

The Cultural Self-Awareness Study in the Mediated English Teaching Context—A WeChat Public Account Perspective

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ABSTRACT

With the increasing convergence between English teaching and the media technologies, WeChat public accounts have been broadly applied in English teaching in China. Based on the theory of Cultural Self-Awareness(CSA) and the “sixteen-Chinese-Character Philosophy” initiated by Fei Xiaotong, the founding Father of the Chinese sociology and anthropology, this paper endeavors to undertake an analysis of the content on the Chinese Spring Festival culture posted on the three selected English Learning WeChat public accounts during the Festival period, specifically, from Jan.23rd to Feb. 4th 2017. According to the data analysis of the 34 posts, findings are made that 1) None the three accounts have well practised the CSA when introducing the Spring Festival culture; 2) presenting this traditional Festival through the westerners’ positive attitude is an effective and refreshing way for the Chinese youth to better understand the Chinese traditional culture; and 3) the thought-provoking explanations and resonance-arousing comments are more desired than merely offering the bilingual reading materials on the Festival to the learners.

Key words: Cultural Self-Awareness, WeChat Public Accounts, the Spring Festival, Content Analysis

INTRODUCTION

One of the significant English teaching objectives is to cultivate the learners’ Inter-Cultural communication competence in practices. The Cultural Self-Awareness (CSA) is a theory initiated by Professor Fei Xiaotong in 1997(Fei, 2015, P.46) based on his decades of academic researches. Fei is the founding Father of cultural anthropology in China. As a reflective insight to the cultural communication among the nations in the globalization, CSA is widely accepted as an enlightenment inspiring the Inter-Cultural communication teachers in the process of language teaching. Simultaneously, With the increasing convergence between English teaching and the media technologies, social media such as WeChat, WeChat public accounts, etc. have been broadly applied to facilitate English teaching and develop the students’ Inter-Cultural communication competence due to the social media characteristics of immediacy, interactivity, text-convergence and so on. Particularly, the English learning WeChat public accounts have witnessed a wide use as mobile-phone-assisted instruction in language teaching, and they have become the increasingly popular language learning platforms for the Chinese college students. Consequently, this study intends to explore how Fei’s theory of CSA is applied in the English learning WeChat public accounts through the study of three representative samples’ 34 posts on the Chinese Spring Festival culture during the researched period, and so as to make some instructive implications or strategies on how to effectively nurture the Chinese college students’ CSA based on the findings.

LITERATURE REVIEW AND FEI’S CSA

Cultural Self-Awareness (CSA), as a term in the Inter-Cultural study, has been discussed and interpreted by different scholars in the world. CSA studied in this paper refers to the one

initiated by the famous Chinese anthropologist and Inter-Cultural scholar Fei Xiaotong. Fei's CSA shares the similarities with such scholars as Beth Harry (1992) who argues that to understand one's own culture is the essential first step for developing the CSA when people communicate with the other culturally different families. Also, scholars like Tervalon and Garcia (1998) echo with Fei in the viewpoint that it demands a life-long self-commitment and self-reflection to achieve the CSA. Differently, CSA serves more as a practical rule to guide people in different professions such as psychology and nursing (Roysircar, 2004), business (Tompkins, Galbraith, Tompkins, P., 2010), lawyering (Weng, 2005) etc. among the great many foreign studies. Fei's CSA has witnessed a wide concern in the cultural study field in China, and it is regarded as a systematic and complete theory (Wang, 2003). In terms of the English teaching and learning, CSA is the goal chased by people in the Inter-Cultural communication practices (Gao, 2003). As to the language teaching and learning, not only are the teachers supposed to introduce the essence of the western culture, but also enlighten the students on the Chinese traditional culture so that the students can communicate Chinese culture to the world in practice based on the theory of CSA (Wei, 2010). Fei, however, characterizes his CSA with the 16-Chinese-character-Philosophy, serving as the guidance to the individuals and the nation as well in their Inter-Cultural communication practices. It is the responsibility and task that the contemporary language teachers should take to help the language learners build up their CSA and the cultural confidence through various means (Kong, 2014). Since the WeChat public accounts have become the most popular assisting tools to teach and acquire languages, CSA theory is supposed to be adopted in the new media platforms for language learning, too.

