

# A Comparative Study on Cultural Content and Its Presentation in Chinese and South Korean High School English Textbooks

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**ABSTRACT:** *Cultural comparison constitutes a significant dimension in the comparative study of textbooks. This study conducts a comparative analysis of the cultural content and its representation in Chinese and South Korean high school English textbooks. The findings reveal certain differences in the geographical distribution of cultural content between the two countries' textbooks. Both sets of textbooks place emphasis on their respective native cultures. However, South Korean textbooks allocate a relatively larger proportion to target language cultures, whereas Chinese textbooks achieve a balance between native culture and target language culture. In terms of the types of cultural content, the two sets of textbooks exhibit considerable similarity, with cultural products and cultural practices occupying dominant positions in both. The overall mode of cultural presentation is also similar across both textbooks, characterized by the dominance of implicit representation. This study holds both theoretical and practical value for the compilation and utilization of English textbooks.*

**KEYWORDS** - *Comparative Study, Culture Content, Culture Presentation, High School English Textbooks*

## I. INTRODUCTION

The comparison of foreign language textbooks across different countries constitutes an important area of international comparative research. Theoretically, foreign language teaching has been an international endeavor from the very beginning; educational policymakers and foreign language teachers need to understand their own countries' and regions' foreign language education policies, as well as the international status of their textbooks (Zou, 2020). As English has become an official language of major international organizations, a growing number of countries and regions have made English a compulsory course. Comparative research on English textbooks from different countries and regions has also become a focal point in the field of foreign language teaching.

The cultural content and its representation in English textbooks are a key area of inquiry in the field of comparative studies of textbooks. Most comparative studies on cultural analysis in textbooks are limited to comparisons between textbooks from different publishers or different editions within the same country. Transnational comparative studies between Chinese textbooks and those of other countries are relatively rare. Zhang & Su (2021) compared the cultural representations in English textbooks published in China and Germany, but their study focused solely on the geographical aspect of cultural content, overlooking the types of cultural content and the ways in which it is presented.

By means of content analysis, Zhang (2023) conducted a comparative analysis of cultural representations in two sets of Chinese and two sets of international college English textbooks from the perspectives of national studies, citizenship education, and cultural studies. Duan (2023) examined cultural representations in Chinese and Russian English textbooks from the perspective of intercultural communicative competence using content analysis. The majority of existing studies have focused on English textbooks used at the university level, while this study compares the cultural content and its presentation in high school English textbooks from China and South Korea.

## II. CORPUS AND ANALYTICAL FRAMEWORK

This study selects authoritative textbooks used in high schools in China and South Korea as the research objects. The textbooks in China include the compulsory textbooks *English* (Books 1-3) and the selective compulsory textbooks *English* (Books 1-4) for ordinary high schools published by Shanghai Foreign Language Education Press in 2020. The corresponding South Korean textbooks include the compulsory high school textbooks *High School English I & II* and the selective compulsory textbook *High School English Reading and Writing* published by YBM Publishing Co., Ltd. in 2022. Both sets of textbooks are used in developed regions with high levels of student English proficiency in their respective countries, and they are comparable in scope and suitability.

High school students, having already acquired a relatively rich knowledge of the English language, are considered intermediate to advanced English learners. Therefore, high school English textbooks are suitable for incorporating in-depth cultural concepts with intercultural communicative characteristics (Shin *et al.*, 2011; Tajeddin & Pakzadian, 2020). This study adopts the analytical framework for cultural representation in English textbooks by Zhang & Li (2022) to compare the cultural content and its representations in Chinese and South Korean high school English textbooks. The comparison consists of two parts: an analysis of the presented culture content and an analysis of the presentation modes. The analysis of the presented culture content categorizes the material based on geography and type (see Table 1).

Table 1 Analytical Framework for Cultural Content Presentation in English Textbooks (Zhang & Li, 2022)

Geography	Native Culture	Target Culture	International Culture	Universal Culture	/
Type	Cultural Products	Cultural Practices	Cultural Perspectives	Cultural Communities	Cultural Persons

Table 2 Analytical Framework for Modes of Cultural Presentation in English Textbooks (Zhang & Li, 2022)

