

Original Paper

Research on Strategies for Cultivating Cultural Awareness in Junior High School English under the Background of the New Curriculum Standards

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Abstract

The 2022 edition of China's Compulsory Education English Curriculum Standards identifies cultural awareness as a key part of core competencies, emphasizing its role in shaping student's cross-cultural understanding and value orientation. However, cultural awareness cultivation often stays on the surface in junior high English classrooms. This happens because of exam pressure, limited time, and unclear teaching guidance. This study focuses on the eighth-grade English textbook (PEP, Volume 2) and classroom observations at Shangrao Jingkai District Middle School. Its purpose is to find practical ways to develop cultural awareness. Through textbook analysis and case analysis of listening-speaking and reading lessons, the study identifies three main obstacles: monotonous teaching methods, limited time, and cultural content not used deeply enough. Based on these findings, the study proposes several strategies, including unit-wide cultural teaching, stronger cultural comparison, creative use of multimedia, and diversified evaluation. The results provide research-based references for junior high English teachers who want to bring cultural awareness into daily instruction.

Keywords

junior high school English, cultural awareness, teaching strategies, new curriculum standards, textbook analysis

1. Introduction

In April 2022, China's Ministry of Education issued the new English Curriculum Standards for compulsory education, and these standards again state that English curriculum design should be guided by core competencies. Among the four core competencies, language ability, cultural awareness, thinking quality, and learning ability, cultural awareness is still very important, and this shows its continued role

in the education system. The new standards explain cultural awareness as “the understanding of Chinese and foreign cultures and the appreciation of their excellence”; this can be seen in students’ knowledge, respect, and adaptive attitudes toward different cultures. The standards also point out that compulsory English education should combine instrumental and humanistic values; students learn English not only to master language skills, but also to widen their cultural views and improve cross-cultural understanding. When students compare cultural similarities and differences, they can take in cultural essence and build intercultural communication ability. These four aspects are closely connected and support each other, and together they help students make overall progress in English learning. So language learning and cultural learning cannot be separated, and in junior high English teaching, the cultivation of cultural awareness should not be ignored.

Even though the policy stresses this point, cultural awareness cultivation often does not get enough attention in real teaching. Exam requirements and heavy course loads cause this problem. Junior high English classrooms usually focus on vocabulary, grammar, and test-taking skills. As the new curriculum ideas become more accepted, more teachers begin to notice the importance of cultural teaching. But many still see it in a shallow way. They think it is just passing on cultural facts. They do not help students understand deeply or adapt to different cultures. This limits students’ intercultural competence. So research on practical strategies for cultural awareness cultivation is necessary and urgent. However, most existing studies focus on high school or college students. Junior high settings have not been studied enough. This study tries to fill that gap.

The idea of cultural awareness comes from a long history of academic work. Anthropologist Taylor (1871) defined culture as “the complex whole of knowledge, beliefs, art, morals, laws, customs, and other abilities and habits acquired by people as members of society.” When it comes to English teaching, the 2011 English Curriculum Standards for compulsory education says culture includes the history, geography, customs, lifestyles, behavioral norms, literature, arts, and values of the countries where the language is spoken. Hanvey (1979) also put forward “four progressive levels” of cultural awareness in cross-cultural communication; these levels move from noticing surface traits, to recognizing big cultural differences, to accepting foreign characteristics in a reasonable way, and finally to understanding things from other people’s points of view. This step-by-step model suggests that cultural awareness develops over time and needs ongoing cultivation. Chinese scholar Gao Yihong (2002) stressed that cultural awareness includes not only seeing multiculturalism, but also having an open attitude toward differences and thinking critically about one’s own cultural values. The new standards (2022) combine these ideas in their definition, and this study uses that definition as its analytical framework.

Cultural teaching in foreign language education has been studied for a long time. Seelye (1976) mentioned that at the Northeast Conference on the Teaching of Foreign Languages in 1960. He pointed that scholars were still mostly interested in grammar and literature, and not much had been done to bring culture into classroom practice. But after that, the number of studies on cultural teaching grew a lot. Foreign scholars often use contrastive teaching methods. Byram argued that these methods help learners

put foreign cultural knowledge into their own cognitive frameworks. Other scholars like Barry and Susan suggested using culturally distinctive objects to teach communicative functions. In China, the research on culture teaching began in the 1980s. Hu Wenzhong (1982) points out that some students can learn pronunciation and grammar well, but they cannot speak properly because they pay little attention to cultural differences. He suggested using more real materials and visual aids. Gu Qinan (1988) emphasizes that any culture teaching method should include the introduction of the connotation of words, the connotation of literary works and the development of communicative skills. In recent years, Wang Wanzhen (2020) has studied how different teaching activities help students understand cultural knowledge and achieve the goal of intercultural communication.

