

## A Case Study on Intercultural Awareness of Lower Secondary School Students in Turkey<sup>1</sup>

Mehmet Galip ZORBA<sup>2</sup> & Abdulvahit ÇAKIR<sup>3</sup>

<sup>2</sup> Ph.D., Akdeniz University, Department of English Language and Literature, Turkey,  
galipzorba@akdeniz.edu.tr

<sup>3</sup> Ph.D., Gazi University, Department of English Language and Teaching, Turkey,  
vahit@gazi.edu.tr

### Article information

Submission	18/01/2019
Revision received	21/03/2019
Acceptance	28/03/2019

### Keywords

Intercultural awareness, intercultural awareness-raising activities, English language teaching, lower secondary schools

**Abstract:** This case study investigates factors negatively affecting lower secondary students' intercultural awareness and ways to raise their intercultural awareness. The study was carried out at a public state school in Turkey, and 32 students participated in the study. An 8-week implementation was designed in accordance with the conceptual framework of intercultural awareness to raise students' intercultural awareness. Coursebook analysis, semi-structured interview and classroom observation were used to collect qualitative data, whereas a questionnaire was used as pre-and-posttest to collect quantitative data. Findings revealed that cultural elements in English coursebooks were represented in fragments, and they also involved false or invented cultural information. In addition to coursebook-related problems, grammar-based instruction and lack of focus on cultural topics were also among the main factors negatively affecting intercultural awareness. As for the implementation, findings indicated that students were able to compare cultures in a better way, improved their knowledge about other cultures and their home culture, and were more interested in cultural topics at the end of the implementation process.

### Anahtar sözcükler

Kültürlerarası farkındalık, Kültürlerarası farkındalık artırıcı etkinlikler, İngilizce öğretimi,

### Türkiye'deki Ortaokul Öğrencilerinin Kültürlerarası Farkındalıklarına Yönelik Bir Vaka Çalışması

Bu vaka çalışması ortaokul öğrencilerinin kültürlerarası farkındalıklarını olumsuz etkileyen etmenleri ve kültürlerarası farkındalığın nasıl artırılacağına yönelik yollarını incelemektedir. Çalışma Antalya'da bir devlet okulunda 32 öğrencinin katılımıyla gerçekleştirilmiştir. Öğrencilerin kültürlerarası farkındalıklarını arttırmak için kavramsal çerçeveye göre hazırlanan 8 haftalık bir uygulama yapılmıştır. Nitel veriler ders kitabı incelemesi, yarı yapılandırılmış görüşme ve sınıf gözlemiyle toplanırken nicel veriler ön ve son test olarak kullanılan bir anket vasıtasıyla toplanmıştır. Çalışmanın bulguları kullanılan İngilizce ders kitaplarında kültürel unsurların birbirinden kopuk bir şekilde verildiğini ve ders kitaplarının yanlış ya da uydurma kültürel bilgiler içerdiğini ortaya koymuştur. Ders kitaplarıyla ilgili sorunların yanı sıra dilbilgisi temelli öğretimin ve kültürel konulara odaklanmadaki eksiklerin kültürlerarası farkındalığı olumsuz etkilenen en önemli etmenler olduğunu ortaya koymuştur. Uygulamanın etkinliği açısından ise bulgular öğrencilerin uygulama sonrasında farklı kültürleri daha iyi kıyaslayabildiğini, öğrencilerin kendi kültürleri ve diğer kültürlerle ilgili bilgilerini arttırdıklarını ve kültürel konulara daha fazla ilgi duymaya başladıklarını göstermiştir.

<sup>1</sup> This article reports a part of the PhD dissertation written by the first author whose thesis advisor was the second author of this present article.

## 1. Introduction

In the 21<sup>st</sup> century, numerous developments have taken place in information and communication technologies and transportation, which has enhanced the ‘global village’ phenomenon. Today, this global village opens various windows enabling people from different cultural, geographical and linguistic backgrounds to easily interact with one another (Crystal, 2003; House, 2006; Kohl, 2008). What is more, the language of this global village is English, which is “the most widely taught, read, and spoken language that the world has ever known” (Kachru & Nelson, 2001, p. 9). Graddol (2000) associates the global status of English with its dominance in international and virtual domains. Interaction in such domains is no longer restricted to native speaker-nonnative speaker interactions (Byram, 2008). Besides, native or near native proficiency alone does not necessarily help native or non-native speakers of a language to successfully communicate with people from other cultures (Lazar, Huber-Kriegler, Lussier, Matei, & Peck, 2007) as each person somehow reflects his/her own cultural background in communication, so there is a “need to understand more completely the cultural dimension of language” (Bennett, 1997, p. 16). From this standpoint, it is crucial to promote intercultural awareness in language classrooms so that learners can feel at home and communicate successfully in multicultural contexts (Kramsch & Sullivan, 1996; Dugartsyrenova & Sardegna, 2018).

## 1.2. Intercultural Awareness and English Language Teaching

Intercultural awareness involves cultural knowledge, openness and tolerance towards cultural differences as well as an interest in and curiosity about other cultures, and more importantly, it incorporates the ability to put all of these into practice in real intercultural encounters (Byram, 1997; Chen & Starosta, 1998; CoE, 2001; Guilherme, 2000; Baker, 2009). Although its significance is frequently highlighted, and there are various suggestions on how to promote intercultural awareness in language classrooms, the gap between the stated goals and what is going on in the classroom still remains one of the biggest obstacles to intercultural awareness. Equipping language learners with intercultural knowledge and promoting intercultural awareness are among the significant purposes of English coursebooks (McKay, 2003; Corbett, 2010; Iriskulova, 2012), yet not all coursebooks provide adequate support and live up to this need (Kumaravadivelu, 2009; Çelik & Erbay, 2013; Akpınar, 2013; Sowa, 2014), and ‘interculturalization’ is viewed as a problem in locally and internationally published English coursebooks (Aliakbari, 2002; Yamanaka, 2006; Lee, 2009; Zu & Kong, 2009, Xiao, 2010; Yuen, 2011).

In addition to coursebook related problems, English teachers who want to promote intercultural awareness often have difficulty finding suitable additional or supplementary resources due to the lack of solid and concrete activities which aim to promote intercultural awareness (Manjarrés, 2009; Akpınar, 2013). In many contexts, there is little debate about what sorts of materials and activities are effective in developing intercultural awareness, and few guidelines are available for teachers to select such materials (Sowa, 2014). Besides, as Chlopek (2008) points out, a distinction should be made between culturally heterogenous and culturally homogenous classes as these classes demand different activities and procedures, yet most of the existing suggestions for promoting intercultural awareness do not refer to this difference. Lastly, many of the available activities for raising intercultural awareness demand a certain level of cognitive and emotional maturity with an intermediate level of proficiency or above (Sowa, 2014) despite the view that intercultural training must “begin as early as possible” and not be “postponed until learners are at an advanced language level and/or older (Chlopek, 2008, p. 12).

### 1.3. Intercultural Awareness in Turkish Context of English Language Teaching

One of the countries paying special attention to interculturality as an important curricular objective in foreign language programs is Turkey. In this manner, the Ministry of National Education (hereafter MoNE) has been trying hard to adapt the English language teaching program to the CEFR in a more effective way since 2004. As of 2013, the English language teaching program used for primary and lower secondary schools has been designed with the integration of the CEFR's principles and descriptors, and coursebooks have been revised in accordance with the program (Cephe & Aşık, 2016). However, locally published coursebooks in Turkey have problems in terms of representing cultural diversity. The successful integration and representation of the home culture, target culture and other cultures has not been achieved in English coursebooks written by Turkish authors; moreover, the coursebooks contain too many culture-neutral elements (Iriskulova, 2012; Işık, 2011; Demirbaş, 2013; Çelik & Erbay, 2013; Başal, 2015; Arslan, 2016).

Besides, recent studies on intercultural awareness bifurcate in Turkey's case. The first trajectory is descriptive in nature with two foci. One area of focus is on the views of students and teachers on English coursebooks. The other area of focus is on the analysis of cultural aspects in English coursebooks to ascertain the extent to which the materials promote intercultural awareness. On the other hand, the second trajectory is more about the implementation of a set of activities or techniques, mostly designed by researchers, to raise the intercultural awareness of the participants (see Civelekoğlu, 2015; Saltaş, 2015; Kafa, 2016; Topaloğlu, 2016). However, these studies focused on preparatory classes, ELT departments or English Language and Literature departments. Accordingly, there is a great need for similar studies in primary, lower and upper secondary schools.