Explicit Presentation		Implicit Presentation	
Mode	Weight	Mode	Weight
1 Single culture text	10	1 Single culture text in exercises	5
2 Dominant culture in a multicultural text	9	2 Dominant culture in a multicultural text in exercises	4
3 Two or more cultures with equal weight in a multicultural text	8	3 Single culture expression	4
4 Minor culture in a multicultural text	7	4 Multicultural expression	3
5 Single culture knowledge section	6	5 Two or more cultures with equal weight in a multicultural text in exercises	3
6 Dominant culture in a multicultural knowledge section	5	6 Minor culture in a multicultural text in exercises	2
7 Two or more cultures with equal weight in a multicultural knowledge section	4	7 Cultural understanding exercises	2
8 Minor culture in a multicultural knowledge section	3	8 Images/Quotes in exercises	2
9 Images/Quotes	2	9 Background cultural information	1
10 Background cultural information	1	10 Language exercises	1

The geographical categorization mainly follows the classifications by Kachru & Nelson (1996) and Cortazzi & Jin (1999), including: 1) learners' native culture: for Chinese textbooks, this refers to Chinese culture, and for South Korean textbooks, this refers to Korean culture; 2) target culture: the culture of countries where English is spoken as a native language; 3) international culture: the culture of countries where English is not spoken as a native language; and 4) universal culture: culture without distinct national, ethnic, or regional background. The categorization of cultural types includes five major categories: cultural products (the material manifestations of culture, such as physical objects, architecture, art forms), cultural practices (ways of human life and behavior), cultural perspectives (perceptions, beliefs, values, attitudes), cultural communities (cultures defined by different groups based on ethnicity, language, gender, race, religion), and cultural persons (well-known figures from a specific cultural group). The modes of cultural presentation are divided into two main categories: explicit presentation and implicit presentation, each containing 10 subcategories (see Table 2). In explicit presentation,

cultural content is presented in language input materials, such as reading, listening, and video texts with cultural themes, as well as dedicated cultural knowledge sections, while in implicit presentation, cultural content is presented in exercise sections.

### III. ANALYSIS RESULTS

Cultural content and its mode of presentation are interconnected. The varying degrees of salience resulting from different modes of presentation for the same cultural content may influence the choices and judgments of textbook users. Given the correlation between the two, this section will first present the overall analysis results and then combine the cultural content with its mode of presentation for discussion.

#### 3.1 Culture content

The analysis results (see Table 3) indicate certain differences between the textbooks of the two countries in terms of the geography of cultural content. Both countries' textbooks place importance on their own native culture. The proportion of native culture (Chinese culture) in Chinese textbooks is 29.39%, slightly higher than that of native culture (Korean culture) in South Korean textbooks (26.82%). In South Korean textbooks, the target culture (especially American culture) accounts for the largest proportion (32.85%), whereas Chinese textbooks achieve a balance between native culture and target culture. Chinese textbooks also place considerable emphasis on universal culture (25.73%), while universal culture receives less attention in South Korean textbooks (19.61%). However, the proportion of international culture in South Korean textbooks (20.70%) is higher than that in Chinese textbooks (15.67%).

Table 3 Culture Content (by geography)

Cultural Content		Chinese Textbooks		South Korean Textbooks	
		Score	Percentage	Score	Percentage
Geography	Native Culture	1171	29.39%	539	26.82%
	Target Culture	1164	29.21%	660	32.85%
	International Culture	624	15.67%	416	20.70%
	Universal Culture	1025	25.73%	394	19.61%

In terms of the types of cultural content (see Table 4), the textbooks of the two countries show certain similarities. Cultural products occupy a dominant position in the textbooks of both countries, accounting for 49.34% and 50.37% respectively. Cultural practices rank the second, with the proportion of cultural practices in Chinese textbooks (22.03%) being higher than that in South Korean textbooks (18.67%), indicating a greater emphasis on behavioral patterns within cultural contexts in China. The proportions of cultural perspectives and cultural persons are similar in the textbooks of both countries, but their modes of presentation differ as revealed in the next section. Cultural communities are relatively scarce in the textbooks of both countries.

Table 4 Culture Content (by type)

Cultural Content		Chinese Textbooks		South Korean Textbooks	
		Score	Percentage	Score	Percentage
Type	Cultural Products	1966	49.34%	1012	50.37%
	Cultural Practices	878	22.03%	375	18.67%
	Cultural Perspectives	563	14.13%	316	15.73%
	Cultural Persons	521	13.08%	249	12.39%
	Cultural Communities	56	1.41%	57	2.84%

### 3.2 Culture presentation

In terms of the overall mode of cultural presentation, the textbooks of the two countries are quite similar, both primarily relying on implicit presentation. The volume of texts where cultural content serves as the field of discourse (theme) is limited; most cultural content is presented in language output exercises and communicative or critical thinking activities outside the main texts. For instance, each volume of the textbooks in China contains only four thematic units, with two texts per unit (the selective compulsory textbooks add a literature corner to each unit), leaving limited space for explicit presentation. However, the exercise sections cover multiple modules such as listening, speaking, writing, vocabulary, grammar, and critical thinking, which can effectively reiterate or extend cultural content, serving as a valuable supplement to explicit presentation.