When it comes to cultural awareness research specifically, the 2001 English Curriculum Standards for compulsory education first listed cultural awareness as a requirement. This led researchers to look for new methods. Zhang Yina (2005) pointed out that instruction should not only focus on Western culture. Native culture also needs to be shown in the classroom. Lin Juanjuan (2006) believed that it is an effective strategy to combine language phenomenon with related culture. In 2022, Mei Deming and Wang Qiang (2022) explained the new standards. They stressed that students need to deepen their understanding of Chinese culture. They also need to strengthen cultural confidence in a diverse cultural background.

This study focuses on two research questions: first, how is the content of cultural awareness in Grade 8 English textbooks (PEP, Volume 2) arranged and what are the characteristics; second, how to cultivate cultural awareness in junior high school English classroom and what strategies can effectively improve cultural awareness. Through the analysis of the teaching materials and classroom cases of Shangrao Jingkai District Middle School, this study hopes to provide operational and research-oriented suggestions for front-line teachers.

2. Method

This study employed two main research methods: textbook analysis and classroom case analysis.

2.1 Textbook Analysis

The author makes a systematic analysis of the eighth-grade English textbook (PEP, Volume 2) based on the definition of cultural awareness and the requirements of the new curriculum standards. Cultural content is divided into three groups. The first category is knowledge culture, including historical knowledge, geographical knowledge and social knowledge. The second category is communicative culture, covering traditional customs, social norms and literature. The third category is value culture, that is, moral concept and spiritual quality. The 10 units were examined one by one. This is to show how these groups are spread out and discover their characteristics and imbalances. The grouping process follows the framework given in the new curriculum standards. It was also tested by comparing it with the classification used in earlier studies.

2.2 Classroom Case Analysis

The author observed eighth-grade English classes at Shangrao Jingkai District Middle School over a

period of several weeks. Three teachers (A, B, and C) were selected, each with more than five years of teaching experience. Two units were chosen based on the textbook analysis—Unit 5 (“What were you doing when the rainstorm came?”) and Unit 7 (“What’s the highest mountain in the world?”)—as contain a large amount of cultural content related to the research focus. Observations and records were made on listening, speaking and reading classes, mainly focusing on reading classes, because reading classes have greater cultural depth and the potential to expand discussion. For each observed lesson, detailed notes were taken on teaching procedures, teacher explanations, student responses, and time allocation. Teaching activities were compared across the three teachers to identify effective practices and persistent problems. After each observation, the students were interviewed briefly to understand their retention and understanding of the cultural content in the text.

3. Result

3.1 Textbook Analysis: Distribution of Cultural Content

The textbook analysis showed that knowledge culture, communicative culture, and value culture are all included, but they are not spread evenly across the units or their cultural backgrounds.

Knowledge culture (historical, geographical, social knowledge) shows up in three units; Unit 5 (“What were you doing when the rainstorm came?”) talks about the 9/11 incident in the United States and the killing of Martin Luther King Jr., both important events in modern American history, Unit 7 (“What’s the highest mountain in the world?”) presents famous foreign mountains, rivers, and lakes, like the Nile River, Mount Qomolangma, the Sahara Desert, and the Caspian Sea, and this gives students geographical and environmental knowledge, Unit 8 (“Have you ever read Treasure Island yet?”) introduces where American country music came from and how it developed, touching on cultural history and musical traditions.

Communicative culture (traditional customs, social norms, literature) appears in four units; Unit 6 (“An old man tried to move the mountains”) covers Chinese mythology and traditional literature, including the well-known story of Yu Gong (Foolish Old Man) who moved mountains, and also Western fables like the story of the Emperor’s new clothes, Unit 7 presents the China Panda Base as an important symbol of Chinese wildlife protection and national pride, Unit 8 brings in famous foreign literary works such as Treasure Island, Robinson Crusoe, and Little Women, Unit 9 (“Have you ever been to a museum?”) shows museums in different countries and places of interest in China, like the Terracotta Army and the Great Wall.