CSA, according to Fei Xiaotong (2015, p.11), refers to that people in a culture are supposed to have a self-knowing and reflection on the origins, the process of forming, characteristics and the developing trends of their own culture, which helps people reach a psychological state of self-understanding to their culture. As Fei (2015, p.13) puts it, to build up one's CSA aims to boost one's confidence to his traditional culture and the local culture should be acquired and better understood before the global culture is introduced and exposed to. Only under this premise, can people in a culture take an innovative perspective to observe their traditional culture, and to advance their culture with the times. Essentially, CSA includes the self-reflection to one's own culture. In face of the globalized economic unification, every culture confronts with transferring, and how to successfully integrate with and adapt to the fast changing global culture definitely demands a cultural autonomy, CSA and self-esteem. In practice, CSA with a full understanding of one's culture dramatically facilitates the process of cultural exchanges and communication in that people have a clear mind when introducing and explaining their culture to the others. Consequently, Fei's theory of CSA serves as a theory in the Inter-Cultural teaching and learning practices.

Fei (2015, p.5-8) simplifies the theory of CSA as a sixteen-Chinese-Character Philosophy to suggest the practitioners, researchers, and teachers in the field of Inter-Cultural study. The sixteen-Chinese-Character Philosophy means to appreciate one's own culture, to respect the others' cultures, so as to achieve the harmonious co-existence and to promote the development among the diverse global cultures. "To appreciate one's own culture" lays the cornerstone in the philosophy, and is a cultural psychology state. "To respect the others' cultures" calls for a mutual and positive attitude to the other cultures in order to achieve the cultural cooperation and co-existence. Appreciation to one's own culture and respect to others' cultures purpose on the mutual development of all the cultures as the Chinese old saying goes, the differences appear in harmony.

To know one's culture not only from the historical perspective but also from the social one can encourage people to interpret his culture in an overall sense. The development and enrichment

of a national culture well conform to the social advancement status quo, particularly its economic growth level, according to Fei (2015, p.21). Fei argues that to achieve the CSA, a culture should take the advantage of the era of boom and prosperity. As the Chinese history indicates, the inclusiveness of the Chinese culture were fully presented in the most prosperous times such as the Spring and Autumn, the West and East Han Dynasty, the Tang Dynast, which helps safely draw a conclusion that cultural development and evolution are inseparable with the comprehensive national strength. With China entering an age of rapid growth and openness, here also comes an age of how to better communicate the Chinese traditional culture to the globalized world. In consequence, to cultivate the inter-cultural competence and the CSA of the college students is a quite essential task to meet the needs of the time.

METHODOLOGY AND RESEARCH QUESTIONS

In the inter-cultural language teaching and learning practices, with the increasing convergence between English teaching and media technologies, social media such as Wechat, WeChat public accounts, APP, etc. have been broadly applied in English teaching to interest more learners and cultivate their Inter-cultural competence. Then do these social media apply the theory of CSA when building their accounts contends? How do they play their parts in nurturing the learners' CSA? Are they of any assistance in building up the learners' self-confidence in the Chinese traditional culture? A study has been undertaken to resolve these questions how the Chinese Spring Festival, the most important Chinese traditional culture, is narrated and presented to the English learners by the three WeChat public accounts, namely, the 21st English Newspaper, CaiLei English and English Oral. This study adopts the contend analysis, and all the 34 posts in the three WeChat public accounts including words, audios, videos related to the Chinese Spring Festival are studied from Jan. 23th, 2017 throughout to Feb. 4th, 2017.

Introduction to the Three WeChat Public Accounts

As it is, WeChat public accounts focusing on English learning, whether commercial or non-commercial, have sprouted in the past few years. Besides, some traditional English learning newspapers and periodicals also follow the new media innovation and build up their WeChat public accounts as well, such as China Daily, the Global Times, English Salon, to name a few of the many. This study selected three representative English learning accounts, namely English Oral, a commercial account, Cailei English, a non-commercial account, and the 21st Century English Newspaper, an account transferred from a government-owned traditional press. All the three accounts are daily issuing or posting, and bilingually post the Chinese content alternating with the English translation paragraph by paragraph.