## 2. Methodology

The main purpose of this study is twofold. Firstly, it investigates factors negatively affecting the 7<sup>th</sup> grade students' intercultural awareness; secondly, it suggests ways to raise students' intercultural awareness through practical English activities designed in accordance with the conceptual framework. Accordingly, the study seeks answers to the research questions given below.

1. Do the English coursebooks studied by the 7<sup>th</sup> grade students promote intercultural awareness in the 7<sup>th</sup> grade students?
2. Do the activities implemented in the classroom help the 7<sup>th</sup> grade students to raise their intercultural awareness?
3. What are the students' perceptions of the activities?

### 2.1. The Research Site and the Participants

The study was carried out at a state school in Antalya, Turkey in 2018, and purposive sampling was used to select participants. With purposive sampling, researchers have enough room for "selecting the sample for a specific purpose," or "the sample is chosen on the basis of possession of the particular characteristics being sought" (Cohen, Manion, & Morrison, 2007, p. 115), so this method met the needs of the study. As regards classroom activities and procedures, Chlopek (2008) underlined that culturally homogenous classes demand different activities and procedures for intercultural awareness, yet most of the existing suggestions for promoting intercultural awareness do not refer to this difference. Accordingly, 7<sup>th</sup> grade students were chosen as the participants because these students are homogenous in their student demographic and cultural background (see Table 1); moreover, both the English teacher and the students were eager and volunteered to take part in the study. All of these

students took four hours of compulsory English classes and a two-hour elective English class on a weekly basis. Two different coursebooks were studied in the English classes, and the implementation of the intercultural awareness-raising activities was carried out in the weekly 2-hour English classes for a period of eight weeks.

Table 1  
*Students' Demographics*

Students' Demographics		N	%
Gender	Female	18	56%
	Male	14	44%
Geographical region grown up	Mediterranean Region	28	88%
	Aegean Region	3	9%
	Other Regions	1	3%
Residential area grown up	City Center	32	100%
Having been abroad	Yes	-	-
	No	32	100%
Having foreign friends	Yes	1	3%
	No	31	97%

## 2.2. Data Collection and Analysis

Four types of data collection tools were employed: a checklist for the coursebook analysis, a questionnaire, a semi-structured interview, and classroom observation. The questionnaire was used to collect quantitative data and was administrated before and after the implementation of the classroom activities and procedures to establish how effective the practices were in raising intercultural awareness. The checklist, semi-structured interview and classroom observation were also used as data collection instruments for collecting qualitative data to gain a thorough picture of the case.

Yuen's (2011) checklist was used to generate data from the coursebooks. Yuen's (2011) checklist was applied in two phases. Cultural elements, both written and visual, were grouped as target culture, home culture and other cultures. Cultural elements referring to the Kachruian inner circle countries were categorized as target culture, cultural elements referring to Turkish culture were counted as home culture, and cultural elements referring to other cultures were counted as other cultures after being grouped as Asian, European, African and South American. In the second phase, cultural elements were thematically categorized into four different cultural aspects: products, practices, persons, and perspectives. Accordingly, products were categorized as cultural elements related to tangible objects, such as tools, clothing, written documents, and buildings, and intangible ones, such as music, family, and religion. Practices were categorized as cultural elements related to the behavioral patterns of a particular society, including its customs and information about daily life and religious rituals. Perspectives were categorized as cultural elements related to beliefs, myths, superstitions, values, and attitudes. Finally, persons were categorized as cultural elements including well-known icons and individuals as well as others, who can be fictitious or unknown people.

The questionnaire was used as a pre-and-posttest to display the extent to which the implementation process increased the participants' intercultural awareness. All of the available questionnaires about intercultural awareness were developed through the data generated from undergraduate and graduate students, and they have only been used at the level of tertiary education, so there is a lack of intercultural awareness questionnaires to meet

the needs of the researchers (Civelekoğlu, 2015, p. 89). To address this need, the researcher of this study developed the questionnaire which was used. Both the CEFR perceptions and Baker's (2009) suggestions on intercultural awareness were taken as the bases while designing the questionnaire. Firstly, the researcher prepared separate items and gathered these items in an item pool. Then, three experts examined the items for validity. Of the three experts, two of them had expertise in scale development, and one of them had expertise in cultural issues in English language teaching. In line with the experts' feedback, the items were grouped into the appropriate dimensions of intercultural awareness; some items were deleted, and some items were re-phrased. The end result of the experts' opinions was a Likert-type scale questionnaire consisting of 35 items given in five different dimensions. These dimensions are Intercultural Sensitivity, Intercultural Knowledge, Intercultural Skills, Intercultural Interaction and Intercultural Interest. After that, the pilot study phase was initiated for reliability. A total of 160 questionnaire forms were distributed to four different lower secondary schools to be taken by 7<sup>th</sup> grade students (the research site was not among them), and 104 of them were returned. The experts analyzed the results of the pilot study and excluded four items from the questionnaire to raise reliability, and the Cronbach's alfa coefficient value was found .900.

The semi-structured interview sessions were conducted with eight randomly selected students (5 were female, and 3 were male) to gain a deeper understanding of the research problems and obtain supplementary data to explore participant perspectives in a detailed way. The pre-determined interview questions were grouped into questions on intercultural awareness, questions about English classes and the coursebooks and questions about the activities used during the implementation process. The interview questions were addressed to the interviewees in Turkish so that they could fully understand the questions, and their responses were audio recorded. Classroom observation notes were constructed in two phases as suggested by Gay, Mills and Airasian (2007). In the first phase, the researcher kept detailed notes *in situ*. In the second phase, these notes were brought together and put in chronological order, at which point any overlooked details were added to constitute a meaningful whole. The second phase was completed shortly after the end of class time throughout the implementation process to prevent the likelihood of distortion from the original observation as underlined by Gay et al. (2007).

### 2.3. Data Analysis

While analyzing the coursebooks, both visuals and written texts were taken into consideration, yet the visuals which were used for decorative purposes were not taken into consideration. As reliability of the data has always been a big issue in such studies, the coursebooks were also analyzed by another expert using the same checklist to reduce fallible human judgments (Cohen et al., 2007, p. 147). The inter-rater reliability was calculated through a formula stated by Cohen et al. (2007), given as follows;

Figure 1. Inter-rater Reliability Formula by Cohen et al. (2007, p. 147)

$$\text{Inter-rater reliability} = \frac{\text{Number of actual agreements}}{\text{Number of possible agreements}} \times 100$$

There was agreement on 219 items between the two raters, whereas on 19 items no agreement was reached. Accordingly, for the authorized coursebook, the inter-rater reliability was calculated as 92.01% using the formula given above. As for the unauthorized coursebook studied as an additional or supplementary material, there was agreement on 130 items



between the raters, whereas on 11 items no agreement was reached. Accordingly, for the unauthorized coursebook, the inter-rater reliability was calculated as 92.85% using the same formula. In addition, the researcher also consulted a third expert as the “ultimate decision maker” for the elements on which there was no agreement between the two raters.

Data collected through classroom observations and semi-structured interviews were analyzed through thematic analysis, which is “a process of encoding qualitative data, and it allows the researcher to analyze several types of information in a systematic manner which enhances the accuracy or sensitivity of the research and increases the researcher’s understanding about people, events and situations” (Boyatzis, 1998, p. 5). The steps suggested by Braun and Clarke (2013) were followed for the thematic analysis of the data. Transcriptions of classroom observations and semi-structured interview were read multiple times to generate codes, categories and themes, which were double checked by another expert to reduce fallible human judgments.

As for quantitative data analysis, first the normal distribution was sought to decide whether a parametric or non-parametric test would be applied to pre- and posttest results. To do so, descriptive statistics were used for the normal distribution, in which skewness and kurtosis values were taken into consideration. This is a descriptive method for normality, and it can also be used for confirmation (Kirk, 2008; Abbott, 2011). Accordingly, if these values are between  $\pm 1.5$ , this can be regarded as the evidence of the normal distribution (Tabachnick & Fidell, 2013).