Value culture (moral values, spiritual qualities) is shown in three units; Unit 1 (“What’s the matter?”) tells the story of an American rock-climbing lover who lost his arm in an accident but still keeps following his passion, and this story promotes resilience and determination, Unit 2 (“I’ll help to clean up the city parks”) passes on volunteer spirit and social responsibility, Unit 5 promotes the spirit of unity when facing disasters and calls for peace through its historical event stories.

One clear finding from the analysis is that foreign culture content is much more than Chinese culture

content; in terms of amount, units with mostly foreign cultural references are more than those with Chinese cultural content, and Chinese cultural content is often brought in briefly or used as a comparison, while foreign cultural content is presented more fully and in more detail. Because of this imbalance, teachers need to add local cultural materials in their teaching on purpose, so as to get a better balance and build cultural confidence together with cross-cultural understanding; the cultivation of cultural awareness cannot be separated from local culture as its base, and understanding and tolerance of foreign culture must be built on a strong foundation of cultural self-confidence.

3.2 Classroom Case Results

3.2.1 Listening-Speaking Classes

In Unit 5, the listening materials did not include any clear cultural content, the dialogues and exercises mostly focused on grammar points and everyday conversation; Teachers A and B just followed the textbook materials and did not add cultural expansion. Teacher C, however, chose a different way by using a foreign blogger's vlog to help students notice cultural differences, and the vlog showed a usual working day of a British blogger, including morning routines, meals, and work schedules; Teacher C intentionally guided students to observe differences like the habit of taking a morning shower, the staple foods eaten, and the daily time arrangement. Students were asked to use complete sentences in the past continuous tense to talk about the blogger's activities at different time points, and they also needed to listen carefully to the blogger's comments to infer mood and opinions; this activity not only practiced the grammar point being taught, but also encouraged noticing cultural differences. Students showed strong interest, took part actively, and could summarize differences between China and foreign countries well at the end of the lesson; this shows that teachers can create meaningful cultural situations even when the textbook has no clear cultural content.

In Unit 7, the listening content was about natural geography and scenic spots, and this helped to pass on knowledge culture; Teacher A used a method of "guess first, check later", he asked students to guess the world rankings of Mount Qomolangma, the Sahara Desert, the Caspian Sea, and the Nile River, and to say their guesses in comparative sentence structures; then students checked their guesses through listening. This method let students get ready before listening, and after listening they could better remember the world rankings. Teachers B and C only gave a short introduction to the natural landscapes in the textbook, but Teacher C designed a dialogue activity after listening; in this activity, one student described a scenic spot they had visited, and another student asked questions, like real-life communication. Students responded with enthusiasm, and after class, interviews showed that students were more interested in exploring places they did not know; some students mentioned that the activity made them curious about places they had never heard of, and they planned to learn more online. So interactive methods worked better for raising cultural curiosity than teacher-centered teaching.

3.2.2 Reading Classes

Unit 5 Reading ("Do you remember what you were doing?"): Teacher A introduced the giant panda Lele incident in the United States during pre-reading, arousing students' sympathy and asking, "Do you

remember what you were doing when this event happened?” to lead into the topic. During while-reading, students summarized paragraph main ideas and completed a Martin Luther King “ID card” based on text information, and this helped them sort out facts about his life. The teacher gave a short explanation about King’s importance in history, but did not go deep into the background of the civil rights movement. For the 9/11 section, the teacher introduced the World Trade Center and assigned textbook exercises. In post-reading, an interview-style retelling was used—one student as reporter, another as interviewee. Students could remember factual information, but they mostly repeated the content without much feeling; because the teacher did not explain the history in enough detail, students did not fully understand why these events meant so much to Americans.

Teacher B used title and picture prediction in pre-reading, followed by brief introductions of Martin Luther King and the World Trade Center. Students skimmed and read intensively to organize content. Post-reading used dialogue and recall activities for retelling. While students completed knowledge tasks adequately, the class atmosphere was not very active. In post-class interviews, most students had only vague impressions of the cultural knowledge mentioned, suggesting limited retention.

