EFFECT OF A CULTURALIST VERSUS AN INTERCULTURALIST
APPROACH IN ELT ON TURKISH EFL TEACHER CANDIDATES'
PROTEOPHILIC COMPETENCE

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ABSTRACT

EFFECT OF A CULTURALIST VERSUS AN INTERCULTURALIST
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This thesis reports a quasi-experimental study on the effect of taking a native-speakerist/culturalist versus critical ELF-informed/interculturalist approach in ELT on a group of English as a Foreign Language (EFL) teacher candidates' proteophilic competence (PC).

The quantitative data were collected through the Proteophilic Competence Survey (PCS), English Varieties Attitude Survey (EVAS), ELF Opinion Survey (ELFOS) and a Listening Comprehension Test (LCT). The qualitative data were collected by means of interviews and written reports.

MANOVA, correlations, t-tests, and post-hoc tests were administered on the quantitative data. The results indicated a significant relationship between the participants' PC levels and their attitudes towards different English varieties. Besides, it was found that the type of instructional practice could significantly affect PC level. The qualitative data supported the quantitative findings,

indicating an increase of PC level in the interculturalist group at the end of the intervention.

The data also revealed that the majority of Turkish EFL teacher candidates do not have a liquid and dynamic understanding of culture, but they rather have a traditional understanding of both culture and its place in ELT, as well as the English variety to be used in the language classroom. However, perceptional changes were reported by the interculturalist experimental group students following the intervention, which points to the positive impact of the instructional practices in this group.

In the light of the findings of this study, the ELF-informed PC model was created and suggested for further research.

Keywords: Proteophilic competence, English as a Lingua Franca, Intercultural competence, ELF teacher education, ELF-informed PC Model

ÖZ

İNGİLİZCENİN ÖĞRETİMİNDE HEDEF KÜLTÜR MERKEZLİ BİR
YAKLAŞIMA KARŞIN KÜLTÜRLERARASI BİR YAKLAŞIM
BENİMSEMENİN TÜRK İNGİLİZCE ÖĞRETMEN ADAYLARININ
DEĞİŞKENLİKLE BARIŞIK OLMA YETİSİ ÜZERİNE ETKİSİ

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Bu tez, İngilizce öğretiminde hedef kültür, hedef dil odaklı bir yaklaşıma karşın, kültürlerarası, ortak dil olarak İngilizce (ODOİ) merkezli bir yaklaşım benimsemenin, Türkiye'deki İngilizce öğretmen adaylarının değişkenlikle barışık olma yetisi (DBOY) üzerindeki etkisini araştıran yarı deneysel bir çalışmayı rapor etmektedir.

Nicel veriler, Değişkenlikle Barışık Olma Yetisi Ölçeği (DBOYÖ), İngilizce Türleri Tutum Ölçeği (İTTÖ), Ortak Dil Olarak İngilizce Düşünce Ölçeği (ODOİDÖ) ve İngilizce Dinleme Testi (DT), aracılığıyla toplanmıştır. Nitel veriler ise görüşme yöntemi ve farklı türlerde yazılı raporlar yoluyla elde edilmiştir.

Nicel veriler üzerinde MANOVA, korelasyon, t-testler ve post-hoc testleri uygulanmış olup, sonuçlar incelendiğinde, katılımcıların DBOY düzeyleri ile farklı İngilizce türlerine karşı olan tutumları arasında anlamlı bir ilişki olduğu saptanmıştır. Ayrıca, elde edilen bulgular, İngilizce derslerinde kültürün ele alınış biçimiyle kullanılan İngilizce türünün, hem öğrencilerin DBOY düzeylerini hem

de farklı İngilizce türlerine karşı olan tutumlarını anlamlı ve benzer bir şekilde etkilediğini göstermiştir.

Nitel veriler incelendiğinde, ODOİ ve kültürlerarası odaklı uygulamaların yürütüldüğü deney grubundaki öğretmen adaylarının DBOY düzeylerinin arttığı ve farklı İngilizcelere karşı daha olumlu tutum sergilediklerine dair nicel bulguların desteklendiği görülmüştür. İngilizce öğretmen adaylarının büyük çoğunluğunun, İngilizce derslerinde kültürel ve dilsel çeşitliliğe yer verilmesine karşı olmadıkları; ancak yine de anadil olarak İngilizceyi, özellikle de İngiliz İngilizcesini kendilerine model olarak aldıkları görülmüştür. Ayrıca katılımcıların çok büyük bir kısmının, DBOY'un öngördüğü şekildeki akışkan ve değişken bir kültür anlayışından çok, modernist, sabit veya yarı değişken ögelerden oluşan geleneksel bir kültür anlayışına sahip oldukları ortaya çıkmıştır.

Elde elde edilen bulgular ışığında, ODOİ bağlantılı DBOY modeli oluşturulmuş ve bu modelin gelecekteki benzer araştırmalarda nasıl kullanılabileceğine dair önerilerde bulunulmuştur.

Anahtar Kelimeler: Değişkenlikle barışık olma yetisi (DBOY), ortak dil olarak İngilizce (ODOİ), kültürlerarası yeti, İngilizce öğretmen yetiştirme, ODOİ bağlantılı DBOY modeli

To All 'Still Good' People of the World

Regardless of their tags

ACKNOWLEDGMENTS

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LIST OF ABBREVIATIONS

ABBREVIATIONS

CG	Culturalist (Experimental) Group
COG	Control Group
EFL	English as a Foreign Language
EIL	English as an International Language
ELF	English as a Lingua Franca
ELFOS	English as a Lingua Franca Opinion Survey
ELT	English Language Teaching
EVAS	English Varieties Attitude Survey
GA	General American (Accent)
GE	Global Englishes
HSG	High Scoring Group of PCS
IC	Intercultural Competence
IG	Interculturalist (Experimental) Group
ICA	Intercultural Awareness
ICC	Intercultural Communicative Competence
LC	Listening Comprehension
LCT	Listening Comprehension Test
LSG	Low Scoring Group of PCS
NNS	Nonnative Speaker
NS	Native Speaker
PC	Proteophilic Competence
PCC	Proteophilic Communicative Competence
PCS	Proteophilic Competence Survey
RP	Received Pronunciation
WE	World Englishes

CHAPTER 1

INTRODUCTION

1.0 Overview of the Chapter

This first chapter presents the background to the study, explains the significance and purpose of the study and introduces the research questions. After defining the key terms, it finally discusses the limitations of the study.

1.1 Background to the Study

Culture is seen as an indispensable part of any language-teaching program these days (Baker, 2012). Some of the most recent discussions center on whose culture to teach. Should we focus on the target culture, that is, the culture of the so-called native-speaking countries; or should we adopt a more global perspective by bringing a variety of world cultures to the language classroom, and integrating them into English lessons through critical, process-oriented, and student-centered instructional practices (Baker, 2009).

A parallel discussion is going on about whose English to teach in the language classroom (Nault, 2006). Should it be the inner-circle native varieties of English only, (see Kachru's WE paradigm, 1985; 1992); or a variety of different Englishes by adopting a more global English as a Lingua Franca (ELF) perspective (e.g., Galloway, 2013; Galloway & Rose, 2014; Jenkins, 2007; Seidlhofer, 2004; Uygun, 2012).

Although the aforementioned two discussions might look separate on the surface level, they are in fact highly interrelated, because a true intercultural experience in the language classroom cannot be possible through the inclusion of only the native varieties of English at the expense of excluding the other Englishes (Dirba, 2007). As a matter of fact, such a practice will only serve to strengthen the idea that the majority of Englishes spoken in today's world is not good enough for educational purposes (Ferrell & Martin, 2009; Matsuda, 2003; Matsumoto, 2011). Besides, following a native-Englishes-only perspective in ELT implies that the people who speak nonnative Englishes are somewhat deficient linguistically, and, may be even culturally too (see Jenkins, 2004; 2007). Additionally, trying to reach the goal of developing intercultural awareness without acknowledging different English varieties in English lessons would look ridiculous in the sense that, on one hand, the language instruction would acknowledge the cultural diversity in today's world, but it would fail to see the linguistic diversity as if they were irrelevant of each other. However, culture and language are like two sides of the same coin (Su, 2008), and thereby cannot be thought and handled separately from one another.

In the light of the aforementioned arguments, the present study combines the ongoing interrelated discussions on culture and ELT in one comprehensive research, and takes Dervin's (2006) Proteophilic Competence (PC) model, and Dirba's (2007) Proteophilic Communicative Competence (PCC) as reference points. After certain modifications have been made by regrouping the components of PC reported by Dervin, a new model of PC was created and applied in the study; and in this new model ELF and intercultural perspectives were brought together under the title of the 'ELF-informed PC Model'.

An important argument in this study is that there is a relationship between PC and attitudes towards different English varieties, especially the nonnative ones. The idea is that a student with a relatively higher level of PC is also expected to display a relatively more positive attitude towards the nonnative varieties of English. After all, the literature (e.g., Dervin, 2006; Dirba, 2007; Saniei, 2012)

shows that negative attitudes towards a group of people and their cultural traits may result in negative attitudes towards their languages as well. The strong relationship between language and culture (e.g., Baker, 2012; Nault, 2006; Liddicoat et al., 2003; Saniei, 2012; Su, 2008) may also be the reason for the relationship between the attitudes towards linguistic traits and those towards cultural ones. From these aspects, the present study was designed to bring the PC discussions together with the existing research on English varieteies attitudes in the hope of evidencing this hypothesized relationship. More specifically, the researcher aimed to establish a connection between the participants' proteophilic competence survey (PCS) scores and English varieties attitudes survey (EVAS) scores, as well as their results from the ELF Opinion Survey (ELFOS); and compare the analyses of these quantitative data with qualitative findings to draw certain conclusions about the connection between culture and ELF research in ELT. After all, language learners who score high in PCS, and thereby display to have a high level of PC are also expected to have a positive outlook towards linguistic and cultural diversity while those with a low PCS score would probably have prejudices and stereotypes about other people from both a cultural perspective and a linguistic one.

1.2 Significance of the Study

PC is a relatively new concept in research on intercultural education (Dervin, 2006, 2010; Dirba, 2007); therefore, it deserves more attention from ELT researchers. Besides, this new competence type seems closely related to the most recent discussions on culture and identity, that both culture and identity are fluid and created continuously by individuals through their words and behaviors during encounters with others on a momentary basis (Baker, 2009, 2012; Forsman, 2006).

An important aspect of the PC is avoiding totalitarian beliefs, stereotypes and prejudices about other people and groups (Dervin, 2006, 2010; Dirba, 2007). In this respect, this new competence type seems to be quite relevant to the problems

in today's globalized world, where people from different ethnical, racial, cultural, religious, and linguistic backgrounds communicate with each other by means of intercultural encounters which occur more often than ever before (Tornberg, 2004).

A thorough investigation of the research on PC reveals that there are only a small number of researchers (e.g., Dervin, 2006, 2010; Dervin & Dirba, 2006; Dirba, 2007), who laid the theoretical background of PC, and then conducted some small-scale qualitative research on it. Although, there is a number of scales that have been developed to assess language learners' cultural knowledge, cultural awareness, communicative competence, intercultural competence and intercultural communicative competence (e.g., Byram, 1997), the literature reveals not a single valid and reliable quantitative measure that can be used to assess PC level. Instead, portfolio assessment appears to be the main means of data collection in PC research, like in the case of 'the Portfolio of Intercultural Competences' (PIC), suggested by Dervin and Kuoppala (2013). From this aspect, the present study is an important first step to the development of this needed quantitative scale for the measurement of PC.

In addition to developing a quantitative PC scale such as the PCS, the present study also investigates the connection between PC and attitudes towards ELF (see Dirba, 2007). In this respect, this study can bridge the ongoing discussions in ELT on intercultural competence (e.g., Alptekin, 2013; Baker, 2012; Matsuda & Friedrich, 2011) with those on ELF (e.g., Bayyurt, 2006; Jenkins, 2004; Galloway, 2013; Galloway & Rose, 2014; Uygun, 2012). Unfortunately, much of the research conducted on ELF so far has ignored what current teachers of English and future practitioners of ELT (today's English teacher candidates) believe, think or say about different varieties of English within the broader ELF and EIL perspective (Young & Walsh, 2010). As Young and Walsh rightfully suggest, one important question to be asked is about whether or not ELF is something that we should teach as a global variety of English. Another highly important question is that to what extent our current classroom practices may be influenced by the

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inclusion of alternative varieties of English (Galloway & Rose, 2014; Lai, 2008; Matsuda & Friedrich, 2011; Schmitz, 2012).

The present study will hopefully shed light on these relatively darker areas of ELT research by investigating a group of English as a Foreign Language (EFL) teacher candidates' pre and post attitudes to a variety of both native and nonnative spoken English varieties in order to draw conclusions about their perceptions of and reactions towards these varieties before and after taking a critical ELF-informed interculturalist approach with one group, and a native-speakerist culturalist one with another group of students in a quasi-experimental research study for the purpose of revealing the connection between PC and learner attitudes towards English varieties (see Dirba, 2007).

1.3 Purpose of the Study and Research Questions

The present study aims to investigate the effect of taking a critical ELF-informed interculturalist versus a native-speakerist culturalist approach in ELT on Turkish EFL teacher candidates' PC during a first year course (Listening and Pronunciation I) offered in the ELT program of a Turkish University. In other words, this study compares the effectiveness of two contradictory perspectives in ELT culture pedagogy. In this respect, the study seeks an answer to the question of whether taking a critical, ELF-informed perspective in an interculturalist English class would develop language learners' PC more than taking a facts-transmission-oriented (culturalist), native-Englishes-only perspective. Since another important argument of this study is that positive attitudes towards nonnative varieties of English is an important component of PC (Dirba, 2007), the participants' pre and post attitudes towards carefully selected native and nonnative listening samples were analyzed together with their PC levels. Finally, the question of to what extent the participants' listening comprehension of native and nonnative English spoken varieties was affected from their PC levels was investigated in order to establish a connection between L2 listening comprehension of a particular variety type and PC.

The study, more specifically, sought answers to the following three main and three sub research questions.

Research Question 1: Is there a relationship between proteophilic competence (PC), and attitudes towards spoken English varieties?

Research Question 2: Would learners in the culturalist and interculturalist experimental groups and control group differ significantly after the experiment in terms of their proteophilic competence (PC)?

Research Question 2a: Would the participants' Proteophilic Competence Survey (PCS) scores differ significantly between the groups before and after the experiment?

Research Question 2b: Would the participants' English Varieties Attitude Survey (EVAS) scores differ significantly between the groups before and after the experiment?

Research Question 2c: What are the participants' initial opinions about culture, English varieties, and their use in the language classroom; and would they report any attitudinal changes after the experiment regarding these issues?

Research Question 3: Would learners in the culturalist and interculturalist experimental groups differ significantly before and after the experiment in terms of their listening comprehension test (LCT) scores from native and nonnative listening passages?

1.4 Definitions of Terms

Proteophilic competence (PC): Dervin (2006), who first laid the foundation of this term, defines PC as the appreciation of diversity. Therefore, PC can generally be described as positive attitudes towards diversity; and, more specifically, it is accepting diversity as enriching, and as an important component of liquid

individual cultures. As a term, it was derived from the combination of two Greek words, namely 'proteo' and 'philia'. The former has been derived from the Greek god 'Proteus', who is defined by the Merriam-Websters Online Dictionary ("Proteus", n.d.) as "a Greek sea god capable of assuming different forms". 'Philia', on the other hand, is defined in the same dictionary ("-philia", n.d.) as "a strong feeling of love or admiration for something"; and also "tendency toward" or "friendly feeling toward" something. It can be inferred through these definitions that the word 'proteophilic' is composed of such elements as enjoying versatility, diversity and differences; and being able to take numerous forms through adaptation to new situations. According to Dervin (2006), who is the creator of this word, 'proteophilia' means enjoying, being friendly with, or simply compatible with differences. The term PC is used by Dervin to describe one's competence for flexibility, adaptation, versatility in the face of new contexts and situations, by also appreciating the diversity in those situations.

Proteophilic Communicative Competence (PCC): Dirba (2007) further elaborated on the term of PC, and suggested Proteophilic communicative competence (PCC). Dirba's model mainly preserves the main components of PC in Dervin's (2006) model, but also contains some additional communicative elements such as linguistic, socio-linguistic and discourse competences. In other words, Dirba's model combines interactional components with intercultural ones in an effort to better explain PC from a communicative perspective.

English as a Lingua Franca (ELF): Jenkins (2007) suggests that ELF is "…an emerging language that exists in its own right and is being described in its own terms" (p. 2). According to the most popular definition of ELF, the term does not cover the L1 usage of the English language by some 25% of total English language users (Crystal, 2003). In this respect, "ELF is simply the product of all those who use it in their daily interactions" (Schmitz, 2012, p. 261). As Canagarajah (2007) argues, ELF may adopt a variety of forms that change in accordance with different contexts and speakers.

World Englishes (WE): WE, as a term, was first suggested by Kachru (1985) to explain the distribution of the English use in world. In Kachrus' (1985) model of three-circle model, there are there concentric circles, each of which refers to a group of countries placed under one of the three categories according to the legal status of English in those countries. In this model, the inner circle countries are the ones where English has official status, and is learnt and used commonly as the mother tongue of the inhabitants. These countries include the UK and USA. The outer circle countries such as Uganda and Singapore, on the other hand, have a colonial history, and therefore the English Language has a somewhat formal status in those countries. Finally, the expanding circle countries, like Turkey and Japan, use English neither as an official language, nor as a common means of communication. The citizens of these countries learn English mainly as a foreign language to communicate with the rest of the world. Therefore, Rajagopalan (2004) defines WE as "a hotchpotch of dialects and accents at different stages of nativization" (p. 115).

1.5 Limitations of the Study

The primary limitation of the study is that it is based on cross-sectional research, which reports on changes in a number of measures within a limited period of time. However, considering the nature of PC, a longitudinal study would be more appropriate to reveal not only the reported changes in the participants' attitudes, opinions and scores, but also the implications of these changes in their professional lives as future ELT practitioners. In other words, a study that reports the changes in terms of both attitudes and practices with data obtained through interval measures after longer interventions would provide a more comprehensive picture of in what way culturalist and interculturalist practices change EFL teacher candidates' PC, and how they reflect these changes in their personal and professional lives. To put it more clearly, the changes in the participants' PC levels reported in the present study may not be long-lasting, or may simply be impressionistic in the sense that reporting a change does not necessary indicate that an actual change has taken place. Therefore, ethnographic longitudinal

research that collects data on the actual reflections of the reported changes (e.g., Su, 2008) would certainly be more preferable in terms of providing information about the long-term effects of PC.

Although a variety of both quantitative and qualitative data collection tools were used in this study, they were mainly of pre/post nature. In other words, the data were collected twice, that is before and after the experiment. Therefore, possible changes at shorter time periods, such as weekly or fortnightly changes might not have been determined. Dairies or weekly reports could have been used to keep a better track of the participants' reactions to the culturalist vs. interculturalist classroom procedures and materials.

Another limitation of this study is that the data were collected from a limited sample of the general population of Turkish EFL teacher candidates. Therefore, the findings may not be reflective of the students at the EFL teacher education programs of different universities in Turkey. Although it was an experimental study, and every precaution was taken to attain generalizable conclusions, the human factor cannot be underestimated. As Tanaka and Ellis (2003) warn, learner beliefs and attitudes have a context specific and dynamic nature; and therefore, they may show great variation in different contexts and times.

The fact that the researcher of the study was also the course instructor of the participants may raise questions about the existence of possible bias; such that the participants might have discovered what were expected of them, and so they might have responded accordingly. In fact, a true-experimental study could have produced more reliable results. It should, however, be noted that designing a true-experimental study with a peer researcher conducting the research would also have certain disadvantages, resulting from the reassignment of intact groups, and thereby distorting the natural group dynamics (Hatch & Lazarton, 1991).

CHAPTER 2

LITERATURE REVIEW

2.0 Overview of the Chapter

This chapter reviews the literature on a number issues related to culture, culture pedagogy in ELT, ELF and the relationship between culture discussions and ELF. First, different definitions of culture are given. Then, the relationship between language and culture is explained. Several arguments about the inclusion of culture in ELT follow these discussions with reference to a number of different approaches to culture pedagogy. Next, the road from intercultural competence (IC) to PC is explained with specific emphases on different models and frameworks. After the discussions on IC and PC, previous ELF research on learner attitudes and its implications for ELT are reported. Finally, the relationship between ELF and PC is explained in reference to L2 listening comprehension and EFL teacher education from an ELF-informed PC perspective.

2.1 Defining the Notion of Culture

A review of the literature reveals that a lot of attempts have been made in research history to define the notion of culture. However, all these attempts have left us with a vast number of different and sometimes contradictory definitions of culture. Since culture is an abstract concept with many interrelated components, all of these different definitions can be considered useful to outline the borders of this complex phenomenon.

As early as 1980s, Hofstede (1984) defines culture as the "collective programming of the mind which distinguishes the members of one human group from another" (p. 31). Liddicoat et al.'s (2003) definition is similar to Hofstede's in the sense that culture is defined in a rather collectivist way, as "a complex system of concepts, attitudes, values, beliefs, conventions, behaviors, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artifacts they produce and the institutions they create" (p. 45).

One can see that these two definitions are clearly based on the static view of culture; that is, culture as belonging to a social group whose members dwell in a particular geographical region. According to these somewhat deterministic definitions of culture, national boundaries are also the boundaries of cultural differences; and thereby, one can compare the cultural traits of two separate countries for similarities and differences by simply comparing the common characteristics of people living in those countries in a general way.

Static views of culture imply that culture is one of the most important factors that have the power of shaping individuals' lives by affecting their verbal and nonverbal behaviors. For example, Saniei (2012) indicates that culture plays an important role in governing social behavior by regulating group expectations, or to put it more clearly, by letting one know about one's responsibilities in a group of people.

Drawing upon the static definitions of culture, traditional culture studies were essentialist in nature because people were grouped according to their native countries, nationalities, genders and even races. Culture studies of the 80s (e.g., Hofstede, 1984) are good examples of the static approach to culture research. Although Hofstede did not claim that the national characteristics reported in his studies were representative of each and every individual in a given society, it is a well-known fact that such studies certainly caused a lot of cultural stereotyping and generalizations about countries and nations (Baker, 2009; Dervin, 2006).

Tornberg (2004) problematizes the traditional definitions of culture due to the new de facto situation caused by recent societal changes. From this new perspective, the concept of culture cannot merely and simply be defined in association with one's former experiences in a particular society, but it should rather be seen as a continuing process, which is shaped and reshaped with every new encounter, as people from different parts of the world interact with each other and form personal relations with other people. Despite her acceptance of national cultural characteristics as a reality, Tornberg warns against generalizing these traits to each and every individual in a particular nation because people's cultural traits can be quite unpredictable in the sense that individuals may choose not to be the stereotypical reflections of their societies. In this respect, one's cultural background and previous life may not be playing a definitive role in one's thoughts and behaviors.

More recent researchers argue that cultures are highly unstable, but they still fall into the trap of categorizing participants according to their national, religious and ethnic backgrounds. This is what Dervin (2010) calls "the Janusian approach to interculturality" (p. 157), referring to the Roman god with two faces. The most recent definitions of culture, and especially those that draw on a social constructivist perspective points to a paradigm shift from 'culture as a static entity' that belongs to a particular region or society to 'culture as a fluid and complex notion' (e.g., Baker, 2009, 2012; Dervin, 2006, 2010; Dirba, 2007; Forsman, 2006; Sauvignon & Sysoyev, 2002), that is created and recreated by individuals through social interactions on a daily basis. In other words, social constructivist culture definitions emphasize the fluid and dynamic nature of culture. From this new aspect, individuals create their own cultures during interactional encounters. In other words, each individual creates his/her own culture through his/her actions on a momentary basis. That is the reason why Sauvignon and Sysoyev suggest that changes in the lifestyle of an individual will have a direct influence on his/her culture too. When culture is perceived as an active process of continuous meaning making, it starts to become difficult to

imprison it into static and clear-cut boundaries, because as Tornberg (2004) argues, from this new perspective, culture turns into "hybrid, multi-vocally contested practices of narrative and negotiation between and beyond cultural borders" (p. 134).

It is also worth to remember the well-known categorization, suggested by Tomalin and Stempleski (1993). According to this categorization, culture with little 'c' refers to the 'behavior culture', and culture with big 'C' refers to the achievement culture. In other words, the former type of culture refers to the culture created by individuals on a daily basis, that is dynamic and emergent culture; and the latter one refers to the culture of the society with more static features, such as the history and artifacts of a nation. An important indication of this categorization is that there may not only be one type of culture but different conceptions of culture, some of which are more static than some others.

In some studies, researchers took their participants' perceptions as a starting point to develop a better understanding of culture from language learners' perspective (e.g., Bayyurt, 2006). The participants of Bayyurt's study, for example, define culture with a number of common features such as lifestyles, gastronomy, traditions, etiquette, shared history, beliefs, values, and language etc. It is clearly seen that the participants in her study have a mainly static perception of culture; and they display it by underlining the relatively more static components of culture, such as the ones in Tomalin and Stempleski's (1993) big 'C' culture.

2.2 Relationship between Language and Culture

Scholars point to a strong connection between language and culture (e.g., Baker, 2012; Nault, 2006). In fact, this relationship is so direct for some scholars that they claim language and culture are like the two sides of a coin (e.g., Su, 2008). According to Liddicoat et al. (2003), there is a strong connection between culture in all levels of language use and structure because it is language that embodies and expresses culture in a symbolic way. Such strong arguments explain why

some recent researchers like Saniei (2012) restate a commonly voiced claim that acquiring a second language is, in a way, acquiring a second culture.

Byram et al. (1994) suggest that the relationship between language and culture cannot be ignored in the case of foreign language (FL) education. Besides, the 'social practice' view of language proposed by Kramsch (1993) implies a central role for culture within general FL education. Similarly, Baker (2012) argues that it might not be possible to teach a language without acknowledging the cultural context in which the language occurs. Baker (2009), however, suggests that ELF discussions blur the direct relationship between a particular language and culture. According to Baker, the relationship between language and culture is not as direct as generally assumed, but diverse and fluid, just like the culture itself. Baker further elaborates that "given the multilingual and multicultural contexts of much ELF communication, any attempt to propose a straightforward language-culture-nation correlation must be seen as a gross oversimplification" (p. 567).

2.3 Culture Pedagogy in ELT

The place of culture teaching in the language classroom has been disputed for a long time. Researchers like Baker (2012) and Nault (2006) see culture pedagogy as an indispensable part of ELT. Although there have been some attempts to teach language and culture separately, culture has always remained in the classroom as an indispensable part of language education (Nault, 2006). As Canagarajah (2007) rightfully argues, language learners need more than a set of fixed norms for grammar and communication. Today, there is a general consensus that all students need intercultural education due to developing technologies and increasing mobility between societies and groups of people. Therefore, it is generally thought that it is the responsibility of language teachers to develop not only the linguistic competence but also the intercultural competence of language learners (Byram, 1997).

The researchers who have reservations about culture teaching are primarily against the integration of western cultures into English lessons on the grounds that

culture is not a neutral concept. According to these scholars (e.g., Alptekin, 1993, 2002; Baker, 2012), neither the teaching materials nor teaching practices are neutral or value-free because they consciously or unconsciously portray certain beliefs and attitudes, which are usually the values and views prevalent in English speaking countries, such as the UK or US. According to such scholars, the one-sided inclusion of western cultural traits in the curricula and teaching materials cannot be considered innocent.

Nault (2006), among many others (e.g., Baker, 2009, 2012; Galloway & Rose, 2014), suggests the rethinking of culture's place in ELT in the light of globalization and its effects on FL teaching and learning. According to Nault, both teachers and learners will benefit from a more global perspective in culture teaching, which necessitates language teachers to integrate world cultures into their teaching practices and materials with the ultimate aim of helping their learners develop true linguistic and cultural awareness, as well as preparing them for the contemporary world. From this wider perspective, culture teaching in the language classroom can enhance language learners' awareness and understanding of other cultures by offering them new horizons about the world (Wang, 2004). Therefore, it is of primary importance to create an atmosphere of true cultural exchange in the language classroom where learners should be provided with opportunities to discuss their own native culture, as well as the cultures of people from all around the world with a critical point of view. Only then, they will achieve a true understanding of the cultural diversity in today's multicultural world (Baker, 2012; Dervin 2006, 2010).

Nault (2006) makes a list of three urgent changes to be made in the manner culture is handled in ELT. The first requires a change in the perceptions of teachers, so that they will not see British or American cultures as the only representatives of an idealized target culture. In this way, teachers will not have to be experts in both the target language and native culture in order to deliver culture teaching in the language classroom effectively. Second, ELT professionals should take students' diverse needs into consideration in re-setting the goals of cultural

education in foreign language teaching. Finally, teachers should redesign teaching materials to make them more inclusive of the cultural complexity and diversity in today's globalized world. Instructional materials should be redesigned, so that they will reflect both the local and global world as long as they are relevant to the learners' lives (Alptekin, 2002). According to Alptekin, instructional materials and activities should contain samples from both native and nonnative interactions, and native speaker discourse should not be allowed to dominate.

The discussions so far clearly indicate that the issues of 'whose culture to teach', 'what goals to set for cultural instruction', and 'how to design relevant teaching materials' describe the three basic problems that need to be addressed (Nault, 2006) in ELT culture pedagogy. Therefore in the coming section, each of these three questions is addressed in reference to the contemporary discussions in the relevant literature.

2.3.1 Whose Culture to Teach

The question of whose culture to teach in the language classroom has been a major concern for a long period of time. From the traditional viewpoint, which connects a given culture to a particular national state or society, the answer is pretty clear: it must be the culture of either the USA or UK; after all, it is the native speakers who own the English language, and it should be their culture. However, the real answer to the question of whose culture to teach is not that straightforward due to the fact that for the past few decades at least, English has become a global lingua franca (Jenkins, 2007; Seidlhofer, 2004); and thereby it has been used by people who have nothing to do with the native speaking countries of English and their cultures. This new group of English users uses the language mainly for practical purposes; that is, for example, to buy and sell products or to communicate with people from all around the world, or simply for touristic purposes (Jenkins, 2004). At this point, the question of 'whose culture to teach' starts to evolve into a more critical one; that is: 'do these new English users really have to follow the linguistic and cultural norms of the USA or UK?' For

many ELT scholars (e.g., Baker, 2012; Jenkins, 2006), the answer to this question is a negative one.

As early as 1980s, Alptekin and Alptekin (1984) criticized the systematic cultural dominance of English speaking countries over local educational policies. In fact, it was a form of cultural imperialism (Alptekin, 1993); and thereby could not be explained as a well-intentioned effort to teach English. According to Alptekin, due to the value-laden nature of culture, western values would dominate language classrooms as the only correct codes of behavior under the innocent-looking disguise of language teaching. Alptekin and Alptekin find it quite ironic to expose students to cultural values and norms of an English speaking country in their own local settings, because the main goal of FL teaching should be developing learners' cross-cultural sensitivity and awareness, not transmitting a monolingual and monocultural portrait of the target culture. Especially, from a multidimensional outlook, imposing the cultural values that belong to dominant inner circle countries prevents students from developing a true sense of the cultural variation present in today's globalized world. Instead, an inclusive approach towards cultural variation needs to be adopted with more emphasis on elements that are important in different cultures (McKay, 2002). From this point of view, English lessons will be mainly focused on the cultural variation that occurs among ELF speakers worldwide.

The integration of local cultures into the language classroom has been suggested as a solution to the undesired dominance of western cultures in English teaching practices and materials. It has been suggested that there might be several advantages of taking a local perspective in culture teaching. According to Nault (2006), for example, one such advantage is that language learners can be more comfortable with the topics they are familiar with. Another advantage is that learners can talk about their local cultures more easily at a multicultural setting. As Ho (2009) similarly argues, the key to beneficial cultural comparisons is to know one's own culture because only then learners can engage in activities that require comparing, contrasting of and reflecting on different cultures. When one

considers such advantages of localization in culture teaching, the need for further elaboration on the issue becomes obvious.

In Bayyurt's (2006) study, when the participants were asked about the place of cultural elements in ELT, there was no consensus among the participants. Nevertheless, most opinions were highly in favor of giving information about everyday lifestyles of native English speakers, such as their eating/drinking habits, festivals, traditions, rituals, and educational systems etc. In other words, most of the participants held a rather static view of culture, which was confined into geographical borders and determined by national identities. Some participants also mentioned the local culture and international culture as possible alternatives, but their opinions were still nowhere near a true perception of the changing, fluid and unfixed nature of culture, as suggested by social constructivist theories.

2.3.2 Approaches to Culture Pedagogy in ELT

Dervin (2006) places popular trends in intercultural communication into two categories, and further labels them as culturalist and interculturalist approaches respectively. Dirba (2007), similarly, makes a distinction between culturalist and interculturalist approaches to foreign language education. The present study follows this categorization, which is explained in detail in the coming section.

2.3.2.1 Culturalism vs. Interculturalism in ELT

Pieterse (2004) proposes that culturalism is the practice of perceiving the world as "a mosaic of immutably different cultures and civilizations" (p. 55). From this point of view, the culturalist perspective implies that the pieces of information belonging to a culture help people in other cultures to interpret the behaviors of the 'other'. Culturalism gives the false impression that cultures have an imposing effect on people; as if it were not the individuals but cultures that should be credited or blamed for human behavior. To put it more clearly, culture, as a notion in culturalism, has a determining power on human thinking and behavior. From

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this perspective, the notion of culture can turn into a problematic way of dividing and placing people into cultural categories (Holliday, 2010).

 The culturalist pedagogy in ELT implies that learners should not only acquire the language of a society, but they should also be familiarized with their geography, history, traditions, lifestyles, and manners etc. in order to acquire the necessary competence to communicate effectively with native speakers. According to Dirba (2007), the culturalist approach in ELT aims only to introduce various aspects of the target culture, that is, the culture of native speaking countries, such as their cuisine, clothes, music, festivals etc. into language classes. In other words, the culturalist approach is deterministic because it portrays a view of culture, which is static and which has a determining power on human behavior. According to this approach, the best way to teach cultures is to transfer information about different countries, places, and lifestyles to language learners who will eventually need this information in their L2 use. In a language classroom where culturalism is the dominant practice, unfounded facts and stereotypes are commonly used while taking about the 'other' (Dervin, 2010).

As Kramsch (1993) rightfully warns, culturalist practices do not help learners to develop a true understanding of even their own cultural identities, let alone values and attitudes of other cultures or people because from a culturalist viewpoint, the notion of culture does not hold the necessary power to explain the complicated nature of human behavior. Similarly, Pieterse (2004) suggests that the culturalist approach to culture teaching in ELT can be quite problematic due to the fact that cultures are not composed of fixed, solid pieces as in a mosaic; but they consist of fluid and always changing components instead, just like the human experience itself.

The discussions up to this point clearly indicate that the inclusion of cultures in the language classroom through a culturalist approach will not help learners understand the culture of other people appropriately, but only result in more misunderstandings about other societies and cultures (Dervin, 2005). Therefore,

Dervin (2006) strongly argues for a paradigm shift from culturalism to interculturalism in ELT, and suggests that this paradigm shift can only be achieved through avoiding the culturalist perspective, and adopting a critical interculturalist one instead. Dervin and Dirba (2006) draw attention to the rising popularity of the intercultural perspective in ELT, and suggest that it is an important step forward to the actualization of a true global perspective, which is one of the most important requirements of PC.

Intercultural approaches are more critical in the sense that they present a wider perspective of culture by reflecting the constantly changing practices of people from all around the world. In other words, the interculturalist approach does not see culture as a fixed entity with fixed cultural features to be transferred as facts but it rather focuses on the complex nature of individuals, and how they construct their own cultures through their actions and words within a particular sociocultural context and within a given period of time. In this respect, it acknowledges the liquid and complex nature of cultural encounters. From this broader perspective, the notion of 'target culture' loses much of its significance (Dervin, 2006). Instead, we are left with a great number of cultures created on a daily basis through the words and actions of people who come from different countries and backgrounds. In this way, it focuses on the past experiences of language learners more than any other approach (Dervin & Dirba, 2006; Dirba, 2007). According to Doğançay-Aktuna (2005), ignoring the intercultural aspect in ELT altogether, on the other hand, will result in the dissatisfaction and failure of learners.

Ho (2009) points out that taking an intercultural perspective in FL teaching and learning requires that learners critically examine their worldviews to find out the effects of culture on their current opinions, behaviors, skills and attitudes regarding other people and societies. In other words, the interculturalist approach does not, and in fact should not, impose the mostly stereotypical images of the 'other' on language learners; instead, it should provide justifications about how certain intercultural conditions influence human behavior, and how human

behavior influences them in return. Ho further suggests that the interculturalist approach requires taking the world as whole with a multitude of diverse and fluid cultures. In such an approach, cultures cannot be presented with static and unified characteristics in the language classroom. Instead, learners will be encouraged to explore all cultures, including their own, because an important aim of intercultural language learning is to develop learners' cultural awareness through the process of self-exploration

Going intercultural in ELT does not, however, mean that everything related to the British or American should be removed from teaching materials and activities. In fact, the idea of isolating the English language from Anglo-American cultures is neither realistic nor necessary (Byram, 1997). Instead, a more inclusive perspective will be adopted and a variety of world cultures will be brought to the language classroom for student-centered critical activities. In other words, neither the British culture nor British English will be allowed to dominate in a truly intercultural language education (Alptekin, 1993, 2002). Students will instead learn to respect each other's cultures. Su (2014), similarly, stresses the important role of going beyond borders to adopt a global identity on developing a true intercultural sensitivity, which is an important component of and liquid and diverse understanding of culture.

Dirba (2007) warns that intercultural education cannot be successful without the appropriate teaching materials and methods. According to Sierens (2000), materials prepared for intercultural education should be recognizable, accessible, antiracist, multiperspectivist, reflective of diversity, interactionist and innovative. Besides, the materials should also allow for critical thinking and analyses of social issues (Matsuda & Friedrich, 2011). As a means of overcoming the hegemony of the cultures of native speaking countries, ELT materials need to be redesigned accordingly to be more inclusive of cultural diversity. Textbooks can reflect the values of the global culture by including more main characters from nonnative countries with more dominant roles in dialogues (Matsuda, 2003). Unfortunately, popular books used in Turkey to teach English are still loaded with cultural

elements reflecting the culture and values of inner circle countries like the UK or the USA (İlter & Güzeller, 2005). Devrim and Bayyurt's (2010) study, reveals that Turkish language learners prefer to see cultural elements related to both the local culture and target culture in their classroom activities and teaching materials.

There are still problems with the integration of the intercultural perspective to language education, however. One major problem is that the great majority of language teachers are not endowed with the knowledge and skills, required for intercultural education (Dirba, 2007). To a large extent, teacher-training programs are to blame for this deficiency. According to Dirba, other barriers to implementing true intercultural education can be listed as lack of cooperation between teachers, unprepared teachers, lack of appropriate materials, insufficient support from school administration, and unwillingness of some teachers to offer a true intercultural learning experience to their students.

Dirba's (2007) study reveals how an undergraduate culture course can be designed from an interculturalist perspective with the right techniques and materials. In this study, the researcher made use of critical analysis and thinking, as well as drama techniques such as thought-tracking. The results showed a clear change in the perceptions of the teacher candidates who were the participants of the study about the meaning of intercultural education. Before the experiment, intercultural education was mainly perceived as learning about other people's habits, festivals, and traditions etc., which were imprisoned in national boundaries. When the course ended, however, most of the participants associated interculturality with a variety of European cultures including the culture of their home country. Based on these findings, Dirba suggests that through successful intercultural education, learners can realize that:

> …they are basically all human beings, friendly, willing to help others and cannot be classified and labeled as members of just one group, especially a group that they themselves have not chosen to belong to, connected with their place of birth and their parents (p. 201).

The discussions on ELT practices and materials regarding culture pedagogy indicate that further research is needed to get a better understanding about whose culture to teach in the language classroom. One thing is certain that the globalization process as well as the changing status of English in the globalized world makes it necessary to go through a focus shift from the cultures of native speaking countries to the rest of the world, which hosts millions of English speakers from a variety of linguistic and cultural backgrounds.

2.3.2.2 Static vs. Dynamic Approach to Culture Pedagogy

A similar discussion is centered on a static versus dynamic approach to culture pedagogy. Atkinson (1999) argues that there are three separate notions of culture that operate in ELT: the received view, received-but-critical view and critical view. Each one of these notions represents a different perspective about culture teaching. For instance, the first one represents the traditional static view, which emphasizes national boundaries as the boundaries of culture; the second perspective is also close to the static view because it sees culture as a repository of values shared by a group of people; only the third perspective problematizes the traditional static view of culture by questioning its benefits for language learners. It adopts a dynamic view of culture, claiming that all cultural identities and groups are contradictory, multiple and dynamic in essence. This last viewpoint is also important in the sense that it rejects the positivist/modernist paradigm in culture instruction, and adopts the postmodern approach instead.

Hargreaves (1994) describes today's postmodern societies as continuously changing groups with a lot of cultural diversity, technological complexity, scientific uncertainty, and national insecurity. From this perspective, the postmodern foreign language pedagogy should be more tolerant of diversity and individual differences than ever before because it is expected to acknowledge the liquid and complex nature of culture in a postmodern society (Forsman, 2006).

Baker (2009) elaborates on the changing role of English in today's globalized postmodern world by suggesting that the English language cannot be associated with any specific culture in its present status. As Baker further argues,

> Critical postmodernist stances reject the notion of cultures and languages as stationary homogeneous entities open to straightforward description. Critical theories of culture take a more dynamic and heterogeneous perspective on culture and reject as simplistic the equation of a language, culture, and national identity. (p. 570)

Traditionally, foreign language methodologies take a static view of culture, by suggesting that the notion of culture is composed of separate components that can be learned passively as facts by language learners (Forsman, 2006). In addition, previous research reveals that language learners usually perceive culture as an external entity with totally static or slowly changing features (e.g., Bayyurt, 2006; Dervin & Dirba, 2006). Therefore, it would not be wrong to claim that cultures are still identified with national groups and composed of such elements as common habits, beliefs and values. In other words, the majority of teachers and students still adopt a static view of culture. The static approach to culture, however, only strengthens the already existing stereotypes about the 'other', because it fails to acknowledge the strong connection between language and culture (Liddicoat, 2002), as well as the continuously changing and developing nature of culture.

An increasing number of people now realize that "culture cannot primarily be looked upon as a static list of facts and behaviors to be learnt by heart, especially not regarding only one or a few cultural groups" (Forsman, 2006, p. 48). Instead, "to understand the sociocultural contexts of English as a global lingua franca, we need to approach culture in a non-essentialist and dynamic manner" (Baker, 2012, p. 64), which brings us to the dynamic and fluid view about culture. From this new perspective, each individual within a society needs to be considered as a unique blend of sexual, ethnical, religious and national identities. Therefore, more recent approaches to culture teaching in ELT such as the social constructivist approach have resulted from a paradigm shift from a facts-based approach to a

process-oriented one that aims for the acquisition of intercultural communicative competence (ICC) (Su, 2008).

A dynamic perception of culture adopts a social constructivist perspective with many realities that are locally constructed, and reconstructed through interaction in specific contexts. According to constructivist researchers of culture studies, culture teaching should be process-oriented and learner-centered (Su, 2011). Students are advised to be active participants of their learning processes by questioning, creating and recreating everything they learn. From a social constructivist view of culture, the key to a successful intercultural communication process is all parties' willingness to be a part of this meaning negotiation process (Su, 2008). Thereby, in a language course which follows this perspective, it is the teacher's responsibility to create an atmosphere of sharing whereby learners actively participate to discover and co-construct cultural knowledge.

From a dynamic perspective of culture teaching, language learning goes much beyond the acquisition of words to become a true experience of discovery and constant meaning making through encounters with the 'other' (Su, 2011). In other words, language learners participate in a continuous process of inferring, comparing, interpreting, discussing and negotiating meaning (Liddicoat et al., 2003). Needless to say, the dynamic approach to culture teaching is more democratic than the static one, because it does not depend on the usually unidirectional transfer of cultural knowledge but values critical discussions and different opinions in the language classroom.

