

Research on the Effective Integration of Local Curriculum Resources and Middle School Chinese Teaching

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Keywords: Local curriculum resources, Chinese teaching in middle schools, Integration, Exploitation

Abstract: The traditional Chinese teaching can't get rid of the thinking set of classroom and Chinese textbook, which narrows the category of Chinese. Local curriculum resources are close to the growing background and living environment of students and reflect the familiar things in the real life circle of teachers and students. In view of the dilemma, the author tried to integrate local curriculum resources into Chinese teaching of middle schools. Through teaching practice, the author found that the effective integration of local curriculum resources and middle school Chinese teaching could expand the breadth and depth of teaching content, and realize the natural extension of Chinese teaching from class to outside class.

1. Introduction

Chinese New Curriculum Standard points out: Chinese teachers should attach great importance to the exploitation and utilization of curriculum resources, carry out all kinds of activities creatively, enhance students' awareness of learning and using Chinese in various occasions, and improve their Chinese ability in many aspects.^[1] In Chinese teaching, the exploitation and utilization of Chinese course resources will have a positive and profound influence on the improvement of students' Chinese literacy in an all-round way. But for a long time, the traditional Chinese teaching is always unable to go out of the thinking set of classroom and Chinese textbook, and often narrows the scope of Chinese unconsciously. In the northwest of China, Chinese textbooks are still the only curriculum resources for most Chinese teachers. The author made a questionnaire about the exploitation and utilization of Chinese teaching resources in junior middle schools to 159 Chinese teachers in 13 junior middle schools in his area. The survey results are shocking, 78% of Chinese teachers has never carried on the development of Chinese teaching resources in their daily teaching. Chinese textbooks, teaching reference books and counseling materials are the teaching resources they rely on for a long time. However, many of these teaching resources are divorced from the reality of local students' lives, so it is difficult to stimulate their interest in learning and improve their learning enthusiasm. As time passes, many middle school students lose interest in Chinese learning and gradually become students with learning difficulties.

How to change the dilemma? *Chinese New Curriculum Standard* provides us with the answer. It emphasizes that Chinese curriculum should rationally use and exploit course resources actively, and strive to expand the channels of learning and using Chinese. At present, Chinese textbooks for middle schools in China have touched on Chinese culture in a broad sense, but local curriculum resources are difficult to be well reflected in unified Chinese textbooks due to regional differences. Local curriculum resources are mostly in the state of being idle and ignored. After a painful experience, we are pleasantly surprised to find that local curriculum resources are more suitable for our middle school Chinese teaching because they are close to students' growing background and living environment. In view of this, for the middle school language teachers, how to excavate and make use

of fresh local curriculum resources, and how to take effective teaching strategies to combine local curriculum resources with Chinese teaching organically, and stimulate students' learning interest and improve their learning enthusiasm, has become an urgent problem to be solved in the Chinese teaching of the majority of middle schools in northwest China. Needless to say, the author puts forward the idea of integrating local curriculum resources into Chinese teaching, aiming to advocate the majority of front-line teachers to integrate the content of Chinese teaching materials and local culture learning. And they introduce local curriculum resources into Chinese teaching timely and moderately, expand the breadth and depth of teaching content, and make every effort to realize the natural extension of Chinese teaching from class to outside class. At the same time, through the exploration of local culture, students can experience the history, culture and scenery of their hometown, which opens a window of Chinese in daily life for them and improves their Chinese literacy imperceptibly.

2. A Brief Description of Local Curriculum Resources

Generally speaking, local curriculum resources refer to a series of contents with positive educational significance that reflect the cultural psychology of the masses in terms of natural conditions, social economy, science and technology, humanities and other aspects in a specific administrative region where teachers and students and the school are located. Specifically, it includes local history, geography, species ecology, cultural customs, experience of life and production, social and technological progress and other material and non-material factors that are conducive to the realization of the curriculum objectives.^[2] Taking a look at the concept, we can find that it reflects the real social life and local customs, and the familiar things in the life circle of teachers and students. In the process of integration and utilization of local cultural resources with Chinese teaching, we can mobilize teachers and students to sort out the rich local curriculum resources together by means of local materials, and optimize and integrate them into usable Chinese teaching resources. This can not only broaden students' horizons, but also form a unique and operable curriculum resource. At the same time, Chinese teachers try to introduce these contents in students' daily learning and life, which is of profound and realistic significance to cultivate their love for life, as well as to discover and solve problems in life and improve their social cognitive ability and practical ability.