The prominent explicit presentation modes in the textbooks of both countries include text passages, images or quotes, single culture knowledge sections, and background cultural information (Table 5). Among these, text passages are the most important explicit presentation method for cultural content in both countries' textbooks, accounting for 52.43% and 42.98% respectively. The frequency of image use is considerably higher in South Korean textbooks, averaging twice the number of images per unit found in Chinese textbooks. There is little difference between the two countries' textbooks regarding cultural knowledge sections; both have dedicated cultural knowledge sections, with each unit containing one related cultural knowledge section. The proportion of explicit background cultural information in South Korean textbooks (11.51%) is higher than that in Chinese textbooks (4.23%). This is because South Korean textbooks include more annotations for cultural content involved in the text passages, using Korean annotations; additionally, names appearing in the text passages are generally annotated in the margins next to the text and accompanied by small portrait photos.

Table 5 Explicit Mode of Cultural Presentation

Mode	Weight	Chinese Textbooks		South Korean Textbooks		
		Score	Percentage	Score	Percentage	
Explicit	Text Passages	10	650	52.43%	340	42.98%
	Images/Quotes	2	428	28.25%	246	31.10%
	Single Culture Knowledge Sections	6	168	13.92%	114	14.41%
	Background Cultural Information	1	51	4.23%	91	11.51%

The implicit presentation methods (see Table 6) are primarily concentrated in single culture expressions, cultural understanding exercises, language exercises, single culture texts within exercises, multicultural expressions, and images/quotes within exercises. Among these, the first three methods are the main modes of culture presentation in the textbooks of both countries, with a significant focus on cultural expression and understanding. Cultural content presented in language exercises also accounts for a certain proportion (China: 20.20%, South Korea: 22.41%). Multicultural expressions in Chinese textbooks still require improvement. Additionally, South Korean textbooks contain more illustrations than their Chinese counterparts.

Table 6 Implicit Mode of Cultural Presentation

Mode	Weight	Chinese Textbooks		South Korean Textbooks		
		Score	Percentage	Score	Percentage	
Implicit	Single Culture Expression	4	780	29.03%	192	15.76%
	Cultural Understanding Exercises	2	716	26.65%	354	29.06%
	Language Exercises	1	543	20.20%	273	22.41%
	Single Culture Texts in Exercises	5	285	10.61%	177	14.53%
	Multicultural Expression	3	189	7.03%	108	8.87%
	Images/Quotes in Exercises	2	174	6.48%	114	9.37%

## IV. DISCUSSION

### 4.1 Native Culture and Its Modes of Presentation

Both countries' textbooks place emphasis on the presentation of native culture, with the representation of Chinese culture in Chinese textbooks being higher than that of Korean culture in South Korean textbooks. Chinese textbooks feature a considerable number of native culture (single culture) texts within explicit textual passages. Examples include: *Malaria Fighter's Path to Nobel Prize* (cultural person: Tu Youyou), *People's Artist* (cultural

person: Qi Baishi), *Doctors in China Do Surgery over 5G Internet* (cultural product); the English translation of Xunzi's famous essay *Excerpts from "Encouraging Learning"* (cultural product); *Saving Tibet One Seed at a Time* (cultural person: Zhong Yang); *China's Foreign Trade Progress at A Glance* (cultural product), *The Grand Canal* (cultural product), *The Silk Road: Connecting the East and the West* (cultural product), among other textual passages. The number of single native culture texts in South Korean textbooks is fewer than in Chinese textbooks. Examples include *The Beauty of the Korean Artistic Tradition* (cultural product) and *Lee Leenam: Traditional with Modern Technique* (cultural person). However, texts presenting multicultural content also incorporate elements of Korean culture.