2.3.2.3 Critical Thinking in Culture Pedagogy

Critical thinking is one of the most important learner features to be promoted in the 21st century, and TESOL teachers play a very important role in the promotion of critical thinking skills (Luk & Lin, 2014). It is common knowledge that criticality and reflexivity should be two important characteristics of any university student. However, schools generally fail to reflect this necessity of a postmodern era (Hargreaves, 1994). As Hargreaves suggests, it is important for young

generations to reflect over their national and local cultures to reconstruct them; and the only way to achieve this is through developing awareness and responsibility by taking a more global perspective in schools. Similarly, Ho (2009) argues that having a critical eye in the language classroom helps increase cultural awareness among learners, because true interculturality can only be achieved through dialogic critical thinking in the language classroom. Baker (2012) argues that critical thinking is an indispensable part of intercultural tasks in the language classroom.

Matsuda and Friedrich (2011) complain about the shallowness of culture-related discussions in language courses, and argue that narrow discussions that do not go beyond suggestions about what to do at an intercultural encounter only strengthen the existing stereotypes. They recommend deeper and critical discussions instead. They suggest that critical approaches to culture teaching are necessary to endow learners with the necessary level of awareness and skills for successful intercultural communication.

McConachy and Hata (2013) emphasize the importance of teacher-led critical discussions in terms helping students question their culturalist viewpoints. According to McConachy and Hata, the teacher can use questions in order to increase the level of students' reflection on cultural issues. However, the teacher should also explain his/her standpoint on a particular culture-related topic, so that learners will be "encouraged to move beyond the view that one nation has one culture with one set of norms for interacting...to become attuned to the potential multiplicity of ways of construing utterances in discourse…" (pp. 300-301). Teachers should also lead students to examine the portrayal of culture in ELT materials from a critical intercultural perspective (Baker, 2012). Bayyurt and Altinmakas (2012) successfully used teacher-led critical questions in their study about the changing status of English in today's globalized world to raise their participants' level of awareness regarding nonnative English varieties and their role in intercultural communications.

Modernism in education is highly questionnable in today's postmodern world (Hargreaves, 1994). Besides, critical thinkers of the present and future cannot be educated through a modernist educational system (Forsman, 2006); therefore, it should be replaced with a postmodern one, because postmodernism applauds diversity, and critical thinking (Baker, 2009). Even the most deeply rooted beliefs and assumptions should be questioned from a postmodern critical perspective (Luk & Lin, 2014) to culture. However, it is mainly the teachers' responsibility to make their classes as inclusive of various cultures and people as possible from a critical thinking perspective because unfortunately, popular textbooks give general and stereotypical definitions of culture and identity (İlter & Güzeller, 2005), and language learners are usually expected to know these definitions by heart rather than being encouraged to come up with their own definitions (Dervin, 2006).

The good news is that ELT is currently undergoing a change in Turkey in parallel with the increasing availability of Internet and Communication Technologies (ICTs) in Turkish schools. Besides, the primary education curriculum reforms of 2004 and 2007 (Akınoğlu, 2008), necessitates a radical shift from the traditional practices of FL teaching which mainly focus on formal characteristics of the language to a focus on communicative and functional aspects such as the actual use of English in a real life communication (Alptekin, 1993, 2002).

2.4 From Intercultural Competence to Proteophilic Competence

We are living in a world where cultures blend with each other when people with different cultural backgrounds communicate with each other. Besides, the globalization process creates more opportunities for interaction; and due to developing technologies, these interactions occur continuously between people from a large variety of national and ethnic backgrounds, overriding all national boundaries (Baker, 2009; Jenkins, 2012).

The rising interest in interculturality both in the media and education (Alptekin, 2013; Baker, 2012) is not a coincidence, but a natural outcome of the rapid change

observed in today's rapidly changing complex societies. It is now commonly accepted that language learners need more than linguistic competence for active and successful communication through the language they learn (Galloway & Rose, 2014; Matsuda & Friedrich, 2011). Therefore, an important goal of language instruction should be to promote interculturality (Ockey & French, 2014) by developing learners' Intercultural Competence (IC) (Su, 2014).

There are probably more than a hundred definitions of IC (Dervin, 2010). As a term commonly used in cultural studies, 'intercultural' implies "process, border crossing, interaction, and reciprocity,…" (Forsman, 2006, p. 19). Forsman, defines the intercultural speaker as "a learning and reflective individual who needs to adapt to diversity and ambiguity in a changing environment to be able to encounter and mediate between differences" (p. 53).

As for the relationship between IC, ICC, and PC, it can be argued that these concepts are based on similar arguments. Both IC and ICC evolved from their initial position of static interculturality (e.g., Byram, 1997) to a more dynamic one (e.g., Baker, 2012; Byram, 2008; Dervin & Dirba, 2006; Dervin & Kuoppala, 2013) because with the changing paradigm of language education, teachers have been given one more role; that is the role of intercultural mediation (Dirba, 2007). In this respect, the new notion of communicative competence should aim for the realization of ICC in ELT by means of involving all sorts of intercultural encounters where English is used as a medium of communication or lingua franca (Seidlhofer, 2004) in today's globalized world. According to Dervin (2010), "intercultural competence is a concept that seems to be transparent, universally accepted, understood and (ab)used, but which has received many differing definitions inside and outside academia" (p. 156). In this respect, PC presents a fresh pespective in intercultural research.

Unlike the traditional definions of IC and ICC (e.g., Byram, 1997) this new perspective focuses more on the dynamic components of interculturality, or what Dervin and Dirba (2007, p.259) call 'liquid interculturality". Therefore, PC

reflects the arguments of social-constructivism than traditional IC and ICC, more specifically that that culture is created, shaped, and reshaped constantly through interactions (Dervin, 2006). In other words, an interculturally competent foreign language speaker should always keep in mind that all people, including themselves, are originally multicultural and complex in terms of their age, sex, status, religion, religion etc. Here, it is also noteworthy to remember Dervin and Dirba's view about IC that foreign language learners are interculturally competent when they are both able and willing to participate in a communicative exchange with other people by accepting the fact that they are strangers in this communication.

Considering that nonnative-native and nonnative-nonnative English interactions dominate today's English speaking world (Jenkins, 2000, 2006; McKay, 2002, 2003; Seidlhofer, 2004), the following questions posed by Alptekin (2002) become very meaningful:

> How relevant, then, are the conventions of British politeness or American informality to the Japanese and Turks, say, when doing business in English? How relevant are such culturally-laden discourse samples as British railway timetables or American newspaper advertisements to industrial engineers from Romania and Egypt conducting technical research in English? How relevant is the importance of Anglo-American eye contact, or the socially acceptable distance for conversation as properties of meaningful communication to Finnish and Italian academicians exchanging ideas in a professional meeting? (p. 61)

2.4.1 Byram's (1997) Framework of ICC

Byram's (1997) model is based on the following four components or *savoirs:*

> *Savoir être:* intercultural attitudes such as openness and showing willingness to relativize one's own beliefs, values and behaviors as well as those of others.
>
> *Savoir comprendre:* skills related to interpreting and establishing connections such as the ability to make an interpretation of events from foreign cultures by connecting those events to one's own culture.

Savoir apprendre/faire: skills related to interaction and/or discovery; for example, the ability to acquire new knowledge about other cultures and their characteristics in order to use this new knowledge in interaction.

Savoir s'engager: critical awareness of cultures that can be achieved through political education. It entails one's ability to evaluate different viewpoints and cultural perspectives critically both in the local and global arena. (pp. 50-53)

Byram's (1997) main framework is mainly criticized on the grounds that these components are not based on sound, convincing claims, sometimes overlap and contradict each other (Dervin, 2010). Baker (2012) criticizes Byram's model on the grounds that it is based on cultural groupings that make cultural comparisons at a national level as the starting point, which cannot be accepted from standpoint that perceives cultures as fluid and constantly restructured irrespectively of national boundaries. In later years, Byram's initial model of ICC has evolved to adopt a more fluid understanding of culture (e.g., Byram, 2008). The revised model acknowledges the diaglossic and liquid nature of culture and points to the need for developing an understanding of culture which is multi-faceted, allowing for different voices and conflicting opinions (Baker, 2012). Besides, the capacities in the new model such as 'respect for otherness', 'empathy', 'tolerance for ambiguity', 'flexibility', and 'critical cultural awareness' (pp. 22-26) are highly reflective of Dervin's (2006) PC, Dervin and Dirba's (2007) PCC, Baker's ICA. In other words, the revised ICC model and PC have numerous common characteristics, which are derived from a notion of culture that is based on a social constructivist, dynamic, and liquid perspective. In this respect, both models are appropriate for a postmodern approach to culture pedagogy in ELT.

In the new model of ICC (Baker, 2008), the role of intercultural education is emphasized to increase language learners' critical cultural awareness, so that they will be able to communicate successfully in intercultural encounters. As Baker (2012) suggests, Byram's new model rejects the idea of taking monolingual native speakers as perfect models, and instead suggests the intercultural citizen and

speaker as the ideal model. From this aspect, it is a more comprehensive model for intercultural education than its initial version.

2.4.2 Baker's (2012) Intercultural Awareness (ICA) Model

Baker (2012) proposes Intercultural Awareness (ICA) model as a revised version of Byram's ICC, pointing out that this new notion deemphasizes cultural groups, and thereby suits better to the fluid, emergent, fragmented and hybrid nature of intercultural communication. According to Baker, ICA is "an alternative 'non-essentialist' view of culture and language" (p. 62), and thereby clarifies better the relationship between culture and language, as well as the dynamic and fluid nature of the two. As Baker suggests, intercultural encounters usually take place between people from a large variety of cultural backgrounds, and one cannot be expected to knowledgeable and aware of all the related cultural contexts.

Baker's (2012, p. 66) model of ICA is based on a total of 12 components in three cultural awareness levels as basic, advanced and intercultural cultural awareness. According to Baker, these components outline the essential knowledge, attitudes and skills for an ELF user to communicate successfully in intercultural settings, and include such awareness categories as 'culture as a set of shared behaviors, beliefs and values', 'the relative nature of cultural norms', 'multiple voices or perspectives within any cultural grouping'.

An analysis of these 12 elements reveals that ICA is based on a process from cultural generalizations to intercultural communication frames, which are compatible with the main components of PC, especially with those about perceptions of culture. The students who reach the advanced level in the ICA are expected to develop an understanding of the emergent, fluid and diverse nature of culture, and to display this new understanding through negotiation between all the dynamic components of culture for a successful communication in a true intercultural environment. In this respect, ICA can be considered to be directly related to PC discussions.

2.4.3 Proteophilic Competence (PC)

The rising influence of postmodern paradigms in education (Baker, 2009) renders most definitions of IC outdated (Seidlhofer, 2004) because these definitions do not reflect the fluid and constantly changing nature of culture and identity (Dervin, 2010). Therefore, a revolutionary change is needed in the way culture is dealt with in ELT. According to Dervin and Dirba (2006), this revolutionary change is only possible through a transition from what they call 'solid interculturality' to 'liquid interculturality' in foreign language teaching because solid interculturality is far from meeting the needs of liquid language learners of today's liquid world. They describe solid interculturality as "descriptions of national features imposed on all of the representatives of a country by others – or even themselves" (p. 259). On the other hand, 'liquid interculturality' is derived from social constructivism, because both culture and identity are created through individual encounters, and socially constructed and reconstructed through interaction. As a matter of fact, people change and adapt their identities according to different contexts and their interlocutors in those contexts. In this respect, interculturality cannot be solid in essence, but it is naturally fluid and flexible.

PC is based on 'liquid interculturality' (Dervin & Dirba, 2006) because it focuses on the fluid nature of culture and identity, and thereby reflects the constructivist sociocultural approaches to culture and identity. PC argues that it is the people themselves who keep reconstructing their cultures and identities when faced with different situations. According to Pieterse (2004), all societies are in a process of constant mixing, which results is what Dervin (2009) calls, 'diverse diversities'; that is, diversity in terms of the lifestyles, artifacts, discourses and thoughts of people living within the same national and geographical boundaries.

Dervin (2006) defines PC as "the appreciation of differences in multiformity of Others and Self" (p. 77); and suggests that it yields us the solution to deal with the postmodern, liquid nature of the 'intercultural'. According to Dervin, PC is also "the appreciation of the diverse diversities of the self and the other" (p. 77). From

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this aspect, "proteophilic competence implies perceiving other people as individuals who identify with a variety of groups, not as members of one particular group, for example a particular ethnic group" (Dirba, 2007, p. 196).

Although there is still a general tendency to associate culture with countries such as the culture of Turkey, England or nations (e.g., British Culture, American Culture etc.), the truth is that no country or nation is composed of people with homogenous cultural characteristics. In fact, even the residents of a small town can diversify in terms of their lifestyles, mother tongues, ethnic backgrounds and other similar elements, which are commonly used to define culture. From this perspective, the extent of cultural diversity observed inside of a country or nation can be great. The existence of such striking diversity in relatively small areas like New York, London or Dubai is a good indicator of a necessity for a paradigm shift towards a more inclusive type of education, which aims to be reflective of the diversity observed in real life. Therefore, the belief that national and geographical boundaries are also cultural boundaries cannot go beyond being a myth especially in today's global world.

In the earlier model, Dervin (2006) describes PC with the following five components:

> 1. The awareness that (national) cultures and identities can be a *Deus ex-Machina* in encounters between individuals, especially in encounters between people from different countries or religions.
>
> 2. The capacity to notice and act upon when someone is solidifying her/his discourse and trying to manipulate you…
>
> 3. The genuine belief that every single individual (including oneself) one meets is liquid (sex, age, religion, status in society, etc.)…
>
> 4. The awareness that people are human beings and that they are in good/bad moods, have personal problems, feelings …, preferences, and that nationality has nothing to do with the ways people are treated by others.
>
> 5. An avoidance of ethnocentric, racist, xenophobic or xenophilic comments
>
>   (i.e. one's culture or identity are superior to Others'). (Dervin, 2006, p. 78)

Dirba (2007) elaborates on Dervin's (2006) Model and proposes Proteophilic Communicative Competence (PCC), as displayed in Figure 1.
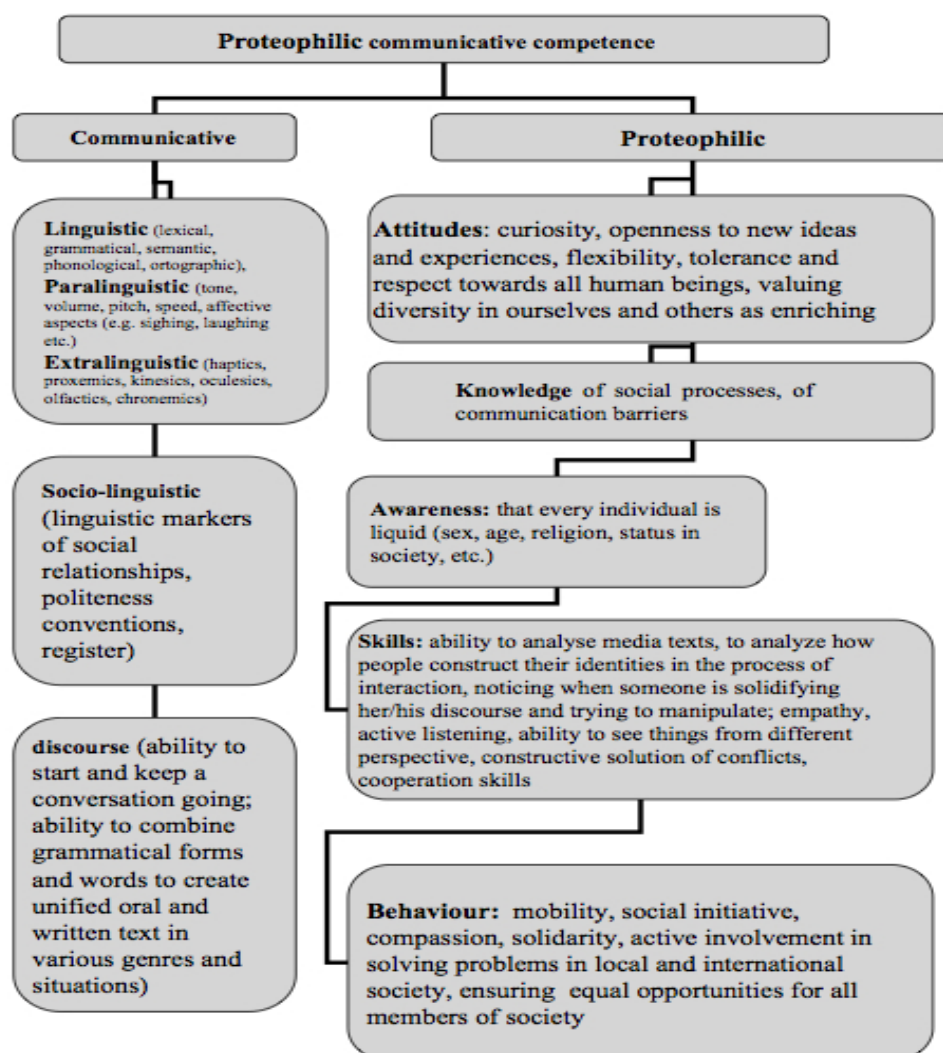
Figure 1. Proteophilic Communicative Competence (Dirba, 2007, p.197)

Dervin (2006) warns that the five elements of PC are idealistic and thereby seldom achieved all at once. In fact, a lot of training both in one's country and abroad is required to attain some of these components. He further suggests that, like other recent theories of culture and identity, PC is also highly liquid, and unstable, because it is affected by such factors as physical and psychological conditions of communicators, as well as the time and place of communication and

other factors like the language competencies of interlocutors. According to Dervin, everyone living in complex societies has a certain level of PC to survive in that society; but some people can develop it whereas some others cannot.

A comparison of Dirba's (2007) PCC with Dervin's (2006) PC reveals that Dirba's model contains some additional communicative elements such as linguistic, socio-linguistic and discourse competences. In other words, Dirba's model redefines and combines the intercultural elements of PC with communicative ones. It is therefore more directly related to ELT. In other words, language learners can improve both their PC and L2 linguistic competence from a PCC perspective, by developing awareness and positive attitudes towards both linguistic and cultural diversity.

Dervin (2010) proposes a revised version of his PC model. The revised model is composed of three components expressed in the first person for self-assessment: two savoir-faires and a savoir-réagier/agir. Dervin points out that the model has been affected by postmodernist thoughts as well as theories of enunciation and dialogism. The model, as explained by Dervin (2010) below is based on self-reflections:

1. Savoir-faire I: Detect identification

I am fully aware that every individual (myself included) is multiple and complex but that every (inter-)locutor can adapt their discourse to contexts and/or interlocutors by presenting a group or a national identity in order to please, confirm a representation or defend themselves. I know how to note and analyse pieces of evidence of identification in my own discourse as well as in the other's discourse.

As a consequence, whenever possible, I try not to present myself or my interlocutor through national images, stereotypes, generalisations and exaggerations... **a.** Individual plurality is not always visible because, in any context of interaction, one needs to select an image of the self (and of the other) and use it. Moreover, classifying by means of nationality is very common in intercultural encounters (it is often a starting point, an *overture*). Also, I need to remember that telling somebody that they are using auto-/hetero-stereotypes ("We Finns are like this") can be problematic because I can come across as moralizing and/or unpleasant. Who is entitled to forbid

somebody from using a national auto-stereotype? What can thus be done in such a situation? I can play the stereotype-game, cut the conversation short, change topics, or discuss the stereotypes with my interlocutor. With hindsight, I can reflect on why I, or somebody else, used stereotypes in interaction and how they were formulated.

2. Savoir-faire II: Paying attention to discourses

I am able to listen to discourses that I come across (mine as well as others') especially when they are potentially ethnocentric, xenophobic, racist but also exotic and xenophilic. I know how to ease such discourses by means of linguistic markers such as modalities and be as explicit as possible by reformulating. I also try to avoid "interculturally correct", naive or contradictory discourse on the *self* and the other such as "I have no stereotypes", "I don't believe in stereotypes but Finns are... "etc.

This is where language skills can have a big impact on intercultural competences (mine and that of my interlocutor) because one cannot always control all the meanings and nuances in a foreign language and one can also shock one's interlocutor without even knowing (s/he may not even be showing their real feelings in relation to this situation/context). What strategies could I use in such instances without putting myself at risk?

Secondly, the other can have a role to play in my use of language, with stereotypes being a case in point. For instance, there might be times when my avoidance of stereotypes is limited by an interlocutor whose position is hierarchically higher. How might I behave in an ethical manner in such a situation and try not to resort to stereotypes?

Finally, I should bear in mind that there is a potential gap between discourses and acts - in other words, I am aware that discourse can be contradicted by actions and vice-versa.

3. Savoir-réagir/agir: Controlling one's emotions/behaviours

In delicate and difficult situations, situations of misunderstanding and disagreement, I make an effort to remind myself that individuals are human beings and that they have emotions, feelings, experience bad/good moods, personal problems... which influence their reactions. As such, I try not to draw quick and culturalist conclusions which may harm my relationships with others. **c.** How might I therefore control my emotions in difficult situations? What strategies could be used to avoid conflicts or worsening situations?

How might I go beyond feelings of *déjà-vu, déjà-vécu, déjà-dit...* and phenomena of polyphony which may affect my relationships with others

(e.g. a person reminds me of someone that I do not like either because of her/his physical appearance or his/her accent in a foreign language)?

(Dervin, 2010, p. 13)

2.4.3.1 PC as an Educational Objective in ELT

PC can be an alternative to traditional culture teaching because it can offer solutions to main problems regarding intercultural teaching in the ELT classroom (Dervin, 2006). In order to implement PC in foreign language education, learners should be exposed to cultural diversity in the language classroom, so that they can understand that people are not all the same. According to Räsänen and San (2005, cited in Forsman, 2006), sensitizing learners to notice cultural differences may get them to leave aside their possible ethnocentric and monocultural point of views by helping them face their stereotypes and biases, and adopt a more global perspective about culture instead. This can lead to a desired transformation in the learning process too.

It is important to keep away from the culturalist trend, however. Providing prepacked information about the 'other' only increases misunderstandings and stereotypes among language learners (Dervin, 2006) because cultural knowledge is usually derived from overgeneralizations and simplifications, and most of the time it conceals more than it reveals (Saniei, 2012). Therefore as Dervin suggests, rather than transferring factual information about other cultures, it is important to help learners become aware of their own pluralistic and liquid natures. According to Dervin, once learners understand how changeable their thoughts, feelings and behaviors can be, they will more easily accept other people's unstable characteristics as stemming from themselves rather than an external force, which is called culture. As Dai (2011) warns, both positive and negative aspects of a culture should be portrayed in order to avoid presenting a monolithical and stereotypical image of the culture. Besides, learners can benefit from an introduction of contrastive pictures from the same culture too. In this respect, Dai elaborates that contrasts such as attractive vs. shocking information, similarities vs. differences, dark vs. bright aspects, facts vs. behaviors, historical vs. modern,

old vs. young people, city life vs. country life, and finally stated beliefs vs. actual behaviors need to be all presented in a balanced way.

Stereotypes may have a devastating effect on human relations too by becoming the source of communicational problems. Especially, if people judge each other's behaviors according to the opinions they hold about the whole society that the other group belongs to or vice versa, dangerous communication breakdowns may appear between the interlocutors of a communicational event. For example, a generalization about a group of people that 'they are lazy' may actually conceal the fact that some individuals in that group may be very hardworking in real life. As human beings, we are, however, inclined to otherize people by forming stereotypical images of individuals who are different from us, largely due to a number of factors such as "the media, our educational background…, what we have heard from family and friends, and from foreigners themselves" (Dervin, 2006, p. 2). As Forsman (2006) suggests, rapid changes in today's world make people even more prone to stereotypes, because they resort to them to make sense of their continuously changing physical and perceptional surroundings.

Eliminating the stereotypes in language learners' minds is an important aim of PC (Dervin, 2006, 2010) because stereotypes can cause false hypotheses about the 'other', and thereby result in faulty interpretations of the other's behaviors. In fact, generalized beliefs are becoming more and more unacceptable as societies and individuals are becoming more and more diverse and complex than ever before. It is common knowledge that our stereotypes lead us in a certain direction, and thus we behave in a certain way. In the end, we find what we expect to find in other people. Instead, learners need to be sensitive and emphatic towards foreign cultures; and this can only be possible through acquiring the necessary intercultural skills, as well as learning the appropriate and effective use of language in various cultural contexts. Stereotypes can become like perceptional filters, through which people try to perceive and make meaning of the world around them. If an individual's filter is too thick, he/she will not see the real world but the filter only. That is, stereotypes will govern his/her thoughts and

expectations in a particular way. Therefore, it would not be wrong to claim that an important aim of intercultural education should be to thin or totally diminish this dirty filter, so that the leaner will be able to see the reality more clearly. Research (e.g., Bayyurt & Altinmakas, 2012) shows that language learners can benefit from critical discussions on their existing stereotypes to overcome them.

Ho (2009) emphasizes the importance of fighting cultural stereotypes in the language classroom. However, one should note that exposing students merely to different cultures may not eliminate but strengthen the existing prejudices and stereotypes (Dai, 2011). Forsman (2004 in Forsman, 2006) argues that an increase in learners' cultural knowledge may help modify their existing stereotypes. However, students may also choose to maintain their negative attitudes towards foreign cultures and their representatives unless they are not affectively or emotionally involved. Therefore, cultural awareness rather than cultural knowledge should be fostered in the classroom. Teachers can play an important role in overcoming stereotypes and prejudices by fostering learners' critical thinking skills too (e.g., Baker, 2009; Bayyurt & Altinmakas, 2012; Luk & Lin, 2014). However, teachers should first develop their own intercultural competence by acknowledging their own national and cultural stereotypes (Dervin, 2006). In fact, introducing cultural, social, linguistic and ethnical diversity to the classroom in a critical way may help both the teacher and students (Matsuda & Friedrich, 2011; Rivers, 2011; Su, 2011). The teacher should, however, aim for developing a sense of respect, which would obviously be a more realistic goal than trying to convert students radically.

Assessing PC is one of the most important problems for language teachers who intend to follow a PC perspective in ELT. To Dervin (2010), it is not possible to assess a learner's PC through a simple examination of his/her speech, "because it is unstable, ambiguous and calculated (i.e. students sometimes offer ready-made answers to please the teacher)" (p. 14). Therefore, teachers should work on learners' acquisition of 'savoir-faire' and 'savoir analyzer', which will help their critical self-reflection. After all, one should always keep in mind that culture is

liquid and reconstructed through negotiation and mediation with others. Besides, just like culture, PC is liquid and unfixed, it requires continuous learning for development, and it can thereby be assessed through means of formative assessment such as portfolios (Dervin & Kuoppala, 2013), which are in keeping with Nault's (2006) suggestion for "an open-ended and experiential approach to assessment" (p. 321). Portfolio projects can also play an important role in fighting culture stereotypes (Su, 2011) though creating a spirit of discovery in students, through which they can search for themselves and learn about the truth. Schulz (2007) defines a portfolio as the collection of artifacts produced by students within a time period. According to Schulz, portfolio projects are ideal for active learning, because they give students the opportunity to evaluate themselves and their work.

Various studies showed the efficiency of cultural portfolio projects. Su's (2011) study, for example, revealed that fostering critical thinking through a cultural portfolio project which was supported with presentation helped learners face their stereotypes about target cultures and people. Whereas prior to the project, the participants used generalized and stereotyped statements about target countries and native speakers, after the project they reported a realization of the diversity inside of English-speaking countries, and concluded that mainly the media was responsible for the wrong images about other people's cultures. Dervin and Kuoppala (2013) developed the Portfolio of Intercultural Competences (PIC) as an appropriate tool to assess IC. They explain the objective of portfolio assessment as "through reflecting and critiquing one's discourses, attitudes and behaviors, and those of the *Other*, student teachers can become more ready to accept uncertainty and develop certain strategies to deal with it" (p. 5).

Diary and portfolio analyses are mainly criticized for not being valid enough tools since learners may not want to share their personal experiences with third parties. There is also the question of objectivity with such tools, because it is common knowledge that many people cannot be honest with themselves especially if they know that another person will interpret their behaviors. Student observations,

another measurement tool, cause a lot of criticisms in terms of validity and objectivity due to their subjective nature that is influenced by numerous distracting factors such as the observer's paradox as well as the observer's mood, feelings and representations. To sum up, there are still a lot of discussions about the assessment of PC. There are few studies in the literature, which have utilized these relatively new techniques such as the PIC (Dervin & Kuoppala, 2013); and there are even fewer studies which directly focused on measuring the PC level of language learners (e.g., Dirba, 2007). In this respect, the PCS, which has been developed specifically for the present study, based the components of PC suggested in Dervin (2006, 2010), can be an important alternative to the qualitative means of measurement discussed so far.

2.5 The ELF Perspective

Globalization has played an undeniably important role in the expansion of English to all regions of the world. English, today, is an international language which is commonly and widely used for communication across national boundaries and cultures (Jenkins, 2000). English acts as the common medium of communication in intercultural encounters as an international language (McKay, 2003). As Seidlhofer (2004) notes, the majority of interactions in today's world do not conform to standardized grammar, lexical and pronunciation forms of English. ELF users acquire the language while at the same time using it in interactions (Canagarajah, 2007). Therefore, Seidlhofer prefers to call this new situation the "process of internalisation and destandardization" (p. 212).

There is also the question of who the true owner of the English Language is. As a matter of fact, no one owns the English language in the new millennium because as Crystal (2003) points out, English does not belong to any single national group in today's globalized world. Besides, new English forms keep emerging in different parts of the world, particularly in eastern contexts (Kachru, 2005) like China, Singapore, etc. In this respect, Widdowson (2003) denies native speakers' claim of the ownership of the English Language, as well as their right to

determine how it should be used all around the world for intercultural communications. Other ELT scholars (e.g., Jenkins, 2006) support Widdowson in the sense that everyone who speaks English owns it too.

There are also discussions over the appropriateness of the terminology used in reference to the varieties of English. Seidlhofer (2004) reports that different terms have been used to refer to the use of English in today's world and it causes "a conceptual gap" (p.212). It is worth mentioning here that some researchers like Kachru (1985, 1992) prefer to use the term World Englishes (WE) whereas some others like McKay (2002, 2003, 2004) use English as an International Language (EIL). Seidlhofer objects to the use of EIL instead of English as a Lingua Franca (ELF) on the grounds that it can be misleading, because the term itself implies a clearly distinguishable unique variety that one can call 'International English'. From this aspect, "ELF is simply the product of all those who use it in their daily interactions" (Schmitz, 2012, p. 261). In a later definition, Jenkins (2007) suggests that ELF is "…an emerging language that exists *in its own right* and is being described *in its own terms*" (p. 2) [emphasis original]. As Canagarajah (2007) argues, ELF may adopt a variety of forms that change in accordance with different contexts and speakers. Similarly, Suzuki (2010) suggests that nonnative English varieties has a rather "dynamic and hybrid nature" (p. 146). According to the most popular definition of ELF, the term does not cover the L1 usage of the English language by some 25% of total English language users (Crystal, 2003). Therefore, the ELF research primarily focuses on the interaction between non-native speakers of English (Murray, 2012).

As for the other term that is commonly used in reference to English varieties, that is WE, it was first used by Kachru (1985). Kachru's model appeared to be critical of the hegemony of English speaking countries, that is, the inner circle countries in the model; and also to draw attention the existence of large populations who learn and use English for practical purposes either as a foreign or second language in various regions of the world. It was then revised by Kachru (1992) to be more flexible about the border of each circle. Rajagopalan (2004) defines WE as "a

hotchpotch of dialects and accents at different stages of nativization" (p. 115). In this respect, WE reflects the diverse ways English is adopted and used locally in different regions of the world; and it has by far the most influential model in reference to English use in the global world (Lai, 2008).

In Kachru's (1985) original three-circle model, there are there concentric circles, each of which refers to a group of countries categorized according to the status and use of English in those countries. In this model, the inner circle countries are the ones where English has both an official status, and it is commonly learnt as a mother tongue. These countries include England, Scotland, Ireland, Wales, America, Canada, New Zealand and Australia. The outer circle countries such as Singapore, Malaysia, and Nigeria etc. come from a colonial past and therefore, English is learnt and used as a second language in these countries, usually as one of the official languages too. Finally, in the expanding circle, there are countries like Turkey, Japan and Spain, where English has neither an official status nor common use in daily life, but it is usually learnt at schools as a foreign language for practical purposes (Bayyurt & Altinmakas, 2012). These countries do not have a colonial history unlike the ones in the outer circle. According to the WE paradigm, outer and expanding circle dialects of English show differences from the native variety because nobody learns and speaks them as their L1 (Rajagopalan, 2004).

Kachru's (1985, 1992) WE model has taken some criticism lately on the grounds that there are no clear-cut distinctions between countries concerning the status of English anymore. One of the biggest shortcomings of Kachru's model is seen as its association of English varieties with national boundaries. However, it is not easy to categorize ELF contexts as outer and expanding circle countries according to national boundaries anymore. To put it more clearly, Kachru's concentric circles are criticized mainly because they "fail to clearly distinguish between regions, nationalities, and users of English (Baker, 2009, p. 568). In other words, Baker criticizes the Kachruvian model because the circles in this model are based on a static understanding of culture rather than a dynamic one.

The WE paradigm is also criticized for legitimizing the nonnative varieties of English particularly in the outer circle (Matsumoto, 2011). As a matter of fact, the outer circle English varieties such as Singaporean English (Singlish) and Indian English (Hinglish) has created their own standards in written genres as indigenized forms of English (Schmitz, 2012). Global Englishes, which is a relatively new but similar concept, combines the WE perspective with ELF (Galloway, 2013), and thereby claims to present a better picture of today's global English use by both native and nonnative users of the language.

The researcher of the present study shares the concerns of Seidlhofer (2004) that the term EIL may imply a distinct variety with identifiable rules and regulations. He also disagrees with the arguments that (e.g., Jenkin's 2002, 2006) EIL will be a standard variety of English with its distinct linguistic and pragmatic norms one day. The researcher is also aware of the drawbacks of adopting a static WE perspective (see Kachru, 1985, 1992) in today's postmodern world. Although it is a useful model, the Kachruvian WE paradigm needs to be redesigned from a more dynamic and liquid perspective rather than a static one. In this respect, Galloway's (2013) GE-oriented approach presents a promising new dimension to the existing arguments because it successfully brings WE and ELF together. Despite the fact that the present study used Kachru's circles to categorize different Englishes, it acknowledges GE as a more developed recent model, which can integrate better with PC due to its more dynamic nature. However, more research is needed especially with the GE approach.

2.5.1 Implications of the ELF Perspective for ELT

There has lately been an increasing level of interest on the pedagogical implications of ELF research (Galloway & Rose, 2014; Matsuda & Friedrich, 2011). Besides, there is now a growing body of research which investigates the integration of a more ELF-informed (e.g., Galloway, 2013; Seidlhofer, 2011, 2013) and ELF-aware (e.g., Bayyurt & Altinmakas, 2012) perspective into ELT practices. According to Seidlhofer (2013), understading how communications

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work has a lot of implications for FL teaching and learning. Therefore, language learners should be informed about the ELF and the way it is used at intercultural encounters.

The ELF perspective can contribute positively to the spread of English language because "those who opt for ELF … are free of linguistic and cultural imposition from outside and may be more motivated to learn the language" (Schmitz, 2012, p. 279). Although some teachers and students may classify English varieties as inherently good or bad, from an ELF perspective, there is no good or bad English, but only a great number of varieties that are used for practical purposes by people from a variety of cultural and linguistic backgrounds. In this respect, Standard English is only one minority variety of contemporary English (Ling, 2008). From this aspect, emphasizing standardized native varieties as the only acceptable forms of English has a negative effect on the self-confidence of language learners (Ferrell & Martin, 2009; Matsuda, 2003; Matsumoto, 2011) because they will eventually start thinking that the variety of English that they are using is bad, and thus inherently unacceptable for a real intercultural encounter. Ferrell and Martin warn that insisting on just one standardized form of English can also lead to undesirable consequences in social relationships, such as a rising trend in discrimination and racism against the 'other'. According to Matsumoto, ELF speakers are equal to native English speakers; therefore they should be able to "exist in their own universe without being compared to 'native' speakers" (p. 99).

The discussions in the previous paragraph clearly indicate that the ELF perspective has changed the traditional description of language proficiency, that is, mastery in the target language (Canagarajah, 2007) because ELF communication is emergent and displays common characteristics as a result of negotiation between users (Baker, 2012). In this respect, communication and compensation strategies, as well as negotiation and mediation skills can be considered as important as, if not more important than, say, linguistic features of the language. As Baker further suggests, paralinguistic features may have more

potential to cause misunderstandings than linguistic ones in an event of communication at an intercultural context.

Recent changes in the role of English have led some ELT researchers to question the still dominant status of the so-called 'inner circle standard variety', as well as the current practices in ELT, which still highly favor the cultures and values of inner circle countries like the UK and the USA (e.g., Bayyurt & Altinmakas, 2012). One such researcher is Erling (2005), who calls for a change in current ELT practices in the direction of their being more inclusive of nonnative varieties of English as a way of promoting intercultural communication between and among speakers who come from diverse linguistic and cultural backgrounds. In fact, this suggested transformation is a must for countries like Japan (Suzuki, 2010) and Turkey (Dogançay-Aktuna & Kiziltepe, 2005), which are traditionally EFL countries. Many scholars, including McKay (2003) and Seidlhofer (2013), however, point to the mismatch between traditional ELT practices, and the new ELF perspective. The traditional ELT pedagogy has a number of myths that need to be addressed first for a successful shift to the ELF perspective. Some of these mythical beliefs, as reported by Lai (2008) are: 1) language learners must acquire native-like competence 2) the only true linguistic and cultural models are the UK and US ones 3) integrative motivation plays a significant role in student success. It should ne noted that these myths are no longer acceptable in a globalized world where native speakers do not have identical norms and characteristics in terms of their cultures and language use.

Galloway and Rose (2014) recommend a shift of focus from English varieties to ELF interactions on the grounds that such a shift will "better reflect the fluidity of ELF, which challenges traditional notions of 'variety' and geographically defined 'communities'" (p. 394). Ke and Cahyani (2014) recommend a balanced approach to the use of inner circle norms and ELF in the language classroom by claiming that teachers can still teach the native standard native varieties but they should adopt an ELF perspective when it comes to the actual use of English by their

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learners. In other words, they should not insist on inner circle norms for correctness.

Bayyurt and Sifakis (2013) suggest an ELF-aware approach to EFL teacher education in order to make teacher candidates more aware of and knowledgeable about the ELF perspective. The authors report a new ELF awareness raising project which aim to make EFL teacher candidates more aware of the changing global role of English, and its impications about ELT by getting them to read on the literature on EFL, EIL and GE. In this respect, the ELF-informed pedagogy (see Jenkins, 2012; Seidlhofer, 2011, 2013) to be achieved mainly through exposure to English varieties, and the transformative ELF-aware teacher education suggested by Bayyurt and Sifakis (2013) are the recent promising implications of the ELF perspective for ELT. However, as Sedilhofer (2013) suggest, more research is needed, especially on how ELF communications are achieved in real life to implement ELF-informed and ELF-aware pedagogies in the language classroom.

2.5.2 A General Look at ELF Research on Learner Attitudes

As Matsumuto (2011) notes, there has been a recent increase in the number of ELF intercultural communication studies. ELF research has traditionally taken the interactions between nonnative speakers of English as the main focus of interest (Murray, 2012), and mainly dealt with phonological, lexical, grammatical and pragmatical common characteristics of spoken ELF interactions (Csizér & Contra, 2012). An investigation into the literature reveals that language learners' attitudes towards English varieties have also been a major area of interest in ELF research. For the sake of clarity and precision, examples of only this latter type of research are reported in this section.

Research on learner attitudes shows that many language learners still prefer a native spoken variety (GA or RP) of English as a reference point and model for their pronunciation skills (e.g., Bayyurt & Altinmakas, 2012; Zhang, 2005). Besides, the majority of FL learners believe that the main purpose of learning

English is to use it for communication with native speakers, and they usually stick to this belief (Jenkins, 2007) even after they become aware of the ELF perspective (Csizér & Kontra, 2012). Ke and Cahyani (2014) emphasize the low speed of change in learners' beliefs, and suggest that "the change in mental attitude takes much time, and to be able to use English(es) to reach intelligibility with other global English users who produce a variety of English forms may take even more time and effort" (p. 36).

In an earlier study, Prodromou (1992) found that 75% of the participants preferred British English whereas only 18% opted for the standard American variety as a model for themselves. Another significant finding of Prodromou's study was related to the learners' beliefs about the implementation of culture in lessons. In this respect, the Greek language learners, who were the participants of the study, stated that their English teachers should first be familiar with the Greek culture for effective culture teaching in the classroom.

Timmis (2002), similarly, revealed that language learners still prefer native Englishes as only models for their language learning, but also that compared to language learners, teachers are more inclined and ready to abolish inner circle norms in their teaching. Based on these findings, Timmis suggests that ELT practices should not contradict learner preferences, and therefore native English varieties rather than nonnative ones should continue their dominance in the ELT classroom. However, it is clear that Timmis neglects the underlying power relations, and culture imperialism assertions (e.g., Alptekin, 1993, 2002) that might have played a significant role in learners' inclinations towards the inner circle Englishes.

In Friedrich's (2002) study, when the participants were called to name an English variety, only British and American Englishes were mentioned, pointing to a lack of awareness regarding the other varieties. In fact, all of the participants in this study believed that English was a common international language and many of them reported that their goal of English learning was to become native-like.

The participants in Forsman's (2004 in Forsman 2006) study reported that they were better acquainted with American and British Englishes. Forsman (2006) interprets the familiarity with the former as resulting from the influence of the media such as Hollywood movies and American stars; and the influence of the latter as a result of formal school education that takes British English as the Standard English variety in language instruction. In the same study, the majority of the participants reported that they were not familiar with the other varieties of English. The participants were also interviewed about their attitudes towards different English varieties. The results revealed that the participants expressed the most positive attitudes towards American English (interpreted as the result of media influence again). As for their attitudes regarding British English, there were some positive comments about British English as a beautiful and somewhat exotic variety of English.

One of the most important studies which show language learners' admiration for inner circle varieties is Jenkins' (2007) study on the beliefs and attitudes of nonnative and native speakers of English. In this study, Jenkins recorded two MA sessions at a London university where a number of teacher participants were invited to discuss: first, Lingua France Core phonology, and then their general attitudes towards ELF. After these discussions, the participants preserved their initial feelings that they themselves and their students would rather prefer the native speaker phonology than Jenkin's Lingua Franca Core. Needless to say, in this study, Jenkins did not find much support for the efficacy of the ELF from an L2 pronunciation perspective.

Lai's (2008) study revealed that language teachers in Taiwan have difficulties in following an ELF perspective in their classrooms, due to the dilemma they face between the desire from language learners to achieve native-like proficiency in the target language on one hand, and the requirements of the intercultural ELF perspective, such as weakening the dominance of English speaking countries and native English varieties in teaching materials and practices, on the other.

In Suzuki's (2010) qualitative study, none of the participants accepted L2 varieties as equal to American or British English even after they understood the importance of different English varieties. Pishghadam and Fahimeh's (2011) study, similarly revealed that most Iranian teachers considered American English as the best standard form of English for teaching, and also that the participants emphasized the importance of teaching American and British cultures in English lessons. The learner participants of their study openly expressed the superiority of inner-circle varieties too, and they complained about their unfamiliarity with and expressed dislike towards nonnative English varieties. Besides, they added that taking precious class time to teach and learn nonnative Englishes would be quite unnecessary.

In Galloway's (2013) study, the participants had more positive attitudes towards native varieties of English than nonnative ones. Besides, they reported a desire to master native-like spoken English on the grounds that English belongs to native speakers only. Their attitudes did not change significantly after voluntary exposure to spoken English varieties from all three circles of Kachru (1985, 1992). According to Galloway, there are a number of different factors that influence learner attitudes, some of which are existing stereotypes about nonnative accents and familiarity with native English accents. Csizér and Contra (2012) identify three culprits for learners' preference for native Englishes. These are the current testing practices in ELT, the teaching practices of English teachers and the materials they use. In other words, teachers, materials and testing practices are to blame.