Taking Liangzhou District of Gansu Province as an example, the local curriculum resources mainly include:

2.1 Local History

In ancient times, Liangzhou was known as Yongzhou, Guzang, Xiutu and so on. It belongs to Wuwei City, located in the central part of Gansu Province, the eastern end of the Hexi Corridor. In 121 BC, Emperor Wudi of Han Dynasty established four counties in Hexi, namely Wuwei, Jiuquan, Zhangye and Dunhuang. In 106 BC, there were 13 states in China, and each of them has one prefectural governor, which was called 13 prefectural governors. Wuwei County belonged to Liangzhou prefectural governor Department. From then on, the name of Liangzhou began. It means "located in the west, often cold". In AD 220, Emperor Wen of the Three Kingdoms established Liangzhou. Until the Western Jin Dynasty, Guzang had been under the jurisdiction of Liangzhou. During the 16 states of the Eastern Jin Dynasty, the Former Liang, the Later Liang, the Southern Liang, the Northern Liang and the Early Tang Dynasty's Daliang all had built their capitals here. During the period of the PRC (the People's Republic of China), Liangzhou basically followed the old system. On September 16, 1949, Wuwei was liberated. On June 19, 1985, approved by the State Council of the PRC, Wuwei County was changed into Wuwei City. On July 27, 2001, approved by the State Council of PRC, the prefecture-level Wuwei City was established, and the former county-level Wuwei City was renamed Liangzhou District.

2.2 Poetry Culture

Liangzhou Ci is an immortal legacy cultivated by thousands of years of history. It is the essence of characters baptized by the style of Han Dynasty and the rhyme of Tang Dynasty. It is the long and

splendid cultural witness of Liangzhou. It is a great stage for the creation of Chinese frontier poetry. Frontier poetry is a wonderful flower of Chinese poetry. Especially the frontier poetry of Tang Dynasty is the essence of Chinese poetry. In Tang Dynasty, frontier fortress poems had been written by most of the poets, such as Cen Shen, Gao Shi, Wang Zhihuan, Wang Han, Wang Changling, Li Yi and so on. And most of their frontier fortress poems were related to Liangzhou. In addition, Luo Binwang, Chen Zi-ang, Li Bai, Wang Wei, Meng Haoran, Wang Jian, Zhang Ji and others also wrote some frontier fortress poems related to Liangzhou. According to statistics, there are nearly 2000 frontier fortress poems in the whole Tang Dynasty, of which more than 100 poems with *Liangzhou Ci* as the title or Liangzhou as the background. After Tang Dynasty, there were still many frontier fortress poems titled *Liangzhou Ci*. Reading *Liangzhou Ci* makes people feel the cultural essence contained in Liangzhou, and appreciate the cultural charm of Liangzhou: rich and brilliant, open and inclusive, magnificent and innovative.

2.3 Scenic Spots and Historical Sites

Liangzhou has a long history, a gathering of people and profound cultural deposits. There are 10 key cultural relics under national protection in the region: the Confucian Temple of Wuwei, Xixia Tablet, Leitai Han Tomb, White Pagoda Temple Ruins, Tiandishan Grottoes, the Great Wall, Hantanpo Tombs, Mozhuizi and Wuba Mountain Tombs, Gaochang King and Xining King Tombs, and Haizang Temple. The Confucian Temple of Wuwei was built in Ming Dynasty (1437--1439). It is known as “the crown of Longyou Academy”. It is composed of 3 parts: Confucian Academy, Confucian Temple and Wenchang Palace. The Xixia Tablet is the only Xixia tablet inscription with the largest number of Xixia characters being in contrast with Chinese and the most complete preservation in China so far. In particular, nearly 2000 Xixia characters have been called as the living dictionary for the study of Xixia languages by Chinese and foreign scholars. Leitai Han Tomb is famous for the unearthing of the icon of Chinese tourism, a horse riding a swallow. In 1983, it was announced as a key cultural relic protection unit in Gansu Province. In 2001, it was announced as the 5th group of key cultural relic protection units in China by the State Council of PRC. The White Pagoda Temple in Liangzhou is the site of the “Liangzhou Talks” between Saban and Kuoduan. It is the historical witness of the subordination of Tibet into the territory of China. In 2001, the State Council of PRC designated it as a national key cultural relic protection unit. Tiandishan Grottoes, founded in the Northern Liang during the 16 Kingdoms Period of the Eastern Jin Dynasty, has a history of about 1600 years. It is one of the earliest grottoes excavated in China, and also a representative of the early grottoes art in China. It is the source of Yungang Grottoes and Longmen Grottoes, and occupies an important position in the history of Buddhism in China.

