

On the application of native cultural resources in English education of universities in ethnic minority areas——Taking Enshi Tujia and Miao Autonomous Prefecture as an example

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Abstract. Chinese universities have long given priority to the input of Western culture in English education while the native culture, namely the Chinese culture, has been seriously ignored. As a matter of fact, the model of English education based on the target culture can hardly meet the needs of the current situation of using English. As an international language communication tool, English should be fully integrated with the local pragmatic environment and used to serve the local economy. The acquisition of native culture can not only reduce learners' anxiety and improve their learning efficiency, but also facilitate learners' better understanding of Chinese and western cultures and improve their intercultural communicative competence as well. The following strategies can be adopted to apply the local cultural resources of Enshi Tujia and Miao Autonomous Prefecture to English education in its ethnic colleges and universities: 1) to foster the educational concept of attaching equal importance to Western culture and native culture; 2) To take local culture education an important part of college English curriculum and instructional design; 3) to build a Chinese-English parallel Corpus of local culture resources of Enshi; 4) to establish a practice base of local culture education.

Keywords: local cultural resources; English Education; Enshi Tujia and Miao Autonomous Prefecture.

1. Introduction

English education in colleges and universities of ethnic areas not only shoulders the responsibility of language teaching, but also shoulders the heavy responsibility of cultural education. first of all, cultural education refers to education about Western culture to our students, which aims at familiarizing students with Western culture and acquainting them with the customs, values and ways of thinking of people in English-speaking countries. Cultural Education also involves the education of Chinese culture to our students, including the traditional Chinese culture, contemporary new Chinese culture and local cultures in various parts of China, which is expected to acquaint students with Chinese culture, and cultivate students' cross-cultural communicative competence, cultural consciousness and cultural self-confidence through comparing Chinese and Western cultures, thus laying a sound foundation for disseminating Chinese culture and facilitating Chinese culture going global. As Chinese culture itself is complicated, broad and profound, the choice of cultural education content is a great challenge to all English teachers. In view of the fact that colleges and universities in ethnic minority areas aim to cultivate qualified application-oriented talents to serve the local economy, it is imperative to fully take into account the local pragmatic environment and properly introduce the local cultural resources to English education in ethnic minority areas, which plays an irreplaceable role in promoting the inheritance of national culture and its dissemination to the outside world, and in better Practicing the principle of running a school. Taking the local cultural resources in Enshi Tujia and Miao Autonomous Prefecture as an example, this paper illustrates how to apply the local cultural resources in English education to improve students' competence to use English and cross-cultural communicative competence.

Located on the southwestern border of Hubei, Enshi Tujia and Miao Autonomous Prefecture is the youngest autonomous prefecture in China. It boasts 27 ethnic groups, including the Tujia people, Miao, Han and Dong people, etc. and is well known for its magnificent natural scenery and unique

folk customs. It is also home to the sole undergraduate university in Enshi Tujia and Miao Autonomous Prefecture, known as Hubei University for Nationalities, with more than 30,000 students from all ethnic groups and regions of China. Over the past years, many college students could hardly express in idiomatic English the natural and cultural landscape, history, culture and social life of their own country, region and nationality, because our English education only focused on language teaching and learning, neglecting cultural education, especially the education of Chinese culture and the local culture. For example, students in Enshi can hardly present in idiomatic English the eating habits, folk customs, historical evolution of the Tujia and Miao People in Enshi Tujia and Miao Autonomous Prefecture; students can hardly describe in fluent English numerous scenic spots of Enshi Tujia and Miao Autonomous Prefecture, such as Tenglong Cave, the Grand Canyon, the daughter city; students can hardly describe in fluent English the social and economic development of Enshi Tujia and Miao Autonomous Prefecture and many other hot issues, which hinders the enthusiasm and motivation of students to learn English. If we can skillfully apply the rich cultural resources of Enshi Tujia and Miao Autonomous Prefecture to the cultural education in college English teaching, we can not only carry forward and disseminate Enshi Tujia and Miao national culture, but we can also pique students' interest in language learning by using non-textbook authentic learning materials and improve students' efficiency of language learning and cross-cultural communicative competence.