When we look at the Turkish context, we see that the situation is not much different. Based on the findings of a small-scale study conducted in a foreign language teacher education department of a Turkish university, Coşkun (2011) reports that the majority of English teacher candidates hold the belief that pronunciation classes are successful to the level they help them become as native-like as possible. Bayyurt and Altinmakas' (2012) study, similarly, reveals that language learners at the English language and literature department of a Turkish

private university initially report target culture and native varieties-oriented perspectives to ELT. They however change their initial perspectives after EIL awareness raising activities and ELF-aware practices in a semester-long oral communications class. In a more recent study, Kaypak and Ortaçtepe (2014) found, similarly, that Turkish language learners prefer native English varieties over nonnative ones. The main problem with Turkish ELT seems to be that English in the Turkish context is still seen as an inner-circle language, which represents the values of the inner-circle countries as the sole owners of this language. Teachers show these countries as role-models (Bayyurt, 2006), and course materials are still overpopulated with images reflecting the cultures and lifestyles of these countries (Dogançay-Aktuna, 2005).

To sum up, previous research shows that the great majority of language learners still see native speakers as the only owners of the English language. The admiration for the native English varieties and the speakers of these varieties still affects strongly popular ELT practices in spite of the ever increasing intensity of theoretical discussions on the necessity of adopting and ELF perspective in the language classroom (Galloway, 2013). Besides, previous research on attitudes towards English varieties almost unanimously reveals the superiority of native Englishes over nonnative ones in the eyes of language learners (e.g., Abeywickrama, 2013; Bayyurt & Altinmakas, 2012; Kaypak & Ortaçtepe, 2014; Ke & Cahyani, 2014; Kuo, 2006; Timmis, 2002). Nevertheless, language learners can benefit from ELF-aware practices to be more aware and appreciate of linguistic diversity, as Galloway, and Bayyurt and Altinmakas report.

As for the future projections of ELF, Galloway and Rose (2014) complain about an existing gap between theory and practice in ELF research. Matsuda and Friedrich (2011) draw attention to the same gap by arguing that "much of the discussion on English in its international manifestation and its pedagogical implications has remained at the abstract level" (p. 333). Despite the abundance of theoretical discussions about ELF, there is not much research which reports on how a GE-based approach can be followed in a real classroom with appropriate

teaching practices and materials (Galloway, 2013; Galloway & Rose, 2014). From this aspect, Galloway draws attention to the necessity of more research on language learners' attitudes to English varieties from a GE perspective.

2.6 Relationship between ELF and PC

Alptekin (2013) draws attention to a focus shift in ELF from form to function "with the interest shifting from the observed regularities of the code to multiple ELF uses in intercultural contexts" (p. 197). Similarly, Seidlhofer (2011) suggests that "in ELF situations, speakers of any kind of English, from EFL,ENL, and ESL contexts, need to adjust to the requirements of intercultural communication" (p. 81). Therefore, the goal of being able to express cultural identity in English should replace the almost unattainable desire to sound native-like for all ELF users (Jenkins, 2006b). To attain the former goal, Alptekin (2002) recommends the teaching of ICC in ELF settings. According to Alptekin, EIL learners' ICC and cultural awareness should be developed, so that they will communicate effectively at intercultural encounters. Similarly, Sifakis' (2004, p. 239) 'C-bound' EIL pedagogy prioritizes culture as one of the three important components of language teaching from an EIL perspective.

There is a strong relationship between PC and ELF because looking through a PC perspective requires that an individual should perceive others as members of not only one group with borders that can be clearly identified, but rather as members of a variety of groups with unclear boundaries (Dervin, 2006, 2010). Besides, Dirba (2007) suggests that "proteophilic competence implies not imitating native speakers, but learning the English language as a lingua franca, as a language of communication in the world" (p. 196). Similarly, Baker (2009) draws attention to the importance of a more complex understanding of culture in ELF by suggesting, "cultures in ELF should be conceived as liminal, emergent resources that are in constant state of fluidity and flux between local and global references, creating new practices and forms in each instance of intercultural communication" (p.

568). In other words, the ELF perspective is perceived as a natural component of PC by the aforementiones scholars.

Wandel (2002) points to a direct connection between introducing an ELF perspective to language classrooms and developing students' intercultural sensitivity by familiarizing them with a variety of cultural outlooks. According to Wandel, the true realization of English as a global common language requires that ELT "must enhance its geographical scope and include non-mainstream cultures" (p. 264). In this respect, developing a positive perspective towards ELF in the language classroom can also help develop language learners' level of PC because interculturalism essentially supports the ELF outlook due to the fact that the interculturally competent learner does not aim to acquire the idealized native-speaker norms but the norms of an intercultural speaker instead (Byram, 1997). According to Byram, these include the competences that help learners with the mediation and interpretation of their own cultures and that of others by focusing on values, beliefs and behaviors of their interlocutors.

There is now a general consensus on that successful interaction in a foreign language necessitates being both aware of and sensitive towards diversity (e.g., Byram, 1997; Dervin, 2006, 2010; Dirba, 2007; Forsman, 2006). In Ke and Cahyani's study (2014), for example, the participants became more aware and tolerant of different English varieties, and they developed an understanding about that inner circle norms might not be relevant in intercultural settings. Similarly, the participants of Bayyurt and Altinmakas' (2012) study benefited positively from WE/EIL-aware practices in an L2 oral communications class. As Bayyurt (2006) suggests,

> The aim of English language teaching should be the development of the learners' 'intercultural communicative competence' in the English language to enable them to cope with issues that are related to the wider use of English in local and international contexts within the 'global village'. (p. 234)

Matsuda and Friedrich (2011) draw attention to the importance of adopting an intercultural perspective in an EIL class by arguing "because the spread of English has broadened the definition of 'English-speaking culture,' the cultural content of an EIL class also needs to expand" (p. 340). They suggest enriching a language course with topics that address global concerns in order to raise awareness about global issues. They also suggest familiarizing language learners with the cultures of people that they may meet at intercultural encounters. Matsuda and Friedrich describe an EIL course as "one whose goal is to prepare English learners to become competent users of English in international contexts" (p. 334) rather than teaching a distinct Nonnative Varieties, which does not exist in the first place. From this aspect, culture teaching has a more important position in an EIL curriculum than a traditional one.

McKay (2002, p. 147) argues that several important goals need to be considered before taking what he calls an EIL perspective in FL teaching. These are: putting intelligibility in front of correctness; helping learners develop interaction strategies and textual competence. As McKay further elaborates, these goals can only be achieved by being sensitive in the selection of cultural materials to be used in English lessons. Course materials should be reflexive of and respectful towards the local learning culture. In addition, target countries should not be presented as monolingual entitites. If students are able to realize the number of English varieties and other languages used by native speakers, they will better understand and hopefully appreciate the linguistic diversity in today's globalized world.

Su (2014) lists a number of steps language teachers can take in designing an ELF-aware and ELF-informed course. Tasks that will raise learners' awareness about the global role and ownership of English are the first of these steps. The second step in Su's list is to ensure that learners are respectful to and tolerant of all Englishes. In this respect, exposure to English varieties can be an effective means of ensuring this desired respect and tolerance. Su emphasizes the importance of bringing together intercultural and ELF practices in the language classroom on the

grounds that this togetherness will lead to "an understanding of cultural contexts and communicative practices as means of successful communication across diverse cultures" (p. 4). She further suggests that intercultural and ELF perspectives can and must work together in ELT effectively. After all, "with the increasing use of English as a Lingua Franca (ELF), it is no longer appropriate to associate English purely with 'native-speaking' nations, but with a global community of users" (Galloway & Rose, 2014, p. 386).

Baker (2009) argues that following an ELF perspective in the language classroom requires activities that will focus on not only English varieties but also cultural ones in order to target language learners' cultural awareness regarding other people and their cultures. In other words, Baker considers interculturality as an indispensable part of ELF-based language teaching too, especially when he suggests, "ELF needs to move beyond the traditionally conceived target language-target culture relationship to incorporate an awareness of dynamic hybrid cultures and the skills to successfully negotiate them" (p. 567). Similarly, McKay (2002) draws connection between ELF and interculturality, and suggests that they should be handled together in language classrooms. More specifically, he recommends the presentation of world cultures together with local cultures, because it is the only way to reflect the truly fluid nature of ELF at an international level.

Seidlhofer (2004) points to the strong connection in people's minds between a language and the individuals who speak it, as the main cause of the difficulty for the acceptance of ELF. In the light of all these discussions, however, the researcher of the present study considers an "international and multicultural focus" (Nault, 2006, p.320) from a PC perspective (Dervin, 2006, 2010) as an indispensable component of any ELF-informed English course. Therefore, the ELF perspective and PC are handled together in this thesis under the ELF-informed PC model, as will be explained in the coming sections.

2.6.1 Towards an ELF-Informed PC Perspective

As discussed earlier, the rising popularity of ELF necessitates language learners to be familiar with different peoples and their cultural characteristics with critical eyes (Baker, 2009). To this end, teaching materials and practices should be reflective of all the diverse uses of English in different contexts (McKay, 2003). From an educational point of view, it is now seen necessary for each and every language learner to be prepared for future encounters with the users of different English varieties (Galloway, 2013; Jenkins 2000, 2006). Baker's (2009) study reveals that "culture and identity can be expressed through ELF" because "in ELF communication... the participants do seem to view ELF as a vehicle for expressing and perhaps creating cultures and identifications" (p. 586). Therefore, ELF-informed practices should be a natural part of an interculturalist classroom with the aim of improving students' PC (Seidlhofer, 2011). The biggest problem, however, is that teachers are confused about how to integrate the changes in theory into their practice (Matsuda & Friedrich, 2011).

From an ELF perspective, following a target-culture-only perspective in ELT is not welcome. After all, much of the communication via English in today's world occurs between nonnative speakers of English (Seidlhofer, 2004) who do not have to be knowledgeable about the cultural and linguistic norms of inner circle countries. Since the cultures created through ELF communications are hybrid and dynamic (Baker, 2009), one will naturally conclude that culture teaching in ELT should reflect this hybridity and dynamism by adopting a postmodern intercultural perspective. Rivers (2011) is hopeful about the expected and desired shift from traditional culturist and native-speakerist classroom practices to critical interculturalist ones when he suggests that "only through practices which reflect the true diversity of English as a language spoken by multicultural and multinational speakers, will any sort of positive change become a realistic goal" (p. 388). Therefore, it is important to present not only different English varieties but also the cultures of the people who use these varieties. Similarly, Nault (2006) suggests that an important role of ELT is to make language learners familiar with

the diversity of English speakers and their cultures from an intercultural perspective.

To incorporate ELF into ELT, the first step is to raise language teachers' awareness regarding the current landscape of the English Language (Matsuda, 2003). Friedrich (2002) suggests that drawing attention to linguistic and cultural diversity in today's world may help student teachers better understand the ELF perspective in addition to creating a facilitative effect on their language development too. In other words, according to Friedrich, following an ELF perspective in the language classroom will teach tolerance by at the same time creating a gateway to the actual realm of English in the global world. Avoiding ELF in the classroom, on the other hand, can result in language users' disappointment (Doğançay-Aktuna, 2005) and confusion when they come across ELF forms in the real world. As Friedrich further notes, language learners often feel failure and frustration when they finally come face to face with real-life English in a genuine intercultural communication context.

Kaypak and Ortaçtepe (2014) draw attention to the importance of familiarity with ELF as an important step forward to the implementation of an ELF-informed pedagogy in English lessons. In other words, language learners should be exposed to English varieties (Galloway, 2013; Matsuda & Friedrich, 2011; Uygun, 2012) to be more efficiently prepared for global English use in intercultural settings. Besides, exposure to different Englishes may raise students' awareness about the current ELF role of the language (Bayyurt & Altinmakas, 2012; Galloway & Rose, 2014). According to Matsumoto (2011), it is important to expose learners to a variety of Englishes because it will help them to develop a receptive competence in different Englishes. Needless to say, learners do not have to speak these varieties in their own language use, but it is important for them to familiarize themselves with them (Kaypak & Ortaçtepe, 2014).

According to Matsuda and Friedrich (2011), the main goal of exposure should be to help learners develop an understanding that "diversity among varieties is not

only a matter of different pronunciation features but rather a much more encompassing manifestation of cultural, linguistic and other values" (p. 338). Similarly, Matsuda and Friedrich underline the importance of learners' exposure to linguistic and cultural variation across Kachru's (1985, 1992) circles by claiming that "learning about several countries and regions from each circle will help them understand the wide diversity and variation that exist among English-speaking countries today" (p. 340). Galloway (2013) similarly suggests that exposing learners to diverse Englishes through ELF communicational exchanges with the target of mutual intelligibility is an important way of achieving a GE perspective in ELT.

Exposure to different Englishes finds a lot of support in the literature as discussed in the previous paragraphs. A variety of instructional means can be used for exposure to ELF (Matsuda & Friedrich, 2011). First of all, language teachers should be role models by bringing different English varieties to the language classroom in order to let their students explore the true ELF use of English. Through exposure, teachers can help learners enlarge their repertoires of verbal English use in future communication contexts with nonnative speakers from a variety of L1 backgrounds (Suzuki, 2010). Exposure to nonnative English listening passages (e.g., Galloway & Rose, 2014) and ELF-aware practices (e.g., Bayyurt & Altinmakas, 2012) can also contribute positively to language learners' fight with their stereotypical beliefs. Therefore, exposing learners to different varieties of English as a part of FL teaching is crucial from an educational perspective (Matsuda, 2003).

Suzuki (2010) warns, however, that without teachers' understanding of the diverse nature of English, and their readiness to accept this diversity, it would not be very likely to develop students' ELF communication skills by only exposing them to different Englishes. Once teachers themselves fully grasp the true linguistic and cultural diversity of the contemporary English language, they can start teaching it to their students through certain awareness-raising activities; and exposure to different English varieties can be one of these activities. In a similar

way, Ling (2008) mentions a number of possible problems associated with exposure to different Englishes, the most important of which is that language teachers and learners may be puzzled with the question of which variety to follow. Besides, there are fewer resources about nonstandard, nonnative varieties of English; and the majority of teachers prefer to use the standard varieties that they themselves were taught at school.

Due to the aforementioned warnings, there are some contrary arguments regarding the place of ELF in the language classroom. Bruthiaux (2010), for instance, criticizes ELF discussions, and suggests that they are irrelevant to the majority of EFL contexts because most EFL settings do not have the resources (both human and material) to adopt this new perspective. According to Bruthiaux, the primary objective of any language teacher should be to teach at least some English with minimizing or totally excluding the linguistic variation outside the language classroom, and course materials. Bruthiaux further supports this argument by suggesting that "to learners in developing, resource-poor EFL settings especially, it matters very little who says *tomatho* and who says *tomayto*, because knowing the word tomato is achievement enough" (p. 368).

As Jenkins (2012) warns, it is not the duty of researchers to recommend a particular classroom procedure about how to apply an ELF-informed perspective in class because according to Jenkins and also Seidlhofer (2013), there is not enough research to suggest a good model of ELF pedagogy that will suit all. However, teachers can offer a variety of choices to their students to be reflective of English in today's global world. In this respect, critical and ELF-informed interculturalist practices in ELT can certainly play a role in raising language learners' ELF-awareness (e.g., Bayyurt & Altinmakas, 2012; Galloway & Rose, 2014), and thereby better prepare them for future intercultural encounters.

2.6.1.1 Listening Skills from an ELF-Informed PC Perspective

McKay (2004) proposes the inclusion of ELF English dialogs in listening textbooks. Teaching the Received Pronunciation (RP) or General American (GA)

only, on the other hand, gives the false impression of linguistic homogeneity and cultural uniformity among native speakers of English. However, the truth is that people can display a huge amount of linguistic and cultural diversity even in a small area like a town or city let alone a big country like the USA, for example.

As reported by Coşkun (2010), the Turkish Higher Supreme Council of Education has recently added the aim of introducing different accents to the 'Listening and Pronunciation II' course given in the first year of every ELT program in Turkish Universities. The institution justifies its decision with the necessity of Turkish language learners to be familiar with not only the American and British varieties, which still dominate in Turkish EFL classes but also different English varieties. Based on this change of policy, it would not be wrong to call for more inclusion of nonnative spoken Englishes into Turkish ELT programs in order to raise Turkish students' awareness about different English accents; so that, they will not have unintelligibility problems with other nonnatives in a real-life communication (Galloway & Rose, 2014; Ockey & French, 2014).

Jenkins (2000) suggests that the assesment of the listening skills should be adapted to the ELF perspective. Instead of taking the native-speaker as a model for pronunciation, and evaluating a learner's pronunciation according to how approximate it is to this model, learners should be assessed by taking into account the techniques and strategies they use for mutual intelligibility. As Schmitz (2012) suggests, language tests and assessment procedures, which are traditionally based on American and/or British native speaker norms, should go through radical changes to make them more appropriate for and inclusive of nonnative forms, which naturally requires a lot of effort on the part of ELT theoreticians and practitioners.

Elder and Davies (2006) advocate the use of ELF norms in testing on the grounds that this would have several merits in terms of FL teaching and learning. For example, various domains of target language use would better be represented in testing; and this, in turn, would help reduce language learners' test anxiety levels,

because they would feel independent of Standard English norms. Besides, as Elder and Davies argue, tests of such nature would influence language instruction through positive washback, and the FL curriculum would be designed according to possible communicational needs of the learners rather than some hard-to-attain native speaker ideals and models.

Listening tests which include both native and nonnative English varieties can be used in ELT in order to measure to what extent language learners can communicate successfully in intercultural encounters (Ockey & French, 2014). Ockey and French, however, draw attention to the dilemma between testing listening skills from an ELF perspective, on one hand, and concerns about the fairness of ELF-informed listening tests, on the other. The use of diverse English accents in listening tests can be defended on the grounds that language learners will be better prepared for diverse contexts where English is used as a lingua franca (Galloway & Rose, 2014; Ockey & French, 2014). Taylor (2006) does not think that ELF tests will replace traditional ones; instead, she predicts, native and nonnative varieties will go on co-existing in testing practices. Prodromou (2008), however, holds an opposing view to Taylor's and Jenkins' (2007) on the issue of ELF in language tests. In fact, he questions the very existence of ELF norms let alone whether they can be used in the design of language tests. Thus, Prodromou's discussions imply that he is not in favor of modifying language tests in accordance with ELF norms. As for research on ELF listening tests, Abeywickrama's (2013) study revealed no significant difference in terms of the test takers' performance on a listening test for academic purposes when scores from native and nonnative English listening passages were compared. Nevertheless, the participants of Abeywickrama's study reported a preference for the use of only native English varieties in listening tests.

2.6.1.2 ELT Teacher Education from an ELF-Informed PC Perspective

Although English is acknowledged as a lingua franca, there is not enough debate about how to prepare teacher candidates for this new perspective (Sifakis, 2007).

Sifakis notes that this lack of interest partly results from the major ELF scholars' (e.g., Jenkins, 2007, 2012; Seidlhofer, 2004, 2013) belief that no specific suggestions can be made for teacher education until more data are collected and analyzed. According to Jenkins (2006a), one of the reasons why the ELF perspective has not yet affected the ELT practice at the desired level is that teacher education programs do not grasp the significance of this new perspective, and they thereby do not attach the due importance to the issue.

Suzuki (2010) argues that every component of teacher education programs must develop in teacher candidates a true appreciation of diversity. Suzuki warns, however, that language learners' strong beliefs about the superiority of native varieties (e.g., Bayyurt & Altinmakas, 2012; Galloway & Rose, 2012; Jenkins, 2007) are the main obstacles that prevent learners from understanding and approving linguistic and cultural diversity. Seidlhofer (2004) suggests that it should be a primary concern for teacher educators to raise language teacher candidates' awareness regarding the ELF perspective, so that they can take better decisions in the light of this new perspective about which cultures and English varieties to include in lessons. Similarly, Jenkins (2006a) argues that teacher educators should develop a true understanding of the ELF perspective before embarking on a change in their classroom practices to raise language learners' awareness regarding cultural and linguistic diversity. At this point, it is the responsibility of every language teacher to reflect on their own experiences to see the effects of English learning on their thoughts and behaviors. According to Jenkins, self- reflection will help them realize how learning a language influences identity.

Sifakis (2007) draws attention to the need for a general ELF teacher education framework to serve to the purpose of informing and sensitizing language teachers about ELF issues. According to Sifakis'framework, teacher candidates become familiar with the common characteristics of ELF discourse through exposure to a variety of authentic spoken ELF discourse, which includes as much nonnative-nonnative communication as possible in addition to native-nonnative and native-

native samples, for the purpose of raising their awareness concerning ELF discourse. The redesigning process of teacher education programs should also take into consideration "language variation and change, the relationship between language and identity, the importance of social-psychological factors in intercultural communication" (Seidlhofer, 2004, p. 228). From this aspect, teachers cannot solely rely on their existing knowledge without doing much for their self-development mandated by the continuously changing world. Arıkan's (2011) study reveals that Turkish EFL teacher candidates consider their linguistic knowledge sufficient but cultural knowledge (regarding the target culture) insufficient. Therefore, teacher education programs should be restructured, so that they can prepare teachers who can adapt the ELF perspective to the needs of their learners by drawing the right sort of conclusions from the recent discussions in ELF and PC (Dirba, 2007).

CHAPTER 3

METHOD

3.0 Overview of the Chapter

This chapter begins with an explanation of the pilot study and continues with a detailed description of the main study. The research design, settings and participants are introduced first. Then, both quantitative and qualitative data collection instruments and procedures are described in detail. A description of the materials is provided next. The chapter ends with data analysis methods and procedures.

3.1 Pilot Study

Piloting of Proteophilic Competence Survey (PCS)

The initial version of the Proteophilic Competence Survey (PCS) (see Appendix A) was piloted on 411 ELF teacher candidates who were enrolled in the ELT Program of Çanakkale Onsekiz Mart University in April 2013. The data were entered into the SPSS and a factor analysis procedure was followed (initial component analysis through varimax). Bartlett Test of Sphericity demonstrated that the data were suitable for factor analysis ($p<.05$) (see Appendix B for the results of this factor analysis).

The initial factor analysis revealed 10 different factors. However, many of these factors were represented by only one or two items in the piloted PCS. Therefore,

they were deleted for consistency of the scale. The remaining 23 items were grouped into four categories. The regrouped four categories and the items they refer to in the finalized PCS are given in Table 1.

Table 1. Regrouped Four Categories of PC and Corresponding Items in PCS

Factor #	Factor Title	Explanation	Corresponding Items in PCS
1	Perceptions regarding the complexity of the individual	Realizing that all individuals are multicultural and complex.	1-7
2	Perceptions regarding culture	Accepting the dynamic nature and fluidity of culture.	8-13
3	Sociability and friend choice	Willingness to communicate effectively with others, more specifically people who are different from the speaker himself/herself.	14-18
4	Respecting diversity and avoiding stereotypes	Perception of diversity and variety as enriching, and avoiding ethnocentric, racist, xenophobic comments and thoughts about one's culture or identity.	19-23

The finalized version of this scale had a Cronbach's Alpha value of α=.70 over 23 items, which is sufficient in terms of reliability (Nunnaly & Bernstein, 1994).

Piloting of English Varieties Attitude Survey (EVAS)

The English Varieties Attitude Survey (EVAS) was developed from Miyagi (2006). The revised and adapted version of Miyagi's original scale was piloted on 120 students in May 2013. Out of the 120 participants, 73 were females (approximately 60%) and 47 (approximately 40%) were males, who were all studying at the ELT Department as freshman year students during the period of data collection. The participants' ages varied from 19 to 27, but the great majority of them (82%) were within the 19-22 age group.

The initial version of the scale (see Appendix H) was administered in English. It contained 8 items on a 5 point Likert's scale ranging from strongly disagree (1) to strongly agree (5). During piloting, however, it was seen that the students had difficulty with a 5-point scale due to the reaction time allocated to each listening sample. Therefore, the scale was revised to contain a 3-point scale ranging from disagree (1) to agree (3) for each item. Besides, three of the items were not included in the revised version on the grounds that they were irrelevant. Some of the participants also reported difficulty understanding the survey items in English, which led the researcher to translate the scale into Turkish for the main study. The results from the piloted EVAS are not reported here to save space. Since it went through certain revisions too, the findings of the pilot study may not be directly relevant to the main study.

Piloting of English as a Lingua Franca Opinion Survey (ELFOS)

The English as a Lingua Franca Opinion Survey (ELFOS), as adapted from Miyagi (2006), was piloted on the same 120 students (see Appendix E for the piloted version). In fact, the two surveys (EVAS and ELFOS) were given together as one questionnaire in English. Similar problems were observed with the piloting of ELFOS. More specifically, the participants had difficulty understanding some of the items. Therefore, the questionnaire was translated into Turkish for the main study. Besides, there were some open-ended questions in the piloted version, which were omitted in the finalized ELFOS due to the fact that more comprehensive instruments of qualitative data collection were used in the main study such as interviews and written reports. Thereby, the total number of items in ELFOS was reduced to six in the revised version.

Certain problems were determined regarding the co-administration of EVAS and ELFOS within the same questionnaire, such as the possibility of ELFOS items affecting the participants' reactions to the listening samples in EVAS. Therefore, the two questionnaires were separated from each other for the main study. The 5-point Likert's scale was preserved, considering that students would have plenty of

time when ELFOS was given separately in the main study. The results from the piloted ELFOS are not reported here to avoid confusion. Besides, the scale went through revisions, thereby, rendering the findings of the pilot study unimportant at this point.

Piloting of Listening Comprehension Test (LCT)

To prepare the Listening Comprehension Test (LCT), the listening passages were carefully selected from the website of English Listening Library Online (www.elllo.org). A total of 10 excerpts were used. Half of these passages were of intercultural nature with dialogs between people from expanding circle countries only. The remaining 5 passages, on the other hand, were chosen from among the inner circle listening samples. Five multiple choice questions were prepared for each listening passage. The native and nonnative passages were placed in the test interchangeably. That is, the first passage was a dialog between two native speakers, and the next one was a dialog of nonnative speakers, and the third passage again contained a conversation between two native speakers. The variational placing of the native and nonnative passages was done in order to prevent possible fatigue-related effects that might have appeared at later stages of the test.

The test was administered on 119 students as the final listening exam of the first year course 'Listening and Pronunciation II' in June, 2013. The scores from the piloting were entered into SPSS. The items were analyzed for inconsistency through the technique of item analysis. Five problematic-looking multiple choice items were replaced with new ones. However, it was seen that there was no normal distribution according to the tests of normality. Therefore, the test was further revised by additional listening passages and more challenging questions about the remaining passages. Besides, based on timing and ambiguity-related problems that appeared during the pilot administration, pictures and names of the speakers were added to the test to make it clearer for students to follow (a native

native sample and a nonnative one from the finalized LCT are provided in Appendix L).

Piloting of Classroom Procedures

The classroom procedures were piloted on the freshman students five months before the main study at the same ELT department where the main study was conducted, as will be explained in the coming section.

As a requirement of the first year Listening and Pronunciation II course, the students gave presentations about different world cultures and there were critical discussions about the nature/fluidity of culture. In one sections of the course, the target culture perspective was adopted. The students chose cultural topics related to the cultures of inner-circle countries and presented them in a transfer-of-facts manner. In the other group, there were critical intercultural discussions followed by intercultural presentations.

Certain problems were detected during the piloting of these procedures. The biggest problem was that despite several warnings about avoiding stereotyping, the students were observed to have strong inclinations to stereotype cultures and people, and also tended not to be very critical of their cultural knowledge and attitudes. The researcher had told the students to do their best to fight prejudice about different cultures and people. However, almost 80% of the presenters in both groups followed a very traditional way of handling culture by focusing only on the cuisine, clothes, and lifestyles of other people. In this respect, they preferred to follow a culturalist approach rather than a critical interculturalist one. Since the participants of the pilot study preferred to adopt a rather cultural facts-based approach, more critical questions were devised to be used in the main study. Besides, the researcher decided to be more active in the main study as the instructor of the course to lead students to be critical of their outlooks regarding the cultural issues under discussion.

3.2 Main Study

The research design, setting, participants, data collection procedures and instruments are explained in this section. The findings from each data collection tool are presented in tables and figures.

3.2.1 Research Design

A quasi-experimental research design with repeated measures was used to collect the data. The data were collected and analyzed through both qualitative and quantitative means for within-subjects and between-subjects comparisons.

The quasi-experimental research design was chosen both for practical concerns, and also due to possible problems that might have resulted from distorting the existing groups and regrouping them for research purposes. The literature reveals the advantages of preserving the intact groups in terms of classroom dynamics (e.g., Hatch & Lazarton, 1991). To put it more clearly, it was assumed that the collected data would be more reliable if the participants stayed in their normal sections because they were expected to behave more naturally in the absence of foreign students in class.

A total of 83 students participated in the study. The three groups, which were the intact sections of the freshman ELT students, were assigned the roles of two experimental groups and one control group. Preperatory class attendance status of the participants was taken into consideration as a criterion to determine the control group. More specifically, one section of the course hosted the majority of the students (N=29 out of 34) who had previously attended the departmental prep class, and it was assigned the role of control group. The experimental groups, which were the culturalist group (CG) and interculturalist group (IG), were similar in terms of the number of students who had attended the prep class; that is the overwhelming majority of the experimental group students (N=44 out of 49) had not attended the prep class. Therefore, the assignment was made randomly between the experimental groups. To put it more clearly, the remaining two

sections of the course Listening and pronunciation I were assigned the roles of CG and IG in a random way.

The experimental groups took the treatment of semester-long native-speakerist/culturalist and critical ELF-informed/interculturalist practices respectively. The control group (COG), on the other hand, did not take any culture-related instruction or listening practice but the students in this group were only exposed to English phonetics with inner circle norms. More specifically, they studied the phonetic rules of the Received Pronunciation (RP).

In order to collect the quantitative data, the three groups were compared with each other according to their pre/post PCS, EVAS, ELFOS and LCT scores. MANOVA, post-hoc tests, bivariate correlation analysis and descriptive analyses were carried out on the collected quantitative data on SPSS v.20 for Windows. Some of the participants (N=23) from the three groups were selected according to their PCS scores (an approximately equal number of participants with lower and higher scores); and further interviewed about their views regarding a number of PC-related topics on the second weekend of the experiment in order to get a deeper understanding about their opinions about PC and ELF. The interviews were administered in Turkish, recorded, and most important points were transcribed and translated into English. The authenticity of the translated transcriptions was verified by each interviewee for reliability concerns.

An important source of the qualitative data was the aforementioned interviews. The study also made use of written reports from the participants. At the beginning of the semester, all of the participants wrote paragraphs on three PC-related topics; and at the end of the semester, all participants wrote reconsideration paragraphs on their initial opinions, and only the experimental group students wrote additional course evaluation paragraphs. These paragraphs were analyzed to get a clear picture of the participants' initial opinions about different dimensions of PC and ELF, and to determine their level of satisfaction with the culturalist vs. interculturalist classroom practices and listening materials of the course.

The qualitative data were later matched with the quantitative data in order to draw certain conclusions about the effectiveness of PCS, EVAS, and ELFOS, which were used as quantitative to measure the participants' PC levels. To put it more clearly, it was considered that overlaps or parallels between the quantitative data from these instruments and the qualitative data from the interviews and written reports would have certain implications for PC, its assessment, and its relation with ELF discussions.

3.2.2 Research Site and Participants

In this section, the site of the study and participants are described. To this end, detailed information is provided about the participants in addition to a short description of the institution where the study was conducted.

3.2.2.1 Setting

The study was conducted at the ELT Department of Çanakkale Onsekiz Mart University. The University was founded in 1992 as a state university in the Çanakkale Province of Turkey. At the time of data collection, the ELT department was one of the oldest departments in the university with more than 400 students enrolled in the undergraduate program. As a state university, it gives education to students from a variety of backgrounds.

3.2.2.2 Participants

A total 83 freshman year EFL teacher candidates participated in the study. 63 of them were female and 20 were male. In order to be accepted to the program, they had all taken the nationwide university entrance exam with a separate English proficiency test (the YDS Exam). The participants had also taken and passed the English proficiency exam of the department at the beginning of the semester. Some of the participants (N=34) had previously attended the prep class, but the majority of them (N=49) became the students of the department in their first year. The study were conducted on three separate groups of students who had

previously been placed in three sections of the course 'Listening and Pronunciation I', as 1/A (*N*=29), 1/B (*N*=28), and 1/C (*N*=26).

Section 1/A was assigned the role of control group in the study because all of the students in this class had attended the prep class. The other two groups were the experimental groups of the study: 1/B was the CG and 1/C the IG. Only five of the students in class 1/B had attended the prep class, and none of the students in class 1/C had taken the preparatory education offered by the department. In other words, the two experimental groups were similar in terms of their prep class attendance status. In order to ensure group similarity, all of the three groups went through a preliminary comparison through ANOVA according to their pre PCS, EVAS, ELFOS, and LCT scores. The results of the preliminary analysis verified the statistical equivalence of the groups. The participants' social and regional backgrounds were kept beyond the scope of this study. However, it should be noted that like the other state universities in Turkey, ÇOMÜ hosts students from all around Turkey.

All of the participants were within the 18-25 age-group. The data about 'age' and gender' variables were only used for descriptive analysis on the grounds that they were assumed to be out of the scope of this study. Besides, analyzing the variables of gender and age from a deterministic point of view would be in contradiction with the aims of this study because the researcher agrees with the arguments that suggest just like cultural background and identity, gender, is socially constructed, shaped and reshaped continuously through encounters with others. In this respect, it cannot be treated as a variable with binary values (male vs. female only) for deeper analysis.

3.2.3 Data Collection Instruments and Procedures

A variety of qualitative and quantitative data collection tools were designed and used in the study. Both quantitative and qualitative data collection tools were used in order to ensure the triangulation of the data. For the quantitative phase of the study, all participants initially took the PCS to determine their PC level before the

experiment, and EVAS in order to determine their attitudes towards native and non-native English varieties. The participants also took the ELFOS, which contained a total of 6 questions concerning the current position of English in today's world, and the students' perceptions about it. Additionally, the participants' LC was tested by means of the LCT, which contained listening passages from both native and nonnative English varieties.

The same quantitative instruments were given at the end of the semester as the post means of data collection. The scores from the experimental groups and control group were compared with each other through MANOVA in order to see the overall effects of the intervention; that is, the impact of the different procedures followed and materials used in the course, as well as their interaction with each other. Both independent samples (between subjects), and repeated measures (within subjects) techniques of data analysis were used for better interpretation of the results. More specifically, the three groups were compared with each other by means of their pre/post PCS, EVAS, ELFOS, and LCT scores through several parametric tests. In addition to these quantitative data collection instruments, interviews and written reports were used to collect qualitative data, as will be explained in the coming sections.

3.2.3.1 Proteophilic Competence Survey (PCS)

The PCS (see Appendix C for the main study version of this scale) was designed by the researcher in accordance with the five components of PC suggested by Dervin (2006). These five elements can be summarized as respecting diversity (seeing diversity and variety as enriching), accepting the fluid nature of culture, willingness to communicate effectively with others (especially with people who are different from the speaker himself/herself), realizing that all individuals are multicultural and complex, and finally avoiding ethnocentric, racist, xenophobic comments and thoughts about other people's culture and identity. A closer reading of these five elements reveals that some of the elements are overlapping such as the first one and the last one; besides the second and fourth items in the

list are also similar. The researcher placed the overlapping and similar items in the same category, considering that they are the same in essence and designed the PCS accordingly.

The PCS was piloted four months before the main study, as explained in 'the pilot study' section of the chapter. The four factors that appeared as a result of the factor analysis of the piloted initial version of PCS (see the discussions in the 'pilot study' section of the chapter) were matched with the regrouped four categories. Both the initial and finalized versions of the scale were checked by a colleague in the ELT department for consistency; and minor corrections were made accordingly in terms of wording and spelling.

Reliability of PCS

The reliability tests of both pre and post implementation of the scale revealed PCS as a reliable tool to measure the participants' PC level. The Cronbach's Alpha value of the pre-PCS was found to be $\alpha=.70$ over 23 items. Besides, the same Alpha value was attained both in the pilot study and pre-PCS again indicating the reliability of the scale between different administrations. The reliability value for the post administration of PCS was even higher ($\alpha=.79$). The recurring $\alpha>.70$ values verify that the PCS is a reliable quantitative instrument to measure level of PC.

3.2.3.2 English Varieties Attitude Survey (EVAS)

The EVAS was adapted from Miyagi (2006). She used the instrument in her study to collect data about her participants' attitudes towards different English varieties. The original version of the inventory is reported to have a reliability value of $\alpha=.87$. However, the instrument went through major changes and revisions before being used in the main study. It was translated into Turkish, and the translation was checked for accuracy and appropriateness by a colleague from the ELT department. The technique of backtranslation was utilized effectively to meet

possible validity/reliability-related concerns (see Appendix I for the main study version of EVAS).

Discussions about the relationship between PC and ELF have already been reported in the literature review chapter. To these ends, EVAS was redesigned to determine the participants' attitudes towards different English varieties as a supplementary component of the PCS. To put it more clearly, the main reason for using the EVAS in this study was to support Baker's (2009) and Dirba's (2007) assertion that ELF attitudes is a natural component of interculturality. Besides, the common sense also points to the existence of such a relationship. After all, an important element of PC is to be compatible with cultural and linguistic differences by perceiving them as resulting not from national groupings but from individuals themselves. From this aspect, it is clear that PC requires respecting all differences including the linguistic ones, as in the case of English varieties.

EVAS investigated the participants' reactions towards both native and nonnative English varieties in three sections, which reflected the categories of Kachru (1985, 1992) in his famous three-circle Model of WE. To these ends, samples of English varieties were selected and downloaded from the Speech Accent Archive provided by George Mason University at http://accent.gmu.edu (Weinberger, 2014). This archive currently offers 2021 samples (as of November 18, 2014), all of which were provided voluntarily by people from different regions of the World. All of the contributors read the same following text but with their own personal accents.

> Please call Stella. Ask her to bring these things with her from the store: Six spoons of fresh snow peas, five thick slabs of blue cheese, and maybe a snack for her brother Bob. We also need a small plastic snake and a big toy frog for the kids. She can scoop these things into three red bags, and we will go meet her Wednesday at the train station.

The website provides a detailed description of each contributor, as well as the phonetic transcription for each sample, both of which help researchers to choose the most appropriate samples according to the accent differences in each

contributor's speech. According to the claim of the project designers (as directly quoted from their website):

> The speech accent archive is established to uniformly exhibit a large set of speech accents from a variety of language backgrounds. Native and non-native speakers of English all read the same English paragraph and are carefully recorded. (Weinberger, 2014, http://accent.gmu.edu/about.php)

Besides, as explained under the 'how to' tab of the same website, the recited paragraph "uses common English words, but contains a variety of difficult English sounds and sound sequences", and also it "contains practically all of the sounds of English" (Weinberger, 2014, http://accent.gmu.edu/howto.php).

There are a few speech achieves on the Internet. The reason for choosing this particular one is that it has a creative commons license. Therefore, the content could be used for research purposes without any copyright concerns. It was also believed by the researcher that this achieve would perfectly serve to the purposes of the present study with its detailed sample search engine, as well as its relatively large number of samples that gave the researcher the control to choose the most appropriate samples to be reflective of the categories in the Kachruvian Model of WE. Thanks to this detailed search facility, it was possible to select the language samples according to a number of criteria. The meticulous sample selection procedure served, above all, to the purpose of eliminating any possible unwanted interfering factors. By controlling the age group of the contributors, their duration of stay in an English-speaking country, and the method they used while learning English, the most suitable and appropriate samples were selected. Besides, the length of each recording was taken into consideration.

All in all, a total of 12 samples were selected. All of the samples were selected from among the ones recited by only male contributors within the age category of 19-35. In other words, the youngest contributor was 19, and the oldest one was 35 years old. Another criterion concerned only the nonnative samples; and it was the length of the contributor's stay in an English-speaking country. In this respect, only the samples provided by the people who had stayed in an inner circle country

for a maximum of 6 months were selected. Besides, it was ensured that all of the outer and expanding circle contributors were coming from different mother tongue backgrounds; and they had reportedly learned English through academic means, not by exposure to some native-speaker models. Thus, it was assured that the English varieties used by these participants were a result of learning in academic settings rather than acquisition in natural environments where English is used as a part of daily life. The final criterion applied in the selection of the language samples was the length of the samples. Considering that, the speed of the reader and quality of recitation would influence the participants' perceptions, only the high quality samples within a range of 18-26 seconds recording time were selected. Thus, it was assured that the language samples would be within an acceptable speed and quality limit (see Appendix K for more details about the features of each sample).

For the purpose of creating a balanced distribution of the samples, four samples were selected from each of the three circles in the Kachruvian Model. From the inner circle, samples from Canada, the USA, the UK and Australia were selected; from the outer circle, samples from India, Indonesia, Tanzania, and the Philippines were selected; and finally from the expanding circle, samples from Japan, Turkey, Russia and Morocco were selected.

The varieties were distributed equally throughout the survey. In other words, first an inner circle variety was introduced, and then an outer circle variety; finally an expanding circle variety was placed. After the first set of English varieties, the second set came, again starting with an inner circle variety. The participants were not provided with detailed information about the identities of the sample providers, in order to prevent the effect of possible stereotypes about the speakers of those varieties. In other words, they had no idea about the origin of each variety, but they only attended to each sample, and marked a total of 5 items about the sample immediately after listening to it.

Reliability of EVAS

The reliability scores of the revised EVAS reveal that it is a highly reliable instrument to collect data about learner attitudes towards different English varieties. The reliability analysis on the pre administration of EVAS revealed a Cronbach's Alpha value of α=.87 over 60 items, which was the same as the reliability value of Miyagi's (2006) original scale. The reliability analysis on the post implementation data of the survey yielded even a higher reliability score (α=.92). The relatively high reliability scores indicate that the EVAS is an appropriate tool of data collection to find out about learner attitudes towards inner, outer, and expanding circle English varieties.

Data Collection Procedures through EVAS

As for the data collection procedures through EVAS, the students were required to mark the five items followed by each listening sample. Before the implementation of EVAS, the participants were given 2 minutes to go through the items, and some explanations were provided orally by the researcher to ensure that they had understood what was required of them. Once they started to listen to the samples, they were given only 20 seconds to mark the five items after each sample, so that the undesired effect of possible environmental factors would be eliminated. To put it more clearly, the reaction time was purposefully kept under control to make sure that the participants marked the items intuitionally rather than as a result of a long thinking process, as Miyagi (2006) suggests, or else under the influence of their peers' reactions. The participants marked a total of 20 items for each of the three variety sets; and since the 'agree' option was equal to 3 points, the maximum score they could get from each variety set was 60.

3.2.3.3 ELF Opinion Survey (ELFOS)

Another important tool which was also adapted with major revisions from Miyagi (2006) was ELFOS (see Appendix F for the main study version of ELFOS). This instrument was expected to yield important data about the students' opinions

regarding the role of English in today's globalized world. The tool was also important to see in what direction these opinions would change after the intervention.

3.2.3.4 Listening Comprehension Test (LCT)

Before the experiment, a comprehensive listening comprehension test with a variety of inner, outer and expanding circle (Kachru, 1985, 1992) listening passages was administered on all of the participants in order to determine their initial level of L2 LC as regards to both native and nonnative English varieties. The same test was given after the expriment to find out about the possible changes in the participants' LCT scores in terms of different English varieties to see whether the intervention had affected their achievement in a particular way for any particular variety type. More specifically, the post administration of the LCT aimed to determine whether or not those who had been exposed to native varieties only (the CG) would score higher from the inner circle listening passages, and those who had been mainly exposed to the nonnative varieties (the IG) would score higher from the nonnative ones. Thus, any changes in terms of the participants' LCT scores could be attributed to the type of instruction given and materials used during the intervention.

The procedures for the preparation of the LCT are explained in the pilot study section. After the revisions on the piloted version, the finalized LCT was checked by a colleague for consistency and spelling mistakes. Once the researcher ensured that the LCT was ready to be used as a part of the main study in terms of both face validity and content, it was copied and enveloped to be used in the main study (see Appendix L for the LCT samples).

3.2.3.5 Interviews

Semi-structured interviews were carried out with 23 of the participants from all of the three groups. The interviews were exploratory and descriptive in nature. They were mainly focused on the regrouped four components of PC. The questions

were originally prepared in Turkish by taking into consideration Dervin's (2006) five elements of PC. The interviews, like the PCS, aimed to address the suggested PC components because it was believed that one could analyze the participants' PC level at a deeper and more precise manner by means of qualitative data as suggested by Dervin (2006, 2010) and Dirba (2007). In other words, it was hoped that both the quantitative data from the PCS and qualitative data from the interviews would triangulate the collected data for a more sound analysis of the participants' PC level. To be more specific, the participants' awareness of and attitudes toward cultural differences and diversity, as well as to what extent they were acquinted with the fluid and changing nature of culture, and the possible stereotypical beliefs they had about other people were all investigated by means of the interview questions (see Appendix S for the original Turkish version and Appendix T for the English translation of the interview questions).