2.4 Tourist Attractions

Liangzhou is a national historical and cultural city, China's outstanding tourism city, China's tourism icon city and China wine city. Now it has developed five national 4A level tourist attractions, including Leitai Scenic Area (Han Culture Museum), the Confucian Temple of Wuwei (Museum), Shenzhou Desert Wildlife Park, White Pagoda Temple and Desert Park. Four national 3A-level scenic spots: Huangyang River Leisure Agriculture Tourism Area, Kumarashi Temple, Liangzhou Botanical Garden and Tianyi Ecological Park. There are four national 2A level scenic spots, such as Tiandishan Grottoes and Haizang Park. Among them, Shenzhou Desert Wildlife Park is the largest desert wildlife protection base in western China. Qingyuan Town of Liangzhou District was selected as the 1st batch of featured towns by the Ministry of Housing and Urban-Rural Development of PRC, and Dragonfly Village of Gaoba Town was selected as the “China's Most Beautiful Leisure Village” by the Ministry of Agriculture of PRC in 2015.

2.5 Folk Culture

When mentioning folk culture of Liangzhou, we should first talk about Shehuo. There is an old folk legend about the formation of it here. During the Spring and Autumn Period, the states of Chu and Qi went to war. King Zhuang of Chu was besieged in the city and couldn't break out. It was the Spring Festival. He was thinking hard about how to break out of the siege. Finally, he came up with a

plan. He dressed up as “Master of Spring”, his attendants as deacons and yamen, the imperial soldiers as drum makers, concubines of the queen and the ladies of the palace as waxwork ladies, military officials as King Kong or Arhats. They followed by common people, and the last were the imperial doctors. Therefore, he was able to escape from danger. In order to commemorate this escape, people of Chu made Shehuo in accordance with the above rules during the Spring Festival every year. And he was also respected as the ancestral master of the Shehuo team. The 2nd is the Lantern Festival. On the eve of it (the night of the 15th in the first lunar month), people of Liangzhou go out to watch lantern show. If they come across a dragon lantern, the lantern watchers must go under it, saying that he had got the “light of the dragon”. It is also said that the dragon is the mascot of many children and grandchildren. And the “灯” is composed of “火”(fire) and “丁”(person). After coming across the dragon lantern, you will have many children and grandchildren and prosperous days. Attacking drum is a folk drum dance spread in Siba Town of Liangzhou. During the Spring Festival every year, the villagers will organize themselves to visit the village and perform. Sometimes, they will also perform a drum performance, which is called “meeting the drum”.

2.6 Diet Culture

Speaking of Liangzhou, first of all, everyone thinks of the Confucian Temple of Wuwei, Xixia Tablet, Leitai Han Tomb and other most representative landmark buildings. In fact, eating here can also reflect the authentic folk customs. Eating in Liangzhou, this phrase from the side reflects its characteristics of food on behalf of the diet culture. Three sets of cars(三套车): long noodles, preserved pork, Fu tea with rock sugar and jujubes. It is well known in the Hexi Corridor. No matter visitors or local people love it. Walking into Beiguan market and some other markets in the city, when you see a bowl of noodles, a plate of preserved pork and a cup of jujube tea, you will have a strong appetite. It is very suitable for the old and young, known as Liangzhou fast food. The Mid-Autumn Festival is celebrated on the 15th day of the 8th lunar month. There is a saying here, “May 5th wears out, August 15th sets out”. In fact, the food which people set out on August 15th is the big moon cake of the Mid-Autumn Festival, which has dozens of layers of colorful patterns and is very beautiful. The most outstanding characteristic of it is big. In addition, there are small moon cakes and cakes in the shape of various animals. Other special snacks here include Gaozhuang steamed bread, rice soup with potatoes, cold noodles and so on.