English Oral is a WeChat account based on a language training institution in GuangZhou, focusing on the spoken English training for the tests like IELTS, TOFEL, etc. Oral English provides various English learning materials including the popular and colloquial English expressions, English songs, learning skills and techniques, etc. The audience of Oral English are those preparing for the language proficiency tests, and most likely to further their study abroad.

CaiLei English is an account individually built up by a college English teacher, sharing varieties of English teaching and researches, learning and examination resources in forms of word, pictures, audios, videos. There are regular columns like Encyclopedia, Dictation, TED, Listening for CET 4 and 6, speeches, etc. College students and the graduates, either the English majored or the non-English majored, and the English teachers are the mainly targeted audiences.

The 21st Century English Newspaper is an account based on the press of the 21st Century Newspaper, an attached branch to China Daily, the largest English press in China. This account

characterize itself with the combination of English learning and the current news ranging from hard news such as political elections to soft news like the latest issued Hollywood movies. The same as CaiLei English, the 21st Century Newspaper account primarily serves the college students and graduates, too.

Research Questions

This paper endeavors to make a comparison and contrast among the three WeChat public accounts during the Chinese Spring Festival period, namely, from Jan.23th to Feb. 4th 2017. There are totally 34 posts on the Festival during the selected period, and the study adopts Fei's theory of CSA. Fei defines CSA as an essential process to know about the origins, the process of forming, characteristics and the developing trends of their own culture. Then specifically to the most important and traditional Festival for all the Chinese, do these accounts practice Fei's CSA theory when introducing the culture? Thus this paper is to make a content analysis of how the Festival culture is presented in the three dimensions of 1)the origins and forming, 2)characteristics, and 3)the development trends and changes.

Additionally, Fei advocates that people should show their respect to the other culture when being exposed to them, and the more prosperous a nation is, the more influential its culture will be to the people in other cultures. As to the aim to cultivate the CSA, Fei elaborates that CSA can greatly help the cultural practitioners describe their own traditional culture in an accurate, appropriate and acceptable way. As the Sinology puts it and the Orientalism echoes as well, the westerners tend to discuss the oriental issues and cultures merely from their own ideology due to their hegemony in the knowledge and information. Furthermore, the way how the westerners observe the eastern cultures exerts considerable influence upon the eastern scholars. Chinese scholars are not exceptional, and Professor Zhang Xiping (2015) has pointed out that as far as the cultural collision is concerned, many of Chinese scholars find themselves adopting a westerner's eyes on Chinese own culture subconsciously. As a sequence, when Chinese Spring Festival, the most important festival in Chinese culture, is posted to their English learners bilingually, how is the Spring Festival presented in the western media in the posts? Thus the narrative angle of the Spring Festival is quite necessary to be studied among these three WeChat accounts.

Fostering CSA intends boosting up the self-confidence to one's own traditional culture. The knowing, understanding, resonating and then appreciating are chained roughly in causal-effect, which helps to achieve an authentic self-confidence to one's culture eventually. So when the Spring Festival is introduced to their learners both in Chinese and English, it is vital to examine how these learners respond to these bilingual content, seeing how the language learners of these three accounts are affected by the posts of the Festival in terms of their knowing, understanding, resonating and appreciating this Chinese traditional culture, and what influences are made upon the learners. These questions will be scrutinized based on the click-rating, approvals and comments attached behind the posts in the three accounts.