The interviewed participants were selected according to their pre PCS scores. In this way, the researcher could determine the possible connection between their PCS scores and opinions on the PC-related issues, including their attitudes towards English varieties and their use for instructional purposes. Initially, a total of 26 students were selected. An equal number of students were chosen from each group, that is, half of them (N=13) were the top scorers of PCS, and the other half (N=13) were the bottom scorers. However, 2 students from the top-score group and 1 from the buttom-score group notified that they could not attend the meeting due to personal excuses. Considering that the number of the available students was enough, and that the possibility of some absentees had been pre-calculated, the students who could not attend the interviews at the scheduled time were not re-called at a later time. An interview program was prepared for two consecutive days on the second weekend of the experiment. The program was announced through the contact information that had been collected previously. The time window allocated for each student was stated clearly on the program. The questions were sent to the email address of each interviewee one day before the interview. They were however warned not to search the Internet for the answers

because the main purpose of the interview was to explore their own opinions on the specified issues. Thereby, they had enough time to go through the questions before the interview, but they did not have much time to make a detailed search about them.

The interviews were administered face-to-face and in Turkish in a vacant classroom in the faculty premises, and recorded by means of a sound recording software for further analysis. Each interview lasted between 12-15 minutes. Every possible precaution was taken to avoid leading questions or gestures to ensure the maximum level of reliability of the results. There was a 5-10 minute break between each interview to reduce the possibility of mental and physical fatigue that might influence the researcher's performance.

3.2.3.6 Written Reports

In addition to the quantitative data collection tools, three types of written reports were used to collect qualitative data: pre paragraphs, post reconsideration paragraphs and course evaluation paragraphs. These instruments yielded useful first-hand data about the participants' initial opinions on a number of PC-related issues, as well as how the intervention affected these opinions.

3.2.3.6.1 Pre-Paragraphs

All of the participants wrote paragraphs on three PC-related topics at the beginning of the semester. The questions under each topic were related to the five components of PC (Dervin, 2006, 2010). More specifically, the topics contained a number of questions that addressed the students' role models and preferences in their language learning process based on 1) a hypothetical situation about what country they would choose to improve their English 2) their ease of adaptation to new situations, and attitudes towards diversity based on a hypothetical situation about their criteria for friend selection in a foreign cosmopolitan city, and finally 3) their perceptions regarding culture, the definition and qualities of culture and its place in the language classroom (see Appendix R for the pre-paragraph topics).

3.2.3.6.2 Post Reconsideration Paragraph

All of the participants were given copies of their pre-paragraphs at the end of the semester to reconsider them for a second time, and report any changes in their initial opinions. In other words, they were asked to give reasons for any possible changes in their thoughts and attitudes regarding the same three topics. The reconsideration paragraphs were analyzed to find out about any changes in the participants' opinions and attitudes that could be attributed to the effect of the intervention.

3.2.3.6.3 Couse Evaluation Paragraph

At the end of the semester, the students in both experimental groups wrote paragraphs to make an overall evaluation of the course in terms of the classroom procedures followed and materials used in the course. These paragraphs were analyzed to find out about their level of satisfaction with the culturalist vs. interculturalist classroom practices and course materials used during the experiment.

3.2.4 Materials

The listening passages used in the experimental groups were carefully selected from the website of English Listening Library Online (www.elllo.org), and, two separate listening textbooks were prepared. The one with the predominantly nonnative listening passages was used in the IG (see Appendix N for a sample unit from the listening coursepack of IG) whereas the one with only native English listening passages was used in the CG (see Appendix M for a sample unit from the listening coursepack of CG). A phonetics textbook, which was based on RP pronunciation rules, was prepared and used in the COG. All of the listening excerpts used in the CG were native English varieties whereas the majority of the listening passages (approximately 80%) used in the IG were nonnative ones. In the IG, the native listening passages were only used when the dialog was between a NS and a NNS. In other words, in approximately 20% of all the listening

passages in the IG coursepack, the participants were exposed to native Englishes, including Australian, New Zealand, Irish, and Canada etc. Englishes, but these varieties were also reflective of ELF because they consisted of native-nonnative dialogs. As Jenkins (2007) suggests, "ELF does not stop being ELF if inner or outer circle members happen to be present" (p. 2). From this aspect, the existence of native varieties together with nonnative ones in the IG did not distort the ELF-informed nature of this group. Different images were selected and placed carefully in both textbooks too to be reflective of the culturalist vs. interculturalist practices in the course.

3.2.5 Data Collection Procedures

Each of the three groups met once a week for the 135-minute course session. Since the researcher had been offering the course 'Listening and Pronunciation I' for the past five years at the time of the study, he was quite familiar with the course, as well as the faculty environment and general student profile in the department. In the IG, the instruction was critical, process-oriented and student-centered rather than depending only on the transfer of the so-called cultural facts without questioning the significance of these facts for the changing world. On the other hand, the activities in the CG followed the traditional facts-transmission orientated culture teaching procedures, which only focused on the cultures of inner circle countries. Whereas critical focus group discussions were carried out in the IG, the participants in the CG only exchanged what they learned from the presentations. In other words, the discussions in the CG were more like the revision of the information transferred through the presentation on a given target culture topic. All in all, the activities were similar in both experimental groups on the surface level but they differed greatly in terms of their content, aim, and scope.

Critical thinking was purposefully avoided in the CG. Unlike in the IG, there was no critical analysis of the presentation topics in terms of their significance in today's globalized world, but only the transfer of some cultural and linguistic

elements and facts about native speaking countries were provided. The researcher was, however, well aware of the fact that it was impossible to keep all critical questioning away from an English course, because cultural issues sometimes automatically lead to critical discussions. Therefore, any critical questions that happened to arise during the activities were not dealt with explicitly in the CG. As for the listening exercises, only native varieties were used in the CG, as it is usually the case in a traditional ELT classroom (see Doğançay-Aktuna, 2005). On the other hand, the participants in the IG were exposed to a number of both native and nonnative varieties through their specially prepared textbook. Listening exercises were altogether avoided in the COG.

3.2.5.1 Detailed Classroom Procedures

The procedures followed in the experimental groups were based on an adaptation of Jourdain's (1998) 'building connections to culture' model. In fact, this model was adapted to this study with minor revisions. In this three-step model, learners first research information on a given topic; share this information with their peers through communicative classroom activities; and finally, reflect on the cultural values with reference to the collected information.To this end, at the beginning of the semester, the students in both experimental groups were told to form discussion focus groups of three for culture presentations, and also for focus group discussions. As Dai (2011) suggests, group work contributes to learner autonomy.

Each of the 135-minute sessions in the experimental groups started with a brain storming activity about the culture topic of the week. Then, a group came and gave a presentation on a pre-specified topic for 25-30 minutes (see Appendix P for the presentation topic list of the IG and Appendix O for the presentation topics of the CG). They were allowed to use short videos, audio files, pictures and other visuals or real objects as they liked to make their presentations more interesting. Video was especially recommended as an important tool to show people living in different parts of the word with the reality of their lives; and as such it would help

learners to observe diverse cultural behaviors. Table 2 displays the classroom procedures that were followed in the same way in each week of the intervention.

Table 2. Weekly Classroom Procedures of the Main Study

Each weekly class meeting of 11 total intervention weeks	Experimental Groups		Control Group	
	Activity Type	Duration (min.)	Activity Type	Duration (min.)
1st Session (60-65 minutes)	Brainstorming on the culture topic of the week	5-10	Lectures and exercises on RP phonetics and rules of Standard British English pronunciation	60-65
	Presentation on the culture topic of the week	25-30		
	Whole class discussion about the presentation	5-10		
	Focus group discussions on the presented topic	10-15		
15-minute break				
2nd Session (60-65 minutes)	Various listening exercises and related discussions	60-65	Lectures and exercises on RP phonetics and rules of Standard British English pronunciation	60-65

Based on the arguments of Dervin (2006, 2010), and Dirba (2007) regarding the elements of PC, the IG students were told to:

• Use surprising images and information

• Avoid stereotyping and generalizations

• Present contrastive perspectives about the same country/community/society from all around the world

• Consider how recent technological developments and globalization have made people more similar than different

• Focus on the similarities between people more than differences.

• Focus on the individual and individual preferences more

• Be critical of their perspectives about the world.

After delivering their presentation, the group members asked a number of questions about their presentation. Only in the IG, the lecturer supported the presenters' questions with critical ones about the topic such as the significance of

the topic in terms of culture, cultural fluidity, identity shaping, stereotyping, othering etc, which are linked to the five components of PC, as discussed earlier. In this way, they could draw links between the topic under discussion and their experiences as the manifestations of their individual cultures. Then, the students discussed the topic in their discussion focus groups in the light of the critical questions posed by the presenters and the instructor for approximately 10-15 minutes. The participants in the CG, on the other hand, were told to exchange in their focus groups what they had learned about the target culture from the presentation. To put it more clearly, they simply answered the question: "what have you learned about the British/American culture from today's presentation?" The whole lesson took approximately 60-65 minutes.

After a 15-minute break, this time the lecturer did listening exercises in both experimental groups. In the IG, the students listened to nonnative personal views and dialogs by people from a variety of cultural and linguistic backgrounds, and answered the related comprehension questions. They sometimes put themselves in the speakers' shoes and discussed the events from their perspectives in a critical way to establish empathy with the speaker. This second lesson of the weekly session lasted approximately 60-65 minutes. The same listening procedures were carried out in the CG, however with only target culture topics and inner circle listening passages from the culturalist coursepack. As mentioned earlier, there were no critical activities in this group. In other words, the target culture was implemented with traditional methods: presentations introduced factual and stereotypical information about the cultures of English speaking countries, and learners took this information without questioning it, and discussed what they learned in an uncritical manner.

The students in both experimental groups also watched a film, and prepared an assignment about it. The participants in the IG watched a film which was selected by the researchers as a good and realistic example of intercultural encounters, as well as the role of English in those encounters. On the other hand, the students of

the CG were told to watch any movie they liked as long as it took place in an English speaking country, and only native speakers acted in it.

All these similar procedures followed with different materials in the experimental groups reveal that the intervention in the IG mainly focused on promoting awareness in terms of cultural difference and diversity through the critical inclusion of a multitude of different cultures and English varieties from all around the world. Based on the related literature (e.g. Bayyurt & Altinmakas, 2012; Dervin, 2010), it was assumed that such practice would help students reconsider with a critical eye and eventually leave aside their cultural stereotypes as well as lead them to examine their own cultural characteristics in order to better accommodate cultural diversity in their own lives. In this respect, the classroom practices in the IG were mainly derived from the social constructivist framework. More specifically, the participants in this group constructed and reconstructed their cultural knowledge and awareness through intercultural presentations and critical whole-class and focus-group discussions. During all these activities, the participants were encouraged through teacher-led critical questions to examine their existing cultural beliefs and reconstruct them through interaction with themselves and other students to make the necessary modifications as required by a dynamic/fluid perspective of culture, in the hope that it would play a positive role on their PC. In short, it would not be wrong to say that the IG followed a comprehensive approach in terms of both cultural (a variety of cultures) and linguistic (a variety of Englishes) diversity.

As for the students in the COG, they did not do any listening exercises in the course throughout the semester. They only learned the Standard English Phonetics from the textbook that was specially prepared for this purpose. More specifically, the RP was taken as the model and reference point for the phonetics study in this group.

3.2.6 Data Analysis Methods and Procedures

As explained in detail in the previous section, the quantitative data from pre/post PCS, EVAS, ELFOS and LCT were analyzed through a number of parametric tests on SPSS for Windows, v.20. Both in the pilot study and main study, the collected numeric data were entered into the SPSS and certain reversions, as required by some of the items were made on the data. The data were first analyzed descriptively to get a better picture of each analysis and to notice any possible errors; and then they were checked for the normality of distribution as a prerequisite for parametric tests. Once it was ensured that the data had been entered correctly, and that there was normal distribution, parametric tests such as MANOVA, ANOVA, t-tests, post-hoc tests and correlations were administered. The results of these parametric analyses are discussed in the findings section of the thesis.

As for the qualitative phase of the study, the interviews and written reports were analyzed carefully. The data were grouped to derive certain conclusions about what the participants reported regarding the different components of PC; and whether their opinions and attitudes changed in any way at the end of the experiment. The recorded interviews were analyzed and the relevant important points were transcribed. Since the interviews were conducted in Turkish, the sections of them that are reported in this thesis were translated into English by the researcher and the translations were checked by a colleague. The participants were then asked to verify that they had actually meant what was written in the translated transcription (See Appendix U for the original interview quotations and their English translations). In other words, the researcher took every possible precaution to meet the possible concerns regarding the validity and reliability of the qualitative oral and written data. The qualitative findings were then matched with the quantitative ones for consistency, and analyzed for similarities and differences, which are explained in detail in the coming 'findings' chapter.

CHAPTER 4

FINDINGS

4.0 Overview of the Chapter

In this chapter, the findings of the main study are reported. First of all, information about the statistical equivalence of the groups is provided. Then, the findings regarding the correlational relationship between PC and ELF attitudes are explained. An overall analysis of the experiment is made through MANOVA in terms of both within-subjects contrasts and between-subjects effects. The MANOVA analyses are followed by one-sample t-test analyses on different sections of EVAS and LCT. After that, a descriptive analysis of the ELFOS is reported. The chapter ends with the qualitative analyses of the interviews and written reports.

4.1 Equality of Groups in Time 1

The three groups were compared with each through ANOVA according to their pre LCT, PCS and EVAS scores. The results did not indicate any significant difference between the groups. In other words, the groups were statistically equal ($p>.05$) before the experiment (Time 1 after this point) on all of the three variables to be investigated quantitatively. Thereby, any differences that might appear when the same instruments were given after the experiment (Time 2 after this point) could be interpreted as resulting from the effects of the intervention; that is, as the effects of different instructional practices and materials used in each

group. The ANOVA results that indicate the statistical equality of the groups are given in Table 3.

Table 3. ANOVA Results Indicating the Statistical Equality of Groups in Time 1

		Sum of Squares	df	Mean Square	F	p
Pre-LCT	Between Groups	78.79	2	39.39	1.33	.269
	Within Groups	2357.71	80	29.47		
	Total	2436.5	82			
Pre-PCS	Between Groups	291.07	2	145.53	1.69	.190
	Within Groups	6868.92	80	85.86		
	Total	7160.00	82			
Pre-EVAS	Between Groups	826.28	2	413.14	1.68	.191
	Within Groups	19572.12	80	244.65		
	Total	20398.41	82			

Tests of normality

The results of the normality tests are displayed in Table 4.

Table 4. Results of Normality Tests

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	p	Statistic	df	p
Pre LCT	.092	83	.078	.987	83	.543
Pre PCS	.048	83	.200	.990	83	.781
Pre ELFOS	.051	83	.200	.980	83	.236
Post LCT	.074	83	.200	.974	83	.091
Post PCS	.064	83	.200	.981	83	.264
Post ELFOS	.060	83	.200	.983	83	.358

When the distributions of the pre and post LCT, PCS and EVAS scores were checked with the Kolmogorov-Smirnov and Shapiro-Wilk tests of normality, normal distribution was found at all of the six measures under investigation ($p > .05$). Therefore, the data were available for the use of parametric tests.

4.2 Correlational Support for the PC and ELF Attitudes Relationship

Since an important assumption of this study is that there is a relationship between PC and attitudes towards English varieties (see Dirba, 2007), the pre/post PCS scores were correlated with the pre/post EVAS scores through a Pearson's Correlation analysis in order to reveal the possible relationship between these two variables. Both in Time 1 and Time 2, significant relationship was determined. However, the level of significance was higher in Time 2, probably due to the impact of the experiment. Therefore, both for the sake of clarity, and due to the higher significance value, the correlation results only of the post scores, are given in Table 5.

Table 5. Results of Correlation between Post PCS and EVAS Scores

		Post EVAS		
		Inner circle section	Outer circle section	Expanding circle Section
	Pearson Correlation	.225[*]	.321[**]	.262[*]
Post-PCS	Sig. (2-tailed)	.041	.003	.017
	N	83	83	83

[**] significant at the 0.01 level (2-tailed)
[*] significant at the 0.05 level (2-tailed)

As revealed in Table 5, the PCS scores correlated positively and significantly with all of the three sections of the EVAS. To put it more clearly, the correlational analysis revealed a significant positive relationship at the .01 and .05 levels between the participants' post-PCS scores in terms of their attitudes towards inner (r=.235, N=83, p=.041), outer (r=.321, N=83, p=0,003), and expanding (r=.262, N=83, p=.017) circle Englishes respectively. In terms of the inner and expanding circle attitudes, there was weak but significant positive correlation; and regarding the outer circle attitudes, there was moderate and highly significant correlation. In other words, a significant number of the participants who scored high in the PCS

also scored high in the three sections of EVAS, indicating a relationship between positive attitudes to English varieties and PC level.

Although it was not an aim of the study to determine any possible relationship between PC and LC, a correlational analysis of the post LCT scores revealed a significant positive relationship at the .01 level and .05 level between the participants' post PCS and LCT scores (r=.287, N=83, p=.009), as well as their inner (r=.235, N=83, p=.04), outer (r=.321, N=83, p=.003), and expanding (r=.262, N=83, p=.017) circle section scores of EVAS, indicating a weak but statistically significant relationship between these variables. Because this relationship was out of the scope of the present study, it was not further investigated; or the findings were not presented in a separate table. However, future research can investigate the nature of this relationship, especially whether there is an impact of PC level on language learners' LC with preferably a different research design that directly addresses the possible interactions between these variables.

4.3 Overall Analysis of the Experiment through MANOVA

After ensuring that the data met the assumptions for a parametric test by means of the results from Mauchly's Test of Sphericity without recourse to epsilon values for correction, a 2X3 repeated measures MANOVA was used to analyze the data in order to see the effects of time and group on the PCS, LCT, and EVAS results. Through this analysis, it was aimed to see whether there would be any significant group differences in the scores attained from the pre/post PCS, EVAS sections (inner, outer, expanding), and LCT sections (native, nonnative).

4.3.1 Within-Subjects Contrasts

The within-subjects differences from Time 1 to Time 2 are displayed in Table 6. The results in Table 6 show a main effect of time on both sections of LCT and all of the three sections of EVAS. In other words, the participants' scores from the native ($F_{1,80}$=19.54, p<.001, $\eta\rho^2$=.196) and nonnative ($F_{1,80}$=40.28, p<.001,

92

$\eta\rho^2=.335$) sections of the LCT changed significantly from Time 1 to Time 2. The change was positive in the sense that the participants increased their LCT scores significantly, irrespective of the LCT section.

Table 6. Results of MANOVA Within-Subjects Contrasts

Source	Measure		Type III Sum of Squares	df	F	p (1-tailed)	$\eta\rho^2$
Time	PCS	PCS	61.45	1	1.65	.101	.020
	LCT	Native Varieties Section	85.49	1	19.54	.000**	.196
		Nonnative Varieties Section	134.43	1	40.28	.000**	.335
	EVAS	Inner Circle Section	173.56	1	7.72	.003**	.088
		Outer Circle Section	246.87	1	5.65	.010*	.066
		Expanding Circle Section	276.45	1	5.95	.008*	.069
		Nonnative Section (Outer + Expanding)	.209	1	.01	.468	.000
Time * group	PCS	PCS	422.77	2	5.69	.002**	.124
	LCT	Native Varieties Section	7.017	2	.80	.452	.020
		Nonnative Varieties Section	9.09	2	1.36	.131	.033
	EVAS	Inner Circle Section	194.72	2	4.33	.008*	.098
		Outer Circle Section	184.64	2	2.11	.64	.050
		Expanding Circle Section	459.92	2	4.95	.004**	.110
		Grouped Nonnative Varieties (Outer + Expanding)	298.00	2	4.66	.006*	.104

** significant at the .01 level (1-tailed)
* significant at the .05 level (1-tailed)

Table 6 also indicates that the participants' attitudes towards the inner ($F_{1,80}=$ 7.72, $p=.003$, $\eta\rho^2=.088$), outer ($F_{1,80}=5.65$, $p=.010$, $\eta\rho^2=.066$), and expanding ($F_{1,80}=5.95$, $p=.008$, $\eta\rho^2=.069$) circle listening samples changed significantly between the two administrations of the EVAS, irrespective of the EVAS section.

An investigation of the possible interactions revealed a significant interaction effect between time and group on the participants' PCS scores ($F_{2,80}=5.69$, $p=.002$, $\eta\rho^2=.124$), and inner ($F_{2,80}=4.33$, $p=.008$, $\eta\rho^2=.098$), and expanding ($F_{2,80}=4.95$, $p=.004$, $\eta\rho^2=.110$) circle section scores of the EVAS, as well as their

scores from outer and expanding circles grouped together for analysis purposes (grouped nonnative varieties after this point) ($F_{2,80}$=4.66, p=.006, $\eta \rho^2$=.104). To put it more clearly, the groups differed significantly from Time 1 to Time 2 in terms of the scores they got from the PCS, the inner and expanding sections of the EVAS, and the grouped nonnative varieties. The authenticity of these findings was further verified by pairwise comparisons as well as Greehouse-Geisser Univariate test results, which are not reported here for the sake of clarity.
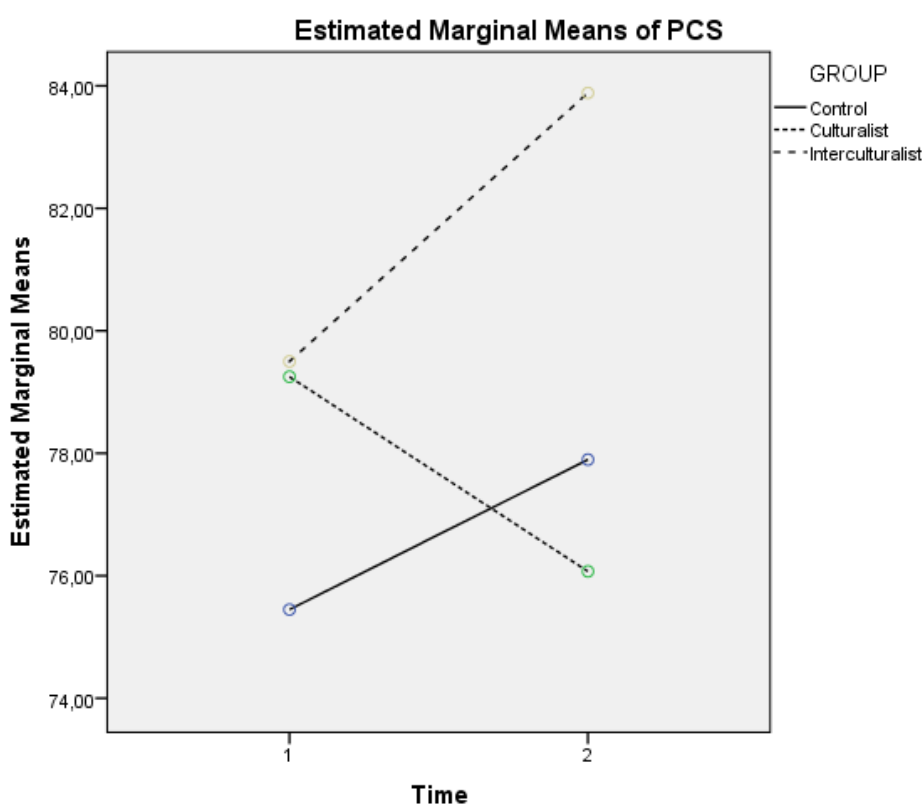
Figure 2. Interaction Effect of Time and Group on PCS Scores

In order to better illustrate the interaction effect between time and group on the PCS scores, it is visualized in Figure 2. Figure 2 clearly shows that the PCS scores of the CG participants decreased whereas the scores of the other two groups increased from Time 1 to Time 2. Besides, the score increase is more explicit in the IG, indicating a positive significant impact of the intervention. Figure 2 also indicates that the mean PCS scores of the two experimental groups were very

similar in Time 1, but they differed greatly and significantly in Time 2. According to the same figure, the rising trend in the IG's line, together with the falling trend in the line of the CG explicitly visualizes in what way the two experimental groups were affected by the different interventional practices. The interaction effect of time and group on the inner circle section scores of EVAS is displayed in Figure 3.
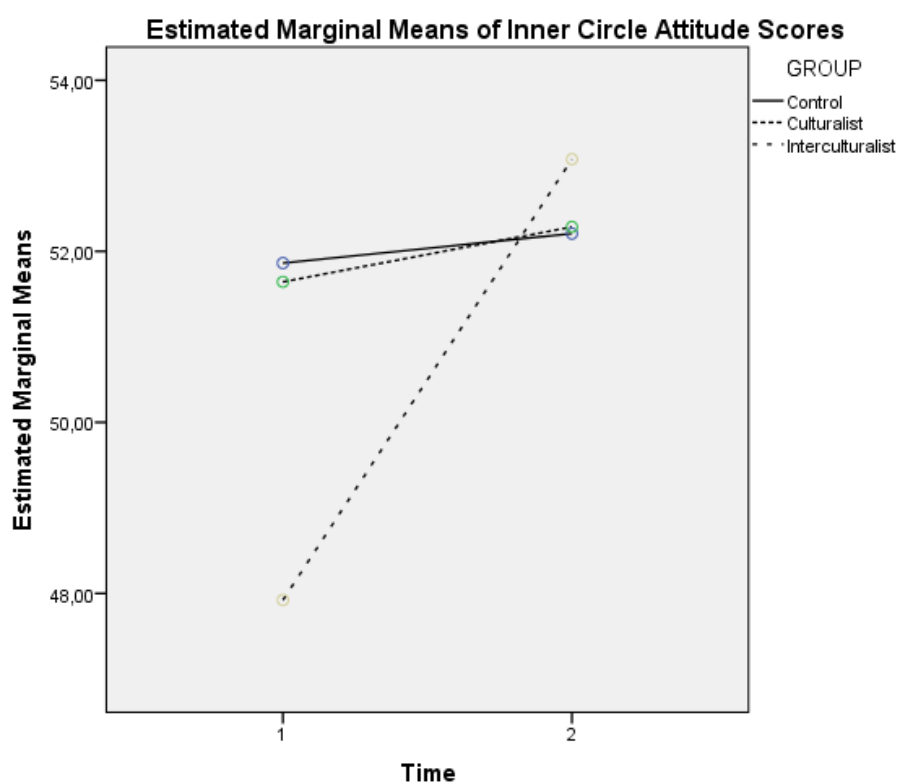
Figure 3. Interaction Effect of Time and Group on Inner Circle Section Scores of EVAS

As shown in Figure 3, the inner circle attitudes of the COG and CG followed almost a linear pattern with a slight and insignificant rise from Time 1 to Time 2. The IG, on the other hand, displayed a noteworthy increase in their inner circle section scores between the two times. This finding was surprising in the sense that one would not expect a significant change in the IG's attitudes towards the inner circle varieties; after all, they had been primarily exposed to nonnative varieties for the experiment. It seems, however, they also developed more positive attitudes

towards the inner circle varieties too. Another noteworthy indication of Figure 3 is that the IG started with a relatively lower mean score in Time 1 than the other two groups, who had similar mean scores in Time 1, and ended in a higher place in Time 2. An explanation can be that it was the IG participants' first year at university whereas all of the COG students had already attended the prep class for one year, and there were five CG students who had taken the preparatory education of the department. In other words, these students had been exposed to mainly culturalist and native speakerist practices during their preparatory education throughout the previous year, which might have resulted in relatively more positive attitudes towards inner circle English varieties in Time 1.
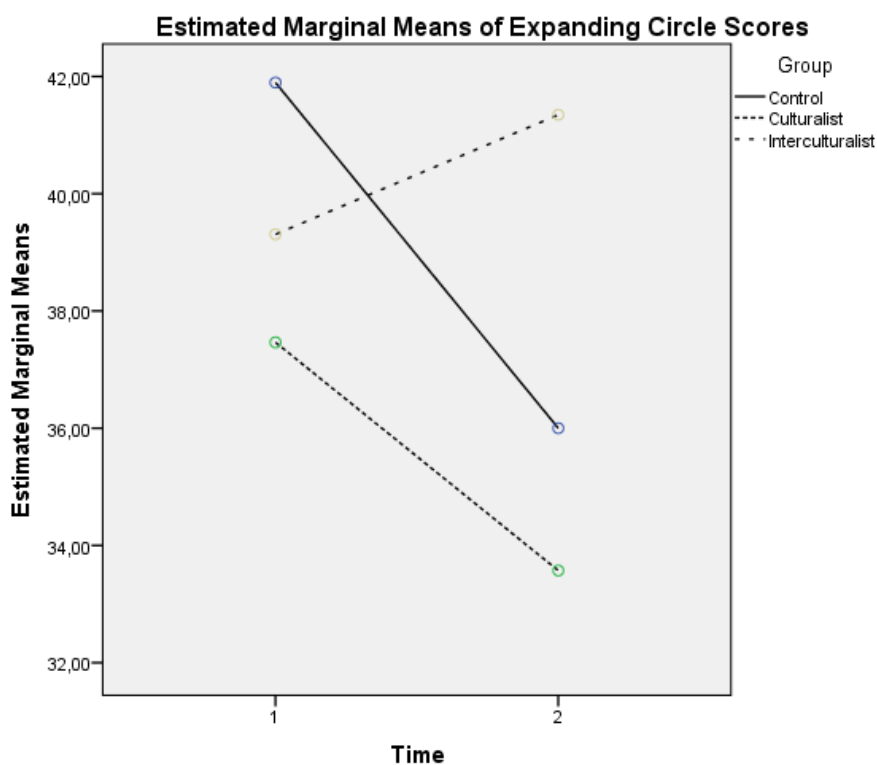
Figure 4. Interaction Effect of Time and Group on Expanding Circle Section Scores of EVAS

The interaction effect of time and group on the expanding circle section scores of EVAS is illustrated with a line chart in Figure 4. As Figure 4 indicates, there was a decrease in the expanding circle section scores of both the CG and COG in Time

2. Besides, this decrease was sharper and more noteworthy in the COG. The experimental group, however, increased its mean score from Time 1 to Time 2. In other words, only the IG participants had more positive attitudes towards the expanding circle listening samples in Time 2 while the attitudes of the other two group members became relatively more negative in terms of expanding circle varieties at the end of the experiment. The interaction effect of time and group on the grouped nonnative varieties scores of EVAS is given in Figure 5.
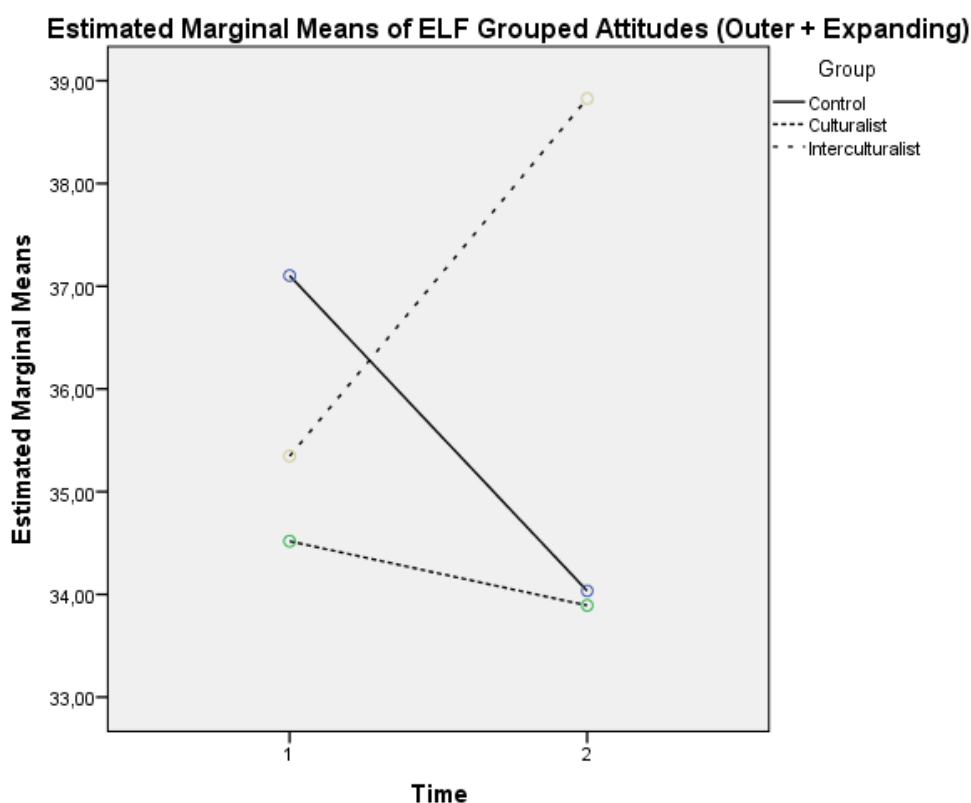
Figure 5. Interaction Effect of Time and Group on Nonnative Varieties Scores of EVAS

Similar to Figure 4 on the attitudes towards expanding circle varieties, Figure 5 shows an evident decrease in the grouped nonnative varieties scores of both the CG and COG; and the decrease in the COG is particularly noteworthy. The experimental group, however, increased its score from Time 1 to Time 2. To put it more clearly, only the IG participants held significantly more positive attitudes

regarding the totality of the nonnative listening samples after the intervention whereas the other two groups displayed less positive attitudes according to their grouped mean scores from the outer and expanding sections of EVAS.

4.3.2 Between-Subjects Effects

The between-subjects MANOVA results revealed significant group differences on the scores from PCS, the nonnative section of the LCT, as well as the expanding circle attitude scores of the EVAS. The between-subjects effects are given in Table 7.

Table 7. Results of MANOVA Between-Subjects Effects

Source		Measure	Type III Sum of Squares	df	F	p (1-tailed)	$\eta\rho^2$
Group	PCS	PCS	762.08	2	2.50	.044[*]	.059
	LCT	Native Varieties Section	4.34	2	.144	.433	.004
		Nonnative Vatrieties Section	90.74	2	2.32	.52°	.055
	EVAS	Inner Circle Section	80.49	2	.56	.286	.014
		Outer Circle Section	75.47	2	.59	.279	.014
		Expanding Circle Section	670.48	2	3.06	.026[*]	.071
		Grouped Nonnative Varieties (Outer + Expanding)	223.85	2	1.64	.100	.039

[*] significant at the .05 level (1-tailed)

° marginally significant at the .05 level (1-tailed)

The findings displayed in Table 7 clearly indicate a statistically significant main effect of group on PCS scores ($F_{2,80}$=2.50, p=.044, $\eta\rho^2$=.059), and EVAS expanding circle section scores ($F_{2,80}$=3.06, p=.026, $\eta\rho^2$=.071), as well as a marginally significant main effect of group on LCT nonnative section scores ($F_{2,80}$= 2.32, p=.052, $\eta\rho^2$=.055). To put it more clearly, the groups, which were statistically equal in Time 1, differed significantly in terms of their PCS, LCT nonnative and EVAS expanding circle section scores in Time 2.

An LSD post-hoc test was administered on the PCS, LCT and EVAS scores because the significant main effect of group was found only on these measures. The results of the LSD test on only the variables, which produced significant results according to the MANOVA, are reported in Table 8.

Table 8. LSD Post-hoc Test Results of Significant Between-Subjects Effects

Measure	(I) group	(J) group	Mean Difference (I-J)	Std. Error	p (1-tailed)	95% Confidence Interval	
						Lower Bound	Upper Bound
PCS	IG	COG	5.02*	2.35	.018	.33	9.70
		CG	4.03*	2.38	.047	-.70	8.76
LCT (Nonnative Varieties Section)	CG	COG	1.77*	.83	.018	.11	3.41
EVAS (Expanding Circle Section)	CG	COG	-3.43*	1.97	.042	-7.33	.47
	IG	CG	4.80*	2.01	.009	.80	8.81

* significant at the 0.05 level (1-tailed)

As displayed in Table 8, the mean scores from the PCS variable differentiated the IG ($M=81.69$, $SE=1.71$) significantly from the COG ($M=76.67$, $SE=1.62$), and also from the CG ($M=77.66$, $SE=1.64$). In other words, the participants in the IG scored significantly higher in post PCS than the CG ($p=.047$) and COG ($p=.018$) There were, however, no statistically significant differences between the CG and COG in terms of their PCS scores in Time 2. These results support the previously reported findings, indicating the positive effects of the critical ELF-informed/interculturalist practices on the PC levels of the IG participants.

Post-hoc comparisons using the LSD test also indicated that the mean LCT nonnative varieties section score of the CG ($M=14.10$, $SE=.59$) was significantly ($p=.018$) higher than that of the COG ($M=12.34$, $SE=.58$). These findings were hardly surprising because no listening exercises were done with the COG students during the experiment. Therefore, it was normal that their mean score was significantly lower than that of the COG, and also lower than the experimental group's mean score, though the latter difference was not statistically significant.

The LSD post-hoc test results also revealed significant mean differences between the groups according to their EVAS expanding circle section scores. More specifically, significant difference ($p=.042$) was determined between the CG and COG; and a more noteworthy significant difference ($p=.009$) was found between the two experimental groups. In other words, the mean score of the CG ($M=35.51$, $SE=1.39$) became significantly lower than the mean score of the COG ($M=38.94$, $SE=1.37$), and also that of the IG ($M=40.32$, $SE=1.45$) in Time 2. The relatively higher level of significance between the scores of the experimental groups points to a stronger impact of the intervention on their attitudes towards the expanding circle listening samples. Whereas the attitudes of the IG participants changed positively, the CG students held less positive attitudes towards the expanding circle varieties in Time 2.

Although there was no significant main effect of group on the grouped nonnative varieties scores of EVAS according to the between-subjects analysis results of the MANOVA, the LSD post-hoc test still revealed a significant difference ($p = .037$) between the mean scores of the IG ($M=37.08$, $SE=1.14$) and CG ($M=34.20$, $SE=1.08$). Despite not statistically significant, this finding is still noteworthy because it clearly shows that the experiment differentiated the two experimental groups in terms of their attitudes towards the grouped analysis of the nonnative varieties of EVAS, with the IG reporting significantly more positive attitudes towards the totality of nonnative English listening samples in Time 2.

4.4 Analysis on Different Section Scores of EVAS

A one-sample t-test analysis on the pre-EVAS scores revealed that the participants displayed different attitudes towards the listening samples from each of the three circles under investigation. More specifically, the participants scored the highest from the inner circle section of EVAS, and lowest from the outer circle section. In other words, the participants reported significantly ($p<.001$) more positive attitudes towards the inner circle listening samples ($t_{82}=61.36$, $M=50.56$, $SD=7.50$) than the expanding circle ($t_{82}=40.02$, $M=39.60$, $SD=9.01$), and outer

circle (t_{82}=40.90, *M*= 31.78, *SD*=7.08) ones in Time 1. The difference between the outer and expanding circle sections of the EVAS was also significant (*p*<.001). The results are given in Table 9.

Table 9. One-Sample *t*-test Results of Pre-EVAS Sections

Pre-EVAS	Test Value = 0					
	t	df	p (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Inner Circle Section	61.36	82	.000	50.56	48.91	52.20
Outer Circle Section	40.90	82	.000	31.78	30.22	33.32
Expanding Circle Section	40.02	82	.000	39.60	37.62	41.56

At the end of the experiment, the groups still displayed statistically more positive attitudes towards the inner circle listening samples (t_{82}=76.64, *M*=52.50, *SD*=6.24) with even a slighter increase in their mean scores. On the other hand, their attitudes towards the outer and expanding circle samples became more similar with an increase of their mean scores from the outer circle section (t_{82}=40.71, *M*=34.12, *SD*=7.63), and a decrease in their expanding circle scores (t_{82}=36.48, *M*=36.86, *SD*=9.20) of EVAS. The results are given in Table 10.

Table 10. One-Sample *t*-test Results of Post-EVAS Sections

Post-EVAS	Test Value = 0					
	t	df	p (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Inner Circle Section	76.64	82	.000	52.50	51.14	53.87
Outer Circle Section	40.71	82	.000	34.12	32.46	35.79
Expanding Circle Section	36.48	82	.000	36.86	34.84	38.87

4.5 Analysis on Different Section Scores of LCT

An analysis of the pre-LCT scores of all participants through a one-sample t-test revealed a significant (*p*<.001) difference between the mean scores attained from the native English listening passages (t_{82}=*43.27, M*=15.16, *SD*=3.19), and those

attained from the nonnative (t_{82}=36.25, M=12.40, SD=3.11) ones. In other words, the participants were statistically more successful with the questions that followed the native listening passages in the test, as displayed in Table 11.

Table 11. One-sample *t*-test Results of Pre-LCT Sections

Pre-LCT Section	Test Value = 0					
	t	df	p (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Native	43.27	82	.000	15.16	14.46	15.86
Nonnative	36.25	82	.000	12.40	11.72	13.08

The post scores of the LCT revealed that the difference between the two sections of the test was still significant (p<.001) after the experiment in the sense that the participants scored significantly higher from the native section of the LCT (t_{82}=50.54, M=16.58, SD=2.98) than the nonnative section (t_{82}=34.71, M=14.18, SD=3.72). The results are displayed in Table 12.

Table 12. One-Sample t-test Results of Post-LCT Sections

Post-LCT Section	Test Value = 0					
	t	df	p (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Native	50.54	82	.000	16.58	15.93	17.23
Nonnative	34.71	82	.000	14.18	13.37	14.99

The interpretation of Table 11 together with Table 12 clearly indicates that the participants of the present study were significantly more successful with the listening passages that were taken from native English conversations than those that were taken from nonnative ones both before and after the experiment. However, it should be noted that the statistical equivalence of the LCT sections were not validated through detailed analysis. To put it more clearly, only the initial version of the test was piloted, but the revised version was not piloted. Although every precaution was taken to create two equivalent parts through a

meticulous selection of the listening passages according to certain criteria, the equivalence of the parts were not ensured through repiloting of the revised LCT; and thereby the difference between the native and nonnative sections of LCT might have resulted not from the nature of the variety types but from a categorical imbalance between the parts that already existed before testing.

4.6 Descriptive Analysis of ELFOS

A one-way ANOVA on the pre-ELFOS did not indicate any statistical difference between the groups. In other words, the groups were thinking similarly on the ELFOS items in Time 1. In the first part of this section, the participants' answers to the pre-ELFOS are explained in a descriptive way with percentages and frequencies. Bar charts are provided in order to better visualize the results for easier reading. It is worth mentioning here that similar options in the ELFOS such as 'strongly agree' and 'agree' are presented as one option: 'agree' in the bar charts for better representation of the results.

4.6.1 Pre-ELFOS Results

A total of 83 students participated in the pre-administration of the ELFOS. Descriptive statistics of the pre-ELFOS are provided in Table 13.

Table 13. Descriptive Statistics of Pre-ELFOS

Item #	Item	Mean	SD
1	English is an international common language	2.96	.18
2	English only belongs to the nations who use it as their mother tongue (e.g. England, America, Australia, New Zealand etc.)	1.21	.56
3	As long as one gets the meaning across, how one speaks English does not matter.	2.07	.90
4	I would like to learn about nonnative English accents too as a part of the Listening and Pronunciation course.	2.65	.65
5	I would like the lecturers in my department to use the native accents of English while lecturing.	2.53	.65
6	I would like to speak with a native accent of English.	2.91	.38

For better illustration of the results, the findings are presented and discussed item by item, and under each item, a bar chart is provided in order to visualize the participants' opinions for easier reading of the findings.

Item 1: 'English is an international common language.'