Teacher C used a very different approach, introducing the Russo-Ukrainian war video in pre-reading and asking students, “Do you remember what you were doing when this event happened?” for discussion. The students expressed their worries about the war and felt lucky to be born in such a peaceful and beautiful country. In the while-reading stage, students used skimming to find the main idea of the article and intensive reading to grasp the details. During the study of the Martin Luther King, a clip of the “I Have a Dream” speech is played to let students understand why Martin Luther King is so beloved. When study the 911 incident, teacher played relevant videos to allow students to intuitively feel the shadow that the incident left on the hearts of the American people. In the post-reading session, the teacher played a video to share important events in China in the past two years, and once again quoted Martin Luther King’s famous sayings to educate students to love peace and cherish a good life.

This comparison between video-based and text-only approaches highlights that multimedia and emotional involvement do a lot to improve cultural awareness cultivation.

Unit 7 Reading (Panda Base): The text mainly discusses the China Panda Base and panda protection efforts. Teacher A used foreign videos introducing giant pandas in pre-reading, asking “How much do you know about pandas?” to collect students’ impressions. Then a video on “How giant pandas are popular with foreigners” was played, generating clear national pride among students. During while-reading, reading strategies such as skimming and intensive reading were used, along with mind maps for understanding pandas’ habits and characteristics. Post-reading included retelling and a discussion on protection methods. Teacher B used a panda silhouette guessing game to introduce the topic, asking students to describe pandas’ appearance and habits. Reading skills and mind maps were used in the same way. Teacher C used fun quizzes and video viewing to activate prior knowledge, also introducing the Chengdu Giant Panda Research Base before interpreting the article. In post-reading, students retold the story with mind maps, and then watched videos about endangered animals to think

about human responsibility for wildlife. All three teachers brought value culture into post-reading, but Teacher A's way of building national pride and Teacher C's well-made multimedia content led to better attention and discussion than Teacher B's common method. The quality of the video content and the emotional link it made were the key factors.

3.3 Summary of Identified Problems

From the textbook analysis and classroom observations, three main problems emerged.

First, teaching methods are relatively monotonous. Most teachers only give a short introduction to cultural background without looking into deeper meanings, students treat cultural knowledge as a classroom "pastime" rather than something meaningful to take in, even when discussions happen, they mostly focus on understanding the content instead of cultural reflection, comparison, or critical thinking, so the cultural content stays at the information level and does not reach the attitudinal or behavioral levels described by Hanvey; this shallow treatment stops students from building real cultural awareness that could be used in real cross-cultural situations.

Second, teaching time is limited. Heavy teaching tasks leave little time for cultural content. In the observed lessons, cultural activities appeared diverse but occupied minimal time—usually five to ten minutes at most—and failed to leave lasting impressions. Most lesson time was still devoted to vocabulary, grammar, and reading comprehension strategies directly tied to exam performance. This time constraint is a structural challenge that requires rethinking of curriculum priorities and more creative integration of cultural content into language skills practice, rather than treating them as separate activities.

Third, teachers need to improve their cultural literacy and dig deeper into cultural themes. Teacher C's innovative ability to transcend the limitations of textbooks, such as the use of current events and carefully selected multimedia, shows the importance of teachers' cultural sensitivity and creativity. Not all teachers have the same cultural awareness, which affects their ability to cultivate cultural awareness among students. It is necessary to carry out professional development in cultural teaching strategies and provide greater institutional support for teachers to try innovative methods.

4. Discussion

The research results confirm that although teachers are more and more aware of culture teaching, the implementation gap still exists. The case analysis shows that cultural contrast effectively generates students' interest and national pride. Teacher C's use of international news contrast in Unit 5 and teacher A's use of panda popular video in Unit 7 have triggered strong emotional reactions. However, it is not enough to rely on comparison alone, and a deeper analysis of cultural connotation is needed. Teacher C's video-based method is always superior to the text-based method in terms of emotional input and knowledge retention, which is in line with the new standard's encouragement of multimodal teaching. These findings echo earlier research: Hu Wenzhong (1982) and Gu Qinan (1988) both emphasized going beyond surface-level cultural facts, while Zhang Yina (2005) and Mei Deming and Wang Qiang (2022) stressed the importance of balancing foreign and local cultural content. This study extends these insights

to the junior high context and grounds them in classroom observations.

Based on these findings, four strategies are proposed and elaborated below.