In Chinese textbooks, the preface of each unit features a famous quote from ancient or modern times, either from China or abroad. These quotes function to convey values and fall under the category of cultural perspectives. Among the 28 quotes, 8 are attributed to famous Chinese culture persons or Chinese traditions, accounting for 28.57%. Additionally, out of the 28 cultural sections (Culture Link), 8 are single culture knowledge sections focused on Chinese culture, also representing 28.57%. Furthermore, in the Culture Link section of Unit 2 in Compulsory Book 1, 'Varieties of English', 'Chinglish' is mentioned, which belongs to the category of 'multiple cultures of equal importance within a multicultural knowledge section.' In contrast, South Korean textbooks lack the presentation of cultural perspectives through famous quotes. Among their 19 cultural sections, only one is a single culture knowledge section dedicated to Korean culture, titled 'World Heritage Sites in Korea', and one multicultural knowledge section 'The Meaning of A Smile in Different Cultures', which mentions Korean culture. In addition to the explicit presentation modes mentioned above, Chinese textbooks also make full use of implicit modes to present native culture. Chinese culture is flexibly integrated into cultural expressions, cultural understanding activities, and various language exercises. For example, in the vocabulary exercise section, a single text is used to introduce Confucius' educational philosophy of teaching students according to their aptitude (Figure 1).

## II. Word Formation: Suffixes

1. Read the text and find at least five words with suffixes.
2. Read the passage and identify the verb or noun form of each underlined word.

For Confucius, China's greatest teacher, learning was a powerful joint effort between teacher and student. He had a lot of interesting and meaningful discussions with his students.

Once Zilu asked, "When learning something, should I put it right into practice?" The Master replied, "Your father and elder brothers are still alive; how would you dare to act immediately after learning something?" Ran You then asked the same question. The Master replied, "Yes. Upon learning something, put it right into action."

In fact, the two students had different characters. Ran You was shy and slow, so Confucius encouraged him to go forward; Zilu was active and courageous, so he kept Zilu back.

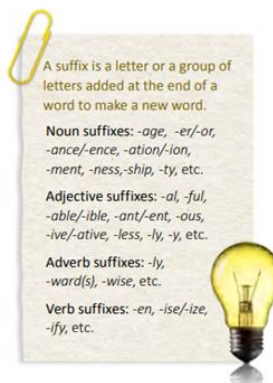


Figure 1 Example of Implicit Presentation of Native Culture in Chinese Textbooks

There are also many cases of implicit presentation in South Korean textbooks. For example, the artistic concept of ‘harmony between modernity and tradition’ is presented through a single culture expression (Figure 2).



Figure 2 Example of Implicit Presentation of Native Culture in Korean Textbooks

English textbooks should present Chinese and foreign cultural content in a relatively balanced manner (Wen, 2019). The proportion of native culture to other cultures varies across different textbooks. Some researchers (Zhou & Fan, 2023) compared the reading sections of high school English textbooks published by People’s Education Press and Yilin Press, finding that both prioritize the cultures of English-speaking countries such as the UK and the US, while neglecting Chinese native culture to varying degrees. Zhang *et al.* (2022) studied three sets of domestic high school English textbooks published by three prominent publishers in China (Beijing Normal University Press, People’s Education Press, and Foreign Language Teaching and Research Press) and found that Chinese culture did not exceed 30% among all the culture content in any of them, suggesting that a proportion of about 30% for native culture in foreign language textbooks is reasonable. The high school English textbooks (published by Shanghai Foreign Language Education Press) under investigation in this study present Chinese culture appropriately, addressing the previous scarcity of Chinese cultural content in English textbooks (Wang, 2013) and the “Chinese culture aphasia” in English teaching (Cong, 2000). The presentation of native culture in Chinese textbooks is prominent yet not obtrusive, featuring a balanced and sustainable distribution in a point-like pattern. In contrast, the presentation of native culture in South Korean textbooks is concentrated and conspicuous, appearing in a block-like and fragmented manner.

#### 4.2 Cultural Understanding and Expression

Cultural understanding and expression in various forms constitute important modes of implicit cultural presentation. The potential content involved in understanding and expression encompasses various cultural elements such as cultural products, cultural practices, cultural perspectives, and cultural persons. Output-oriented exercises in cultural understanding and expression are built upon the foundation of cultural content input. These exercises not only assess the mastery of the input content but also enrich cultural knowledge through extended learning. Simultaneously, they compensate for the tendency of textbooks to emphasize cultural products and practices while neglecting cultural perspectives and communities, thereby achieving a more balanced representation of cultural types.