Table 2

*Skewness and Kurtosis Values*

Questionnaire	Skewness	Kurtosis
Pretest Overall	-.637	.022
Posttest Overall	-.798	.059

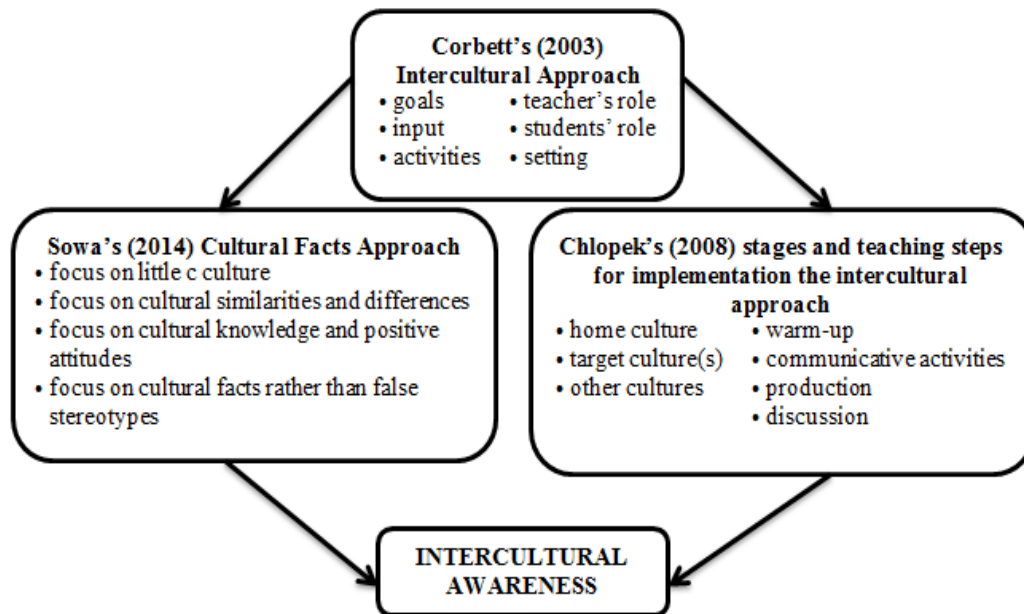
As shown in Table 2, skewness and kurtosis values for overall and for each dimension were found between  $\pm 1.5$ . After normal distribution was found, a paired samples t-test was conducted to test for statistical significance of the pre- and posttest results.

#### **2.4. Conceptual Framework of the Activities**

Before designing the activities, a conceptual framework based on the literature was constructed in order to avoid a haphazard design. In this sense, the conceptual framework, based on Corbett’s (2003), Chlopek’s (2008) and Sowa’s (2014) suggestions, is presented in Figure 2. Corbett’s (2003) intercultural approach provided a basis for the design of the units. As he states, goals are the first item in his approach and refer to a “combination of intercultural exploration and linguistic development” (pp. 41-42). Accordingly, the goal of the activities is based on what Sowa (2014) suggests: “increasing learners’ knowledge and positive attitudes through reflection and comparison of cultural similarities and differences” (p. 120). Secondly, as Corbett (2003) underlines, input can be a written or spoken text, or a visual image for interpretation, discussion, analysis or evaluation (pp. 42-43). In the design of the units, all three types of input were used at varying degrees. Thirdly, activities include a full range of communicative activities, including both task and non-task (Corbett, 2003, p. 43). In addition, Chlopek’s (2008) and Sowa’s (2014) suggestions were also taken into consideration while designing the activities. In this manner, activities were centered on Chlopek’s (2008) stage three activity type in which the inclusion of home culture, target culture and other cultures are stressed with a special attention paid to other cultures. Besides,

each lesson included warm-up, production (spoken or written), and discussion sections at a moderate degree taking students' age, proficiency and readiness into consideration (ibid, p. 12).

Figure 2. The Conceptual Framework of Intercultural Awareness



On the other hand, as Sowa (2014) suggests in her cultural fact approach, Little C culture should be included in the instruction rather than giving too much priority to Big C culture. Similar suggestions are also made by other scholars such as Gill and Čaňková (2002) and Çakır (2006). Accordingly, special attention was paid to this issue while determining the main themes for the activities. Students' roles, as Corbett (2003) underlines, vary from activity to activity, from stage to stage and within each activity, yet in the early stages, students need support for the activities; thus, the teacher needs to provide materials, guidelines, and possibly models to suggest language that might be used and lead the learners through the activities (Corbett, 2003, pp. 43-44). As for settings, according to Corbett (2003), they are related to the learner's role in the activities; thus, the term involves a range of activity types including individual work, pair work, group work and whole-class activities (p. 44). Chlopek (2008), on the other hand, states that the term setting refers to learners' cultural backgrounds, and in this manner, classes are either culturally homogenous or heterogeneous, a distinction which affects the steps followed in an activity. Combining these two views, the activities were designed for a culturally homogenous class and involved the activity types suggested by Corbett (2003) at varying degrees.

To sum up, by following the conceptual framework, first the main themes were determined; then, suitable reading and listening texts were prepared, and visuals were found for each theme. After this process, activities were designed and put into order in each theme. While putting the activities in order, warm-up activities were placed at the beginning of each theme. Then, reading or listening texts were put in the second place, which were followed by activities about the texts, and finally, speaking and/or writing activities were placed. Lastly, the main themes were put in order by moving from familiar to unfamiliar procedures.

### 3. Findings

#### 3.1. Findings Gathered from Coursebook Analysis

As can be seen in Table 3, CB1 incorporated much more cultural elements than CB2. When distribution of cultural elements into culture types is taken into consideration, it is clear that target culture and other cultures were represented adequately, whereas home culture was under-represented in CB2. In terms of cultural aspects, Table 3 shows that cultural elements in both coursebooks were mainly represented through cultural products, persons and perspectives respectively, whereas cultural practices were under-represented. The fact that target culture outnumbered both home culture and other cultures in both coursebooks is not unexpected simply because the main aim of these coursebooks is to teach English. However, as shown in Table 3, CB1 was not dominated by any culture, and almost equal importance was given to home culture and other cultures, whereas CB2 did not promote cultural diversity as home culture was totally ignored in the most of the units, and other cultures were totally ignored in the half of CB2.

Table 3

*Overall Findings Related to Representation of Culture Types and Cultural Aspects in Coursebooks*

Coursebook 1	Cultural Aspects	Target Culture	Other Cultures	Home Culture	TOTAL
	Persons	40 (16.8%)	8 (3.37%)	11 (4.62%)	59 (24.79%)
Perspectives	23 (9.67%)	17 (7.15%)	20 (8.4%)	60 (25.22%)	
Practices	3 (1.26%)	2 (.85%)	3 (1.26%)	8 (3.37%)	
Products	58 (24.37%)	34 (14.27%)	19 (7.98%)	111 (46.62%)	
TOTAL	124 (52.1%)	61 (25.64%)	53 (22.26%)	238 (100%)	
Coursebook 2	Cultural Aspects	Target Culture	Other Cultures	Home Culture	TOTAL
	Persons	18 (12.76%)	7 (4.96%)	3 (2.15%)	28 (19.85%)
Perspectives	5 (3.55%)	17 (12.05%)	6 (4.25%)	28 (19.85%)	
Practices	5 (3.55%)	3 (2.15%)	2 (1.42%)	10 (7.13%)	
Products	42 (29.78%)	29 (20.56%)	4 (2.83%)	75 (53.17%)	
TOTAL	70 (49.64%)	56 (39.72%)	15 (10.65%)	141 (100%)	

In terms of the representation of cultural aspects, the overall findings related to both coursebooks showed that the aspect of cultural products was the most represented aspect, whereas the aspect of cultural practices was the least represented one. When these results were compared to those found in Yuen's (2011) and Çelik and Erbay's (2013) studies, it was found that they were in line with both of the studies. The aspect of cultural products most often involves more concrete and tangible objects, and thus it is easier to teach this aspect while working with lower age groups; the aspect of cultural practices, on the other hand, incorporates abstract and intangible cultural elements; thus, it is not always easy to teach this aspect (Türkan & Çelik, 2007; Yuen, 2011; Çelik & Erbay, 2013). This also explains why the aspect of cultural persons constituted almost a quarter of all of the cultural elements in CB1. Similar to the aspect of cultural products, the aspect of cultural persons is also easily distinguishable. The overall findings related to CB1 revealed its strengths in terms of the representation of cultural diversity and cultural aspects, whereas they indicated weaknesses in CB2. However, unit-based results posed some major problems in both coursebooks (see Figures 3 and 4).