Strategy 1: Carrying Out Unit-wide Cultural Awareness Teaching around the Unit Theme

The new curriculum standards emphasize unit-wide teaching, and this helps to strengthen literacy ideas. Teachers should not add cultural content as a separate thing. On the contrary, they need to look at the whole unit and find the cultural awareness contained in the various parts of listening, speaking, reading and writing. They should also set clear cultural goals for the unit. This holistic approach makes cultural cultivation more systematic, not just incidental.

Take Unit 8 as an example. The theme of this unit is Chinese mythology and western fables, so it contains Chinese and western culture. Based on the unit theme, the teaching objectives of cultural awareness can be determined in this way. First of all, students watch videos, read articles, conduct group discussions, and learn about Western fables and Chinese mythology. They compared the cultural meanings of values, morality and world view, and deepened their understanding of the two cultures. Second, after studying the textbooks, students continue to write myths or fables using the knowledge they have learned. This shows their cultural reflection and creativity. Third, teachers summarize the value culture in the content to help students improve their cultural awareness.

Teachers can design teaching activities according to these goals. In the listening and speaking part, teachers can display pictures in textbooks, and can also introduce other myths and fables to activate students' existing cultural knowledge. Students can use this knowledge to compare Chinese mythology with Western fables and talk about differences in values, social norms, and worldviews. In the reading part, teaching should be carried out from both language and culture. Students learn culture while learning the language and summarize the spiritual ideas in the text. In the writing part, teachers can choose a part from a Chinese myth and a western fable, and ask students to continue writing. In this way, students can make use of the cultural differences they notice in their creative work in class. This integrated approach allows the development of cultural awareness throughout the unit, not just in individual activities.

Strategy 2: Strengthening Cultural Contrast and Creating Situations for Cultivating Cultural Awareness

The textbook analysis showed that foreign cultural content is much more than domestic content. In the process of preparing lessons, teachers should actively find Chinese cultural materials with the same theme and design cultural comparison activities. But only comparison is not enough. It must be combined with analysis and reflection. Teachers should help students not only see the differences, but also understand the reasons for these differences and the differences they show in the values and history of each culture.

Take Unit 8 as an example. When teaching *Little Women*, teachers should not only say that it is a novel about family life and morals, set in the daily lives of four sisters in an ordinary family. They should also explain its themes about women's rights. The novel shows the love and growth of independent women. It also reflects the expectations of American society for women in the 19th century. Then teachers can ask students, "Do you know any similar novels in China with women as the main characters?" and let

students discuss and share. Students can choose Chinese works with similar themes, such as *Dream of the Red Chamber* or modern novels about women, and compare the values of main characters, social backgrounds, and writing styles. After class, students can also choose literary works with similar themes from China and other countries for analysis. They compare the similarities and differences between main characters. In this way, the balance between local culture and foreign culture is achieved, and the self-confidence of national culture is improved..

Besides literary comparison, teachers can design different experiential activities. These include debates on cultural values, role-plays of cross-cultural situations, or short plays that show cultural meetings. These activities help students move from passive reception to active participation. They also increase students' sense of experience and help cultural awareness progress from knowing about culture to having open attitudes and adapting behavior, as described in Hanvey's step-by-step model. For example, after comparing Chinese and Western myths in Unit 6, students could have a debate about the values shown in each culture's stories. Or they could create a short drama based on a myth from one culture and perform it for people who know the other culture.

Strategy 3: Keeping up with Scientific and Technological Progress and Innovating Multimedia Teaching
Modern information technology provides a variety of tools, platforms and rich resources for English teaching. Junior high school students are very concerned about the freshness. Multimedia teaching is more novel than traditional blackboard teaching. However, static long text or simple picture PPT will slowly make students lose interest. Teachers need to use the current technological progress to create a dynamic and immersive experience.

For Unit 5, the theme is important historical events. Teachers can design multimedia courseware in the form of a moving "time train." As the train moves forward, students step into the related historical events. The courseware includes real audio, video clips, and pictures from that period. The courseware includes real audio, video clips and pictures of the period. This creates an immersive feeling and helps students establish emotional connections. Students can experience historical events more deeply and understand their meanings better. This helps to cultivate cultural awareness. For Unit 9, virtual reality tours of different national museums allow students to compare exhibits from different cultures as if they were actually there. This deepens their understanding of Chinese heritage and world culture.