When the participants were asked about the place of English in today's globalized world, 96.4% (*N*=80) agreed that English is an international common language whereas only 3,6% (*N*=3) disagreed with this statement. The results are displayed in Figure 6.
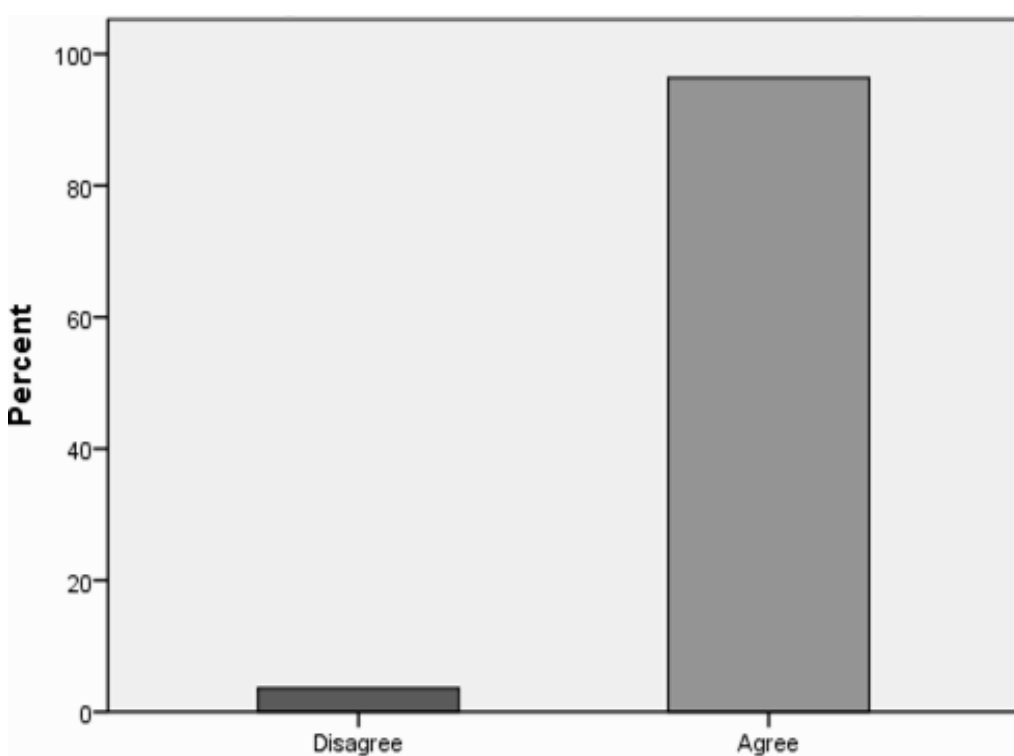
Figure 6. Percentage Bar Chart for ELFOS Item 1

This finding clearly indicates that the participants of this study are aware of the global lingua franca role that English plays in today's globalized word because the overwhelming majority of them perceive English as an international common language.

Item 2: 'English only belongs to the nations who use it as their mother tongue (e.g., England, America, Australia, New Zealand etc.)'

The percent of the replies to this item is given in Figure 7. Figure 7 indicates that the great majority of the participants (85.5%, *N*=71) disagree with the proposition

that the native speakers of English are the only owners of the English language. On the other hand, only 7.2% (*N=6*) agree with this statement and the same number of the participants neither agree nor disagree with it.
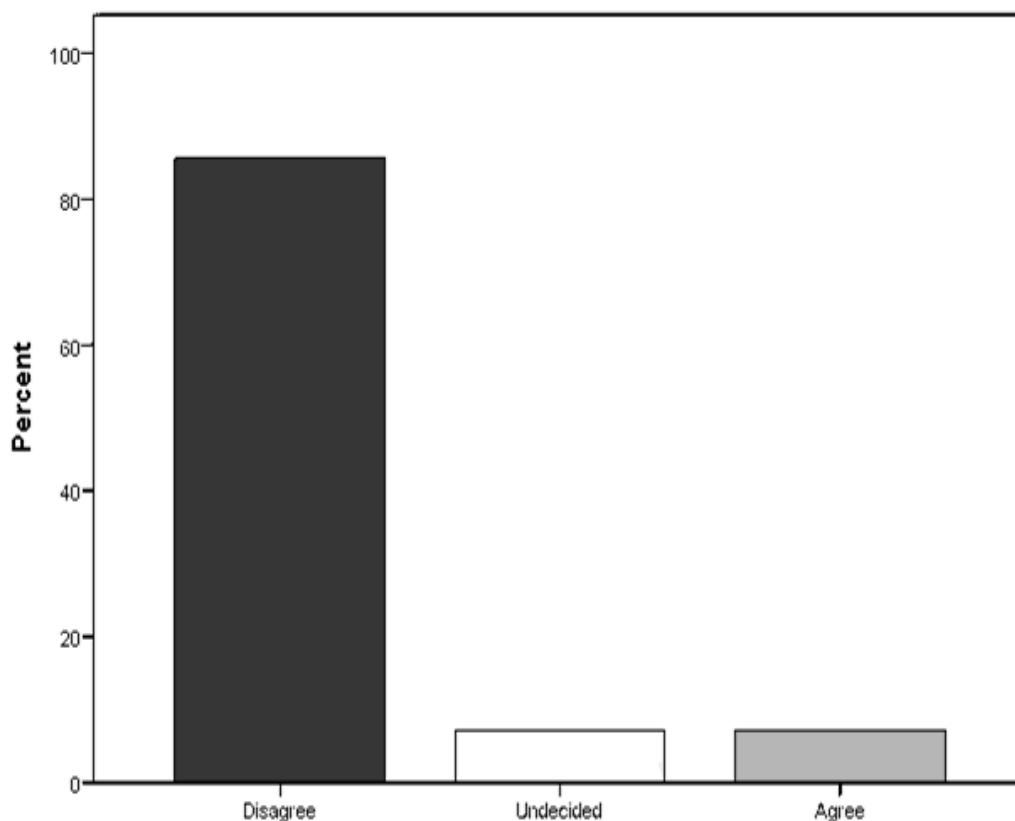
Figure 7. Percentage Bar Chart for ELFOS Item 2

Based on the findings from the first two items, it would not be wrong to claim that the Turkish EFL teacher candidates who were the participants of this study were both aware of the changing role of English (see Item 1) and the implications of this change in terms of the ownership of English. To put it more clearly, they do not see the inner circle countries as the sole owners of the English language. These findings imply the participants have realized that English has gone much beyond the national boundaries of certain countries in order to become a global lingua franca in today's globalized world.

Item 3: 'As long as one gets the meaning across, how one speaks English does not matter.'

This statement was included in the ELFOS in order find out about the participants' priorities: that is, whether communication or oral accuracy comes first in their use of the English language. This particular item was expected to yield important data about the importance of the NS norms to the Turkish EFL teacher candidates under investigation. The results are given in Figure 8.
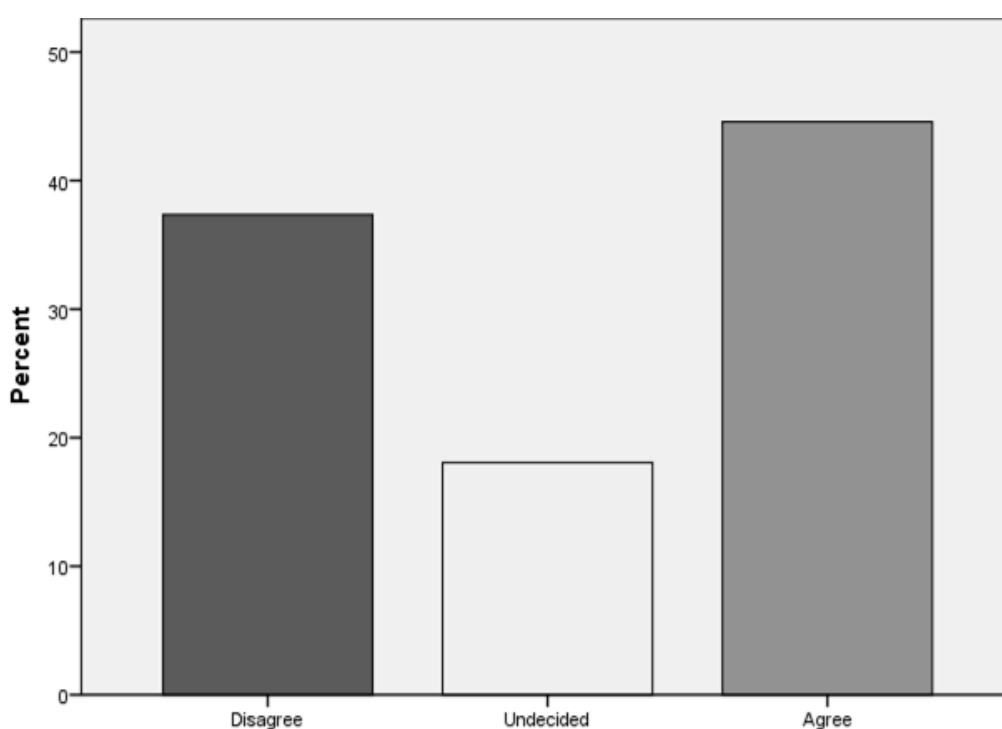
Figure 8. Percentage Bar Chart for ELFOS Item 3

As can be inferred from Figure 8, the Participants of the study are split into two in terms of their opinions regarding the priority of accuracy or communication (i.e., using the native speaker norms or being able to communicate in English no matter how). To put it more clearly, 44.6% ($N=37$) of the participants agree that it is important to be able to communicate in English, and also that as long as you can communicate with the other person, how you speak the language is not very important. On the other hand, nearly the same number of them (37.3%, $N=31$),

disagree with this statement, and thereby prioritize accuracy over communication. 15 participants (18.1%) did not state any opinion on the issue.

According to these results, it would not be wrong to claim that the participants are split in half regarding Item 3 of the ELFOS. In other words, they have differing ideas about the importance of accuracy over communication or vice versa. More specifically, approximately half of the participants prioritize accuracy, and the other half communication in Time 1.

Item 4: 'I would like to learn about nonnative English accents too as a part of the Listening and Pronunciation course.'

The results of Item 4 are presented in Figure 9.
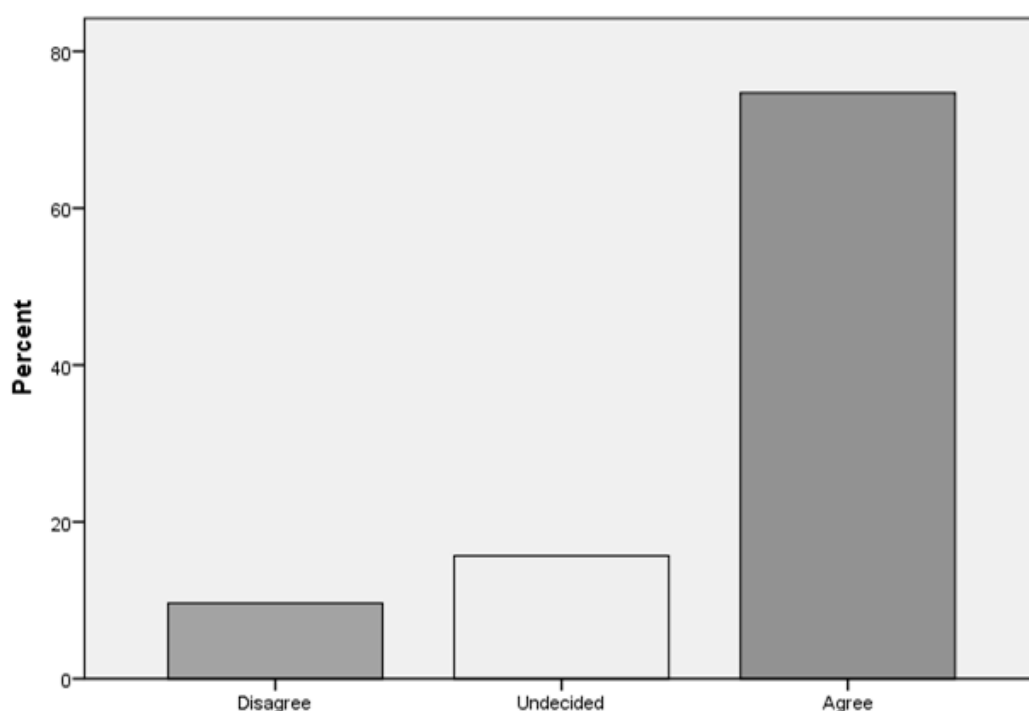
Figure 9. Percentage Bar Chart for ELFOS Item 4

This fourth item was incorporated into the questionnaire in order to collect data about the participants' reactions towards the inclusion of nonnative English varieties in English lessons. This item was worded by targeting a particular

course; that is the Listening and Pronunciation course because of two reasons: it seemed to be the most relevant course for the inclusion of nonnative English varieties, and also the researcher was offering this course at the time of data collection.

Figure 9 clearly displays that the majority of the participants agree with this statement. More specifically, 74.7% (*N*=62) of the participants reported a positive opinion about the teaching of different English accents as a part of the Listening and Pronunciation Course. In other words, learning about different English varieties is perceived as a desirable activity by these participants. 15.7% (*N*=13) participants did not indicate a clear opinion on the item; and only 9.6% (*N*=8) were opposed to the idea of incorporating nonnative English accents into the course syllabus. According to these results, the majority of the EFL teacher candidates in this study display positive attitudes towards the teaching of different English accents in the Listening and Pronunciation Course.

In addition to the descriptive analysis of this item, the item was also correlated with the PCS scores through Pearson's Correlation. A weak but highly significant (*r*=.289, *p*=.004) positive correlation was determined between Item 4 of the ELFOS and post-PCS scores, pointing to a relationship between willingness to learn about different accents in the classroom and PCS scores. In other words, the higher the PCS score was, the more willing the students were to learn about English varieties in class.

Item 5: 'I would like the lecturers in my department to use the native accents of English while lecturing.'

The fifth item of the questionnaire aimed to find out about the participants' expectations about the English used by their lecturers. In a way, it was related to the third item; that is, as long as you can communicate in English, how you speak it is not very important. The results are displayed in Figure 10. Figure 10 clearly indicates that for the majority of the participants (61.4%, *N*=51) the lecturers' accents are important, and that they would prefer native-like English in lectures.

In addition, a relatively high percent of the students (30.1%, *N=25*) did not state any opinion on the item. Only a small minority of the Participants (8.4%, *N=7*) disagreed with the proposition in this item. These results clearly indicate that native-likeness is still valued by Turkish ELF teacher candidates.
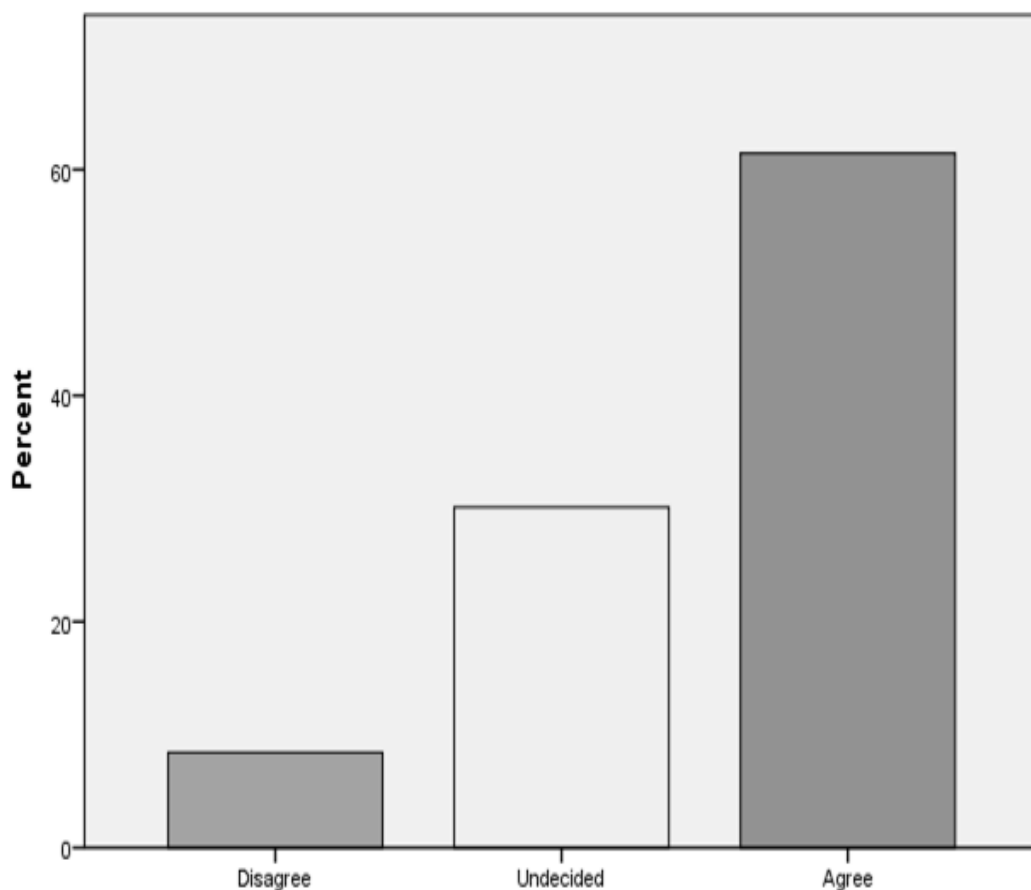
Figure 10. Percentage Bar Chart for ELFOS Item 5

The findings from Item 5 may seem to be contradicting the results of Item 4 at first glance. However, a thorough analysis on the results reveals no contradiction. After all, it is one thing to learn about different accents of English as a requirement of the pronunciation course, and yet quite another thing to use them in class for instructional purposes. All in all, the majority of the participants would not welcome nonnative lecturers.

Item 6: 'I would like to speak with a native accent of English.'

This last item aimed to discover the participant's expectations about themselves; more clearly whether they would prefer to be native-like English users or not. The results are displayed in Figure 11. These results are in keeping with the results of the previous item because in both items the participants clearly indicated how much they valued the native accents of English. Just as most of them favored native-like lecturers in Item 5, the overwhelming majority (95.2%, $N=$ 79) of them reported a desire for the ability to speak English with a native accent in this item. Only 3.6% ($N=3$) disagreed with the statement, and one student was undecided about it.
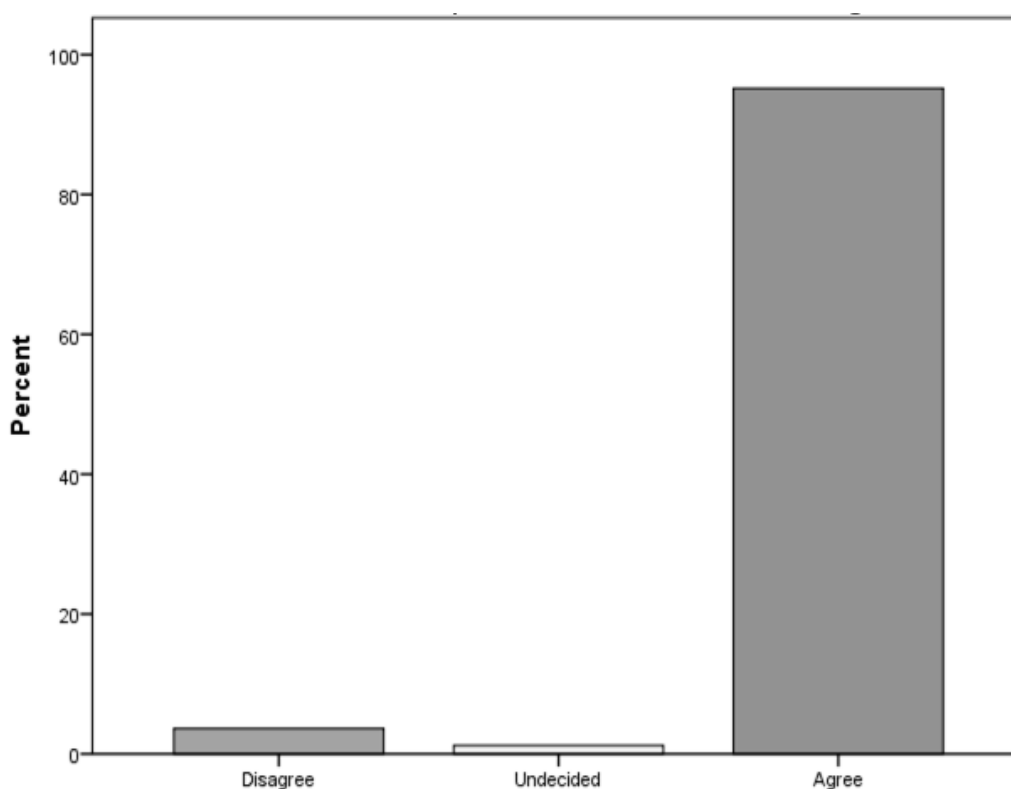
Figure 11. Percentage Bar Chart for ELFOS Item 6

When the results from items 5 and 6 are read together, it can clearly be seen that for Turkish ELF teacher candidates, native like usage of English is still an important goal. It is hardly surprising, however, when one thinks about all the

emphasis on native-like accuracy and pronunciation in almost all of the English courses they have taken so far (see Bayyurt & Altinmakas, 2012).

4.6.2 Post-ELFOS Results

ELFOS was administered after the experiment as a post scale to reveal the possible changes in the participants' opinions about the same six items. In order to determine the effects of time and group on the students' responses, the means of each item in the pre-ELFOS was also compared with the mean scores of the post-ELFOS through a repeated measures MANOVA. The results are reported with one-tailed significance values since the direction of the change was predicted before the experiment. Descriptive statistics of the post-ELFOS are given in Table 14.

Table 14. Descriptive Statistics for the Post-ELFOS

Item #	Item	Mean	SD
1	English is an international common language	2.96	.24
2	English only belongs to the nations who use it as their mother tongue (e.g. England, America, Australia, New Zealand etc.)	1.32	.66
3	As long as one gets the meaning across, how one speaks English does not matter.	2.24	.84
4	I would like to learn about nonnative English accents too as a part of the Listening and Pronunciation course.	2.45	.80
5	I would like the lecturers in my department to use the native accents of English while lecturing.	2.54	.66
6	I would like to speak with a native accent of English.	2.80	.57

The results of the MANOVA revealed a main effect of time only on Item 4 ($F_{1,80}$=3.35, p=.036, $\eta\rho^2$=.040) and Item 6 ($F_{1,80}$=3.68, p=.029, $\eta\rho^2$=.044), as well as an interaction effect between time and group on Item 3 ($F_{2,80}$=5.85, p=.002, $\eta\rho^2$=.128). To put it more clearly, the participants' opinions regarding Item 4 and 6 changed significantly after the experiment; and this change was independent of the groups. More specifically, more participants disagreed with Item 4, and agreed with Item 6 in Time 2. The LSD post-hoc test revealed that the only significant mean difference (p=.013) occurred between the IG (M=4.01, SE=.16) and COG (M=3.50, SE=.15). The main effects of time and group on Item 4 (I would like to

learn about nonnative English accents too as a part of the Listening and Pronunciation course) is seen in Figure 12.
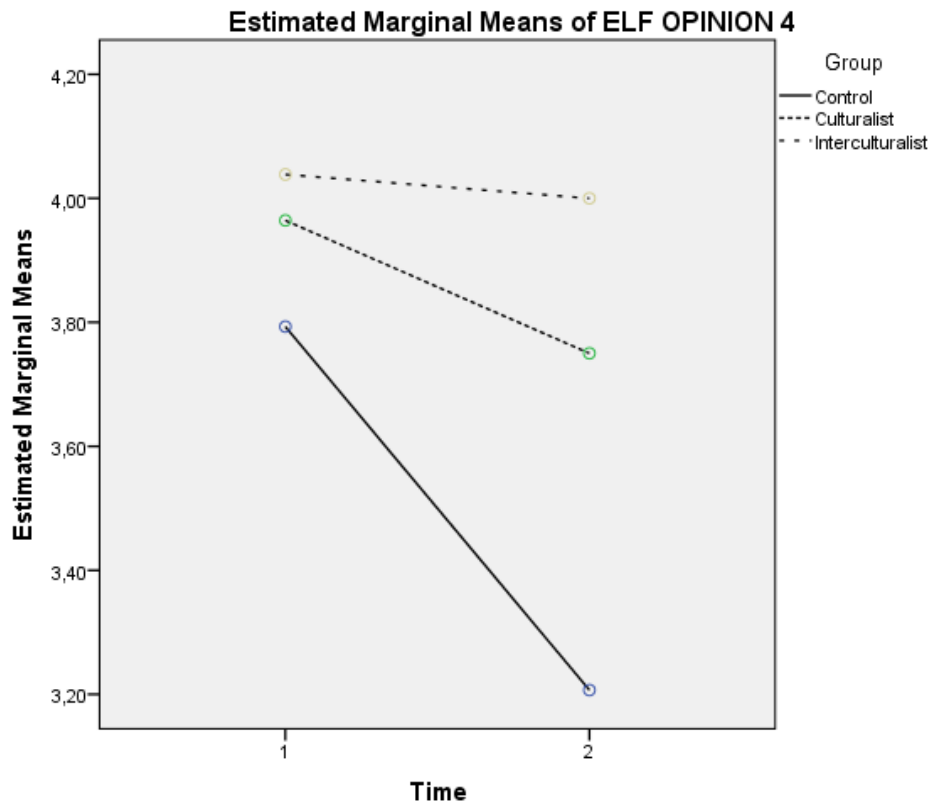
Figure 12. Main Effect of Time on ELFOS Item 4

Figure 12 clearly shows a noteworthy negative change in the COG regarding their views about the teaching of nonnative English varieties. They were less willing to learn about those accents in the classroom. Minor insignificant changes were observed in the other two groups. The IG students more or less preserved their initial positions regarding this item.

The main effect of time on Item 6 (I would like to speak with a native accent of English) can be seen in Figure 13. As displayed in Figure 13, more students disagreed with this statement from Time 1 to Time 2, indicating that they would not like to speak with a native accent of English, and the decrease in their mean scores of the item was independent of the groups. The sharpest decrease was

determined in the IG. This opinion change can be a result of the participants' raised awareness levels regarding the difficulty, or impossibility of speaking with a native accent. In this respect, both culturalist and interculturalist practices may have affected their opinions. The participants might have discovered that it was not possible for them to be native-like after they became more acquinted with English varieties and their own accents. Therefore, some students might have abolished the unrealistic goal of being native-like, and adopted the realistic goal of intelligibility.
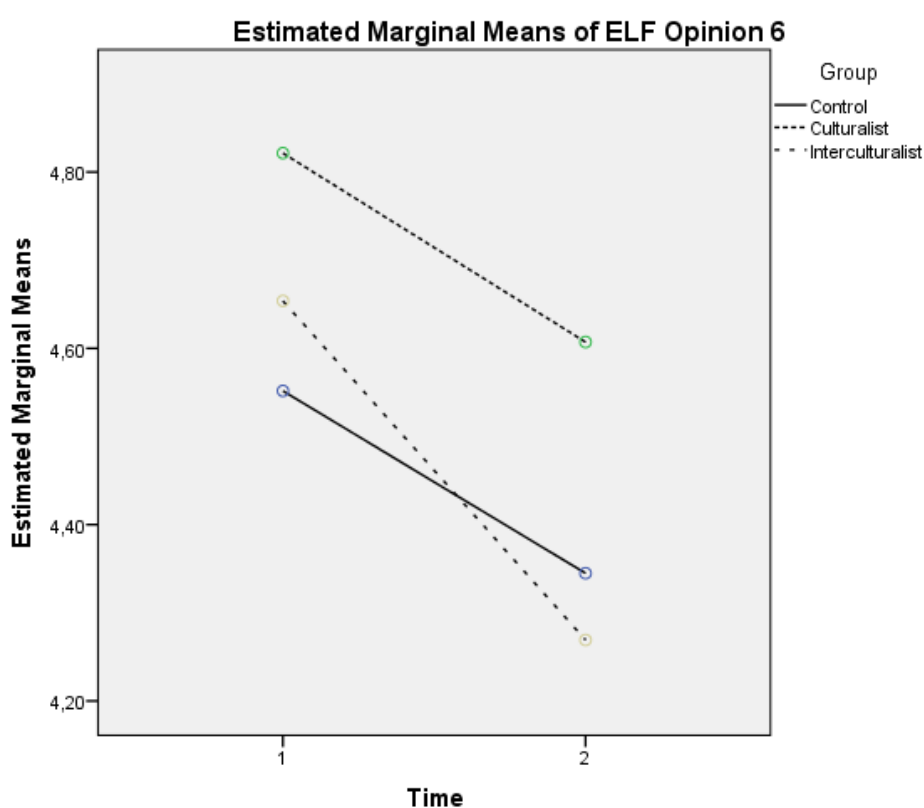
Figure 13. Main Effect of Time on ELFOS Item 6

The between-subjects MANOVA results, on the other hand, indicated a statistically significant main effect of group only on Item 3 ($F_{2,80}$=2.72, p=.036, $\eta\rho^2$=.064). An investigation into possible interaction effects on the same item revealed that time interacted significantly with group only on Item 3. In other

words, only Item 3 (as long as one gets the meaning across, how one speaks English does not matter) differentiated the three groups after the experiment.

The time and group interaction can be seen in Figure 14, which clearly shows that the COG students did not change their opinions on this item in Time 2. There was a slight decrease in the number of participants who disagreed with it in the CG. The most radical change was observed in the IG, indicating more positive opinions regarding the priority of communication over accuracy or vice versa. More specifically, the students in the IG reported a stronger belief after the experiment that communication was more important than accuracy.
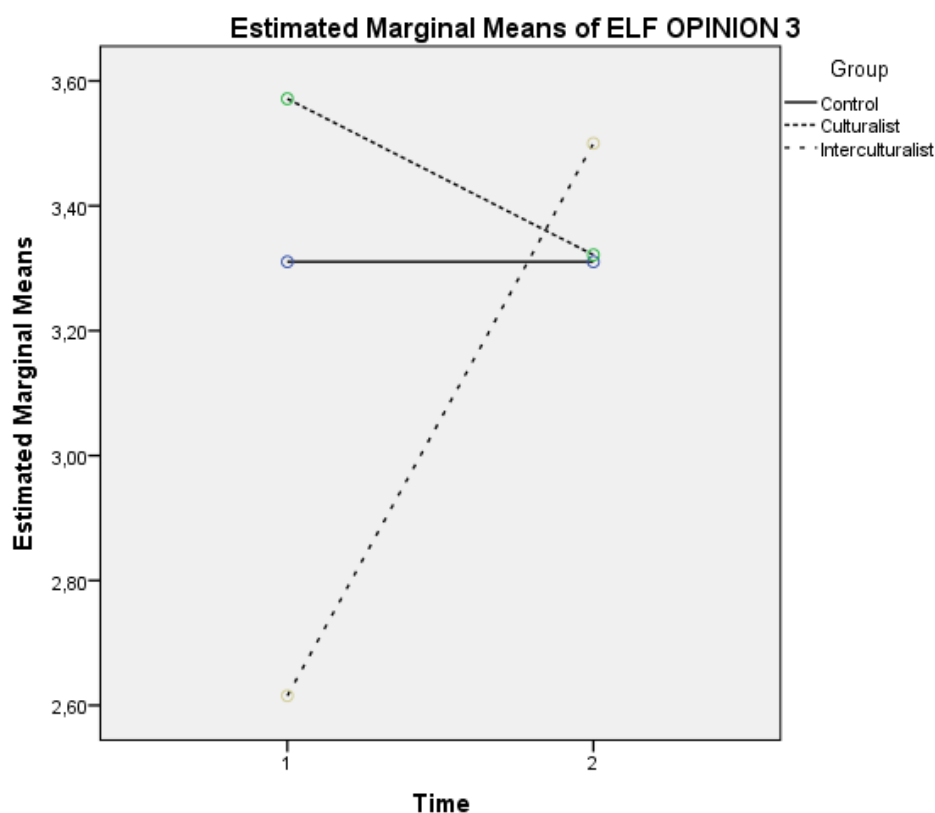
Figure 14. Time and Group Interaction on ELFOS Item 3

A reading of items 3 and 6 together reveals that ELF-informed interculturalist practices can affect Turkish EFL teacher candidates' opinions in the sense that they may not want to speak English with a native accent anymore, and they

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instead start to believe that as long as one gets the meaning across, how one speaks English is not that important. In other words, interculturalist practices help language learners prioritize communication over accuracy.

4.7 Analysis of the Interviews

A total of 23 participants were interviewed; 12 of them were selected from among the lowest scorers of the pre-PCS (LSG) and 11 from the highest scorers (HSG). The interviews were analyzed according to the following six criteria derived from Dervin (2006, 2010; Dirba, 2007). Each of these criteria was represented by a number of relevant interview questions:

1. Level of sociability and friend choice: The students with high PCS scores were assumed to report a higher level of sociability than those with lower PCS scores. After all, an important element of PC is to respect diversity by avoiding all sorts of generalizations and stereotypes. Therefore, people with a high level of PC are expected to make friends from a large variety of linguistic, ethnic, religious and cultural backgrounds.

2. Ease of adaptation to new situations: Curiosity and openness to new ideas and experiences are listed as important components of PC (Dervin, 2006) and PCC (Dirba, 2007). In Dirba's model, students with high PC levels are also considered to have the ability to see things from different perspectives through their constructive and cooperative skills. Besides, mobility is suggested as a desired mode of behavior in this model. Therefore, the participants' opinions about the ease of adaptation as well as a desire to live abroad for a long time was considered to be a good indicator of PC level.

3. Perceptions about culture: Under the awareness section of Dirba's (2007) PCC model, it is clearly stated that an individual with a high level of PC should be aware that every individual is liquid. Similarly, Dervin (2006, 2010) suggests that perceiving cultures and individuals as liquid and dynamic is an important element of PC. In this respect, the participants' perceptions regarding the fluidity of

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culture were investigated with a number of relevant questions. In other words, data were collected about whether the students saw culture as an imposing external force, or something that they could shape with their thoughts and lifestyles.

4. Attitudes towards diversity: Both Dervin (2006) and Dirba (2007) draw attention to positive attitudes towards all types of diversity by avoiding generalizations and stereotypical beliefs, meeting differences with respect, and showing tolerance and flexibility as the required attitudes for PC. From this aspect, the participants' attitudes were investigated based on an imaginary scenario about a possible change of their living environments to become much more cosmopolitan than they are now. Besides, their opinions regarding a number of common stereotypical expressions were asked in order to find out the role of such thoughts in their mindsets.

5. Inclinations towards generalizations and stereotypes: since having tendencies to have stereotypical beliefs and generalizations about other people is an indicator of a low level of PC in Dervin (2006), the participants were also interviewed about to what extent they agreed or disagreed with a list of popular stereotypes such as 'Japanese people are hardworking', 'Arabs are dirty', 'Chinese people eat everything' etc. Assuming that there is a strong relationship between the level of PC and belief in such judgmental statements, the researcher thought that this criterion would be a distinguishing factor between the low scorers and high scorers. The initial hypothesis was that those who scored low in the pre-PCS would believe in these generalizations and stereotypes more than those who scored high.

6. Attitudes towards the use of cultural and linguistic varieties in English lessons: Both Dervin's (2006) and Dirba's (2007) models propose that going beyond national barriers, respecting diversity, and perceiving any type of difference as enriching are indications of a high level of PC. From this viewpoint, the

participants with higher PC levels were expected to welcome cultural and linguistic diversity in their language learning process.

The first five criteria in this list are the same as the elements of Dervin's (2006) PC, and Dirba's (2007) PCC. The sixth criterion, however, is related to the pedagogical implications of PC for the language classroom, and it is brought together with the other PC components in the ELF-informed PC model, which is discussed in Chapter 5. Table 15 presents the frequency analysis of the LSG and HSG participants' responses to the interviews. The analyzed responses of the students are given in reference to the criteria which were found to be indicators of PC. The table provides a general picture of the interview results.

Table 15. Descriptive Analysis of Interview Data

Criteria of Analysis	Determined Indicators of PC	Category		LSG (*N=12*) *f*	HSG (*N*=11) *f*
1: Level of sociability and friend choice	Diverse structure of the entourage: number of friends from a variety of backgrounds (ethnic, religious, social, etc.)	Level of sociability	Sociable	5	6
			Unsociable	7	5
		Friend Choice	Limited Entourage	8	2
			Diverse Entourage	4	9
2: Ease of adaptation to new situations	An easy and quick adaptation process.	Adaptation Process	Easy/Quick	6	9
			Hard/Slow	6	2
3: Perceptions about culture	Perceiving culture as an entity with mainly liquid elements. Feeling a weak to medium effect of an external culture on thoughts and behaviors.	Perception of culture	Liquid	0	3
			Static	8	2
			Both	4	6
		Perceived effect of an external culture	None	2	3
			Weak to Medium	3	6
			Strong	7	2
4: Attitudes towards diversity	Positive attitudes towards all sorts of diversity and welcoming diversity as a positive and enriching experience.	Positive		5	8
		Negative		7	3
5: Inclinations towards generalizations and stereotypes	No or weak tendencies (not inclined) to believe in negative stereotypes and generalized expressions about the 'other'.	Inclined		10	6
		Not inclined		2	5
6: Attitudes towards cultural and linguistic varieties in English lessons	Positive attitudes towards the inclusion of a variety of cultures and Englishes in lessons.	Positive		4	7
		Negative		7	2
		Undecided		1	2

In the coming section, students's reponses regarding each of the six criteria used for interview analysis are discussed with frequencies. Where necessary,

translations of their directly quoted responses are also provided to better illustrate the point. Since the grouping technique facilitates the analysis of qualitative data, the findings are mostly presented in a grouped way with frequencies.

Criterion 1: Level of sociability and friend choice

An interesting finding of the interviews regarding this criterion is that the majority of the students (*N*=7) in the LSG describe themselves as 'not very much sociable', but 'kind of reserved and shy' in human relations. As Participant 47 indicates, "I like to be alone because there is no one to judge me around when I am alone". On the other hand, most of the HSG (*N*=6) prefer to describe themselves as mainly sociable and active in social life. For instance, Participant 56 states: "I am a very sociable person. I have hundreds of friends. In fact, I can say, staying at home makes me mad…" Some of the HSG members prefer to describe themselves as reserved too, but the number is lower when compared to the other group and also, further questioning reveals that these students mainly spend a lot of time on the Internet, socializing with foreign friends through online games and applications. In other words, the Internet occupies an important part of the reserved HSG members' lives; and possibly takes them through the process of what can be called 'online socialization'.

It should, however, be noted that the same number of sociable and reserved students in both groups reveals that this criterion may not be as good an indicator of PC as previously thought. In other words, there may not be a very direct relationship between socializing with people and PC level. Therefore, it can be investigated in future research.

The interviews also revealed that for the majority of the LSG members (*N*=7), like-mindedness was the most important criterion in friend selection. In fact, some of them (*N*=3) even stated that their friends were very much like themselves in thinking and behavior. These participants also mentioned good personality traits as the most important criteria for friend selection. Most of the HSG members (*N*=6) also valued like-mindedness as an important criterion in friend

selection. On the other hand, the overwhelming majority (*N*=9) of the HSG members had friends from a variety of backgrounds while most (*N*=8) of the LSG members chose friends who were similar to themselves. To illustrate, Participant 33 asks: "What is the point of being friends if we cannot meet on a common ground anyway?" This question is a clear indicator of a restrictive attitude in terms of friend selection that was commonly observed in the LSG.

Another common characteristic of the LSG is that, the majority (*N*=8) of its members did not have friends from another country. This finding was in direct contrast with the HSG, because in fact all but two of them (*N*=9) had foreign friends. They mostly communicated through social media platforms such as the Facebook or Instagram, and some of them even reported that their friends had already visited and stayed with them in Turkey.

These results indicate that diversity of friends can indicate PC level. More specifically, the participants' criteria for friend selection can be linked to and evaluated under 'attitudes towards diversity', which is an important component of PC (Dervin, 2006, 2010; Dirba, 2007),

Criterion 2: Ease of adaptation to new situations

Another important characteristic of the LSG is that it takes longer for its members to adapt themselves to new places and situations. When compared to the HSG, the number of the students who reported adaptation problems tripled. In contrast to 6 participants from the LSG, only 2 participants from the HSG reported that they could not easily adapt to different situations. In this respect, the big difference between the two groups in terms of adaptation problems should be noted. Most of the participants gave the example of their adaptation process to Çanakkale, the city of their current residence. In addition, 3 participants from the HSG and 7 from the LSG stated certain reservations about moving to a foreign country to settle there. One Example is Participant 33.

I would not like to live in another country for a long time because everything will be very different there. Especially, I would miss my family very much. In fact, I miss my family even when I am in another city. Another country, it would be unbearable in any case… honestly, for me getting used to new things is just not very easy... (Participant 33)

The great majority of the high scorers (*N*=9) did not report any negative feelings about being adapted to foreign settings, like in the case of settling in a foreign country although one of them voiced understandable reservations about it. Quite the contrary, 6 of the HSG members reported very positive feelings about changing their current living conditions. One of them is Participant 15.

Yes, I would love to live in another country. In Turkey, things are not very good these days you know… it would be Finland or England because I have friends from these countries… Adaptation is not a big deal for me... I got adapted to Çanakkale on the first day of my arrival immediately…so why not? Of course I will adapt… I have a lot of friends here and I get on with all of them quite well…(Participant 15)

The quoted expressions of Participant 15 are a good example of how easily she can adapt herself to new places and situations. Most of the other participants in the HSG have similar responses to the question about adaptation, which indicates a positive relationship between PC and ease of adaptation to new situations, as predicted previously. These findings are hardly surprising if one considers that an important component of PC, and also a factor of the PCS is ease of adaptation. People with a high level of PC are expected to have curiosity about and openness to new experiences rather than adopting a conservative and protective stance. It is, however, possible to see this conservative and protective stance in the majority of LSG members. One example is Participant 4.

…No, I would not want to live abroad… Even if I lived abroad, (pause) I would still act like a Turk… I don't mean to say, I would not have any friends abroad; but I would make friends who are like me. I mean, people who think like me and dress like me… I don't think I would want to make friends with very different people because it would make me feel bad about myself… Personally, I wouldn't want to be a foreigner myself by being like the foreigners... (Participant 4)

The expressions of Participant 4 are a clear indicator of this conservatism that is commonly uttered in different ways by the members of the LSG. It is as if they would endanger their national and cultural identities by mingling with foreigners, or even worse acted like them. As Participant 33 suggests, they can easily lose themselves among foreign people, because they are coming from a different culture and religion.

> I can easily lose myself among foreigners. Especially, if they are people with very different religions and cultures, it would not be possible to be influenced in a way. (Participant 33)

Criterion 3: Perceptions about culture

An investigation into the participants' perceptions regarding culture revealed that the groups were seemingly similar in the sense that both groups hosted members who mainly focused on the static characteristics of culture such as traditions and religion; and those who preferred to define culture with only dynamic features such the 'words and actions of individuals' were few. Further comparison of the groups, however, revealed that the number of the students who thought that culture was mainly static and unchanging was greater in the LSG, than in the HSG. More specifically, most of the participants (*N*=8) of the LSG believed that culture is defined with national and regional boundaries, and thereby one can easily speak about the Turkish culture or French culture, or the culture of Eastern/Western Turkey. According to these participants, cultures are mainly created by nations and societies over a long period of time; and they are completely or partly static. From this perspective, an individual cannot change culture on his/her own.

When asked about how dominant culture was in their lives, 7 students in the LSG reported a strong influence of culture in their thinking and acting styles; 3 reported an effect of medium strength; and 2 reported no effect of culture on their thoughts and actions. Looking at these results, it would not be wrong to conclude that the majority of the participants in the LSG see culture as an external force

from which they are somewhat influenced. In other words, they claim that their thoughts and behaviors are shaped by what they call 'the culture of the society', or more specifically, the 'Turkish culture'. One example is Participant 25.

> For me, culture is like a stone. It was created in ancient times by our ancestors… I am from the east (referring to Eastern Turkey). My family and my teachers taught me the rules of the society I was in when I was still a child… not taught explicitly of course but I got this culture somehow from them… For example, traditions are of utmost importance in my hometown. If you do not obey the rules of the society, they (local people) will push you out of the society…I feel a very strong influence of culture on me… People can adopt different lifestyles of course as long as they are not in contradiction with the general moral norms and values of the society. (Participant 25)

The arguments of Participant 25 clearly indicate that this student perceives culture as a static entity which is taught early in life, and transferred from generation to generation mostly through traditions; and what is expected from an individual is to merely follow the so-called cultural rules in order to live in harmony with the rest of the society.

The situation in the HSG, on the other hand, is much more complicated. It seems the participants in this group have more complex perceptions regarding the definition of culture and its role in their lives. As a matter of fact, most of the participants in this group (*N*=6) make a distinction between two types of culture: the first one is very similar to the perceptions of the LSG in the sense that it is pretty much static, and can only change from generation to generation in long period of time. These participants, like the LSG members, talk about the Turkish culture as a common set of values and norms that keep the members of the Turkish society together. However, the same students, as well as 3 more in the HSG also draw attention to another type of culture, which is created by the individuals on a daily basis through their lifestyles, words and actions. An example is Participant 72.