ANALYSIS AND DISCUSSION

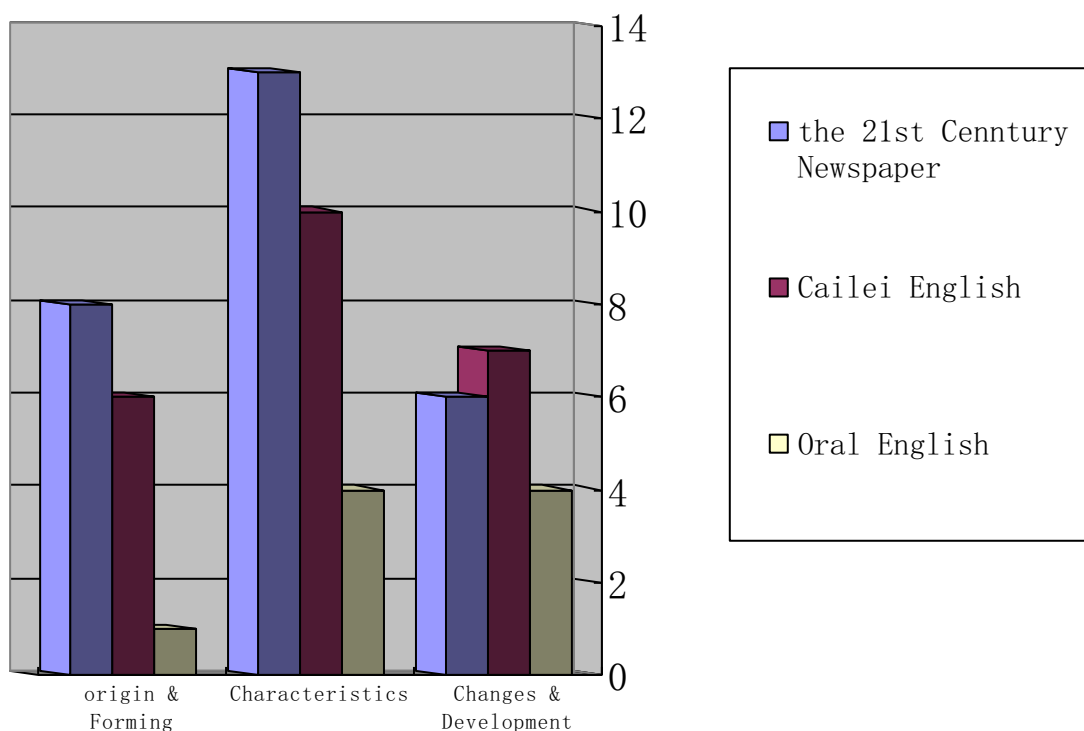
As we have introduced, the WeChat account of the 21st Century English Newspaper is an account transferred from an official press, which is a branch attached to the biggest government-owned English Newspaper---China Daily. With the big data resources from the press media, this account offers its readers with the various and original posts: words, audio, video, etc. While Cai Lei English is a non-commercial individual account built by a college faculty from Shen Zhen University, its contents are more borrowed and blended with more audio and video posts, and comparatively less words. English Oral is a commercial self-made

account founded by Jimmy, and its posts characterize themselves by making observations to the forwarded content.

Table 1: Posts of the Three Accounts on the Spring Festival in the three dimension of the Origins & Forming, the Characteristics, Development trends & Changes

Items Accounts	Posts		Origin & Forming		Characteristics		Changes & development	
	Posts	Words	involved parts	words	involved parts	words	involved parts	words
21 st Century Newspaper	10	7102	8	770	13	5733	6	599
Cailei English	18	8749	6	2627	10	3145	7	2977
Oral English	6	2005	1	159	4	940	4	906

Bar Chart: A Comparison of the Three Accounts' Posts in terms of Origins & Forming, Characteristics, Changes & Development



Question 1: How is Chinese Spring Festival presented in the aspects of origins & forming, Characteristics, and development trends & changes?

As Professor Fei argues, before we can unmistakably and accurately introduce our traditional culture, we are supposed to better identify with our culture as to its origins, forming, characteristics, changes and development. It is also true to a specific Chinese Culture, the Spring Festival. It is more than a simple comparison that the Chinese Spring Festival is as important to the Chinese as the Christmas Day to the Westerners. Just as Christmas embodies the western culture in the process of its originating, forming, presenting, changing, the Chinese Festival develops itself in the same way. Consequently, when informing the students of the Spring Festival bilingually, it is quite significant to introduce it in all these aspects.

According to table 1, although the three accounts--- the 21st Century Newspaper, Cailei English and the Oral English have posted the content on the origins & forming, characteristics, changes and development of the Festival, the proportion of the content in these accounts, however, are quite out of balance. The 21st Century Newspaper can best exemplify the point. There are 10 posts relating the Festival with 7102 Chinese characters. Throughout the posts, 13 parts with 5733 words focus on the description of the characteristics and customs of the Festival. By contrast, 8 parts (770 Characters) and 6 parts (599 characters) are distributed to the content of the origins & forming and changes & development respectively. Cailei English, according to the data, sees a comparatively balanced distribution, and in the 18 posts, 6 parts, 10 parts and 7 parts almost appropriately account these aspects correspondingly. Quite different, the Oral English offers the least content on the Festival during the date collection period. It issues 6 posts of Festival content, and 1 part with only 159 characters mentions the origins, and 4 parts discuss the Festival's characteristics, and 4 parts concentrate on the changes and development of the Festival.