Both countries' textbooks are rich in modes of presenting cultural understanding and expression. For example, in Chinese textbooks, Compulsory Book 1, Unit 2 features a single culture understanding exercise about Chinese greetings: "Many Chinese used to greet each other by asking if they had eaten. Are there people around you still doing that? Who might misunderstand it as an invitation or something else?" (p20). It also includes a multicultural understanding exercise comparing different cultural practices: "Do you think Spanish people would mean the same as Mexicans when they say 'ahorita'? Why or why not?" (p22). There is a single culture expression exercise concerning the usage of Chinese vocabulary in different contexts: "Brainstorm about words in Chinese and their different usages in different contexts" (p28), as well as a multicultural expression exercise following an audiovisual activity: "What other differences between American and British English are mentioned in the video?" (p27). In South Korean textbooks, Book 1, Lesson 4 includes an understanding exercise focused on a single culture (Mexican traditional music): "What value does mariachi music emphasize?" (p108), and also an exercise on understanding cultural diversity: "Why do you think promoting culture diversity is important?" (p105). There is a single culture expression activity introducing Korean intangible cultural heritage: "Make a group of 4. Choose one of UNESCO World Heritage Sites of Korea that you want to introduce to the class" (Book 3, Lesson 3, p73), and a multicultural expression exercise focusing on the differences in the meaning of colors across countries: "Search for more information about the meanings of colors in different countries. Tell your partner what you learned" (Book 1, Lesson 3, p75).

Cultural understanding and expression often appear in the exercise sections before or after reading passages. They serve as important avenues for cultivating students' critical thinking skills. Through in-depth exploration during textbook use, they can broaden the channels for cultural acquisition.

### **4.3 Organic Integration of Cultural Content Presentation**

The presentation of cultural content in textbooks is a complex endeavor. It requires comprehensive consideration of the organic complementarity among various elements such as cultural geography, types, and modes of presentation to achieve the optimal effect of balanced representation. Each volume of the textbooks in this study is organized around large units. Each unit contains reading passages and a variety of related comprehension and language activities designed around the texts. Therefore, the cultural content and its modes of presentation within each unit must be reasonably designed, and the overall cultural representation across the entire textbook series must also be logically laid out. In terms of the rationality of the layout and the balance of cultural representation, Chinese textbooks are superior to South Korean textbooks. Typical cases from the textbooks of both countries will be selected below for illustration.

In the Chinese textbook (Compulsory Book 1), Unit 4 has the overarching theme of 'Customs and Traditions,' and this unit presents cultural content from various geographical regions and of different types through multiple modes, achieving an organic integration of cultural content presentation. Specifically, this unit consists of nine

components: first, through a combination of images and text, it discusses ways of celebrating the New Year in China, Myanmar, and Colombia, which represents international cultural practices and introduces the unit theme; second, through the text *Growing Worldwide*, which carries the highest level of explicitness, it presents coming-of-age ceremonies in countries such as Germany, Latin America, and India, also falling under international cultural practices; third, in the post-reading exercises, a single cultural text is implicitly presented by integrating vocabulary practice into a passage introducing two traditional Han Chinese coming-of-age ceremonies, 'Guan Li and Ji Li,' allowing students to learn about traditional Chinese culture while mastering parts of speech; fourth, in the post-reading grammar exercise (filling in verbs with the correct form), it implicitly presents customs for celebrating the birth of a newborn in China, Finland, Brazil, and Jamaica, involving both native culture and international cultural practices; fifth, in a listening exercise, it implicitly presents the Korean coming-of-age ceremony, which is also an international cultural practice; sixth, in the 'Culture Link' single culture section, it explicitly presents the coming-of-age ceremony of Vanuatu, an island nation in the South Pacific, likewise pertaining to international cultural practices; seventh, through a video, it implicitly presents birthday traditions in Germany, South Africa, and China, involving both native culture and international culture; eighth, through the reading text *Homecoming*, it explicitly presents the cultural practice of alumni homecoming in a target language country (the USA); and ninth, the 'Further Exploration' activity requires students to gather information and create a poster introducing various cultural customs (greetings, visiting, dining, clothing) from different countries, including China, Greece, Spain, Japan, Egypt, South Africa, France, Indonesia, Mexico, the USA, and the UK, which is an implicit presentation of multicultural expression.