Figure 3. Distribution of Cultural Aspects into Units in Coursebooks

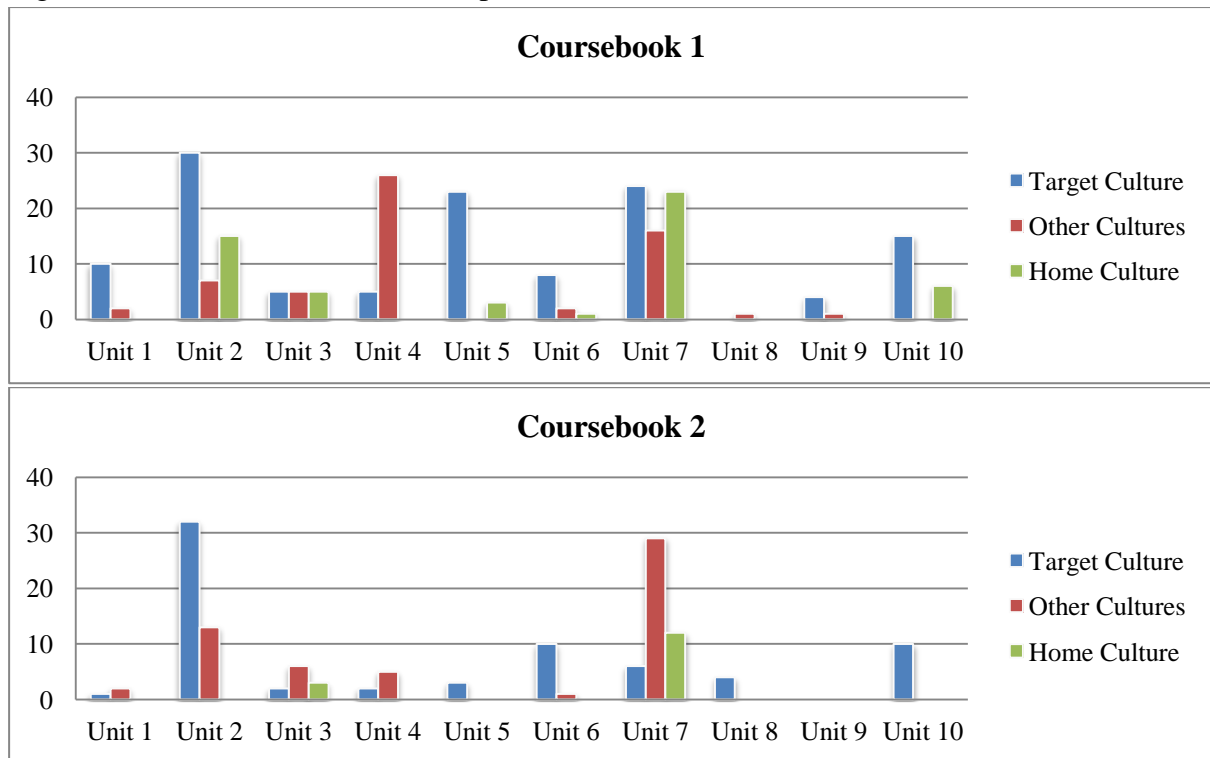
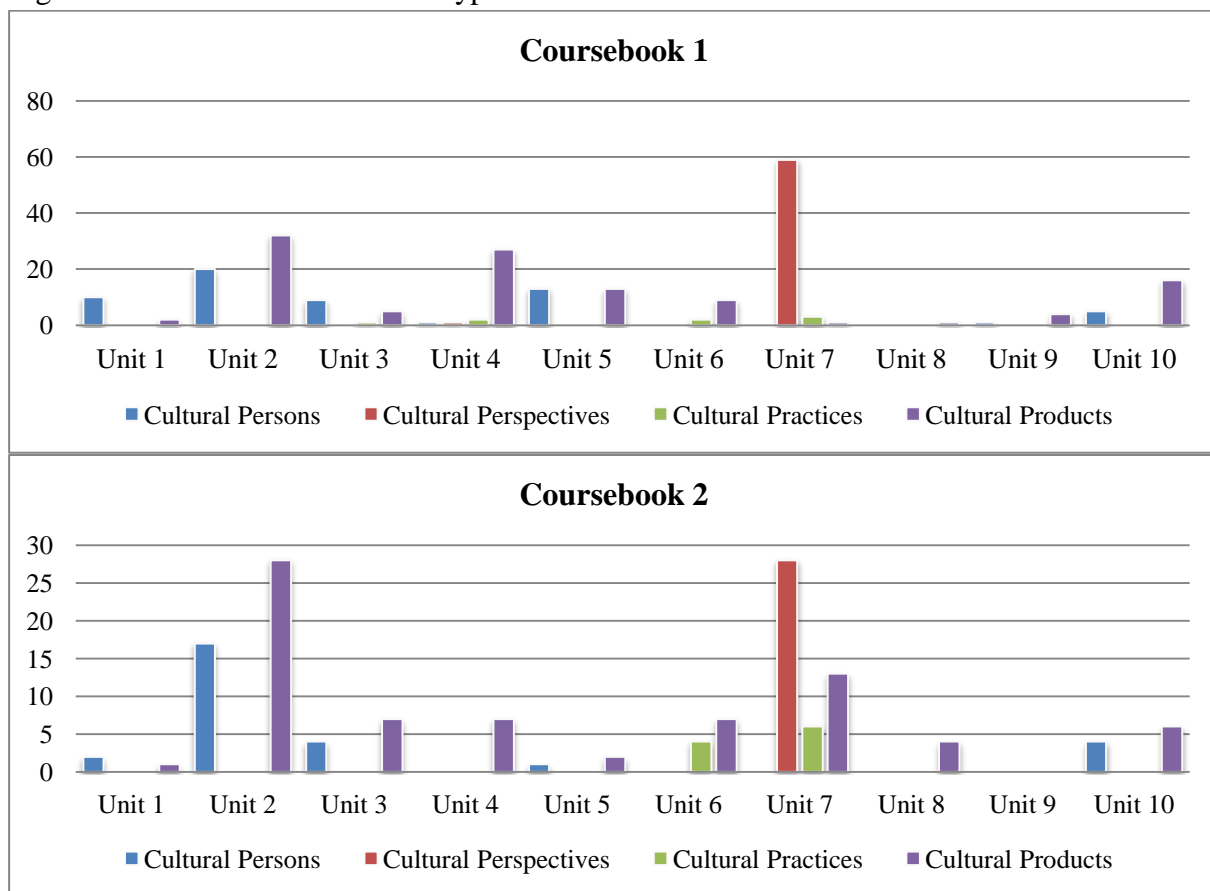


Figure 4. Distribution of Culture Types into Units



As can be seen Figures 3 and 4, cultural elements were distributed in the units in a haphazard way in both coursebooks. Accordingly, some units had a very limited number of cultural elements, whereas some bombarded students with cultural elements. In terms of the representation of target culture, home culture and other cultures, the same imbalance problem is apparent in both coursebooks as well. All of these three cultures were only represented in two different units, whereas there was a single unit in which target culture was totally ignored in both coursebooks. In addition, both coursebooks had units in which home culture and other cultures were not represented.

The imbalance problem related to the cultural elements underlines weaknesses in quantity for each unit, yet the unit-based results also showed other major problems related to the cultural elements in quality (Bandura & Sercu, 2005; Gray, 2010; Kiss & Weninger, 2017; Şimşek, 2018). Although these two coursebooks involved more than a hundred cultural elements, the way these elements were arranged and presented was problematic. The elements representing cultural aspects were presented in fragments and in a restricted way in both coursebooks. In other words, these elements were presented as discrete items, and no further information about any of them was given. For example, the aspect of cultural perspectives was presented without being associated with the aspect of cultural practices in CB1; even though, they most often go hand in hand because perspectives are often reflected in people's practices and actions, and while doing so, people sometimes use or carry certain objects for various purposes (Moran, 2001). Presenting cultural aspects as discrete items in a fragmented way may lead students to understand culture as a phenomenon consisting of different parts rather than understanding it as a whole.