2.7 Achievements in Economic and Social Development

Since ancient times, Liangzhou has been a fertile place of “dense population and flourishing farming”, and an important commercial port in northwest China. In ancient times, it was known as an important place of “connecting the vast grassland and controlling the throat of the five counties” and one of the nodes of the Silk Road. In recent years, Liangzhou District has focused on highlighting the industrial advantages in accelerating the economic and social development. And it has made great efforts to build itself into “Ancient Capital of Five Liang”, “Hexi Metropolis”, “Home of Galloping Horse Treading on a Flying Swallow”, “City of China's Tourism Logo”, “City of China's Opening to the Outside World”, “Famous Historical and Cultural City”, “Excellent Tourist City”, “Chinese Wine City”, “China Wine City”, “Liang Capital”, “Hometown of Liangzhou Ci”, “the Historical Witness of the Subordination of Tibet into the Territory of China”, “The Town of Chinese Ginseng Fruit” and “National Demonstration Zone of Leisure Agriculture and Rural Tourism” and so on. At the same time, it also concentrates on developing specialty industries such as fine tourism, special breeding, specialty cultivation and wine.

3. Research on the Intergration of Local Curriculum Resources and Chineses Teaching in Middle Schools

Chinese is a comprehensive subject, which involves a wide range of knowledge that no other subject can compare with. This determines that only the integration of Chinese and other subjects can deepen students' understanding of the texts, comprehensively strengthen their abilities of listening,

speaking, reading and writing, and truly enhance their Chinese literacy. Needless to say, the Chinese class should be open and vigorous. We (Chinese teachers) should try our best to broaden the field of learning and using Chinese. And we should pay more attention to the study of subjects and the use of modern technical means so that students can broaden their horizons and improve their learning efficiency through the cross-penetration and integration of different contents and methods.

3.1 Use Local Resources in Chinese Classroom Teaching

Humanism is an important feature of Chinese. The new outline also clearly stipulates “developing healthy personality and forming sound personality”^[3]. In *the report of the International Commission on Education in the 21st Century*, it clearly points out that “human beings are not only the primary protagonist of development but also the ultimate goal of development”. The United Nations Educational, Scientific and Cultural Organization also states: “Education should serve the whole life”. Therefore, the ultimate goal of Chinese teaching should be to educate people. It teaches students to learn to be a person first, and correctly coordinate the relationship among people, nature and society, so that they can develop harmoniously together. Through Chinese learning, students absorb the rich humanistic spirit contained in Chinese learning, and finally achieve the purpose of nourishing their soul, edifying their sentiments, improving their life realm and forming a sound personality. With the updating of the syllabus, the humanism of the text is more prominent. How to develop and utilize local curriculum resources through classroom teaching, the author has made the following exploration and attempt.

3.1.1 Warm Up with Local Curriculum Resources to Create Chinese Learning Atmosphere

Before class, students can use 3 to 5 minutes to carry out Chinese activities. Let the students tell stories about famous people in their hometown, or introduce a place of historical interest or special products here. Let the students sing a hometown folk song, or perform a section of Liangzhou Xianxiao, etc. Students can also organize a poetry recitation or a handwritten newspaper competition on the traditional festival. Every Spring Festival, let the students write Spring Festival couplets and give them to their classmates and neighbors and so on.

For example, when learning *Liangzhou Ci* (Wang Han in Tang Dynasty), the author asked the students to use the network to collect and record the famous people's anecdotes related to the origin of ancient Liangzhou. In this way, he stimulated their enthusiasm and initiative in learning Chinese so as to enhance their comprehensive learning ability. In class, students competed to speak: “*Liangzhou Ci*, the name of Yuefu, was originally a song in Liangzhou. Poets in Tang Dynasty often used this tune as lyrics to describe the scenery and war scenes in the northwest frontier area. This song was the lyrics written by Wang Han for Liangzhou Song.” “Liangzhou was the northwest frontier of Tang Dynasty, now Wuwei City, Gansu Province.” “A luminous cup is a wine glass made of white jade, whose light can be used for illumination. The luminous cup and the wine are both specialties of the northwest.” “On October 27, 2012, Wuwei was named the Wine City of China.”... A small activity could make the students use their accumulation and understanding of local culture knowledge to express their thoughts and feelings in a free and harmonious classroom environment. Finally, the whole class ended in the students' fluent recitation of “They sing, they drain their cups of jade, they strum on horseback their guitars. Why laugh when they fall asleep drunk on the sand? How many soldiers ever come home?”.