2. The role of local cultural resources in college English education in ethnic minority areas

Why should local culture be integrated into college English education? This is partly because the acquisition of local culture has a positive impact on foreign language learners, and partly because the input of vivid and interesting local culture in English education can reduce students' learning anxiety and improve the quality of language input and output, so as to improve the efficiency of language learning and cross-cultural communicative competence. The two aspects will be discussed in the following part.

2.1 The positive influence of the acquisition of local culture on foreign language learners

Since the reform and opening-up, Western culture has taken root and even blossomed in every corner of China with its great vitality. Under such a background, many young people blindly embrace western culture, ignoring the acquisition of their mother tongue culture, and some even have a resistance of or aversion to their mother tongue culture. Maslow, a leading figure in the humanistic psychology, argues that this indifference to the culture of one's mother tongue is detrimental to personality development. According to Maslow, a self-actualizing person accepts and appreciates himself and others as well. (Maslow, 1954: 155-195) That is to say, English learners should treat their mother tongue culture and Western culture equally and be multicultural learners. Only in this way can the learner become a person of sound personality. Therefore, the acquisition of mother tongue culture or local culture is of great importance to foreign language learners.

The importance of local culture in Foreign Language Education has been discussed by both Chinese and foreign scholars. For example, the famous scholar of Culture Teaching and research, Kramsch (1983) believes that one of the main values of culture acquisition is to promote one's own understanding of mother tongue culture. She also believes that cultural acquisition must begin with an understanding of the learner's individual cultural behavior, personal habits, contradictions, prejudices and ideas of racial superiority, and that an understanding of one's mother tongue culture serves as a basis for cross-cultural application and analysis, she therefore believed that teachers should begin the teaching of culture from the students' mother tongue culture. (Moore, 1995: 599) This shows that the acquisition of one's mother tongue culture is the basis of foreign culture acquisition, which in turn can promote learners' understanding of their own mother tongue culture. Luann M. Duesterberg (1998) not only discusses the importance of mother tongue culture in

multicultural education, but further points out that teachers should help students to judge their role in culture formation. (Duesterberg, 1998: 503 -506) Barry Tomalin and Susan Stempleske (1993) also believe that language teachers teach culture in such a way that students of all levels are made aware of their own culture and that of the target language. (Tomalin, Stempleske, 1993: 8) Lyubov V. Mikhaleva and Jean-Claude R Égnier (2014) consider that learning the culture of the mother tongue and the target language in the process of foreign language acquisition is necessary for the personal development of students (Mikhaleva, L.V., Régnier, 2014: 118). According to Venera Khisamova (2015), the use of students' knowledge of their mother tongue is one of the principles of foreign language teaching and one of the recognized methods of improving the quality and effectiveness of teaching. (Khisamova, 2015: 131) From the above research, we can draw a conclusion: we should make full use of students' knowledge of mother tongue culture in foreign language teaching, and enhance students' acquisition and understanding of mother tongue culture or local culture. The acquisition of mother tongue culture or local culture contributes to that of foreign culture, and the two will promote and influence each other.

In China, the importance of Western culture has long been stressed in English education. It is not until the 21st century that foreign language teachers and researchers began to realize the lack and importance of Chinese culture in English education. In 2000, Professor Cong Cong, writing in *Guangming Daily* for the first time, pointed out that “‘Chinese Cultural Aphasia’ is a defect in English teaching in China”, (Cong Cong, 2000: 1) but his remarks have not attracted the attention of foreign language teachers and researchers. Until 2007, when President Hu Jintao pointed out in his report to the 17th National Congress that “we should strengthen the education of Chinese fine cultural traditions, promote cultural exchanges with other countries, take in the achievements of other countries' fine civilizations, and enhance the international influence of Chinese Culture” (Hu Jintao, 2007: 1), most foreign language teachers and researchers began to realize the importance and necessity of strengthening the education of traditional Chinese culture in foreign language teaching. However, due to the deeply-rooted influence of traditional foreign language education, this educational concept, which integrates traditional Chinese culture into foreign language education, has not been widely used in foreign language education and taken seriously by the vast numbers of foreign language teachers. But that has changed substantially six years later. The Third Plenary Session of the 18th CPC Central Committee in 2013 pointed out the importance of improving the education of excellent traditional Chinese culture. Subsequently, the Ministry of Education formulated the guiding outline for improving the education of outstanding traditional Chinese culture in 2014, accentuating the importance and urgency of strengthening the education of outstanding traditional Chinese culture, in order to implement the spirit of the Third Plenary Session of the 18th CPC Central Committee on improving the education of excellent traditional Chinese culture, to carry out the basic task of establishing morality and fostering people, and to further strengthen the education of excellent traditional Chinese culture under the new circumstances. In addition, since the 18th National Congress of the CPC, General Secretary Xi Jinping has repeatedly and profoundly expounded the great value of carrying forward the excellent traditional Chinese culture. (Revision Working Group, 2004: 17-18) Over the past six years (2014-2020), under the publicity and education of the Ministry of Education and various media, foreign language teachers have come to realize that the education of excellent traditional Chinese culture to Chinese university students has become a matter of great urgency, and it has become a historical mission for educators to integrate traditional Chinese culture into college English education. Such an educational concept will certainly promote China's future international competitiveness and enhance China's soft power of culture.