In addition to courseware design, teachers should carefully select high-quality video resources. Because content quality and emotional impact are more important than quantity. New and real materials such as vlogs, news clips, and documentaries can provide freshness that textbooks may not have. Interactive platforms such as online discussion forums or shared digital boards can extend cultural exploration beyond the classroom. Students can share what they find and discuss cultural topics at different times. The focus here is not on the technology itself, but on the purpose of using technology to provide convenience for teaching. Technology should help students to establish emotional connection, deepen understanding and maintain interest in learning.

Strategy 4: Improving Evaluation Methods and Reflecting and Adjusting in Time

Teaching evaluation should run through the whole teaching process. Therefore, the cultivation of cultural awareness needs to be included in the evaluation system. Teachers can design cultural knowledge questions in homework or tests. They can also include cultural awareness in the exercises. In this way, students can improve their cultural sensitivity while assessing themselves.

However, the evaluation methods should be varied. Testing should not be the only way. The quality of classroom performance, activity participation, group contribution and cultural expression should also be used as evaluation criteria. Teachers should not be the only evaluators. Group mutual evaluation can make students more active. It can deepen cultural understanding through communication and feedback. For example, students can evaluate each other's cultural analysis depth, creativity and cross-cultural understanding ability in cultural display. This process is an opportunity to learn. Students can use it to express their understanding of cultural similarities and differences.

Take Unit 7 (scenic spots) as an example. Teachers can design knowledge Q & A activities. Students answer questions about cultural facts and supplement each other's answers. This not only strengthens the relevant knowledge, but also improves their ability to express and think. Teachers can use the evaluation results to find deficiencies and change their teaching methods in time. For example, if the test results show that students do not understand Chinese cultural content, teachers can add more local cultural materials in subsequent classes. When teachers regularly reflect on evaluation, they can continuously improve their teaching strategies. This makes the cultivation of cultural consciousness more targeted and sustainable. This reflective cycle ensures that the cultivation of cultural awareness is not a one-off event, but a process of continuous improvement.

5. Conclusion

This study explored strategies for cultivating cultural awareness in junior high English teaching through textbook analysis and classroom case studies at Shangrao Jingkai District Middle School. The textbook analysis of the eighth-grade PEP textbook (Volume 2) revealed that although the textbook contains rich cultural content of knowledge, communication, and values, foreign culture outweighs local culture in terms of both quantity and depth. This imbalance requires teachers to supplement it in order to enhance cultural self-confidence while cultivating cross-cultural understanding. The classroom case analysis found three main problems: the teaching method is monotonous, and the students are not allowed to produce emotional input; the teaching time is squeezed by the test-oriented priority; teachers' own cultural literacy is insufficient. Teacher C has achieved success through the use of multimedia and experiential methods, while the text-based teaching methods of teachers A and B have limited effects. This highlights the importance of innovative and emotionally engaged teaching methods.

Four strategies were proposed: unit-wide cultural teaching to ensure systematic integration across all sections; strengthened cultural contrast with experiential activities to balance local and foreign content and deepen analytical thinking; innovative multimedia teaching to create immersive emotional experiences that sustain student engagement; and diversified evaluation mechanisms to make cultural

awareness a measurable, traceable learning outcome. These strategies are summarized from real classroom situations. Teachers can use these methods to move beyond simply introducing cultural knowledge to students. Instead, they can genuinely cultivate students' cultural awareness, so that they can not only understand different cultures, but also take a more open attitude and make adjustments in practical actions.

This study has some limitations. Only one textbook volume (eighth grade, Volume 2) and one school were studied. So the results may not apply to all situations. The case studies only looked at listening-speaking and reading classes. Writing lessons were not included. But writing lessons may also help develop cultural awareness. The observation period was also short. Teachers' teaching practice may change over time. Future research should be carried out from the teaching materials of each grade, and schools in different regions should be included. Writing lessons should also be studied to build a more complete strategy. Long-term research can also check whether the proposed strategies will lead to a significant improvement in students' cultural awareness over time. Despite these limitations, this study has contributed to the study of junior high school situation through the grounded analysis of the content of the textbook and the actual classroom practice. The author hopes that this study can provide a useful reference for junior high school English teachers and encourages further research on practical cultural awareness strategies in line with the new curriculum standards.

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