3.1.2 Relate Local Culture to Deepen the Reading Comprehension of the Text

Chinese has the characteristics of humanity, knowledge and interest. The same goes for local culture. In the daily teaching, we can guide the students to understand the local history, geography, culture, economy, local customs and so on, and learn to think and express, and form the factors that can promote their acceptance of new knowledge.

For example, in the course of *Observe the Weather by Looking at the Clouds*, the author asked the students to collect and record local proverbs related to the change of weather. In class, students spoke enthusiastically: “If the east wind blows fast, the people prepare their bamboo hats in case of heavy rain”, “If the east wind comes after the rain, it will rain still more”, “If the wind comes before the rain,

the rain will not last long. If there is no wind after the rain, the rain never stops”, “No east wind, no rain. No west wind, no sunny”, “If it thunders, the rain is light. If it doesn't thunder, it rains heavily”, “If it thunders heavily, it rains for a long time”, “The loach jumps, rain comes”, The frog croaks, the rain comes”, “When an ant moves, it rains sooner or later”, and so on. In this way, not only the classroom atmosphere was enlivened, but also the students' interest in Chinese was stimulated.

3.2 Use Local Curriculum Resources in Chinese Subject Competitions and Interest Group Activities

“Learning is not to receive information stimulation passively, but to construct meaning actively. It is to obtain his own meaning through actively selecting and processing external information according to his own experience background.”^[4] Needless to say, integrating local curriculum resources being close to students' realities and lives into Chinese competition activities can stimulate their enthusiasm for Chinese learning and love for their hometown to a certain extent, and play a good guiding role for them. Based on this idea, our school held Chinese subject competitions with the theme of loving hometown in each grade: the Chinese handwritten newspaper contest in Grade 7, the Mandarin speech contest with the theme of “I love my hometown” in Grade 8, and the composition contest with the theme of “introducing the new features of my hometown” in Grade 9. These competitions have exerted a great influence among students and created a good atmosphere for Chinese learning. At present, many schools have set up the Chinese interest group. The teachers can make use of this opportunity to permeate local cultural knowledge in it, and use the radiation role of it to stimulate the whole students' enthusiasm to learn Chinese.

3.3 Use Local Curriculum Resources in Extra-Curricular Activities

Chuang Tzu said: “If the water is not deep enough, there is no strength to carry a large ship. If the wind is not strong enough, there is no strength to carry the wings. Lv Shuxiang said: “For a few students who are good at Chinese, if you ask them about their experience, they will all say that they benefit from extracurricular activities”^[5]. In teaching practice of many years, I have gradually realized that extracurricular activities are the paradise for students to learn Chinese. It not only makes students to increase their knowledge in happiness, but also enriches their lives, broadens their horizons, stimulates their interest in learning, deepens their experience of the language, and improves their own comprehensive quality. After the students walk out of the campus, they can get closer to nature and feel nature better. If we want to improve students' Chinese literacy, we must combine knowledge and practice effectively. In order to deepen the understanding and love of the local culture, the author once led the students to visit the Confucian Temple of Wuwei, Leitai Han Tomb, White Pagoda Temple Ruins, and other places of interest. Each time they had a feeling of “being trapped in a cage for a long time, and going back to nature now again”. In the process of visiting the scenic spots, they felt the harmony of nature, and couldn't help reciting the ancient poems describing the mountain and water. They gained the first-hand good materials for writing from the travel and enhanced their love for the local culture. After each activity, they could write down a lot of good works from different angles. I could feel the joy in their words.

3.4 Use Local Curriculum Resources in Daily Life

In the book of *Return Fertile Soil for Chinese Learning to Students*, Wu Daide emphasizes that life is the fertile land for students to learn Chinese.^[6] Language comes from life, and applies to life and serves life. Therefore, to talk about Chinese learning without real life is tantamount to water without a source and tree without roots. Chinese learning has lost its fertile soil of growth and development. Nowadays, with the acceleration of urbanization and industrialization, the traditional festival culture has gradually faded out of people's life. Take the Spring Festival as an example, people used to say “rich or poor, go home for the Spring Festival”, from which we can feel that people see the Spring Festival family reunion is more important than anything else. But now the feeling of it is becoming weaker and weaker. Fireworks can not be set off at will. New Year's money has also lost its original meaning. The customs of eating family reunion dinner at home, pasting couplets, and paying New Year's greetings, are very rare in the city. Tomb-sweeping day is an important festival to worship