In the South Korean textbook, Lesson 1 (Unit 5) themed 'Cultures Around the World,' generally includes 10 components: 1) The preface section explicitly presents Chinese Kunqu opera, Irish traditional costumes and musical instruments, and Spanish dance through large images, involving target language countries and international cultural products. 2) The 'Ready to Communicate' section includes three parts: listening, speaking and writing, and communicative tasks. The listening part involves international and native cultural products such as the Mexican cultural festival, Indonesia's Saman dance, Korean traditional dance nongak, traditional game yutnori, Korean kimchi, and Korean villages. The 'speaking and writing' part requires students to collaborate with peers to speak and write about traditional Korean cultural topics, such as the Korean traditional music arirang and traditional wrestling ssireum; this part primarily presents native cultural products implicitly. The 'communicative tasks' part includes poster presentations on African Culture Day, matching images with annotations (Mexican ornaments and food, Swiss food and musical instruments), and designing a culture day poster for a country, such as India's traditional attire sari, yoga, and curry; this part implicitly presents international cultural products. 3) In the 'Before you read' section, an exercise matching images with textual explanations implicitly presents cultural products from countries such as Korea, Mexico, Spain, Turkey, Argentina, and China. A vocabulary inference exercise implicitly presents the African cultural community Zulu and Seoul's cultural heritage sites Changdeokgung and Jongmyo. 4) The text passage *Intangible Culture Heritage* explicitly presents traditional cultural products from Spain, Turkey, Mexico, and Korea. 5) The 'After you read' section requires students to

write summaries and comments, which constitutes an implicit presentation of multicultural expression. 6) In the 'Extension' section, a listening exercise implicitly presents the Korean traditional tug-of-war game Julddagi, while also involving similar cultural products from Vietnam, Cambodia, and the Philippines. A speech exercise requires students to discuss Korea's UNESCO intangible cultural heritage based on personal experiences, representing an implicit presentation of single culture expression. 7) A writing exercise requires introducing Korean intangible cultural heritage following an example (Changdeokgung), similar to the previous section's exercise. 8) The 'Project' section requires students to design a Korean traditional culture day, such as introducing Jeju, which also represents an implicit presentation of single culture expression. 9) In the 'Review' section, listening and answering exercises, reading exercises, and paragraph fill-in-the-blank exercises all implicitly present Korean intangible cultural heritage. 10) An explicit cultural knowledge section continues to present Korean cultural heritage sites.

The Chinese textbooks achieve relative balance in the geographical distribution and modes of cultural presentation. While introducing international and target language cultures around the unit theme, they appropriately present Chinese culture through implicit methods (such as single culture texts or language exercises), fully considering the integration of Chinese culture with international and target language cultures, resulting in a more reasonable mode of presentation. Chinese textbooks emphasize the presentation of Chinese culture without compromising the presentation of other cultural types, both promoting Chinese culture and focusing on intercultural communication and the construction of a "community with a shared future for mankind." In contrast, the representation of different cultures in South Korean textbooks lacks balance in terms of both geographical scope and manner of presentation. For instance, one unit theme of the South Korean textbook is "World Cultures" in which the explicit reading passages should present multiple cultures including the native culture; whereas, a large number of cultural understanding and expression activities are oriented towards presenting Korean native culture, particularly the various language exercises in listening, speaking, reading, and writing following the texts, which all revolve around Korean cultural products, thus deviating from the unit theme in terms of cultural content presentation.

## V. Conclusion

This study compares the cultural content and its presentation in high school English textbooks from China and South Korea and discovers their respective features. The differences in text types and fields of discourse between the two countries' textbooks inevitably lead to variations in the presentation of cultural content. Chinese textbooks emphasize both cross-cultural perspectives and the dissemination of native culture, featuring a complementary arrangement of different cultural content types and a reasonable combination of explicit and implicit presentation modes. South Korean textbooks demonstrate a high level of attention to international culture, yet they tend to uphold British and American culture in terms of famous cultural persons and scientific achievements; additionally, they also place significant emphasis on native culture, its presentation is overly concentrated.

Given the limited scope of textbooks, whether it is necessary to evenly distribute cultural content from different geographical regions and of various types is debatable. The proportion of cultural communities in textbooks is

relatively low, and appropriately increasing their presence could help cultivate students' awareness of cultural diversity. Cultural awareness serves as an intrinsic motivation for students to independently acquire cultural knowledge. Furthermore, the complex relationship between the modes of presenting cultural content and teaching effectiveness requires further exploration. Teaching effectiveness depends on teachers' control over the textbooks and students' understanding and use of the materials. If teachers conduct in-depth development of implicitly presented cultural content in the textbooks or organize students to explore and further expand upon such content, the implicit cultural content can become explicit, thereby enhancing teaching effectiveness.

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