Generally, the description of the characteristics and customs far outweighs that of the origins & forming, changes and development in the introduction of the Spring Festival in the three accounts, especially the 21st Century Newspaper. All the three accounts attach much less attention to the introduction or description of the origins and forming of the Festivals than its related customs, habits, taboos, norms, etc. For instance, a lot of Festival customs and habits such as Sticking Couplets, Paper Cutting, Stay-up Night are mentioned time and again, but there is no further explanation or description on why Chinese keep doing this, and how they are formed in the history long run. Neither are the changes and development of the Festival in the past few decades explored yet. Those Festival activities like "House Sweeping", "Family Reunion Dinner", "Lanterns Tour (Children hold the lanterns walking around the neighborhood at the dawns before and after the Lantern Festival)" are gradually dying out. In the meantime, the Wechat Lucky-money, travelling home and abroad, dinning in the reserved restaurants, etc. are the newly formed fashion in the past decade.

Question 2: How is the Spring Festival presented in the western media in the posts?

Fei assumes that in face of the exterior cultures, people should be broad minded and respect the other cultures. Then how the foreigners, particularly the English speakers, respond to this Chinese traditional culture when being exposed to it is introduced in the posts to much extent. For one thing, this sort of posts can considerably interest Chinese readers. For another, they can provide an insightful perspective for the Chinese youth to better understand their traditional culture. Consequently, all the three accounts borrowed and blended the videos and comments produced by the individual foreigners and the foreign media as well. As table 2 reveals, all the borrowed content produced by the foreigners are quite positive to the Festival. Particularly, the BBC Chinese New Year documentary is forwarded by all the three accounts, and the documentary, comparatively, presents a full horizon to illustrate the biggest celebration by three themes of going-home, reunion and celebration in the cities of Beijing, Harbin, Guangzhou and Hong Kong.

Table 2 the Borrowed Contents on the Spring Festival Produced by the Foreign Individuals and the Media

Content Accounts	Post	Content Forms		Attitude of the foreign media	Comments from the accounts
		Video	Newspaper Web-pages		
21 st Century Newspaper	2	BBC Chinese New Year: The Biggest Celebration on Earth	Daily Mirror	Positive	No comments
Cailei English	8	<ol style="list-style-type: none"> 1. BBC Chinese New Year: The Biggest Celebration on the Earth 2. Taboos of the Festival by A British Young Man (2 videos) 3. Trump's Grand daughter-in-law Chinese New Year Greetings 4. British Premier May's 2017 Chinese New Year Speech 5. TED 12 Animal Zodiac 6. Americans' Praises to ChunWan Vs The Chinese Complaints 	American Huffington post	Positive	Positive and Objective Comments
Oral English	3	<ol style="list-style-type: none"> 1. BBC Chinese New Year: The Biggest Celebration on the Earth 2. British Premier May's 2017 Chinese New Year Speech 	Ads of KFC's "Chicken"	Positive	Yes Active, Proud Thought -Provoking Comments

To some extent, it is from the foreigners' angle that the three accounts have adopted to discuss the Chinese traditional culture. There are 2 posts from the foreigners' perspective, BBC Chinese New Year Documentary, 149mins 15 seconds, and a press report in the Daily Mirror, out of the total 10 posts issued by the 21st Century Newspaper. As to the CaiLei English, there are 8 such kind of posts out of the total 18. Oral English presents 2 posts of the kind, and one is the forwarded BBC Chinese New Year: The Biggest Celebration on the Earth, and the other is the British Premier 2017 Chinese New Year Speech.