### 3.2. Findings Gathered from the Questionnaire

The comparison of pre-and-posttest results revealed that there was a statistically significant difference in four out of five dimensions of intercultural awareness.

Table 6  
*Paired Samples T-Test Results*

	<i>M</i>	<i>SD</i>	St. Error Mean	<i>t</i>	df	Sig (2. Tailed)
PRETEST OVERALL	3.30	.505	.089	-4.325	31	.000*
POSTTEST OVERALL	3.62	.463	.081			
Pretest Intercultural Sensitivity	3.40	.841	.148	-.809	31	.424
Posttest Intercultural Sensitivity	3.49	.729	.128			
Pretest Intercultural Knowledge	3.14	.606	.107	-3.103	31	.004*
Posttest Intercultural Knowledge	3.50	.502	.088			
Pretest Intercultural Skills	3.34	.577	.102	-2.415	31	.022*
Posttest Intercultural Skills	3.57	.595	.105			
Pretest Intercultural Interaction	3.33	.629	.111	-5.876	31	.000*
Posttest Intercultural Interaction	4.03	.602	.106			
Pretest Intercultural Interest	3.36	.571	.100	-2.787	31	.009*
Posttest Intercultural Interest	3.67	.562	.099			

\*p<.05

The fact that a statistically significant difference was found for the dimension of intercultural knowledge can be explained through the conceptual framework according to which the activities were designed. Knowledge about different cultures is needed to be able to

successfully engage in intercultural communication as it has an important role to play in developing an awareness of cultural differences and relativisation (Baker, 2011). To do so, cultural facts, especially facts about Little C culture, should be included in the instruction rather than giving too much priority to Big C culture (Sowa, 2014). From this standpoint, the low scores of the pretest in terms of intercultural knowledge can also be associated with the coursebooks studied by the students. As explained above, both coursebooks had problems in presentation and representation of cultural elements. Therefore, these problems may have resulted in the low pretest scores in terms of intercultural knowledge. As for the posttest results for the same dimension, it is clear that the activities used in the implementation process were effective in improving students' knowledge of other cultures.

Results related to intercultural skills showed that the implementation was helpful for making progress in these skills. Intercultural awareness training requires an understanding of cultural similarities (Gudykunst, Ting-Toomey, & Wiseman, 1991) and the ability to use intercultural knowledge and understanding in real time instances of intercultural communication (Baker, 2009); moreover, it facilitates an increase in learners' knowledge about other cultures and their own cultures (Sowa, 2014) and abilities necessary to make use of intercultural knowledge and understanding in real time instances of intercultural communication (Baker, 2009). As there were activities focusing on cultural similarities and differences, it can be concluded that the implementation process helped students to develop their intercultural skills.

Lastly, results related to the dimension of intercultural interest showed that the implementation process led to increased interest in and curiosity about other cultures and home culture. The low means scores on the pretest can be associated with the coursebooks that students studied. These coursebooks had problems in both representation and presentation of cultural elements. Cultural content and the way it is presented plays an important role in attracting learners' attention (Gill & Čaňková, 2002; Çakır, 2006). Therefore, it can be concluded that themes and cultural topics on which the activities were centered made contributions to the interest of the students in cultural topics, and they had a higher level of interest in both other cultures and their own culture at the end of the implementation.

### **3.3. Findings Gathered from Semi-Structured Interviews and Classroom Observations**

The interview results revealed that almost none of the students had communicated with a foreigner in English. Consequently, they stated they would feel anxious and behave with caution to avoid making a negative impression if they were communicating with a foreigner. A female student's reply clearly displays this. She said:

I have never been abroad and have never spoken in English outside the classroom, so I would definitely feel anxious in such a case [while interacting with a foreigner in English] because I don't think I could express myself very well. That's why I would also be careful about my gestures and behaviors not make a negative impression.

On the other hand, students also underlined that they were well-aware of the relative nature of culture. Besides, students considered learning about other cultures and their own culture in English classes important for improving their communication with foreigners and self-expression. For example, a male student said:

Tourists visiting our country sometimes display unusual behaviors, and I think we should not judge their behaviors from our own culture without knowing what they [those behaviors] mean in their culture.

A male and a female student also explained the reason why learning about cultures was important as follows:

S1: We should learn about other cultures while learning English. I think this is important because we can use what we learn to clearly express ourselves and understand other people in better way.

S2: Foreigners visit our country, and they also want to learn about our culture. They ask questions about our culture. That's why I think cultural knowledge about our own culture is also important while learning English. Otherwise, it will be difficult to reply to those questions.

Furthermore, students also complained about grammar-based English language learning, memorizing words and the lack of cultural focus in English classes. A female student who had a critical eye summarized the complaints briefly but profoundly:

S8: In our English classes, we often learn grammar rules and vocabulary. Then, we do a lot of exercises about what we learn. We sometimes skip listening and speaking activities and sometimes not, so we rarely focus on cultural topics unless they are important to understand the given sentences.

The students' comments about grammar-based learning and lack of cultural focus illustrate low pretest scores. It can be inferred from the comment given above that students were not adequately exposed to the cultural elements incorporated in the analyzed coursebooks; on the contrary, they most often focused on learning grammar rules and vocabulary and skipped communicative activities.

As for what they gained from the activities implemented, many students indicated that the activities led to improvements in cultural observations and comparisons. In addition, they also stated that they learned new things about other cultures and their own culture. For example, for comparing and observing cultures three students said;

S4: During the implementation of these activities, we often compared cultures, and that was very informative for me...Thanks to these activities, I observed that we were not so different from other cultures.

S5: These activities were helpful because we found opportunities to observe other cultures.

S8: The activities were helpful for comparing cultures, so now I can compare other cultures with my own culture in a better way.

Classroom observation notes also confirmed most of the cases given above. First of all, from the very first moment, it was obvious that English language teaching was heavily based on teaching of grammar rules in this classroom.

OBS-W1: The moment I entered the classroom, the first thing that caught my attention was the sample sentences on the board. There were 10-12 sentences about the use of the future tense which were grouped in positive, negative and interrogative forms. Besides, a part of the board was allocated to unknown words and their equivalents in Turkish.

Due mainly to this reason, at the beginning of the implementation students resisted speaking in English and attending the activities, particularly speaking activities. Furthermore, they did not understand the reason behind these activities.

OBS-W2: I was surprised that students resisted speaking in English. I also observed a similar situation last week. It must be a result of too much focus on grammar rules.

OBS-W4: Some students said that they normally didn't learn such things [cultural topics] and also added that although learning cultural topics was enjoyable, they didn't understand the reason why they were studying these topics.

From the mid-weeks of the implementation process, it was observed that the number of students taking part in the activities increased. Furthermore, they not only took part in the activities more willingly, but they also enjoyed the class time simply because they did not learn English in the way they used to.

OBS-W5: Compared to the first weeks, more and more students started to participate in the activities, particularly in speaking and writing activities.

OBS-W5: Today one of the students said that these activities were entertaining, and they enjoyed the classes, but she also added that she did not feel she was studying English simply because she did not study grammar rules.

OBS-W6: Students took part in speaking activities more willingly.

OBS-W6: It makes me feel very good that students have high motivation, participate in the activities willingly and enjoy the classes.

Towards the end of the implementation process, it was observed that students were able to make better comparisons, their resistance problem was totally solved, and their interest and curiosity in cultural topics were also increased.

OBS-W7: Towards the end of the implementation, students compared similarities and differences between cultural elements in a better way.

OBS-W7: I think students have overcome their resistance to speaking as more students participated in speaking activities. As far as I observed, they felt relaxed.

OBS-W8: Students wanted more information and explanations about the reasons behind some cultural practices.