2.2 Local culture acquisition can reduce foreign language learners' anxiety

American linguist and Second-language Acquisition expert Stephen (1941 -) put forward the “input hypothesis model” in 1982, revised and supplemented it in 1985. The input Hypothesis consists of five core hypotheses: The acquisition-learning Hypothesis, The Natural Order

Hypothesis, The Monitor Hypothesis, The input Hypothesis and The Affective Filter Hypothesis. (Krashen, 1985: 79-82) The five hypotheses are related and complementary to each other and form an organic whole, among which Language input hypothesis and affective filter hypothesis are more instructive and enlightening theories to foreign language teaching.

The input hypothesis is the core of Krashen's theory of language acquisition. He once elaborated on his hypothesis in a monograph. Krashen argues that the only way for humans to acquire language is to understand information, or to receive comprehensible input. Krashen uses the "i + 1" formula for "comprehensible language input", in which "i" stands for the current level of the learner and "1" for the language material that is slightly higher than the current level of the learner. According to Krashen, this "i + 1" input does not need to be provided deliberately, but is provided automatically if the learner understands the input and has enough of it. (Krashen, 1982: 80)

However, according to The Affective Filter Hypothesis, another important Hypothesis in Krashen's second language acquisition theory, comprehensible input is not a sufficient condition for second language acquisition since the second language acquisition is also influenced by affective factors which may filter language input and consequently determine how much input the learner receives. Low or weak "affective filtering" helps turn input into intake, whereas high or strong "affective filtering" blocks input into intake. Krashen argues that there are three types of affective variables that affect language acquisition, namely motivation, self-confidence, and anxiety. (Krashen, 1982: 31)

The Krashen affective filter hypothesis tells us that only when learners have high motivation, strong self-confidence, positive learning attitude and low anxiety will comprehensible input enter the learners' language acquisition mechanism. The input of a certain amount of Chinese cultural content into English teaching by teachers can create a relaxed, harmonious and interesting classroom atmosphere for learners, thus reducing their learning anxiety, enhancing their self-confidence, and enabling the learner to shift from "passive" learning to "active" learning and ultimately achieving good acquisition results.

3. The application of native culture resources in college English education in ethnic minority areas

The application of native culture resources to college English education in ethnic minority areas is of great significance both in theory and practice. The author will discuss how it works from the following five aspects in detail.

3.1 Fostering the educational concept of attaching equal importance to both western and local cultures, and cultivating students' cross-cultural communication competence

The premise of integrating local cultural resources into college English education in ethnic minority areas is to establish the educational concept of attaching equal importance to western culture and local culture, and to cultivate students' cross-cultural communication competence. In the past, our college English education has long paid attention to the education of Western culture only, gravely neglecting the education of native culture, which results in the students' lack of cultural consciousness and self-confidence as well as cross-cultural communication competence, and meanwhile hinders the internal and external dissemination of Chinese culture. This is mainly attributed to the fact that teachers and students have not set up the concept of cross-cultural education and of the equal importance of western culture and native culture, and the fact that they have not set up the educational goal of cultivating students' cross-cultural communication competence. Only under the guidance of the advanced educational concept and sensible educational goal, can good educational results be achieved.