Although the three accounts borrow and blend the contents of the Westerners' view of the Chinese New Year, they make their own comments and explanations to the contents. When forwarding the BBC Chinese New Year documentary, the 21st Century Newspaper merely offers a quite brief introduction about the 3-series documentary to its readers. Unlikely, both CaiLei English and Oral English post the inspiring and resonating comments on the Documentary in an inter-cultural communication sense. As CaiLei English puts in its account as to the Spring Festival Gala mentioned in the documentary, it is not only a gorgeous Gala, but also a splendid

cultural banquet for all the Chinese in the world. It stresses that as the Chinese culture spreads globally, the typical cultural festivals such as the Spring Festival have been increasingly concerned by the foreigners, which could help Chinese enhance their awareness to the traditional culture. Most significantly, Oral English conveys its self-pride and self-confidence to the Chinese traditional culture through its comments to the Documentary, and the unique cultural values being observed by Chinese people such as family-reunion, hospitality are highlighted. More than that, Oral English ascribes the booming and prosperity embodied in the Festival culture today to the Chinese philosophy of "Differences Co-exist in Harmony" on the one hand, and to the rapid development of modern China on the other hand.

Based on the content analysis, adopting the foreigners' positive angle to present the Festival proves to be a quite effective narration. On the one hand, as the data of Clicking rating reveals, it can appeal more readers to visit the accounts and make more forwarding, too. On the other hand, the foreigners' approaching attitudes to the Chinese traditional culture encourage more Chinese students to observe their traditional culture objectively, proudly and confidently.

This can be verified by the higher click rating and the more likes made by the audience of the 21st Century Newspaper to the BBC documentary, 64,159 clicks and 525 likes, in contrast with the average clicks of 45,078 and 335 likes of the account.

Question 3: Do the three WeChat public accounts help build up the cultural self-confidence to their audience?

The three studied accounts targets primarily on the college students, and they serve as the platforms both to the language learning and to the Inter-cultural competence training. So when the Chinese most significant traditional festival is introduced and discussed on the accounts, how the readers react to the contents and whether they feel resonant and confident after reading are examined through the Click rating, Likes, and Comments attached behind the posts.

According to the data, the 21st Century Newspaper shows the best statistic results, 45,078 click rating, 335 likes in average. Oral English indicates the poorer ones, 21,798 click rating, and 73 Likes in average. CaiLei English reveals the lowest results, an average of 1,572 click rating and 24 Likes.

Table 3 Key Words in the Comments made by the readers in the 21st Century Newspaper Account

key words	Frequency	Ratio
Century	27	1
Chinese New Year	18	0.9625
Cute	14	0.9228
Lucky Money	10	0.9029
Happiness	12	0.8895
The New Year	10	0.8769
Foreigners	6	0.8594
English	8	0.8493
Fried Chicken	6	0.8391
Thanks	8	0.8381
Harbin	6	0.8282
Culture	7	0.8273
Chicken	6	0.8203
Going Home	6	0.8157

Table 4 Key Words in the Comments Made by Readers to the BBC Chinese New Year Documentary in the 21st Century Newspaper Account

Key Words	Frequency	Ratio
Harbin	6	1
Review	5	0.9754
Going Home	5	0.9424
Culture	4	0.9226
Let it be	3	0.9001
Remember	3	0.8928
The Chinese New Year	3	0.8897
Mobile-phone	3	0.8854
Reunion	2	0.8563
After the Exams	2	0.8532

Table 5 Key Words in the Comments Made by the Readers in the Caili English Account

Key Words	Frequency	Ratio
The Chinese New Year	8	1
Happiness	7	0.9604
The Year of Rooter	4	0.9402
achievements	5	0.8904
Good Luck and Happiness	3	0.8841
Health	3	0.8355
Golden Rooster	2	0.8262
The Spring Festival Gala	3	0.823
Healthy	2	0.8203
Announce the Daybreak	2	0.8169

Table 6 Key Words in the Comments Made by the readers to the British Premier's Chinese New Year Speech in the Oral English Account

Key Words	Frequency	Ratio
Aunt May (Premier Theresa May)	5	1
Premier	4	0.9887
the Year of Rooster	2	0.898
Jimmy	2	0.8959
Wishes	2	0.8956
Chinese Overseas	2	0.8623
Strong	2	0.8586
Considerate	3	0.8576
Teachers	2	0.8552
Listening Comprehension	2	0.8535