#### 4. Discussion

The findings of this study pertain to two areas: factors that negatively affected intercultural awareness and the extent of the effectivity that the implementation process facilitated. The first factor that had negative effects on intercultural awareness was coursebook-based problems. Coursebooks are still the most significant instructional materials in English language teaching (Richards, 2005; Tomlinson, 2011), and they are the tools through which the curriculum, educational plans and decisions are actualized (Arıkan, Soydan & İşler, 2014), particularly in Turkey's case because EFL curricula are only maintained and realized through coursebooks (Arıkan, 2008, 2011). The overall findings related to cultural elements that both coursebooks incorporated showed their strengths, whereas unit-based analysis posed major problems about the phenomenon in question. Accordingly, cultural elements in both coursebooks were distributed in an imbalanced way, and cultural aspects were presented through fragmented items. According to Davcheva and Sercu (2005), this problem is a result of too much focus on subjects connected to the media and mass culture, also labelled 'plastic culture,' rather than devoting more time and space to 'the true aspects of culture' (p. 101). What is more, both coursebooks incorporated false or invented cultural information. For example, in a reading text, it was stated that Sutra River was on the edge of extinction. However, there is no such river in India; it is the name of a famous novel written by Gita Mehta, a famous Indian author. Such false or invented cultural information does not reflect the reality, nor does it help the students; thus, course materials should include factual cultural information to promote intercultural awareness (Sowa, 2014). Furthermore, presenting such false or invented cultural information may pave the way for false stereotypes about other cultures as well as home culture. More importantly, this may also negatively influence students' cultural schemata which consists of generalized collections of the knowledge that individuals store in memory through experiences (Nishida, 1999, p. 756). Incorporating a great number of cultural elements does not lead to cultural diversity and intercultural awareness (Çelik & Erbay, 2013) because teaching culture is "much more than a simple presentation of cultural elements" (Shin, Eslami & Chen, 2011, p. 265).

Although coursebook analysis revealed the strengths and weaknesses of these materials in terms of interculturality, what is essential is "what teachers and learners actually do with these materials in the classroom" (Tomlinson, 2012, p. 156). From this standpoint, the findings revealed that grammar-based instruction was another factor negatively affecting students' intercultural awareness. As Baker (2009) states, "it may be possible to teach language in a culturally 'neutral' manner as a purely academic exercise restricted to the classroom through abstract and de-contextualized grammatical manipulation exercises," yet in many contexts where language is used as a tool for communication of any kind, inside or outside the classroom, this is never the case because "interlocutors will always be attempting to convey something and communication will always involve interpretations, and these meanings and interpretations will be inevitably culturally based" (p. 220). Studies about English language teaching in Turkey, on the other hand, portray a different picture. Arıkan (2011) states that when the primary school English language classrooms in Turkey are considered, the most frequently used language learning activities are filling in the gaps/blanks and completing grammar exercises. This finding alone suggests that despite curricular changes which prioritized communicative aspects in language learning, classroom activities in Turkey are still mainly mechanical. Apart from activities, teachers prefer traditional approaches to grammar teaching in Turkey (Uysal & Bardakçı, 2014) because they think that this approach addresses the need for students to learn these rules, is a practical solution for solving classroom management problems, and is an easy way to teach grammar rules (Saraç-Süzer,

2007). Besides, as Uztosun (2017) states, teachers also focus on grammar in Turkey as they learned the target language in the same manner; consequently, they regard grammar-based instruction as a tradition.

However, raising intercultural awareness is directly related to integrating cultural diversity (CoE, 2001; Chlopek, 2008), choosing appropriate cultural topics (Gill & Čaňková, 2002; Çakır, 2006), enriching course materials with appropriate and functional visuals (Roell, 2010; Frank, 2013; Kiss & Weninger, 2017), giving factual cultural information, and making students compare similarities and differences between their own culture and other cultures (Sowa, 2014). Accordingly, the findings also revealed that there was a lack of focus on cultural topics in the classroom. This can be associated with teachers' attitudes towards culture. As Arıkan (2011) underlines, from the perspectives of Turkish teachers of English learning, culture is not necessary for students to be successful language learners. In a similar vein, as posed by Baltacı and Tanış (2018), integration of cultural information is heavily based on English coursebooks.

In terms of the effectiveness of the implementation process, qualitative findings showed that there was a statistically significant increase in the posttest results of intercultural knowledge, skills, interaction and interest. The fact that no statistically significant difference was found for the dimension of intercultural sensitivity can be explained by age and lack of intercultural encounters and experiences. These variables have a significant influence on intercultural sensitivity, and older people tend to have more experience with intercultural relations as they have had an opportunity to develop more complex orientations to cultural difference (Bennett, 1993). Likewise, Fretheim's (2007) and Westrick and Yuen's (2007) studies revealed that there was a positive correlation between age and intercultural sensitivity, and older participants had a higher level of intercultural sensitivity. However, Roh (2014) underlines that the influence of the age factor on intercultural sensitivity may not be that powerful though intercultural experience has a major impact on the concept. On the other hand, intercultural sensitivity is an affective aspect (Chen & Starosta, 1998), and thus it can be influenced by other factors, such as emotional empathy, social self-concept and satisfaction with life (Mico-Cebrian & Cava, 2014). As the students constituted a culturally homogeneous whole, and almost all of the participants lacked intercultural encounters and experience, the implementation process may not have provided adequate help to the participants to raise intercultural sensitivity.

Although the findings related to intercultural interaction showed that the implementation helped students to improve themselves in this dimension, these findings may display a delusive portrait. The statistically significant increase found in this dimension could be associated with the speaking and role-play activities implemented in the classroom simply because, as Byram, Gribkova and Starkey (2002) suggest, such activities are very useful tools for improving intercultural interaction. However, trainings for better interaction with culturally different people can be considered "secondhand experiences" as these activities are most often based on simulations or role-plays rather than real intercultural encounters (Chen & Starosta, 1998). Likewise, as Baker (2009) underlines, individuals' experience of intercultural communication is a major factor in the development of intercultural awareness along with its influence on language use and learning, yet intercultural experience alone does not seem to necessarily entail the development of intercultural awareness (p. 206). Accordingly, it seemed that the activities used in the implementation helped students to make progress in intercultural interaction, and thus it can be interpreted that students were less likely to experience difficulties while interacting with culturally different people. However, it

should be noted that the results related to intercultural interaction are less likely to indicate that students who participated in the study turned into effective interactants in real intercultural interactions as all these activities were applied in a culturally homogeneous classroom, and students' 'secondhand' experiences did not transcend the classroom.

In a similar vein, qualitative findings also showed that students improved their intercultural skills and increased their knowledge of and interest in other cultures. In addition, findings also showed that students enjoyed participating in these activities during the implementation process, which can be associated with the observed increase in the number of students who participated in the activities throughout the implementation process. Active class participation is not only desired, but it is also a must when it comes to cultural learning and developing learners' intercultural communicative competence and awareness (Baker, 2012) because, after all, it is the learner who has the most important role in the process of developing intercultural communicative competence (Kiss & Weninger, 2017, p. 194). The qualitative findings indicated that focusing on cultural similarities and differences plays a crucial role while promoting intercultural awareness. Besides, choosing appropriate themes that reflect the real lives of the given cultures, giving factual cultural information about these cultures, and enriching activities with suitable visuals also had an important role in raising intercultural awareness of students. In fact, when these criteria were a theme, it attracted students' attention, facilitated their improvement of comparison skills and increased their knowledge of their own culture and other cultures.

## 5. Conclusion

Today, it has become crucial to include knowledge of other cultures while teaching English because language learners often find themselves in a world where they meet people of other cultures and origins in their environment (Sarıçoban & Çalışkan, 2011), and the dominant language used in such a world is English. Likewise, Turkish students largely use English to communicate with other nonnative speakers, and thus a shift to teaching English as an international language may lead to much more progress in improving students' intercultural communicative competence, and it may also lead students to become better interactants in international settings (Doğançay-Aktuna & Kızıltepe, 2005; Bayyurt, 2006). Accordingly, it is an essential need to promote intercultural awareness of English language learners. Similarly, coursebook authors and English teachers are responsible for fostering knowledge of and interest in other cultures along with students' own culture rather than touching only upon the target culture.

The findings showed that both English coursebooks prepared by Turkish authors have major problems fostering intercultural awareness due mainly to presenting cultural elements in fragments and incorporating false or invented cultural knowledge. To solve this problem, existing and in-use English coursebooks should be revised and purged of such cultural knowledge. Moreover, coursebooks should also include activities which are centered on comparing and contrasting similarities and distinctive difference between students' own culture and other cultures to promote intercultural awareness. Another problem illustrated by the findings is grammar-based instruction and lack of focus on cultural topics. In-service teacher trainings on how to address and pay attention to cultural topics, and how to raise intercultural awareness can be provided to teachers to solve this problem. In addition, it should be noted that English language teacher education programs play a key role in shaping language education in Turkey, and thus they "should imbue student teachers with the perspective and insight of English as an international language" (Özmen, Çakır, & Cephe, 2018, p. 27), and they should make student teachers ready to teach English in accordance with

zeitgeist of English language teaching (Coşkun, 2013). Lastly, findings within this study showed that intercultural awareness-raising activities designed in accordance with the given conceptual framework worked well with the culturally homogenous 7<sup>th</sup> grade students. However, it should be underlined that there is still a great need for similar studies. Accordingly, similar activities can be designed in accordance with the same framework, and these activities can be also implemented with a large number of students. In this way, which types of activities actually work well, and which do not can easily be seen.