> What is called culture is like water. It is liquid but it should not be forgotten that water can shape its environment too. It is also like the air because it is invisible… culture is sometimes like the weather conditions; it may change

from day to day too… For me, culture has both static and changing elements…Lifestyles change of course but this change may or may not result from culture, because some people adopt the culture of the society, some do not… It mainly changes from person to person, I think… (Participant 72)

Three HSG members, on the other hand, totally reject the notion of 'common culture', but instead believe in the existence of different cultures created by different people at different times. In fact, only these participants seem to have adopted a true understanding of the liquid nature of culture required by Dervin's (2006, 2010) PC and Dirba's (2007) PCC. In other words, according to these students, each individual creates his/her own culture through their words and actions. An example is Participant 57, who goes so far as to define culture as 'thoughts and behaviors' of the individual.

> In fact, culture is thoughts and behaviors…No, I don't generally follow the rules of the society, because I don't care. For me, (they are) outdated, boring rules. Why should I have to be like somebody else anyway? I do whatever I like, whenever I like, and the society has no right to say anything about it… Exactly, I feel no influence of culture on me at all… For me, it is my culture; it is my behaviors, nothing else… (Participant 57)

The expressions of Participant 57 help us to understand how he and similar thinking two other HSG members perceive culture. According to this perspective, culture is nothing more than the totality of thoughts and actions. In other words, this student does not believe in an external culture that enforces itself on him. He rather claims that he constantly creates his own culture whenever he wants and in whatever manner he desires. However, it should be remembered that, the majority of the HSG members do not go to this extreme in refusing an external culture. Participant 69 is one of them.

> I think culture is semi-liquid, like dough or honey, that is. New things are added to already existing elements; and thus culture develops… there are the components of culture, which can't be changed; there are others, which can. For example, I cannot change the traditions, of course I may not show them in my behaviors, but it would be my own choice in the end… Of course, the traditions change too, but it happens in a very long period of time. It is like, the new generation gets married very late (in life), or there are now even a lot of people who do not get married at all. In the past,

things like that used to be seen unacceptable in our society… Yes exactly, culture changes from generation to generation but in time. (Participant 69)

This sample transcription from Participant 69 is a good example of how the majority of the students in the HSG perceive culture. A thorough analysis of her response shows that she makes a distinction between static and dynamic components of culture. For her, each society or nation can be associated with a certain set of norms and values that constitute the 'external culture' of that society. An individual cannot change this type of culture on his/her own, but may refuse to comply with it. At this point, each individual becomes capable of creating his/her own dynamic culture through adopting a different lifestyle. From this perspective, the notion of 'dynamic culture' is almost synonymous with the concept of 'lifestyle'. As Participant 56 suggests, "lifestyles change but cultures stay the same". According to this participant, individual differences result from personal lifestyles rather than an external culture that comes from ancient times. In other words, this viewpoint argues that lifestyles rather than cultures change from person to person.

As for the HSG members' perceived strength of culture effect on their thoughts and behaviors, it was found that the majority of them (*N*=6) reported weak to medium effect of culture, three reported no effect, and only 2 reported a strong effect of culture on how they think and behave. A comparison of these findings to the previously discussed reports of the LSG participants reveals a noteworthy differerence between the two groups in terms of how they perceive the effects of an external culture on their daily lives, thougts and behaviors.

Criterion 4: Attitudes towards diversity

Another important difference between the two groups appears when it comes to their perception of and attitudes towards diversity. When the participants were asked about in what direction they would prefer Turkey to change, and whether or not they would prefer a cosmopolitan Turkey where people from a variety of

ethnic, religious and linguistic backgrounds lived together, an important difference was found between the LSG and HSG members.

The majority of the LSG members (*N*=7) are against the idea of a cosmopolitan Turkey, mainly on the grounds that they would endanger or totally lose their national or religious identities or sense of belonging. Two of them were not very clear about their attitudes and thereby gave contradictory comments. Only three participants reported that they would love to live together with people from different countries as long as they respected Turkey and the Turkish culture and lifestyle. According to these results, the majority of the LSG members hold the opinion that the Turkish identity, together with the Turkish language should dominate everywhere in Turkey. Further questions revealed however that except for three of them, they are not directly opposed to the idea of foreign people as inhabitants if they use the Turkish language in their daily lives, and especially in official communication. Some of the participants suggest that hosting people from different countries is an advantage to advertise Turkish tourism to the world. Participant 45 is an example to this group.

> There are many foreign people around these days anyway. Most of them are university students, though … May be it will be good for them to know the Turkish culture, I mean our traditions, dishes etc. When they go back to their countries, they can talk about our country, say good things about Turkey. It will be good for tourism. (Participant 45)

Some of the participants in both groups seemed to be in favor of 'western people', as visitors, claiming that they are civilized and they could learn a lot from them. It is noteworthy that these participants did not show the same level of tolerance to people from Eastern Turkey or Syrian refugees. One example is again Participant 45 from the LSG.

> There are a lot of Syrians around, they are everywhere. Especially in Istanbul, they live in like parks, they beg … I know there is war in Syria, but I don't think this situation is good for our country. They will start committing crimes soon too. I don't know, maybe I'm looking at it in the wrong way but for me it is true…I don't like it when some girls at the dormitory are speaking Kurdish with each other… No, only if it were a

European language like French, for example… it is not the same thing for me. The Turkish citizens have to speak Turkish…of course they can speak Kurdish with each other but not when I am there… (Participant 45)

There are some other students like Participants 9 and 47, who specifically mention Kurds and the Kurdish Language negatively when the possibility of Turkey becoming more cosmopolitan is asked. Needless to say, the overall attitudes of these participants about diversity cannot be considered positive and in compliance with the ideals of PC.

The case with the HSG is different in the sense that a more welcoming attitude towards diversity is noticed. In this group, only three members expressed openly negative feelings towards what they called 'excessive diversity', especially if this diversity was created by the ethnic groups they did not like. These three participants' opinions were similar to what most of the LSG members reported about diversity. Participant 56's opinions are particularly noteworthy.

I have friends from tens of different countries, and I respect all of them too, their lifestyles (and) everything. They respect me too… Most of them are online friends. We have chats from time to time … people from Eastern Turkey; I don't like them very much. But don't misunderstand (me). I have Kurdish friends too… I don't know, maybe it is because of the PKK … No one is against their language or lifestyle, but when it comes to separatism and Kurdish nationalism, I am totally against it. Maybe I have nationalistic thoughts too, but I am sensitive about these issues, what can I do? (Participant 56)

A closer analysis of Participant 56's statements, however, reveals that he is not actually against the idea of diversity. Quite the contrary, he complains about the people who are, in a sense, against diversity by supporting separation. In this respect, his words should therefore not be interpreted as a display of hostility towards the 'other'.

Eight Participants in the HSG, however, spoke highly in favor of diversity. One of them is Participant 72.

For me, all differences are like the colors of a rainbow… In fact, no one is like another, because everyone is different… I come from Istanbul and

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Istanbul is a very colorful place anyway. Let it be the Istiklal Street, or Beyoğlu; (these places) are always swarmed with people from all around the world. Sometimes, when I think about it, I think the Ottoman period was like more colorful. There were much more foreign citizens back then and people used to live in peace… (Participant 72)

As can be inferred from her expressions, Participant 72 is a big supporter of diversity. When this quote of hers are taken together with her previous expressions that she has a lot of friends from all around the word, and that she believes in freedom etc., it can easily be understood that she is open to diversity and respects different lifestyles. She clarifies her standpoint by adding,

We are civilized people. Why should we be afraid of the different? In my opinion, It is stupid (to be afraid of differences)… those people who do not know why they believe what they believe are afraid of such things. (Participant 72)

These were just a few examples of the general positive attitudes of the HSG members. When compared to the LSG, the difference between the two groups in terms of respecting diversity is easily noticed.

Criterion 5: Inclinations towards generalizations and stereotypes

The interviews also investigated the participants' opinions regarding some common stereotypes and generalizations. The results were surprising to some extent because in addition to the overwhelming majority (*N*=10) of the LSG group members, many of the participants (*N*=6) in the HSG also believed that these statements had different degrees of truth-value. When further questions were asked, they defended their standpoint by explaining that if these expressions were totally wrong, then they would not be so popular in public; and also that they themselves were witnesses of the truth of some of these expressions from time to time. As far as they see on documentaries, for example, the Chinese actually can eat "very nasty things too" as suggested by Participant 9 from the LSG. She further suggests,

They call us Turks barbaric too. It is true to some extent you know… 40% true at least, you know. We did a lot of barbaric things in history; isn't it

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true? If not, why did the Chinese build the Great Wall of China? … My general opinion about this issue is that these statements are true. Perhaps, not 100% true, but at least 80% true, I think… Of course not everyone in Japan is hardworking; but if they are not hardworking in general, how then they could re-build their country in a very short (period of) time… (Participant 9)

The explanations of Participant 9 are a clear indicator of how strongly she believes in these generalized statements. She also supports the popular nationalistic buzzwords in Turkey like: 'as a country, we are surrounded by enemies', and 'Turks do not have any friends but other Turks'.

An example of those who do not totally reject stereotypes and generalizations in the HSG is Participant 62, who argues that generalizations are not true all the time but many people believe them because they are not totally wrong either.

> …I think societies have some common characteristics, and many of the people living in a society are influenced by them; …They say the Japanese people are hardworking. I personally agree with it. They are hardworking because every Japanese family takes their children to the World War 2 museum and tells them 'if you do not study or work, your end will be like this'; so the children understand what the society expects from them. That is, they must always be better than their enemies… No it does not mean that all Japanese people are like that. Maybe, like 60% (are hardworking) and the rest are not… (Participant 62)

A thorough reading of this quotation shows that this high scorer believes in stereotypes too, but her belief is not as strong as that of the previous one, because one can infer from her statements that she believes the stereotype about the Japanese people to some extent, but also adds that it can only be 60% true. The same participant reports even lower truth value percentages for the other statements, especially the negative ones such as 'Arabs are dirty' (40%). Besides, unlike the previous example, this participant sees the popularity of generalizations and stereotypes as a result of nurture and environment rather than an external culture.

When it comes to those (*N*=5 in the HSG, *N*=2 in the LSG) who argue against generalizations and stereotypical beliefs, they mainly suggest that it is wrong to

generalize because everybody is unique, and thereby does not necessarily carry the characteristics commonly observed in the society. From this aspect, they take a more individualistic perspective, which is in harmony with the ideals of PC. For the sake of saving space, I will give the example of only one participant, that is Participant 72 from the HSG.

> I find all of such statements silly. All of them are the prejudices of those who have hostility towards the people they don't really know. For example, I have a Chinese friend, and she is vegetarian, that is, she eats no meat at all… and of course, she never eats whatever she finds. She is even pickier than me about food… In my opinion, it is like saying every Turk likes the Baklava, eats Kebab everyday. I hate the Baklava, I never eat it …maybe some of them are true to some extent. You know, there are a lot of Turkish people who like the Baklava too. But still, one should not generalize… Especially what they say about Arabs, I mean that they are dirty and stuff. These are wrong. May be some of them use their hands to eat, but it doesn't mean they are dirty. Americans eat with their hands too at fast food restaurants, so they are dirty too then... (Participant 72)

Although Participant 72 accepts that some of the generalizations can have some degree of truth, they can only be true for some people, and for some others they will be totally wrong.

Criterion 6: Attitudes towards the use of cultural and linguistic varieties in English lessons

The analysis of the participants' responses regarding the place of culture in the language classroom as well as the inclusion of diverse cultural elements and English varieties as a component of language instruction reveals a clear difference between the two groups in terms of the number of students holding positive attitudes towards diversity in the language classroom. More specifically, a relatively more positive attitude is noticed in the majority of the HSG students ($N=7$) towards cultural and linguistic diversity in English lessons. On the other hand, two students in the same group reported negative attitudes, and two others stated unclear opinions. An example to the HSG members who reported positive views about the integration of cultural and linguistic diversity to English lessons is Participant 35.

I love learning about different things… Why not have them (different things) in lessons too? In my opinion, information about the lifestyles of different people can make English lessons more enjoyable … (On the nonnative English varieties) Like the English Indian people speak? I am not against any of them (referring to English varieties). Some accents are really funny; some are annoying… like the Indians. But it is necessary to learn about them too. I mean, Indian movies are becoming more and more popular. We can't know what will happen in the future. (Participant 35)

The two students with negative attitudes reported differing reasons to explain the source of their attitudes. For instance, student 56 reported that he did not see any point in learning about different cultures; and nonnative English varieties.

…Honestly, I don't understand in what way a nonnative speaker's English will contribute to my English speaking. In my opinion, they speak really bad (English) too… I would certainly prefer native speakers, especially British English… Why, because… they speak well. Because I will be an English teacher in the future, my English must be good too. If I spoke like the Indians in class, my students would certainly laugh at me… (Participant 56)

The expressions of Participant 56 clearly indicate a negative attitude towards nonnative English accents, on the grounds that they may affect his own English in a bad way. It should also be noted that this same student is against the presentation of cultural diversity in lessons because it would be waste of time to do so; he would rather "study pronunciation more".

The other student who reported a negative standpoint on the same issue in the HSG is Participant 42, who says that she welcomes every type of diversity as long as it is on the information level. She adds that she is against the teaching of the so-called nonnative foreign cultures, because "they are irrelevant" in the context of ELT. As for the use of different English varieties, she says, she would rather be exposed to British English or American English, "because they are the correct English (forms)".

The LSG, on the other hand, seems to have more members (N=7) with negative attitudes towards both cultural and linguistic diversity in the language classroom. To be more specific, only four of the group members suggested that they could benefit from a variety of world cultures in English lessons; and only three of them

supported the inclusion of native varieties in the Listening and Pronunciation Course. One student said she had not given any thought to the issue before so she had no idea about it. It should, however be noted that almost all of the students with negative attitudes towards linguistic and cultural diversity in ELT support the teaching of American or British cultures if culture is to be present in English lessons. In other words, they are not against culture in the language classroom in esssence; they are only against the inclusion of what some of them call the 'irrelevant cultures'. An example is Participant 4.

> …I don't think it is a good idea to give place to a lot of different cultures in lessons because you can't know a foreign culture only in a lesson… Culture cannot be taught, it needs to be experienced… I think we should learn normal English. I mean, it should be British English … Our instructors can naturally use them (other English varieties) in class to make us more knowledgeable about them, but too much of them would not be good…sometimes they (nonnative speakers) speak really bad English… (Participant 4)

Another student (Participant 23) explains the reason for being against nonnative Englishes with having "difficulty understanding" them. Similarly, Participant 25 suggests that she does not understand it when an Indian speaks English, and also adds that she does not want to use them in her classes when she becomes a teacher of English one day. Finally, Participant 2 asserts that English belongs to native countries only, therefore if any culture is to be taught in lessons, it should be "…the culture of the country…" (referring to the UK and USA), whose language is taught "…because only the cultures of certain countries (the native speaking countries) are important" for English learning. Besides, the same participant opposes to the idea of nonnative English varieties as a part of the course too as she further elaborates on the issue.

> The original (version) of a language is more important. For example, no one learns Azeri Turkish because Istanbul Turkish is the original version of the Turkish language, so the foreigners who want to learn Turkish learn Istanbul Turkish, not the Azeri Turkish… (Participant 2)

Participant 79 in the LSG is against the idea of a variety of cultures but supports different Englishes in English lessons.

> In my opinion, language education is culture education in a way… Because we are learning English in this department, we should get adapted to the certain parts of the British culture, I think. Learning their culture will facilitate learning their language too… No, I don't think it will be useful (referring to the presentation of cultural diversity in the classroom) because those cultures (nonnative cultures) are not relevant to the course, I think. (Participant 79)

The same student, surprisingly, holds a rather universal outlook on the use of nonnative English varieties.

> …there is no difference between an Indian speaking English and an American speaking English as long as I can understand them. Language is for communication after all… (Participant 79)

The seemingly contradictory explanations of Participant 79 can be attributed to another finding of the study. According to the results of the ELFOS, the students, who supported the inclusion of English varieties in the syllabus of the listening and pronunciation course, from both groups almost unanimously wanted it on information level; that is, to be knowledgeable about different accents spoken in today's world. In other words, they supported it on the level of learning about linguistic diversity rather than accepting nonnative varieties as role models for their own speaking and pronunciation. One example is Participant 61.

> …learning about different (English) accents makes sense if we think that we will communicate mostly with nonnative speakers in the future… An Indian speaking English doesn't make me feel anything different, but still I prefer British English of course. Whenever I hear British English, I say to myself: 'my English should be like this too'… I don't know. It just sounds beautiful. (Participant 61)

There are also some HSG members, who have 'ultra' positive attitudes towards the inclusion of English varieties. One such student is Participant 46, who argues: "I like all types of English … of course I don't think they are bad Englishes… Yes, I can say, especially Indian English sounds very sweet to me". She also adds that different Englishes make her feel good about her own speech, which brings us to the question of whether or not having a positive attitude towards nonnative English varieties as well as being exposed to them plays a role in language

learners' self-esteem about their own English (see Matsuda, 2003). The example of this Participant shows that the topic is worth further investigation.

Another important but unexpected finding related to the teaching of culture was that six students from both groups drew attention to the importance of culture in the classroom as a 'facilitator of language learning'. One of these participants is Participant 35.

> Culture is important because it facilitates our learning English. For example, if we are taught the cultural origins of a word in the vocabulary course, we can remember that word more easily… (Participant 35)

Another example is Participant 79, as reported earlier. He additionally points out that cultural exchange programs are especially useful because "learning the British culture helps us learn English more easily".

4.8 Analysis of Written Reports

The findings from the pre-paragraphs, post reconsideration paragraphs and course evaluation paragraphs are reported in reference to the previously reported results of the study in order to determine the common points that will help draw conclusions about PC. Since the whole purpose of these paragraphs as a data collection tool was to reveal the participants' general tendencies and overall perceptions about different aspects of PC, the points that are directly related to PC are reported in a general way without going into much detail.

4.8.1 Pre-Paragraphs

The participants wrote paragraphs on three separate culture-related topics in Time 1. The pre-paragraphs were analyzed to see their initial tendencies about a number of PC-related topics that were reflective of the different aspects of PC. More specifically, the analysis of the pre paragraphs showed the general patters in the participants' thinking styles regarding culture, the nature of culture, relationship between language and culture, place of culture in the language classroom, as well

as their preferences for friend selection before the experiment. Frequencies from pre-paragraphs are given in Table 16.

Table 16. Descriptive Analysis of Pre-Paragraphs

Criteria of Analysis	Explanation	Category		*f*	*%*
1: Selection of native vs. nonnative countires for L2 development	The students' responses to a hypothetical situation of being able to live abroad for a year to improve their English were analyzed to determine their preferences for the counry of study	Native (Inner Circle) Country		68	88.3
		Nonnative Country (Outer or Expanding)		9	11.7
2: Criteria of friend selection in a foreign setting	The students' responses about a hypothetical situation of living in a foreign cosmopolitian city were analyzed in terms of what criteria they would use to choose their friends.	Personality traits (good character, like-mindedness, etc)		65	82.3
		Some other factors		14	17.7
3: Perceptions about culture, the relationship between language and culture, and place of culture in English lessons	The students' opinions about whether they see culture as mainly static or dynamic, whether they perceive a relationship between language and culture, and finally their perceptions about the place of culture pedagogy in ELT were investigated	Perceptions about culture	Mainly Static	64	84.2
			Mainly Dynamic	12	15.8
		Perceived relationship between language and culture	Yes	71	93.4
			No	5	6.6
		Inclusion of cultural elements in ELT	For	63	82.8
			Against	13	17.2

Topic 1: If you had a chance to improve your English abroad for a year, what country would you choose for this opportunity? Why?

77 students answered this question, and the great majority of them (*N*=68) mentioned either one or both of the popular inner circle countries, namely the USA and UK (more specifically England). A focus on the participants who decided on England revealed a variety of reasons for their choice. The most popular ones are: England as the 'motherland' of the English language (*N*=13), the beauty of British mainland, lifestyle, culture and/or music (*N*=12), and British English as 'the most accurate form of English" (*N*=8). Although, the reasons are various, one can easily notice the dominance of perceptions regarding the superiority of England as the motherland and origin of the English language, and as a country where English is spoken in the best way possible. There also seems to be a widespread interest in the British lifestyle and culture too.

As for the participants who preferred America for their imaginary language study opportunity, the major reasons were: the ease of the American accent (*N=6*); an interest in the linguistic and cultural diversity in America (*N=6*); the beauty of America, American culture, music and films (*N=6*). Although the reasons are not as various as the ones in the previous group, one can easily notice that they are mainly related to a desire to be in America because America hosts a variety of cultures, languages, and also because she produces different forms of popular art. Although the minority of the students gave language-specific reasons, such as the ease of the American accent, almost noone reported analogies like the 'motherland of English' unlike in the first group. In fact, only one student (participant 74) reported that she would choose America because it was 'a native speaking country'.

Only nine students mentioned neither of these two aforementioned native speaking countries. Some of them named Malta (*N=2*), but the majority stated that they would prefer Italy (*N=5*), because they liked this country very much.

The implications of these general tendencies in terms of PC will be discussed in detail in the discussions chapter. Therefore, it suffices here to say that for the great majority of the participants in this study, the UK and USA, especially England and British English, still appear to be the best role models for their language learning processes.

Topic 2: If you were currently studying or working in a foreign cosmopolitan city which hosts people from all nations, how would you choose your close friends? In other words, what would be your criteria for making close friends? In your choice, how important would be a person's ethnical background, country of origin, religion, gender, mother tongue, physical appearance, clothes, thoughts, and personality traits? Or would you have some other criteria?

79 participants answered this question, and all but seven of them indicated that they would not select their friends according to their race, nationality, culture, religion, gender, or home country. They further added that as long as they could

get along well, these characteristics would not matter. In fact, quite a few of the participants (*N*=36) strongly opposed to the idea of taking race, religion and nationality as criteria for friend selection, arguing that it would be a racist thing to do. 61 participants directly or indirectly pointed to a person's personality traits as the most important criteria for friend selection. More specifically, the most desired criteria for many students were trustworthiness and sincerity, and 44 of them also mentioned 'like-mindedness' as an important criterion.

Some students (*N*=18) reported that they would love to have friends from a variety of countries to get familiar with those countries, mainly because it would contribute positively to their self-development. However, eight of these students also added that they could probably be better friends with the like-minded people even if they came from different cultures. They also pointed out that mutual respect was important. That is, their future friends should not have very foreign tastes or lifestyles. One student (Participant 14) said he did not prefer friends from the Balkans or Middle East, because they were similar to the Turkish. He rather preferred people from more exotic places like the countries in Far East Asia.

One student (Participant 8), similarly, reported that she did not want to have friends from certain countries because they were dirty and untidy although she did not specify those countries. Two more students mentioned physical appearance as an important criterion for friend selection. Participant 19 and Participant 47 mentioned country of origin as an important criterion. Two female participants reported 'gender' as important. One of them claimed that men and women could not really be best friends (Participant 64), and the other claimed that other people could misinterpret such a relationship, so she would rather not have a male close friend. The former student also mentioned religion as an important criterion for friend selection. Two more students mentioned religion (Participants 33 and 59). One student made mention of strong family ties, and also added that she would choose only people with strong family ties as friends.Only two of the participants (Participants 59 and 64) mentioned cultural proximity/similarity as an important

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criterion for making friends because people from similar cultures would stand a higher chance of maintaining a good relationship.

These results clearly indicate that for the great majority of the participants (approximately 82%, *N*=65), personality traits, thoughts, and like-mindedness would be the only criteria for friend selection in a foreign cosmopolitan setting. One can infer from their responses that for these students one's cultural, ethnic, linguistic, religious or social background are not very important. The remaining 18 % (*N*=14) mentioned some additional criteria for friend selection, however only seven (approximately 9%) students pointed to features that were somewhat related to a person's ethnical, linguistic or religious background and/or appearance. When these seven students are further studied, it is seen that they have nationalistic thoughts, and also strong tendencies for making generalizations.

Topic 3: What do you think 'culture' is? What are the elements that constitute culture? Is culture something versatile or stable? Is there a relationship between language and culture? Should culture be a part of English lessons? If your response to the last question is a 'yes', whose culture should it be? Why? Please explain.

76 students answered the questions under this topic. The analysis of the answers revealed that the great majority of the participants (*N*=64) were far from perceiving culture as liquid. Although they mentioned a variety of factors that constitute culture such as traditions, customs, language, religion, values, cuisine, clothes, literature, architecture, education, economy, technology, attitudes, lifestyles, history, and folk dances etc., it is clearly seen that the perception of 'culture' in their minds is determined by both national and regional boundaries. In this respect, they only talk about national cultures such as the Turkish culture, British culture or the culture of Eastern Turkey, Western Turkey etc. Besides, this notion of culture is either totally static (*N*=11) or takes time to change (*N*=53), because individuals cannot create cultures by themselves but societies create them and transfer them from generation to generation (*N*=17). As a matter of fact, for

Participant 17, "culture is another name for society"; and for participant 67, "culture is the heritage of a country to be transmitted to future generations through language".

 Most of the participants also draw attention to the accumulated nature of culture. One participant, (Participant 14), for example, defines culture as "the totality of everything from the past to the present"; and Participant 7 describes it as "the accumulation of knowledge and traditions which is also affected by geography and race". Similarly, Participant 21 suggests that "culture is the shared values of people living in the same society."

Another common argument noticed in most of the responses is that culture has both static and changing elements (N=31). More specifically, such components as country, religion, customs, and traditions are generally perceived as the static elements of culture. The majority of them also add that although the components of culture are generally static, they may change in a long period of time or from generation to generation (for example, Participants 14, 45 and 67). There are also students like Participant 12, who suggest that some components of culture, like religion and language, change more slowly than some others like the lifestyles of people.

An analysis of the responses (N=12), which draw a somewhat different picture of culture reveals that for seven students culture is nothing more than the lifestyles of the individuals who constitute the society. From this perspective, cultures change as the lifestyles of people change; and this change can be observed on a momentary and contextual basis too. Needless to say, these students possess an understanding of culture which is compatible with the social constructivist arguments, and PC; that is, culture is created, recreated and shaped with constant interactions with the rest of the society. An example is Participant 78.

> Different people create their own cultures, so I create my culture. I don't care about what the society says…culture is a living being, and it develops through continuous changes… (Participant 78)

As for the remaining five participants, the situation is more complicated because they do not accept a totally liquid culture but draw attention to the reciprocal relationship between the common values of the society and individuals' lifestyles. In other words, the individuals do not behave totally independent of the societies' rules. Instead, they shape the society with their lifestyles, thoughts and actions; and in return are shaped by the prevalent thoughts and practices in the society. These five participants are differentiated from the group of students who perceive culture to have both static and changing elements ($N=31$) in the sense the individual plays a key role in their perceptions. In other words, they take the individual as the starting point, not the society; and the individual may refuse to behave like the rest of the society. For example Participants 37 and 41 argue that culture "changes from person to person"; and Participant 41 adds that this change is "influenced by the society". Similarly, Participant 37 suggests, "culture renews itself all the time as the individual renews himself/herself all the time".

The final aspect of Topic 3 investigated the participants' perceptions regarding the relationship between language and culture as well as whether culture should be an integrated part of the language classroom. The findings indicate that the great majority of the students ($N=71$) see a strong relationship between language and culture; and 63 of them report a positive attitude towards the inclusion of culture in English lessons. However, their responses also reveal that the majority ($N=58$) do not mean a variety of cultures but only the British culture ($N=32$), American culture ($N=9$) or both ($N=17$). In other words, they mainly prefer a culturalist approach to culture teaching, in which only cultural information on the cultures of the two popular native speaking countries should be presented in English lessons. One such student is Participant 1.

> The teacher can give information about the British culture because it is the culture of the language we are learning. (Participant 1)

Only five students have a reportedly more global perspective. One of them is Participant 43 as she suggests that a variety of cultures can be introduced to the language classroom because "language learners come from a variety of cultures".

Another example is Participant 70, who mentions the Turkish culture, and also Indian and French cultures as the cultures that can be covered in English lessons.

As for those who are against culture in the language classroom, they are generally those who suggest that language and culture are not relevant concepts. For example, Participant 67 argues that culture teaching is not necessary because one can learn the language without learning 'their culture', referring to the cultures of native speaking countries. She also adds that "we do not know our own culture yet", complaining about the lack of the local culture in English lessons. Similarly, Participant 74 considers culture teaching unnecessary because she is going to be a teacher of English, so she will not need it. She further elaborates that "the students studying in the English language and literature department should learn about culture, not us".

4.8.2 Post Reconsideration Paragraph

Descriptive analysis results of the post reconsideration paragraphs are given in Table 17 to present an overall picture about the nature of the reported attitudinal changes in each group from Time 1 to Time 2. Further explanation is also provided in this section to explain the numeric data displayed in Table 17.

Table 17. Descriptive Analysis of Post Reconsideration Paragraphs

	IG (N=15)		CG (N=4)		COG (N=2)	
Reported Change from Time 1 to Time 2	f	$\%$	f	$\%$	f	$\%$
Overall positive attitudinal changes towards diversity	12	80	0	0	0	0
Overall negative attitudinal changes towards diversity	3	20	4	100	2	100

The students were given back their pre-paragraphs at the end of the intervention for reconsideration. They were told not to rewrite their answers but to revise their

previous paragraphs only if their initial perceptions had somehow changed. By means of this technique, it would be possible to investigate any possible opinion and attitudinal changes after the experiment that could be attributed to the effect of the intervention. As stated in the previous paragraph, more than half of the IG members (15 out of 26, app. 58 %) reported change in their initial opinions and attitudes. Further investigation into the nature of this change revealed that for twelve of them, the experiment had resulted in positive attitudinal changes towards cultural and linguistic diversity whereas only three reported negative attitudinal change. Those who reported positive attitudinal changes put forward a variety of explanations for this change, some of which were related to their perceptions of culture, its place in the language classroom, and whose culture to teach. A thorough analysis of their responses revealed that they had reportedly become more tolerant of cultural and linguistic diversity in Time 2. One example is Participant 61, who positively reports on the contribution of the course to eliminating stereotypes and generalizations about the 'other'.

> I have learned so many things about different people and their lives…One of the most important things I have learned in this course is that there are good people and bad people in the world, and most of the generalizations are wrong. (Participant 61)

Participant 72 reports similar opinions on the same issue.

> Everybody has a different lifestyle and I think it is normal and natural. They (people in a particular society) may not be reflecting their society, so we should not have prejudices… In the past, I used to think culture as something static. Now for me culture is more like the lifestyles of people. Of course we are influenced by the lifestyles of other people too… (Participant 72)

Another example is Participant 62, who reports on positive attitudinal changes towards different English varieties, particularly the nonnative ones.

> In the past I used to hate different English accents, and think that those people spoke English in a really bad way. Now, my opinion is different. As long as you can communicate, your accent does not matter much… (Participant 62)

The above quotes clearly indicate that these participants have acquired a new perception of culture and English in the IG. They also developed an awareness of and positive attitudes towards cultural and linguistic diversity. The appreciation of linguistic diversity can easily be noticed in Participant 62's statements, which indicate she no longer thinks that nonnative English accents are essentially bad.

The minority of the IG members (*N*=3), on the other hand, reported a negative change in their opinions in Time 2, mainly because they did not benefit much from the culture presentations, and also that they would rather focus on native speakers and their cultures in the course. One example is Participant 56.

> If you are exposed to bad English all the time, it may affect your English accent negatively… I really hated to hear especially the man from India; because I could not understand a word at the beginning and even my accent was much better than his… we need to do exercises with native speakers in the second semester… (Participant 56)

In addition to the 15 members of the IG, 4 members of the CG also reported changes in their thoughts. However, this change signifies a further move away from the ideals of PC, namely that perceiving culture as liquid and constantly constructed through interactions. To put it more clearly, their replies clearly indicated that they learned a lot of things about native cultures and varieties, and they benefited from them too. One example is Participant 47.

> It was interesting to learn about the UK; especially that it was composed of different countries such as England and Scotland. I used to call the whole UK England in the past… I used to think that the American accent was easier to learn, now I think, the British accent is not that difficult and it is better… if I had a chance to study abroad, I would certainly go to the UK. (Participant 47)

Some COG students (*N*=2) also reported changes in the same direction as the ones in the CG. More specifically, they reported that they began to think that the British accent was more prestigious. It is worth to remember that they studied phonetics, and learnt the standard pronunciation rules of the RP throughout the semester. Therefore, this finding was hardly surprising.

To sum up, the students' reconsideration of their initial responses revealed that only the practices in the interculturalist experimental group somewhat contributed positively to their perception of the liquid nature of culture, as required by PC. Besides, approximately half of the participants (*N=12*) in the IG reported more positive attitudes in Time 2 regarding cultural and linguistic diversity, particularly the place of English varieties in ELT.

The second type of written reports, that is, the course evaluation paragraph written only by the experimental group students (both the culturalist and interculturalist group members) further shed light on the participants' opinions regarding the culturalist vs. interculturalist classroom practices and materials used in the experiment.

4.8.3 Course Evaluation Paragraph

Descriptive analysis results of the course evaluation paragraphs are presented in Table 18 to provide an overall picture about the the experimental group participants' overall satisfaction with the instructional course materials and procedures used during the experiment. The data in Table 18 is further explained and interpreted in this section.

Table 18. Descriptive Analysis of Course Evaluation Paragraphs

	IG (*N=26*)		CG (*N=28*)	
Reported Level of Satisfaction with Course Materials and Procedures	*f*	*%*	*f*	*%*
Mainly satisfied	19	73.1	22	78.6
Mainly not satisfied	3	11.5	6	21.4
Unknown	4	16.4	0	0

The course evaluation paragraphs were written by the participants of both experimental groups to evaluate the materials and practices during the intervention. The idea was to reveal their level of satisfaction, or possible discomfort with the culturalist vs. interculturalist classroom practices and

materials. As displayed in Table 18, the majority of the IG participants (N=19 out of 26) reported that all in all it was a positive experience for them to attend this course because they learned a lot of things, and that they enjoyed listening to a variety of accents. Four participants did not write anything to evaluate the course and three suggested that they did not like especially the nonnative English listening passages used for listening practice. In other words, they mainly gave negative comments on the use of nonnative varieties in the lessons. Participant 72's statements in the IG can be given as an example of those who defined the use of interculturalist classroom practices and materials 'as a positive experience'.

> This course has had a positive effect on me because it has changed my perspective about different people and places. It helped me to revise my prejudices too. Now, I think twice before making generalizations, and I think it is a good thing… I have learned a lot of new things too. For me, this course became like a window to the real world… I am familiar with very different accents now." (Participant 72)

In the same group, Participants 61 and 62 stated similar opinions in the sense that the cultural presentations and discussions made them question a lot of things by helping them think about the world in a more comprehensive way.

The presentations made me question my knowledge about the world, different peoples and cultures. (Participant 61)

Participant 62 reported similar opinions regarding the positive contribution of the course.

> I truly enjoyed learning about a variety of cultures because it helped me to evaluate different things from a different perspective… I feel like I know the world better now. (Participant 62)

Another example from the IG is Participant 69, who argues that the course has broken her prejudices about different English accents.

> It was the first time I did a listening exercise with an Indian man on the tape. I first thought it was a joke. I certainly found it strange to hear that bad English. Now, when I think about it there was actually nothing wrong with his accent. So, I think it is OK to have different accents. My accent is very different too, but certainly better than that Indian's accent… (Participant 69)

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Similarly, Participant 62 argues that being exposed to different accents contributed to her language development positively, because she will be able to "follow Indian movies more easily". One of the three participants who gave negative feedback about the course materials and procedures in the IG was Participant 56.

> I don't think nonnative accents contributed much to me. They had terrible pronunciation and they negatively affected my accent too. I don't understand why you didn't use native speakers in the listening exercises in the first place. (Participant 56)

In a similar way, participant 42 argued that she did not benefit from the nonnative listening exercises because these accents did not contribute positively to her language learning. It should, however, be noted that the same participant also added that she respects "different Englishes and they do not disturb" her at all. One can infer from her seemingly contradictory statements that she is only against the use of nonnative Englishes as course materials, finding them unbeneficial in terms of her own language learning.

A look at the CG, on the other hand, reveals that the majority of the participants who evaluated the course (N=22 out of 28) were satisfied with the course materials and procedures, but only 6 made some negative comments. Those who were satisfied with the course stated that they had learned a lot of things about native speakers and their lives through the culture presentations. As for the four students who were not happy with the course, the main problem was again with the listening passages. More specifically, some of the speakers were hard to follow (especially those speakers from Australia, and Scotland). Another problem voiced by four of them was that the culture presentations were boring and did not contribute much to their English. Instead they suggested doing phonetics like the other class (the COG) instead, arguing that it would certainly have been more beneficial to learn the phonetic alphabet to correct their pronunciation mistakes. Some of them *(N=2)* reported they would prefer British English listening passages, rather than Australian, or Scottish.

To sum up, an analysis of the course evaluation paragraphs indicates a high level of satisfaction with the course in both experimental groups. Besides, the majority of the participants in both groups reported that they had learned a lot about culture. However, it should be noted that only the students in the IG reported positive attitudinal changes towards linguistic and cultural diversity and their place in language learning. Although there were few and weak complaints about the use of nonnative English varieties in the listening exercises, the interculturalist group members were overall content with exposure to various cultures and Englishes, claiming that it was a different experience for them, and also that the course contributed positively to their language development too.

CHAPTER 5

DISCUSSION

5.0 Overview of the Chapter

In this chapter the findings of the study are discussed in reference to the three main and three sub research questions. This chapter also reports on the implications of these findings for researchers, policy makers, language teachers, teacher candiates and students. A new model of PC is suggested based on the findings of the study. The chapter ends with suggestions for further research.

5.1 Conclusive Summary and Discussion of the Findings

Qualitative and quantitative findings of the study are discussed under each research question. The findings are compared and contrasted to the findings of similar studies in the literature to better illuminate different aspects of PC, intercultural and ELF research, and the relationship between them.

5.1.1 Discussion of Research Question 1

'Is there a relationship between proteophilic competence (PC), and attitudes towards spoken English varieties?'

An important assumption of the study, supported by previous literature (e.g., Baker, 2009; Dirba, 2007) is that there is a relationship between interculturality and attitudes towards ELF varieties. This relationship was investigated under the first research question of the study. Both quantitative and qualitative findings

reported in Chapter 4 clearly indicate the existence of such a relationship between PC and ELF attitudes. First of all, a Pearson's correlation on the PCS scores and different sections of the EVAS revealed a weak to moderate but significant positive relationship between these two measures. For a certain number of the participants at least, high PCS scores meant more positive attitudes towards all spoken English varieties, and especially the nonnative ones. Additionally, there was weak but highly significant positive correlation between Item 4 of the ELFOS and PCS scores, pointing to a relationship between willingness to learn about different accents in the classroom and PCS scores. In other words, the higher the PCS scores were, the more willingness the students displayed to learn about different English varieties in class.

MANOVA on the different variables of the study revealed a parallel change in the participants' PCS and EVAS scores. The interaction effect between time and group on both PCS and inner and expanding section scores of EVAS revealed a similar attitudinal change in the groups. More specifically, the groups differed significantly from Time 1 to Time 2 in terms of their PC levels and attitudes towards the inner and expanding circle varieties. Besides, a comparison between the PCS and EVAS scores also revealed an overlapping attitudinal change in the groups. More specifically, the IG participants displayed a score rise from both the PCS and grouped nonnative varieties (outer + expanding) measure of EVAS from Time 1 and Time 2, indicating higher PC levels and more positive attitudes towards nonnative English varieties in Time 2. In other words, the groups which were statistically equal on these measures in Time 1 differed significantly in Time 2 as a result of the intervention.

The analysis of the qualitative data also revealed an overlap between the participants' PCS scores and their opinions regarding the regrouped aspects of PC (Dervin, 2006, 2010; Dirba, 2007): 1) level of sociability/friend choice criteria 2) attitudes towards linguistic and cultural diversity 3) ease of adaptation to new situations, and 4) inclinations towards stereotypes. More specifically, the participants' opinions about other people's cultures and their language use were

found to be reflective of their PCS scores in most cases. To put it more clearly, only the low scorers (LSG) complained about the use of ethnic languages in Turkey. Besides, these were mainly the same students who were opposed to either the whole idea of culture teaching, arguing that there was no relationship between language and culture, or the teaching of various world cultures and Englishes in the listening and pronunciation course. The majority of the HSG members, on the other hand, reported more positive attitudes regarding the inclusion of both different cultures and English varieties in the course. Contrary to the LSG members, the majority of the HSG participants also reported diversity in their entourage, a more complicated understanding of culture, and fewer tendencies to believe in generalizations. Besides, unlike the LSG members, the majority of them reported that they could easily adapt to new situations, and that they could start living in a foreign setting without much difficulty.

The overlap between the qualitative and quantitative findings is hardly surprising when one considers that the main idea behind PC is to develop a more welcoming attitude towards all sorts of diversity including cultural and linguistic differences. For example, both Dervin (2006, 2010) and Dirba (2007) suggest that a high level of PC is an indicator of a high level of tolerance for differences, as well as an ease of adaptation to new places and contexts. Additionally, Dirba, clearly indicates that PC requires adopting an ELF perspective in language learning rather than a native speakerist one.

According to Dervin (2006, 2010) and Dirba (2007), PC aims to achieve this welcoming attitude towards diversity by fighting all generalized expressions and stereotypical beliefs about the 'other'. The arguments about the relationship between language and culture (e.g., Forsman, 2006; Su, 2008) necessitate that linguistic variation is accepted as one of the most important aspects of cultural diversity. From this aspect, one would normally expect a parallelism or overlap between the attitudes towards different Englishes and attitudes towards different cultures. The findings of this study clearly indicate that there is indeed a relationship and parallellism between these two variables. Therefore, the general

assumption of the study regarding the existence of such a relationship has been verified by both quantitative and qualitative findings.

5.1.2 Discussion of Research Question 2

'Would learners in the culturalist and interculturalist experimental groups and control group differ significantly after the experiment in terms of their proteophilic competence (PC)?'

An analysis of both quantitative and qualitative data revealed significant group differences after the experiment regarding the aforementioned regrouped aspects of PC. In the coming section, these changes are reported under three related sub research questions. First of all, ANOVA results on the participants' PCS scores are interpreted to make certain inferences in terms of the groups' PC levels in Time 1. Next, the results of the MANOVA are summarized to underline the main effects of time and group, as well as the interaction effect between time and group on the participants' PCS scores. Then, the significance of these findings is explained in reference to the regrouped aspects of PC.

Depending on the earlier reported findings on the similar patterns between PCS, EVAS, ELFOS scores and qualitative data, it is now confidently claimed that English varieties are a form of linguistic diversity, and attitudes towards them is naturally an important aspect of PC. In this respect, the findings from the pre and post administrations of the EVAS, which was used in this study as a complementary instrument to measure PC, are discussed under the second sub research question. Besides, the implications of the pre and post EVAS scores, as well as the significance of any score changes from Time 1 to Time 2 are explained in reference to the three sections of EVAS.

Finally, under the third sub research question, the frequency analyses of the ELFOS, and the qualitative analyses of the interviews and written reports are elaborated on to derive certain conclusions regarding the participants' initial

attitudes and opinions related to the components of PC, and the implications of these changes in terms of the study.

5.1.2.1 Research Question 2a

'Would the participants' Proteophilic Competence Survey (PCS) scores differ significantly between the groups before and after the experiment?'

The quantitative data, analyzed by means of MANOVA addressed to this research question. The ANOVA results on the pre-PCS scores had revealed the statistical equality of groups in Time 1. According to the MANOVA results, the determined interaction effect between time and group, and a main effect of group on PCS scores revealed that the PCS was a successful instrument in terms of differentiating the initially identical groups. Further analysis of the MANOVA results through the LSD post-hoc test displayed a significant increase only on the PCS scores of the IG whereas the scores of the CG and COG decreased significantly from Time 1 to Time 2. A closer inspection of the results also showed that the intervention was particularly more impactful in creating a mean difference between the IG and COG.