Under this educational concept, teachers should guide students to make a comparison between Western culture and native culture in their daily teaching and education, and further promote students' understanding of Western culture and local culture through cultural comparison so as to

enhance students' cultural consciousness and cultural self-confidence, and at the same time broaden students' cross-cultural vision, and boost students' cross-cultural communicative competence through the comparison and contrast between various cultures, and in particular guide students to play an active role in the dissemination of local culture and foreign exchanges through depicting and interpreting local culture in English. In fact, it's not enough to rely on a few elites to spread the traditional Chinese culture and China's rich and varied indigenous culture, instead we should also rely on thousands of ordinary Chinese citizens for cross-cultural dissemination and communication, which is ultimately achieved through college English education, a broad education.

The educational concept of attaching equal importance to both Western culture and local culture should be carried through in teachers' daily teaching and education. For example, when interpreting the text titled "five Famous Symbols of American Culture" in Section A, unit 4 of New Horizon College English reading and Writing 3, the teacher can ask students to discuss and expound American and Chinese cultural Symbols, as well as the cultural Symbols of Enshi Tujia and Miao Autonomous Prefecture. Talking about the cultural symbols of Enshi Tujia and Miao Autonomous Prefecture involves some important cultural symbols of Enshi Tujia and Miao Autonomous Prefecture, such as the Dragon Cave in Lichuan, the Grand Canyon in Enshi, the Diaojiaolou (Suspended wooden scaffold building), the Daughter's Gathering, the hand-waving dance, Xilankapu (a brocade of Tujia people), the dragon boat tune (a typical folk song in Enshi) and so on.

Through the integration of Western culture and local culture into teaching and learning, students can gain a better understanding of Enshi and elevate their love and respect for Enshi culture, and on the other hand, it also enhances students' cross-cultural competence through the comparative description of Western culture and local culture.

3.2 Integrating local cultural education into college English curriculum and teaching design

The key to achieve the goal of college English education in ethnic minority areas is to take the education of native culture an important part of college English curriculum and teaching design. According to the latest edition of College English Teaching Guide promulgated by China's Ministry of Education in 2020, "Curriculum set-up represents intensively the teaching objectives in schools' curriculum programme, and indicates the arrangement and regulation of the composition and content of the curriculum. College English teaching falls into three parts in its main contents: General English, Special English and Cross-cultural communication, and thus forms three categories of courses, namely compulsory courses, limited electives, and optional courses. Currently many universities in ethnic minority areas only offer General English courses and a small number of ESP (English for Special Purposes) courses, but not specialized courses in intercultural communication. In addition, compulsory courses are restricted to general English courses, and optional courses only cover a few courses such as are advanced reading, English-Chinese translation, etc. In order to implement the goals of China's Ministry of Education in college English education and the educational objectives of attaching equal importance to both local and western cultures, we can integrate the local culture education into college English curriculum in ethnic minority areas from the following three aspects.

First of all, we can introduce an appropriate amount of native culture into the General English course at the right time. In the concrete teaching design, teachers are advised to integrate the native culture education into all the teaching procedures and phases, such as topic discussion, vocabulary teaching, translation teaching, and writing instruction, etc. For example, when studying the text "five Famous Symbols of American Culture" selected from the fourth unit of New Horizon College English Reading and Writing Course 3, the teacher first asks the students to discuss the cultural Symbols of the United States and China, and then asks them to discuss the Native Cultural Symbols of Enshi Tujia and Miao Autonomous Prefecture, thus guiding the students to recall some unique cultural symbols of Enshi Tujia and Miao Autonomous Prefecture, such as Tenglong Cave in Lichuan Country, the Grand Canyon in Enshi, the Qingjiang River, the Girls' Gala ("Valentine's

Day” of Tujia ethnic groups), the hand waving dance, Xi Lan Ka Pu (Tujia brocade and tapestry), etc. In discussing these cultural symbols, not only do students gain a better understanding of Chinese culture and culture of Enshi Tujia and Miao Autonomous Prefecture, but they also improve their cross-cultural awareness and cross-cultural communicative competence through cross-cultural comparison.