## References

- Abbott, M. L. (2011). *Understanding educational statistics using Microsoft Excel and SPSS*. USA: John Wiley & Sons, Inc.
- Akpınar, K. D. (2013). Developing intercultural competence of young learners. In B. Haznedar & H. H. Uysal (Eds.). *Handbook for teaching foreign languages to young learners in primary schools* (pp. 277-299). Ankara: Anı Yayıncılık.
- Aliakbari, M. (2002). The place of culture in the Iranian ELT textbooks in high school level. *Journal of Pan-Pacific Association of Applied Linguistics*, 6(2), 1-14.
- Arıkan, A. (2008). Topics of reading passages in ELT coursebooks: What do our Students Really Read? *The Reading Matrix*, 8(2), 70-85.
- Arıkan, A. (2011). A small-scale study of primary school teachers' classroom activities and problems. 2nd International Conference on New Trends in Education and Their Implications (ICONTE 2011), 2011, Antalya, Turkey. Retrieved on May 5, 2016 from <https://files.eric.ed.gov/fulltext/ED519176.pdf>
- Arıkan, A., Soydan, E., & İşler, Ö. (2014). A study of two English language coursebooks in Turkey: Focus on multiple intelligences. *Başkent University Journal of Education*, 1(1), 27-33.
- Arslan, S. (2016). An analysis of two Turkish EFL books in terms of cultural aspects. *Procedia - Social and Behavioral Sciences*, 232, 217 – 225.
- Baker, W. (2009). Intercultural awareness and intercultural communication through English: an investigation of Thai English language users in higher education. Unpublished PhD Dissertation. University of Southampton, School of Humanities, United Kingdom.
- Baker, W. (2011). Intercultural awareness: modelling an understanding of cultures in intercultural communication through English as a lingua franca. *Language and Intercultural Communication*, 11(3), 197-214.
- Baker, W. (2012). From cultural awareness to intercultural awareness: Culture in ELT. *ELT Journal*, 66(1), 62-70.
- Baltacı, H. Ş., & Tanış, S. (2018). The place of culture in EFL classes: Perceptions and challenges of pre-service and In-service English teachers. *International Journal of Languages Education and Teaching*, 6(2), 260-272.
- Bandura, E., & Sercu, L. (2005). Culture teaching practices. In L. Sercu, E. Bandura, P. Castro, L. Davcheva, C. Laskaridou, U. Lundgren, M. C. M. García & P. Ryan (Eds.), *Foreign language teachers and intercultural competence: An international investigation* (pp. 75-89). Clevedon: Multilingual Matters.
- Başal, P. (2015). Investigation of cultural elements in secondary English coursebooks. Master Thesis, Yıldız Technical University Institute of Social Sciences, İstanbul.
- Bayyurt, Y. (2006). Non-native English language teachers perspective on culture in EFL classrooms. *Teacher Development*, 10(2), 233-247.

- Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.
- Bennett, M. J. (1997). How not to be a fluent fool: Understanding the cultural dimension of language. In A. E. Fantini (Ed.), *New ways in teaching culture* (pp. 16-21). Alexandria, VA: TESOL.
- Boyatzis, R. R. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks: Sage Publication.
- Braun, V., & Clarke, V. (2013). *Successful qualitative research: A practical guide for beginners*. Thousand Oaks: Sage Publications.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon: Multilingual Matters.
- Byram, M. (2008). *From foreign language education to education for intercultural citizenship: Essays and reflections*. Clevedon: Multilingual Matters.
- Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers*. Strasbourg: Council of Europe.
- Çakır, İ. (2006). Developing cultural awareness in foreign language teaching. *Turkish Online Journal of Distance Education (TOJDE)*, 7(3), 154-161.
- Çelik, S., & Erbay, Ş. (2013). Cultural perspectives of Turkish ELT coursebooks: Do standardized teaching texts incorporate intercultural features? *Education and Science*, 38(167), 336-351.
- Cephe, P. T., & Aşık, A. (2016). CEFR and foreign language teaching in Turkey. In İ. Yaman, E. Ekmekçi, & M. Şenel (Eds.), *Current trends in ELT* (pp. 258-269). Ankara: Nüans Yayıncılık.
- Chen, G. M., & Starosta, W. J. (1998). A review of the concept of intercultural awareness. *Human Communication*, 2, 27-54.
- Chlopek, Z. (2008). The intercultural approach to EFL teaching and learning. *English Teaching Forum*, 4, 10-19.
- Civelekoğlu, N. (2015). The use of poetry to raise intercultural awareness of EFL Students. Unpublished Master Thesis. Akdeniz University, the Institute of Educational Sciences, Antalya.
- Cohen, L., Manion, L., & Morrison, K. (2007). *Research methods in education*. USA: Routledge.
- Corbett, J. (2003). *An intercultural approach to English language teaching*. UK: Multilingual Matters.
- Corbett, J. (2010). Explore, reflect and discuss: Intercultural activities for the language classroom. *New Routes*, 14-18.
- Coşkun, A. (2013). Native speakers as teachers in Turkey: Non-native pre-service English teachers' reactions to a nation-wide project. *The Qualitative Report*, 18(29), 1-21.
- Council of Europe. (2001). *Common European framework references for languages: Learning, teaching, assessment*. Strasbourg: Council of Europe.
- Crystal, D. (2003). *English as a global language*. UK: Cambridge University Press.
- Davcheva, L., & Sercu, L. (2005). Culture in foreign language teaching materials. In Sercu, E. Bandura, P. Castro, L. Davcheva, C. Laskaridou, U. Lundgren, M. C. M. García & P. Ryan (Eds.), *Foreign language teachers and intercultural competence: An international investigation* (pp. 90-109). Clevedon: Multilingual Matters.
- Demirbaş, M. N. (2013). Investigating intercultural elements in English coursebooks. *Ahi Evran Üniversitesi Kırşehir Eğitim Fakültesi Dergisi (KEFAD)*, 14(2), 291-304.