An interpretation of these findings indicates that culturalist versus interculturalist classroom practices and course materials result in a significant difference on EFL teacher candidates' PC levels as measured by the PCS. Whereas the participants who are exposed to a variety of cultures and Englishes in a critical way develop a higher level of PC, those who get a traditionally culturalist instruction with target culture only/native English only practices display a lower level of PC at the end of the course. The mean difference with a higher significance value between the IG and COG is also noteworthy in the sense that the COG took no culture instruction throughout the course but only focused on the rules for the correct pronunciation of British English. In other words, they mainly dealt with the accuracy of English speech from an inner circle perspective. The CG students were exposed to cultural variety but only that of inner circle native speaking countries. From this aspect, it appears that putting culture totally out of the language classroom has a more

negative impact on language learners' PC levels than dealing only with inner circle countries, their cultures and English varieties. According to these results, the only way to increase language learners' PC appears to be bringing a variety of world cultures and Englishes to the language classroom, and dealing with them in a critical way. In the present study, this critical aspect was achieved through culture presentations followed by the critical questions of the lecturer, and focus group discussions on the presented culture-related topic in the IG.

5.1.2.2 Research Question 2b

'Would the participants' English Varieties Attitude Survey (EVAS) scores differ significantly between the groups before and after the experiment?'

The one-sample t-test analysis on the pre/post scores from the sections of EVAS revealed a significant difference in the participants' attitudes towards inner, outer and expanding circle English varieties. More specifically, all participants were significantly more positive towards inner circle listening samples both in Time 1 and Time 2. The CG and COG, however, displayed less positive attitudes in Time 2 towards the outer and expanding circle samples, which were later grouped under the category of 'grouped nonnative varieties' of EVAS for further analysis.

In addition to the difference between inner circle varieties and the grouped nonnative varieties, the one-sample t-test analysis also indicated a significant mean difference between the scores obtained from the two nonnative variety sections of EVAS, that is, between the outer circle section and the expanding attitude circle section. To put it more clearly, the participants were significantly more positive towards the expanding circle varieties than the outer circle ones in Time 1. Although the MANOVA results showed the main effect of time on all sections of EVAS, indicating an attitudinal change in Time 2, the one-sample t-test analysis on the post scores revealed that the difference between the sections of EVAS was still statistically significant ($p<.001$) after the intervention.

These one-sample t-test results clearly indicate that Turkish EFL teacher candidates have more positive attitudes towards the native varieties of English than nonnative ones; and exposure to intercultural practices and nonnative English varieties do not change this situation significantly. In fact, as reported under the MANOVA results section, intercultural practices unexpectedly resulted in more positive attitudes regarding inner circle Englishes. Additionally, Turkish EFL teacher candidates also have more positive attitudes towards the expanding circle varieties of ELF than the outer circle ones. This finding can be explained due to the fact that the expanding circle Englishes are more familiar to them. After all, Turkey is an expanding circle country according to Kachru's (1985, 1992) categorization. Besides, there is usually a stronger influence of the local language on outer circle Englishes due to the fact that English is usually one of the formal languages in those countries (Seidlhofer, 2004); and that the locals usually change English in order to adapt it to their own local contexts, like in the case of Singlish (Schmitz, 2012). As a result of these factors, the participants might have perceived the outer circle varieties stranger and more foreign-sounding than the expanding circle ones.

The findings about more positive attitudes towards native English varieties and negative or less positive attitudes towards nonnative ones have been repeatedly reported in the previous literature (e.g., Abeywickrama, 2013; Bayyurt & Altinmakas, 2012; Galloway, 2013; Kaypak & Ortaçtepe, 2014; Ke & Cahyani, 2014; Kuo, 2006; Timmis, 2002). The majority of these studies used only opinion questionnaires or qualitative data collection tools to determine the participants' attitudes. The present study, however, verified these findings with real listening samples from a spoken speech archieve. From this aspect, it contributed to the literature by supporting the previous studies from a different perspective. All in all, it appears that native English accents are still superior to nonnative ones in the eyes of FL learners.

The present study supports Kelch and Santana-Williamson (2002) too. An important finding of Kelch and Santana-Williamson's study is that language

learners are endowed with the ability to easily differentiate between native and nonnative varieties of English. The relatively less positive attitudes to the nonnative varieties than the native ones, which did not change even after exposure, are also similar to what Galloway and Rose (2014) found with a group of Japanese language learners. Just like the findings of the present study, Galloway and Rose report generally negative attitudes towards nonnative English accents, which remain the same even after exposure to nonnative Englishes through voluntary listening exercises. Nevertheless, the participants of their study perceived listening practice with nonnative Englishes as an overall positive or good experience. This finding also supports the present study in that language learners are not generally against different English accents, and they see it as a positive contribution to their learning process; but they still believe that nonnative varieties are sort of bad Englishes; therefore, they do not accept them as appropriate models for their own language learning.

MANOVA on the EVAS scores revealed a main effect of time on all of the three sections of the survey. To put it more clearly, the participants' attitudes changed significantly between the pre and post administrations of the survey due to the intervention. The MANOVA results clearly indicated that the intervention was effective in differentiating the groups in terms of their attitudes towards native and nonnative listening samples. To be more specific, the main effect of time indicated that the participants changed their attitudes towards inner, outer and expanding circle Englishes independently of their groups in Time 2. There was an additional interaction effect between time and group on the inner and expanding circle section scores of EVAS, as well as the grouped nonnative varieties scores. Finally, there was a main effect of group only on the expanding circle section scores of the survey. The interaction effect of time and group on the scores from the inner, expanding, and grouped nonnative varieties of EVAS clearly revealed that the intervention successfully resulted in group differences on these measures. In other words, the groups, which were statistically equal in Time 1, displayed significantly different attitudes in Time 2 on these three measures.

A closer analysis of the inner circle section scores through pairwise comparisons revealed no significant change in the COG and CG scores despite the significant increase in the IG scores, indicating more positive attitudes of the IG towards inner circle English varieties in Time 2. These findings are noteworthy because only the IG students took the ELF treatment; that is, they were exposed to a variety of nonnative listening passages; yet they appreciated native English varieties significantly more than they previously did, and also more than the other two groups in Time 2. The pairwise comparisons on the expanding circle section scores of EVAS, on the other hand, displayed a significant decrease in the CG and COG scores from Time 1 to Time 2, with a higher significance value in the COG. The IG participants, however, increased their scores, which created a significant group difference between the IG and CG; and also between the CG and COG. Further analysis of the expanding circle section scores via an LSD post-hoc test verified a statistically significant, and relatively higher mean difference between the two experimental groups, and also a lower but still significant mean difference between the CG and COG.

The differentiation of the experimental groups according to their attitudes towards nonnative English varieties was expected due to the nature of different classroom procedures followed in each group. However, the significant mean difference between the CG and COG had not been predicted. The pairwise comparison between these two groups displays a more noteworthy significant decrease in the COG scores, indicating stronger negative attitudinal changes in this group towards nonnative varieties. This finding can be explained with the obsessive focus on pronunciation accuracy that took the RP as the only model of correct English pronunciation in the COG. There was also an excessive amount of corrective feedback on pronunciation errors and mistakes in this group. It appears that these practices led to a higher level of disapproval towards nonnative English varieties when compared to the practices followed in the other two groups. After all, the practices in this group implied that the only correct form of English pronunciation was RP, and all of the other alternatives were unacceptable, or simply incorrect.

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Although a shaper decrease was found in the expanding circle section scores of the COG participants, creating a significant difference between this group and the CG, the latter group had the lowest mean score from this section of the EVAS, which resulted in an even higher level of significant differentiation between this group and the IG. In other words, the intervention played a significant role in differentiating the two experimental groups, with the IG holding significantly more positive attitudes, and with the CG holding more negative attitudes towards expanding circle varieties in Time 2.

In the final analysis, the critical ELF-informed interculturalist practices had a positive impact, and the native-speakerist/culturalist ones had a negative impact on the participants' attitudes towards the nonnative English varieties under investigation, as predicted before the experiment. To put it more clearly, the overall nonnative attitudes of the IG was significantly more positive than the CG in Time 2. The initially equivalent attitudes of the two groups diversified significantly in Time 2, resulting in more positive attitudes in the IG towards ELF.

5.1.2.3 Research Question 2c

'What are the participants' opinions about culture, English varieties and their use in the language classroom, and would they report any attitudinal changes after the experiment?'

5.1.2.3.1 Initial Opinions and Attitudes

Discussion of ELFOS Findings

Learner beliefs and attitudes have a context specific and dynamic nature; therefore, they may show great variation in different contexts and times (Tanaka & Ellis, 2003). The frequency analysis of the ELFOS revealed strongly positive attitudes towards native English varieties; and generally positive opinions about the teaching of culture and nonnative varieties in the language classroom. Almost all of the participants (96.4%, *N*=80) accepted the current position of English as an international common language (see Item 1), and the majority of them

disagreed (85.5%, *N*=71) with the sole ownership of English by the inner circle countries (see Item 2). Additionally, 74.7% of the participants (*N*=62) displayed a welcoming attitude towards nonnative English varieties in the language classroom, mainly for informative purposes though (see Item 4). As for choosing a role model for their own learning, however, the participants still showed a preference for native speaking teachers (61.4%, *N*=51, see Item 5); and a very strong desire (95.2%, *N*=79) to make their speech as native-like as possible by agreeing with the statement in Item 6 that they would like to speak with a native accent of English. Finally, Item 3 about the superiority of communication over native-like accuracy or vice versa created confusion in the participants. For almost half of them (44.6%, *N*=37) agreed that as long as one can communicate with the other person, how one speaks English is not very important whereas for the 37.3% (*N*=31), native-like accuracy was also very important.

These results clearly indicate the superiority of native English accents over nonnative ones as role models for the Turkish EFL teacher candidates in this study. As for the nonnative accents, the majority of them are not against their introduction to the language classroom in the format of general knowledge. However, they would certainly avoid these accents in their own speech. One can also infer from these results that Turkish EFL teacher candidates will mainly use the native varieties of English, as well as cultures of native speaking countries in their lessons when they themselves become teachers of English. They may also present different world cultures, and English varieties just to give information about them because most of them are not against diversity in the classroom for informative purposes as long as it is handled in a rather target culture-oriented way, that is through the transfer of generalized knowledge about the 'other'.

The findings of the present study are similar to those of Uygun's (2012), and Galloway and Rose's (2014) because in both of these studies, the participants understood the changing global role of English in today's world, and also prioritized communication over native-like accuracy; but still preferred native English varieties for their own learning. In other words, they had a relatively high

level of awareness regarding the ELF perspective but had little or no idea about what this new perspective implied in terms of FL teaching and learning. Csizér and Kontra's (2012) study, which was conducted on 239 Hungarian language learners, reported similar findings in the sense that their participants' were trapped between, on one side, awareness of the ELF perspective, and on the other, the importance of native English as a role model. The standard native English variety exerted a more powerful effect on the participants' thinking even after becoming aware of the ELF perspective.

The Analysis of the ELFOS by means of MANOVA indicated a main effect of time on Item 4 and Item 6, and an interaction effect between time and group on Item 3. In other words, the participants' opinions regarding items 4 and 6 changed significantly after the experiment irrespective of group; and their opinions about Item 3 created significant group differences. In other words, Item 3 was the only item of the ELFOS that differentiated the groups significantly in Time 2. To put it more clearly, the IG participants agreed more with the statement that 'as long as one can communicate, how one speaks English is not very important'. In this respect, it can clearly be seen that the experiment was successful in helping the IG members to prioritize communication over accuracy.

Although the within-subjects contrasts of MANOVA did not show any time-group interaction on Item 4, the between-subjects analysis revealed a significant main effect of group on this item. Besides, the LSD post hoc test showed a significant difference between the COG and IG, with a noteworthy decrease in the COG's scores. The IG students preserved their previous position, and the CG participants, though not significant, disagreed less with the statement in Time 2. The COG's responses to Item 4 underline the negative impact of native variety-only (RP in this case) phonetics instruction on attitudes towards the use of nonnative accents in the classroom. From this aspect, undergraduate ELT programs can be redesigned or simply enriched with Jenkins' (2000) LFC phonetics, and a variety of English accents, so that the students will realize the only correct form of spoken English is not RP.

The participants' opinions changed significantly from Time 1 to Time 2 on Item 6 of ELFOS too. Although this change was not enough to create group differences, it was still noteworthy so see a decrease in the mean scores of all groups. To put it more clearly, significantly more participants disagreed with the idea of speaking with a native accent of English in Time 2. This change might have resulted from a sufficient number of participants' realization of the fact that it was not possible for them to speak with a native accent of English. Native-likeness is an unrealistic goal anyway (Seidlhofer, 2004). In this respect, the participants of this study prioritized mutual intelligibility more (see Jenkins, 2006) in Time 2. The significant time-group interaction on Item 3 scores also supports this finding. The COG, on the other hand, did not change their opinions significantly, and the CG agreed less with it, thereby putting accuracy before communication. These findings display the effect of the intervention, and clearly emphasize the important effect of presenting linguistic and cultural diversity in the language classroom on FL leanerners' perceptions about English native accents.

IG's prioritization of intelligibility over native-like accuracy in Time 2 can be seen as a good predictor of their future practices as language teachers. When they become teachers, they are expected to be concerned more with communication rather than error correction, and thereby contribute postively to their students' communicative skills. Needless to say, an overconcerning attitude with native-like accuracy, which is usually the case with Turkish EFL teachers (Coşkun, 2010) can be intimidating and discouraging in terms of communication (see Matsuda, 2003). It seems the classroom practices in the CG and COG led the participants in these groups to be more concerned with native-like accuracy, and they may reflect this attitude in their teaching. It certainly is an undesirable outcome in terms of PC and ELF ideals.

The findings also support Bayyurt and Altinmakas' (2012) and Uygun's (2012) studies in the sense that the great majority of Turkish EFL university students take native English varieties as models for themselves, which indicates that sounding native-like is still very important for Turkish EFL learners. 66% of Uygun's

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participants, who were EFL teacher candidates, reported that they would prefer a native English variety when they became teachers. Like the participants of Bayyurt and Altinmakas but unlike those of Uygun's, however, the majority of the participants in the present study reported a preference for the RP rather than the GA. The participants of both Uygun's study and this study reported similar reasons for preferring one of the two native English accents though; more specifically, the GA is generally perceived to be clearer and easier to understand whereas the RP is seen as the original spoken form of the English Language, and also more prestigious. When it comes to exposing learners to nonnative English varieties, 71% of Uygun's participants reported that it was important to familiarize students with different Englishes, which is also in keeping with the findings of the present study. When the findings of both studies are taken together, it is clearly seen that for Turkish EFL teacher candidates, the inner circle standard accents are still important both as models for their own learning, and also for instructional purposes. However, they also believe that exposure to nonnative varieties is important, but only for creating familiarity with different English accents. They do not want to take them as models.

In addition to the ELFOS findings, interviews and pre-paragraphs also contributed to determining the participants' opinions and attitudes regarding the different aspects of PC, English varieties and their use in the classroom. In this respect, the interviews with both low and high PCS scores were analyzed qualitatively and reported with frequencies in Chapter 4. The findings are summarized and discussed below.

Discussion of Interview Findings

The first criterion for interview analysis was the participants' 'level of sociability and friend choice'. It was considered that the participants with high PCS scores would report a higher level of sociability. However, the findings revealed that both the high scoring group (HSG) and the low scoring one (LSG) reported similar levels of sociability. When it came to friend choice, both groups highlighted like-mindedness and good personality traits as the most important

factors in friend choice. In this respect, level of sociability was not a good indicator of the PC level. However, it should be noted that the diversity of existing friends distinguished the high scorers from the low scorers because most of the HSG students had a lot of friends from a variety of backgrounds whereas the great majority of the LSG students chose their friends from a more limited environment, and some also had reservations about certain groups of people such as people from Eastern Turkey. Therefore, diversity of friends, rather than level of sociability, was found to be a better indicator of PC level.

The second criterion for interview analysis was 'ease of adaptation to new situations'. The participants' responses revealed that this criterion was indeed a good indicator of the PC level, because the number of the LSG participants who reported adaptation difficulties was much greater than the number of the HSG participants. It also appears that for the majority of the LSG members it takes longer to adapt to new situations while the opposite is valid for the HSG members, because they reported relatively shorter time periods and less difficulty for adaptation. From this perspective, ease of adaptation was shown to be an effective indicator of the PC level.

The third criterion was 'perceptions about culture', which differentiated the HSG from the LSG. More specifically, the HSG members generally had a more complicated perception of culture. As a matter of fact, both groups drew attention to mainly static and dynamic elements of culture, but the majority of the LSG members primarily focused on these 'static elements' such as religion, traditions, language, etc. Besides, they claimed that they felt a medium to strong level of influence of the static elements of culture on their lives. This finding was in direct contrast to the HSG participants' responses because they reported no, weak or medium effect of culture on themselves in reference to these 'static' cultural components. In fact, for 3 of them, culture was nothing more the lifestyles, words, and actions of people. Whereas most of them did not deny common characteristics of people living in a particular area, they asserted that it was the individual who might or might not choose to follow these characteristics. In this respect, this third

criterion was also useful in terms of differentiating the HSG from LSG, and thereby proved to be a good indicator of PC level.

'Attitudes towards diversity' was the fourth criterion used for interview analysis. The analysis of the participants' responses via this criterion indicated a group difference between the LSG and HSG, because a greater number of students in the LSG were against the idea of more cosmopolitan Turkey, mainly on the grounds that much diversity would pose a threat to the Turkish identity and culture, and also that they might get lost in diversity. Besides, some of these same students uttered negative comments about the minorities in Turkey, as well as the Turkish citizens of Kurdish origin. On the other hand, an overall more welcoming attitude was reported by the HSG members towards both cultural and linguistic diversity despite a small number of negative comments. In fact, the majority of the HSG participants perceived diversity as a positive contribution to their self-development. In this respect, the different attitudes reported by the two groups towards diversity were found to be a useful indicator of PC level.

The fifth criterion was 'inclinations towards generalizations and stereotypes'. The majority of the participants from both groups believed that generalizations were true to some extent. However, the number of students who believed them, as well as the strength of their beliefs varied from group to group. More specifically, the students in the LSG were more inclined to believe in negative generalizations than the ones in the HSG. As for their perceptions about positive generalizations, both groups were more or less identical. Besides, it appeared that some of the students in the LSG had somewhat strong nationalistic tendencies to the level of excluding the 'other'. These same students believed such expressions as 'we are surrounded by enemies as a nation', and 'Turks do not have friends but other Turks'. In this respect, not all generalizations and stereotypes but only the negative or nationalistic ones were found to be indicators of the PC level.

The participants' responses were also analyzed in order to understand their 'attitudes towards the use of cultural and linguistic varieties in English lessons',

which was the sixth and final criterion used in interview analysis. The results displayed a generally negative attitude among the LSG members towards the introduction of different cultures and English varieties in lessons. Their arguments were basically centered on the idea that culture teaching could be useful as long as the cultures to be brought to the classroom were representative of the native speakers' lifestyles, traditions, and daily routines etc. As for the other cultures, they were highly irrelevant in the context of ELT. Some in this group even claimed that there was no direct relationship between language and culture. The case was the opposite with the HSG students because exactly the same number of participants supported cultural diversity in the language classroom, mainly because they thought they would enjoy and benefit from different cultures in English lessons. The groups showed a similar thought pattern with English varieties too, with a greater number of LSG members, who held negative attitudes towards the use of nonnative varieties. Nevertheless, there were also HSG participants who opposed to the idea of using nonnative varieties for educational purposes, on the grounds that they would not benefit from Englishes that were 'worse' than their current English level. Some HSG members also objected to the idea of cultural diversity in the classroom, giving similar reasons to those in the LSG that only the target cultures really mattered for ELT. All in all, positive versus negative attitudes towards the inclusion of a variety of cultures and Englishes in lessons were shown to be an indicator of PC level. However, it needs to be added that the contradicting standpoints in both groups makes it a somewhat less strong criterion in terms of determining PC level.

Discussion of Pre-Paragraphs

The pre-paragraphs indicated an overall admiration and preference for native speaking countries and their English varieties as role models for FL learning, which parallels the previously reported findings of the ELFOS. Besides, when the totality of participants is taken into consideration, it appears that they mainly have a static perception of culture, as an entity which is created by the society and reshaped over a long period of time. In fact, only a small number of students

perceived culture as a liquid entity created and recreated by individuals on a momentary basis through interaction with other people. In this respect, it would not be wrong to claim that most Turkish EFL teacher candidates' perception of culture is rather static and traditional; and therefore far from the perception of a dialogically-created liquid being underlined in PC discussions. Even those with high PCS scores are confused about which elements of culture are static and which ones are dynamic. Some of the participants simply name the dynamic elements of culture as 'individual lifestyles', which according to them may or may not reflect an external culture.

The pre-paragraphs also revealed that the great majority of the participants are not against the inclusion of cultural elements in the language classroom because they belive that there is a relationship between language and culture. However, when it comes to the question of whose culture to teach, it appears to be necessarily the culture of a native speaking country. More specifically, many of the participants prefer the British culture, and some prefer the American culture. The findings are in keeping with Galloway and Rose's (2014) study, which showed that general or cultural interest in a country or a group of people could explain why learners prefer a certain English variety. Those who reported a more global intercultural perspective, on the other hand, were few in their study and also in the present study. This finding also supports the previous findings that Turkish EFL teacher candidates are still heavily target culture and native English accent oriented regarding their perceptions about culture and ELF (e.g., Bayyurt & Altinmakas, 2012). Even though they are not against the introduction of different cultures and English varieties in lessons, they would mainly choose an inner circle country and a native accent as role models.

5.1.2.3.2 Post Opinions and Attitudes

In addition to the pre-paragraphs, written reports also showed the effect of the intervention on the participants' PC level from a qualitative perspective. In this respect, the reconsideration paragraph and course evaluation paragraph were

particularly useful in discovering the changes in the participants' opinions and attitudes in Time 2.

The reconsideration paragraph was written by approximately ¼ of the participants (*N*=21), the majority of whom (*N*=15) were the IG members. The rest did not report any changes in their initial opinions and attitudes that they had previously reported through pre-paragraphs in Time 1. An analysis of the reconsideration paragraphs revealed that approximately half of the students (*N*=12) in the IG became reportedly more aware and tolerant of diversity in Time 2, and some of them also added that they could choose a nonnative country for language study rather than an inner circle one, indicating that they became more aware of the global dimension of English, and also that the native speaking countries are not the sole owners of the English language.

The course evaluation paragraph data supported the findings from the reconsideration paragraphs. 19 out of 26 students in the IG saw the course as a positive experience in the sense that it was both informative about different people and their lifestyles, and useful in terms of language development through exposure to a variety of Englishes. There were, however, a few complaints about the irrelevance and low quality of nonnative accents. Besides, these participants also reported that they did not see any benefit in being exposed to nonnative cultures and varieties, and that they did not understand some nonnative English varieties. 22 out of 28 students in the CG were satisfied with the course for similar reasons. They especially enjoyed the fact that culture was an integral part of the course. Some (*N*=4), however, complained about some of the native varieties such as Australian English or Scottish English; and two of them did not like the culture presentations because they were boring and not very beneficial for language learning. They said they would rather learn the RP phonetics instead.

The findings that indicate hierarchical differences even within inner circle varieties support Galloway (2013) and Galloway and Rose (2014) in the sense that for EFL teacher candidates, one particular native variety is superior to others.

Similar to Bayyurt and Altinmakas' (2012) study, the majority of the participants in this study displayed a preference for the RP. In studies which were conducted on Japanese language learners (e.g. Galloway, 2013; Galloway & Rose, 2014; Rivers, 2011) however, the participants preferred the GA as a model and reference point for their FL learning. In this sense, Matsuda's (2003), Galloway's (2013) and Galloway and Rose's (2014) studies are similar in terms of showing the superior position of American English over other accents for Japanese language learners. Unlike Japanese learners, however, the Turkish EFL teacher candidates in this study commonly prefer RP as a model for themselves. The Turkish participants of Uygun's study (2012), on the other hand, reported a preference for GA. The Turkish EFL learners in Bayyurt and Altinmakas' study also display a preference for the RP. The contradictory findings indicate that Turkish EFL teacher candidates may diverse in their choice of native English accent. Therefore, more research is needed to understand the direction and nature of this diversification.

The results reported up to this point clearly indicate attitudinal changes especially in the IG students towards adopting a more global perspective of culture and English in Time 2. Most of them also reported positive opinions about classroom materials and procedures, stating that the course was overall a good experience. These findings support Galloway and Rose (2014), because the participants of their study displayed very similar attitudes after ELF-informed practices from a GE perspective. More specifically, they had more positive attitudes towards nonnative Englishes, but still preferred the GA as a model for themselves; and in a similar way, they saw the ELF-informed course an overall good experience. The findings also support Bayyurt and Altinmakas' (2012) study because ELF-aware practices in a college level oral communcations class raised the participants' awareness and motivation levels in terms of WE/EIL, so that they reported more positive opinions about and attitudes towards nonnative English varieties after the course. Besides, the participants of Bayyurt and Altinmakas' study made highly positive comments about the course at the end of the semester, and reported that

the course was an overall positive and motivating experience, which are in keeping with the findings of the present study and those of Galloway and Rose.

When the qualitative findings of the present study are taken together with the quantitative ones, it would not be wrong to claim that the experiment has succeeded in creating the desired and predicted more positive attitudes towards cultural and linguistic diversity in the perceptions of the EFL teacher candidates under investigation.

5.1.3 Discussion of Research Question 3

'Would learners in the culturalist and interculturalist experimental groups differ significantly before and after the experiment in terms of their listening comprehension test (LCT) scores from native and nonnative listening passages?'

Weak but significant correlation was found between PCS scores and LCT scores, further analysis with MANOVA revealed only the main effect of time on the native and nonnative section scores of LCT. In other words, the participants increased their scores from Time 1 to Time 2 independently of the variety type used in the LCT. The LSD post-hoc test on the LCT nonnative scores, however, indicated a significant group difference between the CG and COG. The overall improvement of the participants' LC can be attributed to the regular listening practice in the experimental groups. The score increase may also have been resulted from the familiarity effect of the test. After all, the same test was used as a post instrument after a period of 12 weeks. In this respect, the students might have been still familiar with some of the listening passages, questions, or options. Therefore, they might have scored significantly higher in Time 2.

The difference between the CG and COG, on the other hand, can be interpreted as the result of regular listening exercises in the CG and no listening practice in the COG. To remember, the COG students only focused on the RP phonetics, and were thereby kept deprived of any chance to improve their listening skills in the course. As a result of these different practices in the two groups, the participants

in the CG might have scored higher from the nonnative section of the LCT. This finding had not been predicted because it was the IG who had been exposed to nonnative listening passages in the course not the culturalist one. Therefore, if a group difference would appear regarding the nonnative LCT scores, it should have been between the IG and other groups. To put it more clearly, the IG participants had been expected to score significantly higher from the LCT nonnative section, however this prediction was not realized.

All in all, this study failed to show a significant effect of culturalist vs. interculturalist practices accompanied with native vs. nonnative listening exercises on the LCT scores of Turkish ELF teacher candidates. Although there was a correlational relationship between PCS and LCT scores, the experiment did not differentiate the groups on these two mediums in a meaningful way. Further studies can investigate learner attitudes and LC in a more detailed manner by directly targeting these two variables.

5.2 Implications of the Study

The findings of the present study have certain implications for policy makers, teacher education programs, teacher educators, teacher candidates, teachers and students, as the most important stake-holders. The study also has implications for researchers. Policy makers should be careful about the changing needs of language learners in today's globalized world, and revise their educational policies accordingly. However, it should be noted that policy makers are still highly in favor of culturalist and native-speakerist ELT practices (Rivers, 2011); and the situation does not seem to change in the near future despite the growing interest in interculturalism and ELF (see Alptekin, 2013; Baker, 2012; Dervin & Dirba, 2006). The Turkish Ministry of National Education and Council of Higher Education should design their policies by taking all sorts of diversity into consideration from a social constructivist perspective while designing university programs, especially the ones in faculties of education. In today's postmodern world, (Forsman, 2006; Hargreaves, 1994) modernist education systems, which

are based on the transfer of information under the guise of unquestionnable 'facts' cannot meet the needs of the new generation (Baker, 2009) because all types of information are accessible to young people over the Internet. Therefore, schools and educational programs need to be redesigned (Sifakis, 2007) to welcome different and contrasting ideas rather than trying to impose a certain kind of viewpoint on students.

The findings of the present study like those of Bayyurt and Altinmakas' (2012) and Galloway and Rose's (2014) indicate that FL learners can actually benefit from a critical stance in an undergraduate course. To be more specific, they can develop more positive attitudes towards people who are linguistically and culturally different from them. Needless to say, a welcoming attitude towards differences is an important step forward to the much-desired democratic society where people can exist with their own colors. In this respect, this study implies that policy makers can contribute to Turkish democracy and multivocality through integrating critical interculturalist practices into educational programs.

Another important finding of the study is that the majority of teacher candidates perceives a strong relationship between language and culture, and believes that culture education should be a natural part of language teaching. From this perspective, ELT programs can offer more courses reflective of various world cultures rather than only focusing on the generalized, stereotypical cultural traits of the inner circle English speaking countries (see Kachru, 1995; 1992) such as the UK and USA. Although the results display a strong tendency by the participants to see the inner circle countries, their cultures and English varieties as role models and reference points, it appears that this perception is mainly the result of the culturalist policies that still dominate ELT practices and materials (Rivers, 2011). Most English textbooks are still loaded with images from inner circle countries (Dogançay-Aktuna, 2005, McConachy & Hata, 2013; Matsuda, 2003); and they present a particular native English variety as the only correct form of English. In this respect, they are far from reflecting the actual spoken English that varies not only from country to country but also from person to person,

group-to-group, region-to-region even within the so-called inner circle countries. Although it may not be possible to introduce every linguistic or cultural variety to EFL teacher candidates, teacher educators can still help them become aware of this diversity. So that, future language teachers can adopt a more accepting attitude towards differences by keeping in mind that there is not only one correct code of cultural conduct or form of English. Thereby, they will focus more on the communicational aspects of English rather than placing error correction in the center, as they generally do now. In other words, they will hopefully have a higher level of awareness about the importance of being able to communicate in the foreign language rather than to remember and recite the rules of the language for a test. From this aspect, they will be teachers of not native English but ELF, as Sifakis (2007) suggests.

The study also underlined the relationship between PC and ELF. In this respect, it confirms Baker (2009), Dirba (2007), and also the commonsense that people who are tolerant of cultural diversity should also be tolerant of linguistic diversity. After all, language is an important component of culture (Su, 2008). This particular finding requires that teacher education programs should not only include a variety of world cultures, but they should also expose teacher candidates to a variety of world Englishes. As reported by Coşkun (2010), The Council of Turkish Higher Education supports the ELF perspective from an exposure point of view for the course Listening and Pronunciation II. The council especially suggests the presentation of native and nonnative spoken English varieties together in this course. Although it is an important step to weaken the hegemony of inner circle countries and their Englishes in ELT programs, many teacher educators unfortunately ignore this recommendation, and still prioritize the RP or GA phonetics in their courses. Besides, other EFL teacher education courses prioritize the inner circle countries, their English varieties, lifestyles, literatures too as if they were the sole owners of the English Language (Bayyurt & Altinmakas, 2012). This study shows that such practice has a negative impact on Turkish EFL teacher candidates' PC. In other words, they become less welcoming

of both cultural and linguistic diversity. Needless to say, when these teacher candidates become teachers of English, they are likely to prioritize native countries and their Englishes, and this vicious circle makes a revolutionary change in ELT practices impossible.

It should, however, be noted that neither cultural variation nor linguistic one should be handled with a modernistic point of view (Forsman, 2006). In other words, teacher candidates should not be exposed to differences only for the sake of being informed about them because such an approach may strengthen the existing stereotypes or generalizations about the other (Dai, 2011; Dervin; 2006; Matsuda & Friedrich, 2011). More specifically, making cultural comparisons between countries, which is a natural outcome of a modernistic approach to interculturalism, may lead to more false information about other people and their Englishes. Instead, a dialogic critical thinking perspective is needed (Baker, 2009, 2012; Bayyurt & Altinmakas, 2012; Dirba, 2007; Ho, 2009; Luk & Lin, 2014; McConachy & Hata, 2013) to problematize the origin of these differences (Matsuda & Friedrich, 2011). From this social constructivist viewpoint to ELT, students will become aware of not only the differences, and respect them, but also the underlying factors such power struggle, injustices, and oppression.

The researcher agrees with Dervin (2006, 2010) that transition from a modernistic outlook to a postmodern one requires a major revolutionary change in the whole education system, which may not what the policy makers desire in the first place. However, teacher educators and teachers can still make their courses more inclusive of differences and more reflective of diversity (e.g., Bayyurt & Altinmakas, 2012; Galloway & Rose, 2014; Uygun, 2012). They may also try to help their students understand that these differences are not essentially good or bad. To put it more clearly, if students understand that some cultures are not necessarily bad because they are not like the cultures prevalent in western developed countries, they will feel more self-confident about their own differences too. Besides, if they realize that there is not only one correct form of English, they will feel better about their own Englishes (see Ferrell & Martin,

2009; Matsuda, 2003; Matsumoto, 2011). According to the results of this study, EFL teacher candidates may still set being native-like as a goal in their learning (e.g., Csizér & Contra, 2014; Galloway, 2013; Galloway & Rose, 2014; Matsuda, 2003; Rivers, 2011; Uygun, 2012), but the realization that even native speakers vary to a large extent in their English will hopefully lead them to become more critical of the whole concept of Native English as well as the superiority of it over nonnative English varieties.

The researcher believes that a true revolutionary change in ELT will only be possible by a paradigm shift from modernism to postmodernism in the whole educational system, and more specifically in ELT. Besides, a true change in perceptions about culture and language in ELT can only be achieved by means of adopting a more global perspective in ELT, which requires that teacher educators and teachers change their traditional way of teaching (Seidlhofer, 2013). The findings of this study imply that PC and ELF are related in essence, and thereby the ongoing discussions on them should be taken together to achieve this desired global perspective. Considering that such a big change does not seem possible in the near future, teacher educators and teachers should create a change by making their courses more reflective of diversity from a critical pedagogy perspective. In short, this study reveals that, making a significant difference is possible through following different classroom procedures and materials throughout a first year course in an ELT program of a Turkish university even when the educational system preserves its modernistic status.Finally, the findings of this study have implications for future researchers who want to conduct studies on IC, PC, and ELF. More specifically, these concepts are related in essence, and therefore can be investigated together in ELT research. To these ends, the researcher of the present study suggests the ELF-informed PC model to be used in further research.

5.3.1 ELF-Informed PC Model

The ELF-informed PC model is presented in Figure 15. The ELF-informed PC model is based on Dervin's (2006, 2010) and Dirba's (2007) discussions, and also

the findings of this study regarding the relatedness of PC and ELF perspective. It aims to bring together the ELF attitudes research with PC research, claiming that this togetherness can better explain language learners' attitudes towards linguistic and cultural diversity, as well as their place in ELT.
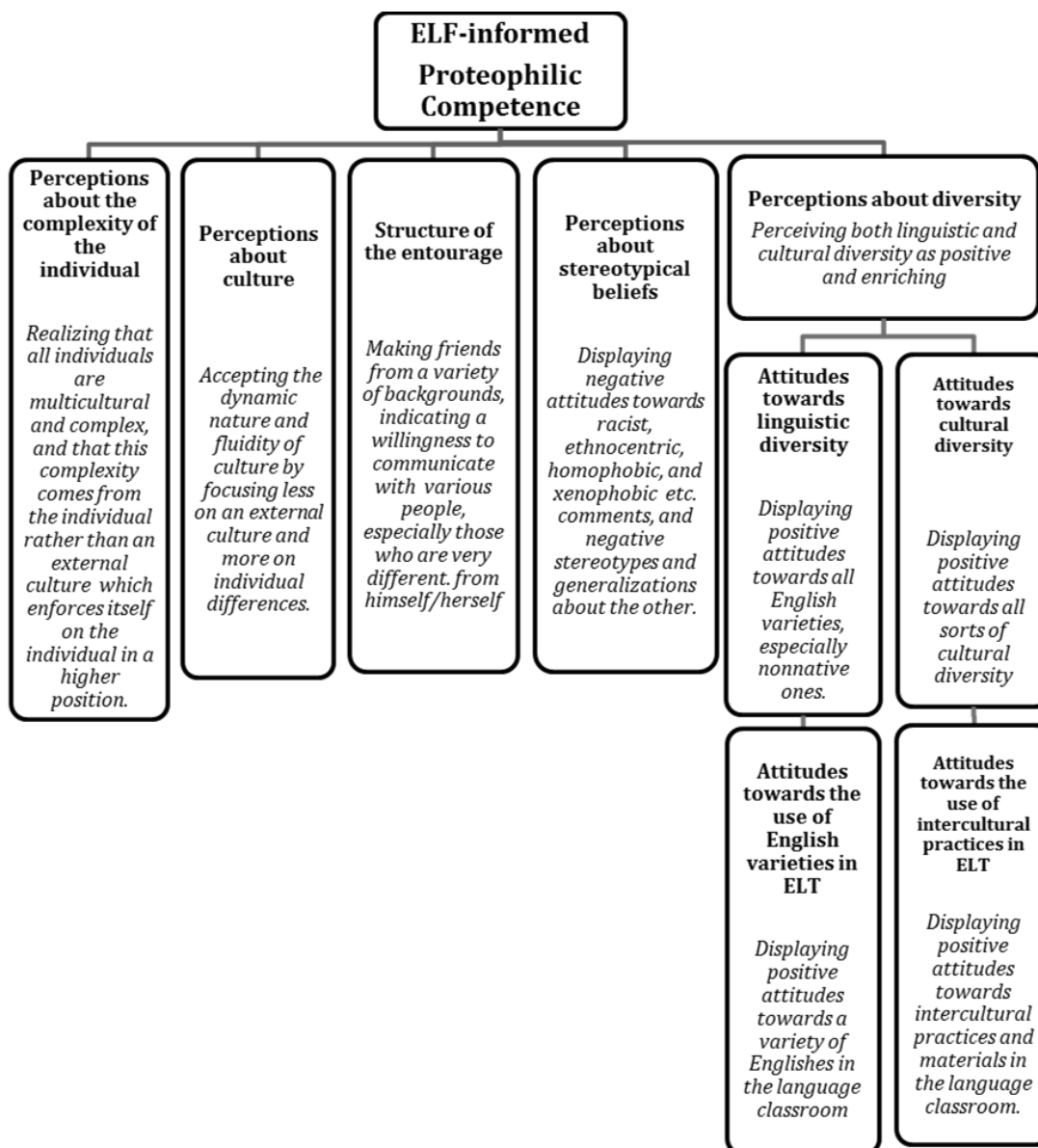
Figure 15. ELF-informed PC Model (Adapted from Dervin, 2006, 2010; Dirba, 2007)

As displayed in Figure 15, this new model is composed of five main categories and four sub categories, which have been placed under the last category. Based on the findings of this study, the researcher claims that the main categories, which

are: perceptions about the complexity of the individual, perceptions about culture, structure of the entourage, perceptions about stereotypical beliefs (especially the negative ones), and finally perceptions about diversity are the five components of PC, because they were the main indicators of PC level in this study. The sub categories, on the other hand, were placed under 'perceptions about diversity', because they further elaborate on the notion of diversity, by first dividing this notion into two categories as 'attitudes towards linguistic diversity' and 'attitudes towards cultural diversity'; and then by specifying them as 'attitudes towards the use of English varieties' and 'attitudes towards the use of intercultural practices' in ELT.

In its present form, the ELF-informed PC model can serve as a reference point for researchers who decide to bring together intercultural and ELF practices in the language classroom. The PCS can be revised according to this new model to be used in future studies.

5.3 Suggestions for Further Research

PC is a relatively new concept that needs more research. The literature reveals that it has not so far attracted the attention it deserves. We can see only a few researchers like Dervin (2006, 2010), Dervin and Dirba (2006), Dirba (2007), who investigated the issue and suggested different models for PC. Therefore more research is needed on PC and its connection with ELF. This study is important because it argues that PC research needs to be combined with ELF attitudes research, because they show parallelism in the basis of welcoming diversity (Dirba, 2007). The researcher of the present study underlines the fact that linguistic diversity is a form of cultural diversity; and thereby attitudes towards cultural diversity must be related to attitudes towards English varieties for FL learners. The findings support the existence of this assumed parallelism. However, there is still need for further research to establish this relationship on a safer ground by strengthening or else contradicting the findings of the present study. Based on the findings, the researcher suggests the ELF-informed PC model to be

used in further research. As explained previously, the ELF-informed PC model is based on Dervin's (2006, 2010) and Dirba's (2007) discussions and also the findings of this study regarding the relatedness of PC and ELF. From this aspect, the model aims to bring together the ELF attitudes research with interculturality (see Baker, 2009), assuming that it can better explain language learners' attitudes towards linguistic and cultural diversity, as well as their use in ELT. The PCS can be revised according to this new model to be used in future studies.

Further research can be conducted with the revised PCS in order to measure the PC levels of language learners from a variety of backgrounds. It is by far clear that the PCS levels of language learners can be a good indicator of positive or negative attitudes towards the 'other'. According to the PCS scores, certain changes can be made in classroom practices and materials. To put it more clearly, critical intercultural practices with both cultural and linguistic diversities in the language classroom may help language learners develop positive attitudes regarding different people and the languages they use (e.g., Bayyurt & Altinmakas, 2012; Galloway & Rose, 2014).

In future studies, the PCS, EVAS, and ELFOS can be combined and administered together as one instrument after certain changes are made. The PCS can also be revised in the light of the qualitative findings reported in the study; more specifically that the criterion of 'sociability and friend choice' may not be a good indicator of PC level, but rather diversity of friends can. Therefore, the items related to the level of sociability can be replaced with ones that focus more on the variety of existing friends, that is, the structure of the entourage in the ELF-informed PC Model. In addition, the study also reveals that attitudes towards positive generalizations and stereotypes do not always parallel the participants' PCS scores; attitudes towards negative generalizations and stereotypical beliefs do, however. From this aspect, The PCS can be focused more on the negative expressions about the 'other' in future studies.

Considering that the present study was cross-sectional in nature, longitudinal studies can be designed to focus on the long-term effects of culturalist vs. interculturalist practices on EFL teacher candidates. In this respect, the PCS, EVAS and ELFOS can be given after longer interventions and at regular intervals to see whether there would be any changes in participants' scores. The participants may also be interviewed about their classroom practices and materials when they become teachers. However, one should keep in mind that change in one course of a teacher education program might not make a big difference in how teacher candidates perceive diversity in the long term. Therefore, a more global, critical, and intercultural perspective may be adopted in several courses of the program, and then the effects of such a change can be investigated on novice language teachers and their classroom practices.

Further research may also focus on learner attitudes regarding different inner circle varieties such as the RP, GA, Australian or Scottich English because they may display great variety too (e.g., Galloway, 2013; Galloway & Rose, 2014). The findings of this study reveal that students do not react as positively to nonstandard inner circle accents as they to the standard ones. More specifically, they do not treat all inner circle spoken varieties in the same way. For example, a few students complained about Australian and Scottish accents. From this respect, further research with the EVAS is needed to differentiate better the participants' perceptions regarding different native accents of English in addition to the nonnative ones.

Different qualitative data collection tools such as portfolios, dairies, and observations can be used in further research on PC for more in depth analysis of the participants' perceptions. A longitudinal study with more qualitative tools can better indicate whether teacher candidates who take different culture treatments actually become more globally-oriented teachers with a wider perspective about the world and about the role of English in the changing world. Ethnographic research can also be an alternative to classical data collection tools.

In the final analysis, further research should address to especially the limitations of the present study; more specifically that it was cross-sectional in design; therefore future researcher should be based on longitutinal studies with more qualitative and preferably ethnographic data collection tools. Besides, this study followed a quasi-experimental research design, and therefore the findings from the limited sample of EFL teacher candidates are not generalizable to the whole population of FL learners and student teachers. Future studies, however, may adopt a true-experimental design with more hygienic data collection procedures with a smaller number of interfering factors in order to attain more generalizable results if the aim is to make generalizations depending on the findings. Although every precaution was taken for objectivity, the fact that the researcher of the study was also the course instructor might have created concerns about the possible existence of bias about the reliability of the results, especially that the participants might have reported impressionistic data. In this respect, future studies can be conducted with the assistance of peer researhers to eradicate the possibility of such concerns.

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Appendix A: Piloted Version of PCS

Lütfen aşağıdaki ankette yer alan maddeleri dikkatlice okuyarak, size en uygun yanıtı işaretleyiniz. Verdiğiniz yanıtlar, kültür ile ilgili bir araştırmada kuallanılacaktır. Samimiyetiniz ve özverini için teşekkürler.