Secondly, we can offer cross-cultural communication courses for English learners of non-English majors, integrating the cultural contrast between the West and Enshi into the classroom design, which includes the cultural contrast of funeral, marriage, diet and dancing, etc.. For example, when comparing the funeral culture of the West with that of Enshi, the teacher first asks the students to describe the funeral rites of Westerners, and then asks them to describe the unique funeral rites of Enshi Tujia and Miao Autonomous Prefecture, thus leading students to discuss a distinctive way of honoring the dead in Enshi Tujia and Miao Autonomous Prefecture “Dancing Saerhe”, and meanwhile to think about the root of the cultural differences between Western funeral and Enshi funeral. Through the cross-cultural comparisons, students are liable to understand the unique ideologies, religious beliefs and tiger totem worship of the Ba people, as well as the ancestors of Tujia people in Enshi Tujia and Miao Autonomous Prefecture.

In addition, we can set up local culture elective courses. In both classroom teaching and extracurricular expansion, the teaching activities can be conducted based on some materials from such Chinese and English academic works, movie and TV works as “Savoring Enshi”, “Impressions of Enshi”, “singing and dancing Enshi”, and “touring Enshi”, etc., aimed at providing students with a more systematic education of Enshi indigenous culture. For example, the teacher can ask students to watch the documentary and sand paintings about Enshi local conditions and customs in class and out of class, then ask students to describe, discuss and analyze the folk customs of Enshi Tujia and Miao Autonomous Prefecture. By studying and exploring these rich and vivid local cultural resources, not only can we inculcate the students with local culture, but we can also make the classroom teaching more vivid and interesting.

Through the above course setup and classroom teaching design, we are liable to achieve multiple goals of enriching the students’ local cultural knowledge, spreading the local culture, improve students’ cross-cultural awareness and cross-cultural communicative competence.

3.3 Constructing Chinese-English parallel Corpus of Enshi native cultural resources, providing learning resources for English education in ethnic minority areas

Constructing Chinese-English parallel corpus of Enshi native cultural resources is an important resource guarantee of integrating native cultural resources into college English education in ethnic minority areas. Without this guarantee of teaching and learning resources, it will be difficult to achieve the goal of integrating native cultural resources into English education in ethnic minority areas. So far, a large-scale Chinese-English parallel Corpus for the Native Cultural Resources of Enshi Tujia and Miao Autonomous Prefecture is not available. Therefore, such a parallel Corpus must be constructed first so that teachers and students can obtain the native cultural resources they need at any time and place.

The first step to construct a parallel Corpus is to collect the Chinese data of Enshi cultural resources and its corresponding English data. Due to the variety of language materials involved, we can classify those materials into four parts: general situation of Enshi and that of each county and city, introduction to Enshi folk customs, introduction to Enshi tourist attractions, introduction to Enshi song, dance and architecture art. Since data collection is a very time-consuming tough task, several teachers are expected to team up for the task. Besides, teachers should select translations of Chinese materials meticulously when collecting the data since some Chinese materials can be found to have several corresponding English versions. However, if the English versions for some Chinese data are not available, the teachers undertaking the task have to spend a lot of time translating those Chinese data into proper English. After the data are collected and sorted, the files should be stored as nomenclative plain texts, in two separate folders in Chinese and English respectively, and

following that paragraphs and sentences of the Chinese and English data should be annotated for the convenience of parallel retrieval. Based on the purpose of constructing the Corpus, we only need to tag the text structure information of the data, such as title, paragraph, sentence, author, translator, publisher, etc. by using SGML or XML markup tools. Then we can use sentence alignment software such as Trados Studio 2011 to align the Chinese and English data, if necessary, we have to resort to manual adjustment and proofreading. If time is urgent, we can use “Tmxmall Aligner” issued by Shanghai Foreign Audio & Video Publishing House, which is an intelligent automatic sentence alignment tool and liable to deal with the alignment of “one-to-many, many-to-one, many-to-many” sentences. Then we can save the tagged and aligned texts which form the data needed for the parallel Corpus. Finally, we start the PARACONC software to load the saved data, and thus the parallel Corpus is built. Now the teachers and students can use the parallel corpus retrieval software PARACONC to retrieve the related information they need.