Based on the PICDATA Words Frequency Analysis, when inputting all the comments made by the readers of the 21st Century Newspaper account, among the top 15 “hot words”, words of “the Spring Festival, Lucky Money, Happy, New Year, the theme, greeting” rank in the top of the list. “Culture”, “Going Home”, the two cultural value markers rank 13th and 15th respectively among the top 150 hot words. It conveys that some of the readers feel resonant to the shared Chinese cultural values, rather than merely regarding the Festival as a traditional custom. Particularly, simply inputting the comments attached behind the BBC Chinese New Year Documentary, the hot words of “Going Home” and “Culture” had better ranking, hitting the top 5. Besides, the comment of “Seeing this video we can feel the foreigners have showed their full respect to the Chinese culture, and do we have reasons not to worship our culture?” got 336 Likes, taking the first place among all the comments attached behind.

CaiLei English, the hot words like “Happy”, “New Year”, “the Year of Rooster”, “Accomplishment”, “Good Luck and Happiness” ranks the top 5 in order. “Going home” appeared only once, ranking in 28th among all the 90 searched hot words, and there is no the word of “culture” in the searched words. Words embodying wishes and greetings take considerable account among the searched words.

Oral English attached no comments behind its posts except for one post: The British Premier’s 2017 Chinese New Year Speech. Among the top 10 “hot words” of the comments, apart from the nominal theme words such as “Premier”, “Aunt May”, “Year of the Rooster”, hot words like “Overseas Chinese”, “Strong nation”, “Concern Spring Festival” take higher places. With the 11,300 clicks and over 300 comments, the only attached comments reveal the readers’ pride and confidence to China and the Chinese culture, and it can be implied by such comments as “It is so great that China becomes more developed and stronger than ever before, and even the newly elected British Premier would make the speech to celebrate the Chinese New Year.”

FINDINGS AND IMPLICATIONS

According to the results acquired from the research question how the three accounts observed Professor Fei’s theory of CSA when posting the contents on the Spring Festival, none of the three accounts, whether the 21st Century Newspaper, transferred from the official press, or the commercial account Oral English, or the individual account Cailei English, did well in introducing the origins & forming and the changes & development of the Festival. Obviously, the descriptions of the characteristics and customs of the Festival outnumber the ones of the other aspects. Professor Fei points out that to cultivate CSA calls for not only a thorough understanding to the characteristics of one’s culture but also the origins, forming, and the current changes and innovation, which is the premise to fulfill the self-reflective activities and achieve an objective attitude to one’s own culture. Consequently, the contents related to the cultural origins, forming and the gradual changes as well should be dramatically introduced and discussed.

In addition, presenting Chinese traditional culture in the westerners’ positive attitude is an effective way to make the youth to understand their own native culture. Results on the analysis of the comments, Like, and click rating to the BBC Chinese New Year Documentary and the British Premier 2017 Chinese New Year Speech obviously demonstrate that readers can make some self-reflection and inner resonance about their own culture. As the eminent ancient Chinese Poet in the Song Dynasty SuShi elaborated in his poem,

*“People do not view the whole gorgeous landscape of Mountain Lu,
In that it is in the Mountain that they themselves stand”*

It is also true to the Chinese culture, since the Chinese observe the cultural norms and behave themselves subconsciously, they become blunt to appreciate the essence of their culture. Through the active and positive views of the foreigners, can the Chinese have an objective and innovative point of view to interpret the Chinese culture.

Finally, to train the English students' Inter-cultural competence means more than posting some cultural materials bilingually. The thought-provoking explanations and the resonance-arousing comments to the cultural origins, forming, and more significantly, the gradual changes in the long run can sharpen people's sense and awareness to their cultural identity. To this point, Oral English and CaiLei English have done better than the 21st Century Newspaper. It can be also indicated through the comments, Likes, and the click rating to the BBC Documentary and the British Premier's Chinese New Year Speech.

Generally speaking, this study implies that to cultivate the English learners' Cultural Self-Awareness demands a thorough and reflective understanding the cultural core not only through its characteristics and customs, but also its origins, forming, changes and development trends. It leaves a lot to be desired for the WeChat public accounts of English learning to fulfill the mission of cultivating their learners' the Cultural Self-Awareness.

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