8 shows some respondents' feedbacks about their learning experiences.

TABLE 8
FEEDBACKS ABOUT THE SECOND OPEN-ENDED QUESTION

Question 2	Quotes
What is your overall experience of using the e-program?	It is useful to understand our ancestors' cultural heritage by reading the allusive stories and cultural references.
	The endnotes increase our knowledge of cultural references.
	This innovative e-program can be used to transmit Chinese culture to every corner of the world.
	Not only native Chinese speakers but also international audience can use this e-program to learn Chinese culture.
	The e-program allows us to use English to learn Chinese culture.
	It is a joyful experience to learn Chinese culture in English.
	The e-program has words, pictures and sound, so it is attractive to us.
	We enjoy reading allusive stories and learn some historical figures in ancient China.
	Reading the endnotes enhances my knowledge of Chinese cultural references.

Note. Produced by the author of this article

Above all, we reach a conclusion that the education-oriented e-program is conducive to the public's self-study thanks to its verbal presentation in three languages and its multimedia features. At this point, we confirm that re-textualizing the conventional religious materials in multiple languages with the multimedia technology enables the traditional stuff to generate new meanings and benefit more people for the educational purpose.

VI.   DISCUSSION & IMPLICATION

The results of the questionnaire-based survey have suggested some merits and demerits of developing the religious e-program for culture and translation learning. We may discuss them in the areas of content design, translation/language choice, multimedia features and conceptual impact as follows.

Content design

As shown in the results of the questionnaire, as high as 100% (24/24) of respondents agree that reading allusive stories allows them to review and re-learn Chinese cultural and historical information they have gained from other resources. Also, an overwhelming majority of respondents claim that reading endnotes enables them to learn the genuine meanings of Chinese Chengyus and fixed phrases. Since the impact of cultural globalization has made many Chinese natives overlook their own culture, the e-program can be used to help the young generation to learn their ancestors' valuable cultural legacy. For example, they may learn that Xiao-He helped Liu-Bang to establish the Hang Dynasty, but he was killed by the queen, and that Li-Bai, a great poet in Tang Dynasty, was framed and drank wine for emotional relief. He died of drowning when he got drunk one day. All the respondents expressed that reading the allusive stories enabled them to learn Chinese history and culture. Thus, the effectiveness of the e-program is justified in terms of its content design.

However, this e-learning program has no quizzes because it tries to create a zero-pressure learning setting. It is not used to test how much cultural knowledge and translation skills students have learnt. Probably for this reason, some respondents (4/24; 16.7%) reserved their attitude towards the effectiveness of using the program to learn English translation and story-telling in correct English. For me, any language learning takes time and efforts, so this e-program cannot justify its efficiency simply based on the results of a questionnaire-based survey.

Translation/ language choice

All the respondents are positive about the translation/language-specific benefits of the e-program. As high as 100% of respondents (24/24) expressed that they could use the e-program to compare Chinese and English versions, and identify their linguistic differences. This suggests that students can make cross-reference between Chinese texts and English translations, so they can learn the skill of code-switching between two languages by themselves. In fact, not many digital materials on the market provide students a chance of learning the English translations of Chinese idiomatic expressions and Chengyus, so all respondents highly confirm the translation/language-specific function of the e-program. Noticeably, many respondents agree that the e-program is friendly for the global audience as they can read the texts in English. As a result, the multi-lingual verbal presentations of the e-program help students learn Chinese-English or Chinese-Japanese translation easily, and also helps international readers access the cultural information easily.

Multimedia features

Instead of using words alone, the education-oriented e-program has transformed its presentation from a conventional single medium to a blend of audio-visual components. The use of hybrid multimedia elements, not a single one, is a crucial factor to attract the users of the e-program. According to the questionnaire, many respondents pointed out that pictures or cute logotypes alone could not motivate users' learning, but when texts, pictures, voice of narration and music were integrated, the vitality of the program would mount and users' interest would be enhanced. This finding meets with Mayer's (2001) and Rosenberg's (2001) argument that the pedagogical effectiveness is often derived from the use of more than two types of multimedia elements rather than a single type. A combination of verbal, visual and audio elements reduces the reader's cognitive efforts to interpret the messages, so they can acquire cultural and lingual knowledge more easily.