3.4 Establishing a practice base of Enshi local culture education to strengthen the achievements of local culture education in the classroom

The outcome of local culture education in the classroom can hardly be maintained and developed without follow-up practice, therefore, it is necessary to set up a practice base of local culture education so as to implement local culture education continuously both inside and outside class. As a result, students will have more opportunities to put what they have learned into practice outside the classroom, so they will be able to reinforce their knowledge of local culture and language acquisition on the one hand and improve their cross-cultural communication competence as well as the ability to disseminate the native culture on the other hand. The following extra-curricular practical activities are advised to conduct in the practice base of local culture education:

First, A student translation group could be set up to translate the indigenous cultural materials of Enshi Tujia and Miao Autonomous Prefecture as well as the publicity materials of those companies and enterprises in Enshi Tujia and Miao Autonomous Prefecture, with students completing the first draft, which would then be reviewed by teachers and foreign experts. At present, a large number of cultural promotional materials about Enshi Tujia and Miao Autonomous Prefecture have not been translated into English. At the same time, companies and enterprises in Enshi Tujia and Miao Autonomous Prefecture also need to launch their products overseas, so there is a huge market demand for translation. Besides, according to such documents as College English Syllabus (2004: 21), A Guide to College English Teaching (2017: 1), A Guide to College English Teaching (2020: 17), one of the basic goals of college English teaching is to cultivate students' translation ability, thus by students' undertaking the translation task of the native cultural materials of Enshi Tujia and Miao Autonomous Prefecture, this goal of college English teaching and education can be achieved.

Second, students can be organized to set up an interpretation panel and a guide panel to receive foreign tourists in Enshi Tujia and Miao Autonomous Prefecture. With the rapid economic development of Enshi Tujia and Miao Autonomous Prefecture in recent years, tourism in Enshi is booming. Many foreign tourists flood into Enshi every year, however many local tour guides in Enshi are not qualified to receive foreign tourists, as a result, there is a huge shortfall in the reception of Foreign Tourists in Enshi Tujia and Miao Autonomous Prefecture, hence there is an urgent need for professional tour guides and interpreters who have inter-cultural communication competence and can speak both English and Chinese fluently. The local cultural and educational practice base in Enshi can just meet the needs of the market to serve the economic and social development of Enshi Tujia and Miao Autonomous Prefecture.

In addition, the local culture and education practice base in Enshi can also organize a variety of extracurricular activities such as a tour guide competition, a Chinese-English translation competition of local cultural resources in Enshi, Tujia and Miao folk song and dance contests in Chinese or English, tours of Enshi City and surrounding counties and cities, etc.

4. Conclusion

English teachers and researchers have long realized that the traditional English education mode which emphasizes language teaching is no longer suitable for today's dynamic era. The prime objective of English education is to familiarize students with Chinese and western cultures and to cultivate their intercultural communicative competence. Therefore, it is very important to integrate cultural education into classroom language instruction. However, over the past few decades, we have placed so much emphasis on the importance of Western culture in English education that some students know more about Western culture than they do about Chinese culture, and some students even worship foreign countries and show contempt for their own culture, which cannot but arouse the vigilance of our English teachers and education authorities. As colleges and universities in minority areas, the infiltration of national culture into English education is not only the need to strengthen the education of native culture, but also the need to promote the inheritance and spread of national culture, and it is also the need to train qualified personnel to better serve the local economy in ethnic minority areas. The infiltration of national culture into English education can on the one hand carry forward and promote the culture of Enshi Tujia and Miao Autonomous Prefecture and enable more people to know about Enshi and love Enshi, and on the other hand it can also inspire students' interest and reduce their anxiety in language learning by using authentic language materials other than textbooks so as to improve the efficiency of language learning. The premise of applying the native cultural resources of Enshi to English education in ethnic universities is to set up the educational concept of attaching equal importance to both western culture and native culture; the key of this practice is to make native culture education an important part of college English curriculum and teaching design; and the way of this practice is to construct a Chinese-English parallel Corpus of native culture resources of Enshi; the follow-up guarantee of this practice is to establish a local cultural and educational practice base to consolidate the achievements of teachers and students.

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