- Doğançay-Aktuna, S., & Kızıltepe, Z. (2005). English in Turkey. *World Englishes*, 24(2), 253-265.
- Dugartsyrenova, V. A., & Sardegna, V. G. (2018). Raising intercultural awareness through voice-based telecollaboration: perceptions, uses, and recommendations. *Innovation in Language Learning and Teaching*. DOI: 10.1080/17501229.2018.1533017.
- Frank, J. (2013). Raising cultural awareness in the English language classroom, *English Teaching Forum*, 51(4), 2-35.
- Fretheim, A. M. (2007). Assessing the IS of educators in an American school. Unpublished PhD Dissertation. The Graduate School of the University of Minnesota, USA.
- Gay, L. R., Mills, G. E., & Airasian, P. (2009). Educational research: Competencies for analysis and applications. USA: Pearson Education.
- Gill, S., & Čaňková, M. (2002). *Oxford basics: Intercultural activities*. UK: Oxford University Press.
- Graddol, D. (2000). *The future of English? A guide to forecasting the popularity of the English language in the 21st century*. UK: The British Council.
- Gray, J. (2010). *The construction of English: Culture, consumerism and promotion in the ELT global coursebook*. USA: Palgrave MacMillan.
- Gudykunst, W. B., Ting-Toomey, S., & Wiseman, R. (1991). Taming the beast: Designing a course in intercultural communication. *Communication Quarterly*, 40(3), 272-286.
- Guilherme, M. (2000). Intercultural competence. In M. Byram (Ed.), *Routledge encyclopedia of language teaching and learning* (pp. 297-300). USA: Routledge.
- House, J. (2006). Unity in Diversity: English as a lingua franca for Europe. In C. Leung & J. Jenkins (Eds.), *Reconfiguring Europe: The contribution of applied linguistics* (pp. 87-103). UK: Equinox.
- Iriskulova, A. (2012). The investigation of the cultural presence in Spot on 8 ELT textbook published in Turkey: Teachers' and students' expectations versus real cultural load of the textbook. Unpublished MA Thesis. Middle East Technical University, Turkey.
- Işık, A. (2011). Language education and ELT materials in Turkey from the path dependence perspective. *H. U. Journal of Education*, 40, 256-266.
- Kachru, B. B., & Nelson, C. L. (2001). World Englishes. In A. Burns & C. Coffin (Eds.), *Analyzing English in a Global Context* (pp. 9-25). USA: Routledge.
- Kafa, S. (2016). The effect of using ELF materials on the development of intercultural awareness and the attitudes of language learners. Unpublished Master Thesis. Erciyes University, the Institute of Social Sciences, Kayseri.
- Kirk, R. E. (2008). *Statistics: An introduction*. USA: Thomson Higher Education.
- Kiss, T., & Weninger, C. (2017). Cultural learning in the EFL classroom: the role of visuals. *ELT Journal*, 71(2), 186-196.
- Kohl, J. R. (2008). *The global English style guide: Writing clear, translatable documentation for a global market*. USA: SAS Publishing.
- Kramsch, C., & Sullivan, P. (1996). Appropriate pedagogy. *ELT Journal*, 50(3), 199-212.
- Kumaravadivelu, B. (2009). *Cultural Globalization and Language Education*. New Haven, CT: Yale University Press.
- Lazar, I., Huber-Kriegler, M., Lussier, D., Matei, G. S., & Peck, C. (Eds.). (2007). *Developing and assessing intercultural communicative competence: A guide for language teachers and language educators*. Strasbourg: Council of Europe.
- Lee, K. Y. (2009). Treating culture: What 11 high school EFL conversation textbooks in South Korea do? *English Teaching: Practice and Critique*, 8, 76-96.
- Manjarrés, B. N. (2009). Intercultural competence: Another challenge. *Profile Issues in Teachers' Professional Development*, 11, 143-158.

- McKay, S. L. (2003). EIL curriculum development. *RELC Journal*, 34(1), 31–47.
- Mico-Cebrian, P., & Cava, M. (2014). Intercultural sensitivity, empathy, self-concept and satisfaction with life in primary school students. *Journal for the Study of Education and Development*, 37(2), 342–367.
- Moran, P. R. (2001). *Teaching Culture*. USA: Heinle, Cengage Learning.
- Nishida, H. (1999). A cognitive approach to intercultural communication based on schema theory. *International Journal of Intercultural Relations*, 23(5), 753-777.
- Özmen, K. S., Çakır, A., & Cephe, P. T. (2018). Conceptualization of English culture and accent: Idealized English among teachers in the expanding circle. *The Asian EFL Journal*, 20(3), 8-31.
- Richards, J. C. (2005). *Curriculum development in language teaching*. Cambridge University Press: New York.
- Roell, C. (2010). Intercultural training with films. *English Teaching Forum*, 48(2), 2-15.
- Roh, S. Z. (2014). A study on the factors affecting the intercultural sensitivity of middle and high school students in Korea. *Advanced Science and Technology Letters*, 47, 266-269.
- Saltaş, D. (2015). The effect of social networks on intercultural communication and awareness: The Facebook case. Unpublished PhD Dissertation. Karadeniz Technical University, the Institute of Social Sciences, Trabzon.
- Saraç-Süzer, H. S. (2007). Teacher knowledge on grammar teaching: A case study. *Hacettepe University Journal of Education*, 32, 255-265.
- Sarıçoban, A., & Çalışkan, G. (2011). The influence of target culture on language learners. *Journal of Language and Linguistic Studies*, 7(1), 7-17.
- Shin, J., Eslami, Z. R., & Chen, W. C. (2011). Presentation of local and international culture in current international English-language teaching textbooks. *Language, Culture and Curriculum*, 24(3), 253-268.
- Şimşek, M. (2018). A Comparison of cultural contents in English and Turkish coursebooks for foreigners. *BİLİG*, 84(1), 301-327.
- Sowa, E. (2014). Addressing intercultural awareness-raising in the young learner EFL classroom in Poland: Some teacher perspectives. In S. Rich (Ed.), *International Perspectives on Teaching English to Young Learners* (pp. 104-122) UK: Palgrave Macmillan.
- Tabachnick, B. G., & Fidell, L. S. (2013). *Using multivariate statistics*. USA: Pearson Education.
- Tomlinson, B. (2011). Introduction: Principles and procedures of materials development. In B. Tomlinson (Ed.), *Materials development in language teaching* (pp. 1–31). Cambridge, UK: Cambridge University Press.
- Tomlinson, B. (2012). Materials development for language learning and teaching. *Language Teaching*, 45(2), 143–179.
- Topaloğlu, O. (2016). Raising critical intercultural awareness through creative drama in higher education EFL classes. Unpublished PhD Dissertation. Atatürk University, the Institute of Educational Sciences, Erzurum.
- Türkan, S., & Çelik, S. (2007). Integrating culture into EFL texts and classrooms: Suggested lesson plans. *Novitas-ROYAL*, 1(1), 18-33.
- Uysal, H. H., & Bardakçı, M. (2014). Teacher beliefs and practices of grammar teaching: focusing on meaning, form, or forms? *South African Journal of Education*, 34(1), 1-16.

- Uztosun, M. S. (2017). Profiles of Turkish pre-service teachers of English in terms of language learning background. *Journal of Further and Higher Education, 41*(4), 492-503.
- Westrick, J. M., & Yuen, C. Y. M. (2007). The intercultural sensitivity of secondary teachers in Hong Kong: A comparative study with implications for professional development. *Intercultural Education, 18*(2), 129–145.
- Xiao, J. (2010). Cultural contents of an in-use EFL textbook and English major students' attitudes and perceptions towards culture learning at Jiangxi University of Science and Technology, China. Unpublished Masters' Thesis, Prince of Songkla University, Songkhla, Thailand.
- Yamanaka, N. (2006). An evaluation of English textbooks in Japan from the viewpoint of nations in the inner, outer, and expanding circles. *JALT Journal, 28*(1), 60-66.
- Yuen, K. M. (2011). The representation of foreign cultures in English textbooks. *ELT Journal, 65*(4), 458-466.
- Zu, L., & Kong, Z. Q. (2009). A study on the approach to culture introduction in English textbooks. *CCSE English Language Teaching, 2*(1). 112-118.

## Appendix

### Questionnaire Items

1. I'm interested in people coming from different cultures.
2. I cope with the conflicts resulting from cultural differences.
3. I also learn about cultures of different countries (apart from American and British cultures) while learning English.
4. I like learning about different cultures.
5. I'm open to the ideas of people coming from different cultures.
6. I detect the similarities between my own culture and other cultures.
7. While learning English, I also learn about cultures of countries where English is spoken
8. I'm willing to be friends with people coming from different cultures.
9. If I evaluate people in terms of my own culture, I may reach the wrong conclusions.
10. I distinguish differences between my own culture and other cultures.
11. While learning English, I also learn about my own culture.
12. I avoid displaying behaviours that may pave the way for misunderstandings while interacting with people coming from different cultures.
13. I tolerate unusual behaviours of people coming from different countries.
14. I find different lifestyles of people coming from different countries as strange.
15. I observe both my own culture and other cultures.
16. I interact with people coming from different countries with ease.
17. I use my knowledge about their cultures while interacting with people coming from different cultures.
18. I respect beliefs of people coming from different cultures.
19. I take every opportunity to learn about cultures of different countries.
20. While learning English, I also learn the differences between my culture and other cultures.
21. I show that I understand them while interacting with people coming from different cultures.
22. I'm eager to learn about different cultures.
23. I like exploring lifestyles of different cultures.
24. I explain both similarities and differences between my own culture and other cultures.
25. I feel anxious while interacting with people coming from different cultures.
26. I try to learn about their cultures while interacting with people coming from different cultures
27. I respect values of people coming from different cultures.
28. While learning English, I also learn that there are similarities between my own culture and other cultures (apart from American and British cultures).
29. I tolerate the conflicts resulting from cultural differences.
30. While learning English, I also learn that there are different lifestyles in different countries.
31. I accept there are differences between my culture and other cultures.