However, contrary to the author's initial assumption that music and words together could enhance the user's interest, the findings showed that as high as 33.3% (8/24) did not enjoy listening to the background music. My inference is that some users do not want to be disturbed by music when reading a text, and for this reason we may separate music from texts, allowing users to choose freely—to play or not to play music when they read texts. Furthermore, most of respondents favor cultural endnotes. A possible reason is that each endnote is short, so it is easy to read and remember. Since the audience's span of attention is low when reading information on the computing devices, short information is more appealing to them. This point accords with Mayer's (2001) coherence principle in multimedia learning, arguing for the use of key messages without irrelevant and redundant information. However, not all the respondents agree to an association of nearby pictures with texts, not supporting Mayer's principle of spatial contiguity.

Conceptual impact

Many of us think that religion texts should not be modified because they represent Gods' words and ultimate truth. However, in the digital era, the need of cloud mining for adequate information has affected the way people define the function of divination lots. Due to the public's flexible view, religious information may be re-textualized and customized to a new function by integrating them into the computing technology. The results of the questionnaire-based survey have indicated that young audience can accept the reformative role of poetic divination lots. They can think outside the box and accept the new role of religious materials. For them, divination lots do not need to be advisory or instructional; rather they can be converted into digital materials for student self-learning of culture and translation.

VII. CONCLUSION

With technological innovation, much research into culture and language e-learning has been undertaken and its topics cover the course design, teaching method, tutor intervention and relevant others (Sharpe & Benfield, 2005). Unlike them, the present paper conducted a probe into a religious e-program for culture and language/translation learning purpose. Many respondents' positive reception has supported the effectiveness of converting religious materials into a

digital program with multimedia elements. At a time when people look for cultural and linguistic/translation information acquisition by using diverse resources, the e-program of divination lots can be added to students' list of references for self-learning in the future.

APPENDIX.   THE STATISTICAL RESULTS OF THE QUESTIONNAIRE

Areas	Variables	No.	Agree	Neutral	Disagree
Content	Chengyu and fixed phrases	1	100%(24/24)		
	Stories of famous historical figures	2	100%(24/24)		
	Moral lessons of allusion stories	3	83.3%(20/24)	16.7%(4/24)	
	True meanings of special words	4	83.3%(20/24)	16.7%(4/24)	
	Review of cultural information	5	100%(24/24)		
		Total	93.3%(112/120)	6.7% (8/120)	
Language Translation	Chinese-to-English translation	6	100%(24/24)		
	Cultural references in English	7	83.3%(20/24)	16.7%(4/24)	
	Classical and vernacular Chinese	8	100%(24/24)		
	Story-telling in English	9	83.3%(20/24)	16.7%(4/24)	
	English pronunciation learning	10	83.3%(20/24)	16.7%(4/24)	
		Total	90% (108/120)	10% (12/120)	
E-learning	Motivated learning with Pictures	11	33.3% (8/24)	66.7%(16/24)	
	Motivated learning with logotypes	12	33.3% (8/24)	66.7%(16/24)	
	Enjoyable background music	13	66.7%(16/24)	33.3% (8/24)	
	Concentrated reading with the voice	14	100%(24/24)		
	Increasing interest with a blend of pictures, voice and music	15	100%(24/24)		
	Impressive learning with multimedia	16	100%(24/24)		
	Easy remembering of short stories	17	100%(24/24)		
	Easy cognitive association	18	66.7%(16/24)	33.3% (8/24)	
	Easy remembering of messages through texts with voice together	19	100%(24/24)		
	Easy remembering of pictures with key words on the pictures	20	66.7%(16/24)	20.8%(5/24)	12.5%(3/24)
		Total	76.7% (184/240)	22%(53/240)	1.3%(3/240)
Conceptual Impacts	Culture learning, not fortune-telling	21	100%(24/24)		
	Language learning	22	83.3%(20/24)	16.7%(4/24)	
	Technological restructuring for public's education	23	83.3%(20/24)	16.7%(4/24)	
	Acceptance of the religious e-program for a new function	24	100%(24/24)		
	Acceptance of modifying divination lots for the public's education	25	100%(24/24)		
		Total	93.3%(112/240)	6.7%(8/120)	
		Total	88.3%	11.4%	0.3%

ACKNOWLEDGMENTS

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Chung-ling, **Shih**, English Professor, is now teaching at the English Department of National Kaohsiung First University of Science and Technology. She received a Ph. D. in British and American Literature from National Taiwan Normal University in 1998. However, her major interest and current researches have shifted from literature to translation studies. Her study focus is particularly on training and research in MT, TM, CTS, cultural studies, translation theories and relevant others.