ancestors. Now many parents are busy with their work, and few of them return to their hometown to worship ancestors. Some only return to their hometown without their children. During the Dragon Boat Festival, many families just buy a few Zongzi from the supermarket. Based on this situation, the author believes that it is urgent to develop local culture education. School and home are two positions that cannot be ignored. In the practice of local culture education, first of all, the school gives full play to its educational advantages and promotes the local culture education of the family through its guidance. Furthermore, positive interaction can be realized between them. In practice, it is the most feasible way to guide parents to gradually change their educational ideas through school education and support local culture education in schools. For example, in the course of *Suzhou Gardens*, I assigned students to visit Liangzhou Botanical Garden with their parents on weekends and wrote a composition about the garden when they came back. The photos taken during the visit could also be attached to the composition. As a result, The following week's composition class, they all handed in their compositions on time. What's more, the vividness and accuracy of the writings were significantly improved than the previous ones. The revelation to me is that local culture education can be dominated by school classroom education, and the school and family can interact actively and effectively, through the way of school guiding students and students supervising their parents, .

3.5 Use Local Curriculum Resources by Means of Information Technology

In today's society with highly developed information technology, the use of multimedia and other teaching means will undoubtedly make up for some of the drawbacks in traditional classroom teaching. In particular, the development and utilization of electronic textbooks has brought us great convenience. It uses sound, film and painting to display in an all-round way, narrowing the distance between time and space. In the local culture education, the network information is a very effective method. It can lead us to experience the charm of ancient culture and stimulate the interest of learners through the tunnel of time and space. In the network environment, it can maximize the advantages of multimedia and network interaction and rich resources. It is conducive to creating a relaxed and harmonious learning atmosphere, and can also enable the students to take the initiative to learn knowledge and improve their ability to innovate and solve practical problems. They can easily and quickly access information from books, CDs and the Internet to learn while solving problems, and improve their practical ability and lay a solid foundation for their lifelong learning.

4. The Principles on Exploitation of Chinese Local Curriculum Resources

The purpose of exploitation and utilization of local curriculum resources in Chinese teaching of middle schools is to cultivate students' interest in Chinese learning and improve their comprehensive ability by integrating Chinese textbooks and local curriculum resources. In practical teaching, the following principles should be observed:

4.1 The Principle of Targeting

In the actual Chinese teaching process, the teachers should choose appropriate local curriculum resources according to different teaching objects, teaching contents and other needs. The selection of local curriculum resources should be combined with the teaching contents of the Chinese textbook. The author's suggestion is that teachers can send questionnaires to students for investigation and research before the research on the exploitation of local curriculum resources, and so as to find out what kind of local curriculum resources students are interested in. Only in this way can teachers understand the real needs of students and carry out the exploitation of local curriculum resources with a definite object in mind. Don't be too greedy and far-fetched. Make some trade-offs and try to keep pace with classroom teaching.

4.2 The Principle of Gradual Progress

According to students' characteristics and cognitive ability, the teachers choose some informative, interesting and authentic contents step by step. At the same time, the contents before and after should have a certain degree, and strive to achieve the effective cohesion of them.

4.3 The Principle of Cooperation

The members of the Chinese teaching and research group must cooperate and coordinate with other in order to carry out the research on the integration of local curriculum resources and Chinese teaching. In particular, the teachers of the Chinese group in the same grade should do a good job in division of labor and cooperation, and unify the content and progress. Because teachers are the main body of the exploitation and utilization of local resources, the integration of local curriculum resources and Chinese teaching is just an empty talk without the active participation of them.

5. Conclusion

The effective integration of local curriculum resources and Chinese teaching has brought new vigor and vitality to Chinese teaching in middle schools. As a middle school Chinese teacher, only when the local resources are properly integrated and used in Chinese teaching, can we create a colorful classroom and improve the quality of Chinese teaching, and and open a new spring of curriculum development one after another. The effective integration and exploitation of local curriculum resources can not only enhance students' aesthetic taste, reshape their noble personality, stimulate their love for the humanities of their hometown, deepen their sincere respect for home and country, but also make students deeply feel the endless charm of Chinese. At the same time, we also we have to realize that the exploitation and utilization of local curriculum resources in middle of the northwest area is still in an early stage, has not yet formed the mature local resource development mechanism and the operation mode, due to the lack of the lack of expert guidance and the teacher's own factors and so on. Some deep problems remain to be solved, such as how to introduce local cultural resources in limited classroom teaching time. More quantitative research needs to be carried out further.

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