Mustafa Tekin

[1] Kesinlikle KatılMIyorum ☹ ☹
[2] KatılMIyorum ☹
[3] Kararsızım
[4] Katılıyorum ☺
[5] Kesinlikle Katılıyorum ☺ ☺

		☹☹	☹		☺	☺☺
1.KISIM						
1	Herkesin bana benzediği ve benim gibi davrandığı bir toplulukta yaşamak ve çalışmak, kendimi daha rahat hissetmemi sağlar.	1	2	3	4	5
2	Etrafımda kültürel açıdan benden farklı insanlar olduğunda, kültürel değerlerimin tehdit altında olduğunu hissederim.	1	2	3	4	5
3	İnsanlar arasında farklılıkların olduğu bilincinde olmama rağmen, benzerliklere odaklanılması gerektiğine inanıyorum. Sonuçta hepimiz insanız.	1	2	3	4	5
4	İnsanlar arasındaki farklılıkları onaylıyor ve bu farklılıklara saygı duyuyorum.	1	2	3	4	5
5	Diğer insanların sahip oldukları dünya görüşlerinin, kendi sahip olduğum dünya görüşü kadar geçerli ve saygın olduğunu düşünüyorum.	1	2	3	4	5
6	Dünyanın farklı yerlerinde yaşayan insanların tuhaf olduğunu düşünürüm.	1	2	3	4	5
7	Bilmediğim bir dili konuşan insanların içindeyken kendimi huzursuz hissederim.	1	2	3	4	5
8	Benden farklı görünen ve davranan insanlar hakkında bazen uygunsuz şeyler düşündüğüm olur.	1	2	3	4	5
9	Gelişmekte olan ülkelere, batının sosyal, ekonomik ve politik sistemlerini benimsedikleri ölçüde maddi yardımda bulunulması gerektiğine inanıyorum.	1	2	3	4	5
10	Bazı insan gruplarının ciddi anlamda sorun yaratan bir yapıya sahip olduklarını ve bu sebeple de iyi davranılmayı hak etmediklerini düşünüyorum.	1	2	3	4	5
11	Kendi önyargılarımla birlikte toplumsal ve kültürel kalıpları da sorgularım.	1	2	3	4	5

12	Bazı kültürlerden gelen insanların dar kafalı olduğunu düşünürüm.	1	2	3	4	5

2.KISIM

13	'Kültür' denen olgunun, sahip olunabilecek sabit bir bütünden çok, akıcı değişken bir süreç olduğuna inanıyorum.	1	2	3	4	5
14	Sahip olduğum dünya görüşünün içinde yaşadığım toplumun kültüründen kaynaklandığını düşünüyorum.	1	2	3	4	5
15	İnsan davranışlarının büyük bir kısmının temelinde kültürel nedenlerden çok içgüdüsel nedenler olduğuna inanıyorum.	1	2	3	4	5
16	Kültürden kültüre değişiklik göstermeyen değerlerin olduğuna inanıyorum.	1	2	3	4	5
17	İnsan duygularının dışa yansımalarının kültürel olmaktan çok evrensel olduğuna inanıyorum. Nereye giderseniz gidin, gülümseme gülümsemedir.	1	2	3	4	5
18	Davranışlarımızla sergilediğimiz farklılıkların, kültürel olmaktan çok farklı dünya görüşlerimizin bir sonucu olduğunu düşünüyorum.	1	2	3	4	5
19	Dünyanın dört bir yanında yaşayan insanlar arasındaki farklılıkların gitgide azaldığı bir dünyada yaşadığımıza inanıyorum.	1	2	3	4	5
20	Her toplumun o toplumda yaşayan herkes için geçerli genel bir kültürü vardır.	1	2	3	4	5
21	Bir ülkede yaşayan herkes kültürel açıdan ortak özellikler sergiler.	1	2	3	4	5
22	Aynı ülkede yaşayan her bireyin ayrı bir kültürü vardır.	1	2	3	4	5
23	Biz söz ve davranışlarımızla kültürü kendimiz yaratırız.	1	2	3	4	5
24	Günlük yaşamda sahip olduğumuz rollerimize göre farklı kültürel özellikler sergileriz.	1	2	3	4	5
25	Belli bir andaki ruh halimize göre farklı kültürel özellikler sergileriz.	1	2	3	4	5
26	Cinsiyetimize göre farklı kültürel özellikler sergileriz.	1	2	3	4	5
27	Karşımızdaki insanın söz ve davranışlarına göre farklı kültürel özellikler sergileriz.	1	2	3	4	5
28	Sahip olduğumuz arkadaş çevresine göre farklı kültürel özellikler sergileriz.	1	2	3	4	5
29	Sahip olduğumuz akraba ve komşularımıza göre göre farklı kültürel özellikler sergileriz.	1	2	3	4	5
30	Belli bir anda sergilediğimiz kültürel özellikler, bulunduğumuz ortama göre değişkenlik gösterir.	1	2	3	4	5
31	İçinde yaşadığımız toplumun kültürü, davranışlarımızı belirleyen en önemli etkendir.	1	2	3	4	5
32	Farklı ülkeden biriyle iletişimimde, hoşuma gitmeyen bir durum ile karşılaştığımda, bunun kültürel farklılıklardan kaynaklandığını düşünürüm.	1	2	3	4	5
33	Kültür, nesilden nesile aktarılan değişmesi zor bir olgudur.	1	2	3	4	5
34	Her birey, belli bir toplumsal kültürü temsil eder ve o kültür ile özdeşleşmiştir.	1	2	3	4	5

3.KISIM

35	Kültürel açıdan, şu anda içinde yaşadığım toplumdan, çok daha farklı bir toplumda yaşamak ve çalışmak için kendime fırsat yaratırdım.	1	2	3	4	5

36	Geçici süreliğine, kendi dünya görüşümü terk ederek, başka kültürden birinin dünya görüşünü benimseyebilirim.	1	2	3	4	5
37	Karşılaştığım durumları birden fazla kültürel bakış açısı ile değerlendirebilirim.	1	2	3	4	5
38	Dünyadaki farklı insanlar, kültürler ve sorunlar hakkında yeni bilgiler öğrenmeye devam etmek istiyorum.	1	2	3	4	5
39	Diğer ülkelerdeki insanlarla ilgili çekici ve ilginç gelen şeyleri, kendi yaşamımda denerim.	1	2	3	4	5
40	Diğer ülkelerdeki insanlarla kaynaşma konusunda yeterince özgüvene sahibim.	1	2	3	4	5
41	Yeni insanlara, yerlere ve durumlara kolaylıkla uyum sağlayabilirim.	1	2	3	4	5
42	Farklı ülkelerden insanlar arasında bir kültür köprüsü oluşturabilecek yetiye sahip olduğuma inanıyorum.	1	2	3	4	5
43	Yabancı bir kültürden gelen insanların fikirlerini kabul etmekte zorlanırım.	1	2	3	4	5
44	Biriyle iletişim kurarken, o kişi ile aramdaki kültürel farklılıklara odaklanırım.	1	2	3	4	5

Appendix B: Factor Analysis Results of Piloted PCS

Descriptive Statistics of the Items in the Piloted PCS

Item #	Mean	Std. Deviation
Item24	3.6229	.91936
Item25	3.2798	1.07161
Item26	3.4842	1.09394
Item27	3.2895	1.09382
Item28	3.5523	.98727
Item29	3.5596	.96435
Item30	3.5401	1.05471
Item37	4.1995	.70476
Item39	3.4720	.98331
Item2	4.0584	1.02719
Item6	4.1995	1.01650
Item8	4.1119	.99860
Item11	4.0414	.97817
Item43	3.7032	1.10408
Item14	2.2384	1.05534
Item15	2.0487	.86817
Item20	2.1436	.92199
Item21	2.7056	1.08580
Item33	2.6813	1.17831
Item34	2.3358	.92349
Item40	3.8273	.97622
Item41	3.7908	.97781
Item42	3.6375	.90928

Rotated Component Matrix of Component Analysis of the Piloted PCS

Item #	Component			
	1	2	3	4
Item24	.594	-.007	.163	.205
Item25	.655	.163	.149	.016
Item26	.647	-.052	-.025	.035
Item27	.771	.037	.058	-.078
Item28	.804	-.005	.019	-.101
Item29	.767	-.082	-.024	-.163
Item30	.702	-.151	.044	-.078
Item37	.183	-.117	.383	.253
Item39	.237	.065	.453	.106
Item2	.088	.155	.013	.598
Item6	-.037	-.027	.005	.670
Item8	-.016	.013	.129	.673
Item11	-.154	.115	.048	.674
Item43	-.067	-.042	.300	.512
Item14	.008	.665	.092	.104
Item15	-.081	.676	-.004	.036
Item20	-.052	.597	-.063	-.134
Item21	.050	.589	-.018	.082
Item33	.013	.573	.001	.070
Item34	-.035	.748	-.103	.020
Item40	.044	-.055	.811	.138
Item41	-.049	-.016	.814	.071
Item42	.014	-.008	.788	-.034

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 5 iterations.

Factor Loads of the Items in Piloted PCS

Compo nent #	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	3.828	16.645	16.645	3.828	16.645	16.645	3.668	15.950	15.950
2	2.966	12.896	29.541	2.966	12.896	29.541	2.613	11.359	27.309
3	2.605	11.325	40.866	2.605	11.325	40.866	2.482	10.790	38.099
4	1.574	6.845	47.711	1.574	6.845	47.711	2.211	9.612	47.711
5	.986	4.285	51.997						
6	.957	4.160	56.157						
7	.931	4.047	60.204						
8	.858	3.731	63.935						
9	.825	3.589	67.524						
10	.742	3.224	70.749						
11	.728	3.166	73.915						
12	.703	3.055	76.969						
13	.669	2.911	79.880						
14	.624	2.713	82.593						
15	.609	2.650	85.243						
16	.544	2.366	87.609						
17	.509	2.215	89.824						
18	.480	2.085	91.908						
19	.471	2.049	93.957						
20	.418	1.818	95.775						
21	.353	1.536	97.311						
22	.337	1.463	98.774						
23	.282	1.226	100.000						

Extraction Method: Principal Component Analysis.

Appendix C: Main Study Version of PCS

Değerli öğretmen adayı,

Lütfen aşağıdaki ankette yer alan maddeleri dikkatlice okuyarak, size en uygun yanıtı işaretleyiniz. Verdiğiniz yanıtlar, yabancı dil öğretiminde kültürün yeri ile ilgili bir araştırmada kullanılacaktır. Araştırmada kişisel bilgileriniz kesinlikle gizli tutulacak olup, yanıtlarınız asla ders performansınızla veya notlarınızla ilişkilendirilmeyecek, lehte veya aleyhte kullanılmayacaktır. Samimiyetiniz ve özveriniz için şimdiden teşekkürler.

Mustafa Tekin

Ad Soyad:
Sınıf :   1/A ( )   1/B ( )   1/C ( )
Cinsiyet: Erkek ( )   Kadın ( )

[1] Kesinlikle Katıl<u>MI</u>yorum ☹ ☹
[2] Katıl<u>MI</u>yorum   ☹
[3] Kararsızım   😐
[4] Katılıyorum   ☺
[5] Kesinlikle Katılıyorum   ☺ ☺

		☹☹	☹	😐	☺	☺☺
1	Günlük yaşamda sahip olduğumuz rollerimize göre farklı kültürel özellikler sergileriz.	**1**	**2**	**3**	**4**	**5**
2	Belli bir andaki ruh halimize göre farklı kültürel özellikler sergileriz.	**1**	**2**	**3**	**4**	**5**
3	Cinsiyetimize göre farklı kültürel özellikler sergileriz.	**1**	**2**	**3**	**4**	**5**
4	Karşımızdaki insanın söz ve davranışlarına göre farklı kültürel özellikler sergileriz.	**1**	**2**	**3**	**4**	**5**
5	Sahip olduğumuz arkadaş çevresine göre farklı kültürel özellikler sergileriz.	**1**	**2**	**3**	**4**	**5**
6	Sahip olduğumuz akraba ve komşularımıza göre farklı kültürel özellikler sergileriz.	**1**	**2**	**3**	**4**	**5**
7	Sergilediğimiz kültürel özellikler, bulunduğumuz ortama göre değişkenlik gösterir.	**1**	**2**	**3**	**4**	**5**
8	Sahip olduğum dünya görüşünün, içinde yaşadığım toplumun kültüründen kaynaklandığını düşünürüm.	**1**	**2**	**3**	**4**	**5**
9	İnsan davranışlarının büyük bir kısmının temelinde kültürel nedenlerden başka nedenler olduğuna inanırım.	**1**	**2**	**3**	**4**	**5**
10	Her toplumun o toplumda yaşayan herkes için geçerli genel bir kültürü vardır.	**1**	**2**	**3**	**4**	**5**
11	Bir ülkede yaşayan herkes kültürel açıdan ortak özellikler sergiler.	**1**	**2**	**3**	**4**	**5**
12	Kültür, nesilden nesile aktarılan değişmesi zor bir olgudur.	**1**	**2**	**3**	**4**	**5**
13	Her birey, belli bir toplumsal kültürü temsil eder ve o kültür ile özdeşleşmiştir.	**1**	**2**	**3**	**4**	**5**

14	Karşılaştığım durumları birden fazla kültürel bakış açısı ile değerlendirebilirim.	1	2	3	4	5
15	Diğer ülkelerdeki insanlarla ilgili çekici ve ilginç gelen şeyleri, kendi yaşamımda denerim.	1	2	3	4	5
16	Diğer ülkelerdeki insanlarla kaynaşma konusunda yeterince özgüvene sahibim.	1	2	3	4	5
17	Yeni insanlara, yerlere ve durumlara kolaylıkla uyum sağlayabilirim.	1	2	3	4	5
18	Farklı ülkelerden insanlar arasında bir kültür köprüsü oluşturabilecek yetiye sahip olduğuma inanırım.	1	2	3	4	5
19	Etrafımda kültürel açıdan benden farklı insanlar olduğunda, kendi kültürel değerlerimin tehdit altında olduğunu hissederim.	1	2	3	4	5
20	Dünyanın farklı yerlerinde yaşayan insanlarla ilgili önyargılarım vardır.	1	2	3	4	5
21	Benden farklı görünen ve davranan insanlar hakkında bazen uygunsuz şeyler düşündüğüm olur.	1	2	3	4	5
22	Kendi yaşadığım toplumdaki yerleşik kültürel yapıları sorgularım.	1	2	3	4	5
23	Yabancı bir kültürden gelen insanların fikirlerini kabul etmekte zorlanırım.	1	2	3	4	5

Açıklama: Anketteki *'Kültürel özellik'* kavramı, kültür ile ilişkili olduğuna inandığınız düşünce ve davranış biçimlerini ifade etmektedir; *'Kültürel değer'* ise kültür ile ilişkili olduğuna inandığınız değerleri ifade etmektedir. Son olarak, *'Kültürel yapı'* tamlaması, kültür ile ilişkili olduğunu düşündüğünüz toplumsal yapıları ifade eder.

Appendix D: Main Study Version of PCS (English Translation)

Dear Teacher Candidate,
Please read the following items carefully and mark the answer that applies to you most. The information you provide will be used in a study about the place of culture in foreign language teaching. Your personal information will be kept anonymous, and your answers will not affect your class performance or grades. The information you provide will not be used for or against you in any way. Thank you in advance for your sincerity and contribution.

Mustafa Tekin

Name Surname:
Class :   1/A ( )   1/B ( )   1/C ( )
Gender: Male ( )   Female   ( )

[1] Strongly DISagree   ☹ ☹
[2] DISagree   ☹
[3] Neither Agree nor Disagree   😐
[4] Agree   ☺
[5] Strongly Agree   ☺ ☺

		☹☹	☹	😐	☺	☺☺
1	We display different cultural characteristics according to our roles in daily life.	1	2	3	4	5
2	We display different cultural characteristics according to our mood at a given time.	1	2	3	4	5
3	We display different cultural characteristics according to our gender.	1	2	3	4	5
4	We display different cultural characteristics according to the other person's words and behaviors.	1	2	3	4	5
5	We display different cultural characteristics according to our circle of friends.	1	2	3	4	5
6	We display different cultural characteristics according to our relatives and neighbors.	1	2	3	4	5
7	The cultural characteristics we display change from one place to another.	1	2	3	4	5
8	I think that my worldview is a result of the culture of the society I live in.	1	2	3	4	5
9	I believe that there are some other reasons than cultural ones in the base of most human behavior.	1	2	3	4	5
10	Each society has a culture that is valid for everyone living in that society.	1	2	3	4	5
11	Everyone who lives in a given country display common cultural characteristics.	1	2	3	4	5
12	Culture is a hard-to-change phenomenon that is transmitted from one generation to the next.	1	2	3	4	5
13	Each individual represents a particular societal culture, and he/she identifies with it.	1	2	3	4	5

14	I can evaluate the situations I come across from more than one cultural perspective.	1	2	3	4	5
15	I try in my own life the attractive and interesting things about people from other countries.	1	2	3	4	5
16	I have enough self-confidence to socialize with people from other countries.	1	2	3	4	5
17	I can easily accomodate myself to new people, places and situations.	1	2	3	4	5
18	I believe that I have the ability to be a cultural bridge between people from different countries.	1	2	3	4	5
19	When there are people around who are culturally different from me, I feel my own cultural values endangered.	1	2	3	4	5
20	I have prejudices about people who live in different parts of the world.	1	2	3	4	5
21	I sometimes think inappropriately about the people who look and behave differently from me.	1	2	3	4	5
22	I question the established cultural structures of the society I live in.	1	2	3	4	5
23	I have difficulty in accepting the opinions of people from a foreign culture.	1	2	3	4	5

Explanations: 'cultural feature' in the questionnaire refers to all modes of thinking and behavior that, you belive, are associated with culture. ; *'cultural value'* refers to all values that, you belive, are associated with culture. Finally , *'cultural structure'*, refers to all structures that, you belive, are associated with culture.

Appendix E: Piloted Version of ELFOS

Part A: **Direction:** *Please rate how strongly you agree or disagree with each of the following statements by circling the number of the corresponding answer.*

Q1. English is an international common language.

1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

Q2. 'Native English' is the varieties that are spoken in the USA, the UK, Canada, Australia, and New Zealand.

1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

Q3. As long as one gets the meaning across, how one speaks does not matter.

1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

Q4. I am interested in learning about different English accents in my pronunciation course.

1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

Q5. I prefer my instructors' English to be like the accent of American/British speakers

1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

Q6. Ideally, my aim is to speak American or British English.

1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

Part B: **Direction:** *Please answer and state YOUR opinions regarding the following questions and statements.*

Q7: Which English do you think you learned when you were at high-school?

a. American English   b. British English
c. Neither of the above *Please specify.* _____   d. I don't know.

Q8: Which English do you think you are going to teach when you become a teacher?

a. American English   b. British English
c. Neither of the above *Please specify.* _____   d. I don't know.

Q9: Please list types of English other than American and British English that you can think of.

_____
_____
_____
_____

Q10: Please divide the types of English you have listed in Q9 into two groups: the types of English you think are appropriate to teach in your class and the types of English you think are not appropriate to teach in your class when you become a teacher. Please give at least two reasons to explain your decision.
Appropriate Types to Teach :

_____
_____

Reasons:

_____
_____
_____

Inappropriate Types to Teach _____
Reasons:

_____
_____
_____

(Adapted from Miyagi, 2006)

Appendix F: Main Study Version of ELFOS

Değerli öğretmen adayı,

Aşağıdaki ankette yer alan maddeleri dikkatlice okuyarak, size en uygun yanıtı işaretleyiniz. Verdiğiniz yanıtlar, yabancı dil öğretiminde kültürün yeri ile ilgili bir araştırmada kullanılacaktır. Araştırmada kişisel bilgileriniz kesinlikle gizli tutulacak olup, yanıtlarınız asla ders performansınızla veya notlarınızla ilişkilendirilmeyecek, lehte veya aleyhte kullanılmayacaktır. Samimiyetiniz ve özveriniz için şimdiden teşekkürler.

Mustafa Tekin

Ad Soyad:
Sınıf :   1/A ( )   1/B ( ) 1/C ( )
Cinsiyet: Erkek ( ) Kadın ( )

[1] Kesinlikle KatılMıyorum ☹☹
[2] KatılMıyorum ☹
[3] Ne katılıyorum, ne katılmıyorum ☺
[4] Katılıyorum ☺
[5] Katılıyorum ☺☺

		☹☹	☹	😐	☺	☺☺
1	İngilice uluslararası ortak bir dildir.	1	2	3	4	5
2	İngilizce, yalnızca bu dili anadilleri olarak kullanan uluslara aittir (İngiltere, Amerika, Avustralya, Kanada, Yeni Zelanda gibi).	1	2	3	4	5
3	Karşınızdaki kişiyle iletişim kurabildiğiniz sürece İngilizce'yi nasıl konuştuğunuzun önemi yoktur.	1	2	3	4	5
4	'Dinleme ve Sesletim' dersinin bir parçası olarak anadili İngilizce olmayan insanların aksanlarını da öğrenmek isterim.	1	2	3	4	5
5	Bölümümüzdeki öğretim elemanlarının, anadili İngilizce olan kişilerin aksanlarıyla ders anlatmalarını tercih ederdim.	1	2	3	4	5
6	İngilizceyi, anadili İngilizce olan kişilerin aksanıyla konuşabilmeyi isterdim.	1	2	3	4	5

Appendix G: Main Study Version of ELFOS (English Translation)

Dear Teacher Candidate,
Please read the following items carefully and mark the answer that applies to you most. The information you provide will be used in a study about the place of culture in foreign language teaching. Your personal information will be kept anonymous, and your answers will not affect your class performance or grades. The information you provide will not be used for or against you in any way. Thank you in advance for your sincerity and contribution.

Mustafa Tekin

Name Surname:
Class : 1/A ( ) 1/B ( ) 1/C ( )
Gender: Male ( ) Female ( )

[1] Strongly DISagree ☹☹
[2] DISagree ☹
[3] Neither Agree nor Disagree 😐
[4] Agree ☺
[5] Strongly Agree ☺☺

		☹☹	☹	😐	☺	☺☺
1	English is an international common language	1	2	3	4	5
2	English only belongs to the nations who use it as their mother tongue (e.g. England, America, Australia, New Zealand etc.)	1	2	3	4	5
3	As long as one gets the meaning across, how one speaks English does not matter.	1	2	3	4	5
4	I would like to learn about nonnative English accents too as a part of the Listening and Pronunciation course.	1	2	3	4	5
5	I would like the lecturers in my department to use the native accents of English while lecturing.	1	2	3	4	5
6	I would like to speak with a native accent of English.	1	2	3	4	5

Appendix H: Piloted Version of EVAS

Sample Listening Worksheet

Direction: The listening samples you are about to hear are various English speakers who are reading a short passage in English. Please focus on how each speaker sounds to you; e.g., accent, intonation, etc. Please rate how you agree or disagree with each of the following statements by circling a number of corresponding answer.

MALE ( )   FEMALE ( )

SampleID *IN1*

1. I am familiar with this English.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

2. My aim is to speak English like this speaker.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

3. This English sounds like what you hear on textbook CDs/audiotapes.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

4. I would want my students to listen to this English when I become a teacher.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

5. When I become a teacher, it would be wonderful if my students spoke English like this speaker.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

6. This English is what I usually hear in daily life.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

7. My English sounds like the way this speaker talks.
1 strongly disagree   2 disagree   3 undecided 4 agree   5 strongly agree

8. I would like my instructors to speak like this speaker in class.
1 strongly disagree   2 disagree   3 undecided   4 agree   5 strongly agree

(Adapted from Miyagi, 2006)

Appendix I: Main Study Version of EVAS

Değerli öğretmen adayı,

Aşağıdaki ankette yer alan maddeleri dikkatlice okuyarak, size en uygun yanıtı işaretleyiniz. Verdiğiniz yanıtlar, yabancı dil öğretiminde kültürün yeri ile ilgili bir araştırmada kullanılacaktır. Araştırmada kişisel bilgileriniz kesinlikle gizli tutulacak olup, yanıtlarınız asla ders performansınızla veya notlarınızla ilişkilendirilmeyecek, lehte veya aleyhte kullanılmayacaktır. Samimiyetiniz ve özveriniz için şimdiden teşekkürler.

Mustafa Tekin

Ad Soyad:

Sınıf : 1/A ( ) 1/B ( ) 1/C ( )

Cinsiyet: Erkek ( ) Kadın ( )

[1] Katıl<u>MI</u>yorum ☹

[2] Kararsızım 😐

[3] Katılıyorum ☺

AÇIKLAMA: Toplam 12 adet parça dinleyeceksiniz. Dinlemek üzere olduğunuz parçalar dünyanın farklı yerlerinden insanlara aitler ve hepsi de kendi aksanlarıyla aynı İngilizce metni okuyorlar. Lütfen her bir konuşmacıyı dikkatlice dinleyerek, konuşmacının İngilizcesi ile ilgili 5 soruyu yanıtlayınız.

ÖRNEK *IN1*

1. Bu konuşmacının kullandığı İngilizcenin kötü bir İngilizce olduğunu düşünüyorum.

1 katılmıyorum ☹ 2 kararsızım 😐 3 katılıyorum ☺

2. Amacım, İngilizceyi bu konuşmacı gibi konuşmak.

1 katılmıyorum ☹ 2 kararsızım 😐 3 katılıyorum ☺

3. Öğretmen olduğumda, derslerimde kullanacağım dinleme materyallerinde bu konuşmacının İngilizcesi gibi İngilizcelere de yer vereceğim.

1 katılmıyorum ☹ 2 kararsızım 😐 3 katılıyorum ☺

4. Öğretmen olduğumda, öğrencilerimin İngilizce'yi bu şekilde konuşmaları beni rahatsız etmez.

1 katılmıyorum ☹ 2 kararsızım 😐 3 katılıyorum ☺

5. Derslerime giren öğretim elemanlarının kullandıkları İngilizcenin bu konuşmacının İngilizcesi gibi olması beni rahatsız etmez.

1 katılmıyorum ☹ 2 kararsızım 😐 3 katılıyorum ☺

Appendix J: Main Study Version of EVAS (English Translation)

Dear Teacher Candidate,
Please read the following items carefully and mark the answer that applies to you most. The information you provide will be used in a study about the place of culture in foreign language teaching. Your personal information will be kept anonymous, and your answers will not affect your class performance or grades. The information you provide will not be used for or against you in any way. Thank you in advance for your sincerity and contribution.

Mustafa Tekin

Name Surname:
Class :   1/A ( )   1/B ( )   1/C ( )
Gender: Male ( )   Female   ( )

> **[1] DISagree**   ☹
> **[2] Undecided**   😐
> **[3] Agree**   ☺

EXPLANATION: You are about to listen to 12 short listening passages, which have been created by people from different parts of the world. Each person is reading the same short paragragh in English with his own accent. Please listen to each speaker carefully and mark the five items about the speaker's English.

SampleID *IN1*

---

1. I think, the English used by this speaker is bad English.

1 Disagree   ☹   2 Undecided☺   3 Agree ☺

2. My aim is to speak English like this speaker.

1 Disagree   ☹   2 Undecided☺   3 Agree ☺

3. When I become a teacher, I will use Englishes like this speaker's English in listening materials in class.

1 Disagree   ☹   2 Undecided☺   3 Agree ☺

4. When I become a teacher, I would not be disturbed if my students spoke this type of English.

1 Disagree   ☹   2 Undecided☺   3 Agree ☺

5. I would not be disturbed if my lecturers spoke this type of English in class.

1 Disagree   ☹   2 Undecided☺   3 Agree ☺

Appendix K: English Samples for EVAS

<u>SAMPLES FROM INNER CIRCLE COUNTRIES</u>

IN1 English (Canada)
- Birth place: Calgary, Alberta, Canada
- Native language: <u>English</u>
- Other language(s): none
- Age, sex: 25, male
- Age of English onset: 0
- English learning method: naturalistic
- English residence: Canada
- Length of English residence: 25

IN2 English (USA)
- Birth place: Columbus, Ohio, USA
- Native language: <u>English</u>
- Other language(s): greek german
- Age, sex: 30, male
- Age of English onset: 0
- English learning method: naturalistic
- English residence: USA
- Length of English residence: 30

IN3 English (UK)
- Birth place: st. Albans, Hertfordshire,UK
- Native language: <u>English</u>
- Other language(s): none
- Age, sex: 31, male
- Age of english onset: 0
- English learning method: naturalistic
- English residence: UK
- Length of english residence: 31

IN 4 English (Australia)
- Birth place: St. George, Queensland, Australia
- Native language: <u>English</u>
- Other language(s): none
- Age, sex: 28, male
- Age of English onset: 0
- English learning method: naturalistic
- English residence: australia
- Length of English residence: 28

<u>SAMPLES FROM OUTER CIRCLE COUNTRIES</u>

OU1: Hindi
- Birth place: Imphal, India
- Native language: <u>Hindi</u>
- Other language(s): Punjabi
- Age, sex: 19, male
- Age of english onset: 8
- English learning method: academic
- English residence: USA
- Length of english residence: 0.75

OU2 Lamaholot 1 (Indonesia)
- Birth place: Leworook, Nusa Tenggara, Indonesia
- Native language: <u>Lamaholot</u>
- Other language(s): Indonesian Sikka Kupang Nagi
- Age, sex: 30, male
- Age of English onset: 13
- English learning method: academic
- English residence: USA
- Length of English residence: 0.25

OU3 Kiswahili 1 (Tanzania)
- Birth place: Dar-es-salaam, Tanzania
- Native language: <u>Kiswahili</u>
- Other language(s): Chagga
- Age, sex: 22, male
- Age of English onset: 6
- English learning method: academic
- English residence: USA
- Length of English residence: 0.3

OU4 Tagalog1 (Philippines)
- Birth place: Manila, Philippines
- Native language: <u>Tagalog</u>
- Other language(s): none
- Age, sex: 18, male
- Age of English onset: 10
- English learning method: academic
- English residence: USA
- Length of English residence: 0.5

SAMPLES FROM EXPANDING CIRCLE
COUNTRIES

EX1: Japanese
- Birth place: Gunma, Japan
- Native language: <u>Japanese</u>
- Other language(s): Chinese
- Age, sex: 28, male
- Age of English onset: 11
- English learning method: academic
- English residence: USA
- Length of English residence: 0.1

EX2: Turkish
- Birth place: Giresun, Turkey
- Native language: <u>Turkish</u>
- Other language(s): german
- Age, sex: 25, male
- Age of English onset: 20
- English learning method: academic
- English residence: USA

- Length of English residence: 0.5

EX3: Russian
- Birth place: Stavropol, Russia
- Native language: <u>Russian</u>
- Other language(s): none
- Age, sex: 18, male
- Age of english onset: 12
- English learning method: academic
- English residence:
- Length of english residence: 0 years

EX4: Arabic 17
- Birth place: Settat, Morocco
- Native language: <u>Arabic</u>
- Other language(s): French
- Age, sex: 35, male
- Age of English onset: 15
- English learning method: academic
- English residence:
- Length of English residence: 0 years

Appendix L: First Two Listening Parts from LCT

(Part 1 is based on a conversation between two native speakers of English; and Part 2 is based on an ELF conversation that takes place between a boy from Singapore and a girl from South Korea).

PART 1. *Listen to a conversation between Julia and Todd. They are discussing when it is good to succeed and why sometimes failure is a good thing.*

Julia   Todd

1) All emphasis should be put on ____.
a) failure
b) success
c) effort
d) awards

2) Todd says that people can find success because they ___.
a) work hard
b) get help
c) fail
d) give up

3) Julia was advised to do what she ____.
a) wanted
b) was offered
c) was good at
d) enjoyed

4) In Todd's quote, money follows ____.
a) good decisions
b) education
c) passion
d) hard work

5) For Julia, success is ____.
a) money
b) a good job
c) a good family
d) happiness

Part 2. *Listen to a conversation between MJ and Mike. They are discussing what foods people should consume to produce heathy skin.*

MJ   Mike

6) What does Mike use for his dry skin?
a) Herbal tea
b) Cream
c) Soft soap
d) Clay

7) She says herbal tea makes skin _____ .
a) drier
b) darker
c) softer
d) coarser

8) What do they say about garlic?
a) It tastes good.
b) It is a remedy for every disease.
c) Mike loves it.
d) It is very popular in Korea.

9) What do they say about tomatoes?
a) They are good for the skin
b) They affect the complexion negatively.
c) Cooked tomatoes are best.
d) They are grown in Korea.

10) What does Mike say about tofu?
a) It helps his dad's digestion problem.
b) His dad grows it fresh in the garden.
c) His dad eats it raw.
d) His dad eats tofu everyday.

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Appendix M: Sample Unit from CG Coursepack

UNIT 1 ENGLISH SPEAKING WORLD

LESSON 1 VISITING A COUNTRY

Part A: Listen to six people talk about the best country they have visited. Take notes next to each picture.

Akane, Canada

Barbara, Australia

Jeff, Canada

Al, England

Ruth, England

Simon, Canada

Part B: Listen again & answer the following questions by putting check marks into correct boxes.

1) Why does Akane like Japan?

☐ a) She has friends there
☐ b) She has family there

2) Barbara says Japan is _____.

☐ a) busy
☐ b) safe

3) What does Jeff like about India?

☐ a) It's different from home

☐ b) There are lots of people

4) Al think Barcelona is perfect for _____ .

☐ a) living

☐ b) vacationing

5) Ruth liked Egypt because it's _____ .

☐ a) inexpensive

☐ b) historical

6) Simon thinks Laos is _____

☐ a) traditional

☐ b) modern

7) What positive reason is NOT given?

☐ a) nice weather

☐ b) good shopping

☐ c) good food

☐ d) extreme

Part C: Listen to a dialog between two people and answer the questions. You may take notes while listening. Danny talks with Alex about her favorite place to grab a meal and why she loves it there.

Danny   Alex

1) She says the restaurant _____ .

☐ a) is on the coast

☐ b) serves udon

☐ c) is open late

2) What is in udon?

☐ a) fish broth

☐ b) vegetable seeds

☐ c) flour

3) What is her favorite thing in udon?

☐ a) fried shrimp

☐ b) fried chicken

☐ c) raw egg

4) What does she mention?

☐ a) the decor

☐ b) the owners

☐ c) the hours

5) She says that tatami is _____ .

☐ a) made by the owner

☐ b) soft to sit on

☐ c) made of reeds

Appendix N: Sample Unit from IG Coursepack

UNIT 1 THE GLOBAL WORLD

LESSON 1   DREAMHOUSE

Part A: Various people describe what their dream house would be like, what it would have and where it would be. Listen & take notes next to each picture.

Samir, Sweden

Emily, Djibouti

Cheryl, Guam

Demelza, Australia

Jonathan, Canada

Hoa, Vietnam

Part B: Answer the following questions by putting a check mark into the right box.

1) Samir would want _____ .

☐ a) an elevator

☐ b) a tennis court

☐ c) a movie theater

2) Cheryl wants the house to be _____ .

☐ a) secluded

☐ b) airy

☐ c) spacious

3) Jonathan wants to be near _____ .

☐ a) the sea

☐ b) night life

☐ c) points of culture

4) Emily wants to be _____ .

☐ a) in a big city

☐ b) in a quiet place

☐ c) able to meditate

5) Demelza wants a house with _____ .

☐ a) two stories

☐ b) Thai decor

☐ c) wooden walls

6) Hoa wants to _____ .

☐ a) be near the beach

☐ b) be near the city

☐ c) have a view

Part C: Listen to a dialog between two people and answer the questions. You may take notes while listening Daniel talks with Vella about what he hopes to do within his lifetime.

Vella   Daniel

1) Where hasn't Daniel been?

☐ a) Asia

☐ b) Africa

☐ c) Europe

☐ d) Antarctica

2) Daniel could see things from a different perspective by doing_____ .

☐ a) Scuba diving

☐ b) Mountain climbing

☐ c) Paragliding

☐ d) Hot air balloon

3) Daniel wants to see his children _____ .

☐ a) succeed

☐ b) get married

☐ c) have children

☐ d) win awards

4) Daniel is afraid of ____ .

☐ a) flying

☐ b) snakes

☐ c) heights

☐ d) water

5) Daniel says there are many ___ about Africa.

☐ a) movies

☐ b) songs

☐ c) books

☐ d) myths

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Appendix O: Presentation Topics of CG

1. How widely is English used in today's world? What are the English-speaking countries? Briefly describe each English-speaking country with basic information about that country such as its flag, population, location etc.

2. How has the technology changed lately? What are the most recent trends in technology? Give examples about how this change has affected English-speaking countries, as well as how people use technology in these countries. Is there any difference between these countries and Turkey in terms of technology?

3. Descibe the shopping habits in English-speaking countries. Answer such questions as how people usually buy stuff in these countries, such as whether they use cash or credit card mostly, or how often they order things from online shopping websites. Is there any difference between these countries and Turkey in terms ofshopping habits?

4. What are the most popular occupations in English-speaking countries.? In what ways has the recent economic crisis affected these countries? How much do people earn on average and how do they usually spend their money? Is there any difference between these countries and Turkey in terms of professional life? You can also talk about the academic requirements that are needed for specific occupations in these countries.

5. How do people treat animals in English-speaking countries? What are the most popular pets? Are there any regulations regarding hunting and animal trade? Give examples especially from the USA and UK. Is there any difference between these countries and Turkey in terms of animal rights and human-animal relations?

6. How is daily life in English speaking countries? What do people usually do? How do young people usually spend their time? Provide us with some statistical information as well as examples from these countries. Is there any difference between these countries and Turkey in terms of daily routine?

7. What are the most popular holiday destinations in English-speaking countries? Give at least one example from each country and explain why people prefer those spots? You can also talk about the holiday habits of the British & American people. Is there any difference between these countries and Turkey in terms of people's holiday behaviours and preferences?

8. Provide us with the popular things in English-speaking countries such as what food people usually prefer, what brands they wear, the most popular cars, tv channels, movies, music etc. Is there any difference between these countries and Turkey from these aspects?

9. What are some common personality traits of English speakers? In what ways are they different from Turkish people? What are some common social problems and bad habits in English-speaking countries?

10. Provide information about the common beliefs and religions in English-speaking countries, and how people usually feel about these beliefs. You can also include the superstitions that are seen in these countries. Compare and contrast the beliefs and religions in these countries & Turkey.

Appendix P: Presentation Topics of IG

1. What is globalization? How does it affect our world and culture? What is the role of English in the globalization process? What are English types/varieties commonly used? Give examples.

2. What are some factors that shape our personalities and lifetyles? What is the role of home country and culture in how we think and behave? Are there more similarities or differences between people living within Turkey as well ad different parts of the world regarding their thoughts and lifestyles? Give examples to both similarities and differences from various countries?

3. How do people differ in terms of their eating habits within Turkey as well as in different parts of the world? In what ways has globalization changed the food culture of the world? Do you think there are more similarities than differences in terms of food culture and eating habits? Why/ why not? Explain with examples from various countries and societies of the world.

4. In what ways have relationships evolved in societies lately? How is this change observed in Turkey? Is it a positive or negative change? What is the role of technology and globalization in this change? What role does English play in terms of human relations in today's world? Explain with examples from various countries and societies of the world.

5. What are some marriage traditions in Turkey? Are they the same all around Turkey? How similar or different are marriage traditions in different parts of Turkey and various countries and societies of the world? Have these traditions changed recently? Why?/Why not? &In what ways?. What do you think about those traditions? Explain with examples.

6. What is your daily routine like? Do people around you usually follow a similar or different routine? Are there any differences between older and younger people or males and females in terms of their daily activities? How does your location (for example, whether you live in the country or in a city) affect your daily activities? Does home country or culture affect a person's daily routine? Explain with examples from various countries and societies of the world.

7. What are your daily preferences? For example 'do you usually walk to school or take a bus?' 'Do you usually cook or eat out?' 'Do you usually study alone or in groups?' Think about many more preferences that you make everyday; and explain how similar or different you are to the rest of the society and world in terms of these preferences? Does culture play a role in them?

8. What are your favourites in terms of music, sports, movies, TV channels etc? How do you differ from people around you in terms of your favourites? Does culture play a role here?; or do you create your own culture through your choices? What are some common/popular favourites of people from all around the world? Or are there such common favourites?

9. What type of a person are you in terms of your personality traits? What are your positive and negative characteristics? In what ways are you similar to or different from the people around you in terms of your traits? What factors have played a role in shaping your character? Has culture been one of these factors? Why/why not? How? Do people from various countries and societies mostly display similar or different charasteristics? Why/why not? Explain with examples.

10. How can you describe your academic life? What reason do you have for studying at university? Are you similar to or different from your friends in terms of your school life and academic goals? What do you think about the educational system in Turkey? What role does culture play in a country's educational system? Compare Turkey to some other countries shortly in terms of educational systems; and compare and contrast some students from different parts of the world in terms of their academic lives.

Appendix R: Pre-Paragraph Topics

Name Surname: **Class:**

Please write a detailed paragraph about each of the following topics…

Topic 1: If you had a chance to improve your English abroad for a year, what country would you choose for this opportunity? Why?

Topic 2: If you were currently studying or working in a cosmopolitan abroad city that hosts people from all nations, how would you choose your close friends? In other words, what would be your criteria for making close friends? In your choice, how important would be a person's ethnical background, country of origin, religion, gender, mother tongue, physical appearance, clothes, thoughts, personality traits? Or would you have some other criteria?

Topic 3: What do you think 'culture' is? What are the elements that compose culture? Is culture something versatile or stable? Is there a relationship between language and culture? Should culture be a part of English lessons? If your response to the last question is a 'yes', whose culture should it be? Why? Please explain.

Appendix S: Interview Questions

Lütfen aşağıdaki sorular için herhangi bir araştırma yapmayınız. Bu soruların tek, doğru ve herkes için geçerli bir yanıtı yoktur ve olamaz. Kafanızdan geçen ve sizi yansıtan düşünceleri açık ve samimi olarak paylaşmanız yeterli olacaktır. Kimliğiniz ve vermiş olduğunuz yanıtlar <u>kesinlikle gizli tutulacak</u> ve elde edilen sonuçlar kimliğiniz açıklanmadan kültür ile ilgili yürütülen bir çalışmada kullanılacaktır. Zaman ayırdığınız ve samimiyetiniz için şimdiden teşekkürler.

Mustafa Tekin

1. Kendinden bahsedebilir misin biraz? Nasıl birisin? Örneğin, sosyal ve arkadaş çevresi geniş biri misindir yoksa daha sessiz ve kendi başına zaman geçiren biri mi? Boş vakitlerinde genelde ne yaparsın?

2. İnsanlarla ilişkilerin genel anlamda nasıldır? Arkadaşların genelde düşünce ve kişilik bakımından sana mı benzerler yoksa çok farklı çevrelerden, milletlerden veya gruplardan arkadaşların var mıdır? (Eğer yoksa olmasını ister miydin?) Yurtdışından arkadaşın var mı ya da hiç oldu mu? (Eğer yoksa olmasını ister miydin?). Arkadaş seçiminde, uzak durduğun bir millet ya da insan grubu var mıdır?

3. Sence kültür nedir? Değişen bir olgu mu? Sabit bir olgu mu? Ya da her ikisi de mi? Kültürü bir maddeye benzetecek olsan, daha çok hava/su gibi akışkan, hareketli ve değişken bir maddeye mi benzetirdin yoksa taş gibi sabit ve durağan bir maddeye mi? Yoksa ikisi arasında kalan yarı akışkan ve yarı değişken bir maddeye mi?

4. Sence kültürü kim oluşturur, nasıl oluşur, ne zaman ve ne sıklıkla oluşur /değişir? Ya da kültür olmuş bitmiş bir olgu mudur?

5. Kültürün hayatındaki yeri nedir? Senin düşünce ve davranışların üzerinde bir etkisi var mıdır? Varsa bu etki nasıl bir etkidir? Güçlü müdür, zayıf mıdır?

6. Yurtdışında tamamen farklı bir yerde yaşamak ister miydin? (Evet ise, nerede yaşamak isterdin? Nasıl bir yaşamın olurdu? Kısaca bahseder misin?). Yaşamındaki değişikliklere uyum sağlaman genelde kolay ve hızlı mı olur? Yoksa zor ve yavaş mı?

7. Nasıl bir Türkiye'de yaşamak isterdin? Sadece veya büyük ölçüde Türklerden oluşan ve yalnızca Türkçe'nin konuşulduğu insanların yaşam tarzlarının benzer olduğu bir Türkiye'de mi? Yoksa, çok farklı milletlerden insanların kendi dilleri ve yaşam tarzları ile var oldukları kozmopolit bir Türkiye'de mi? Açıklar mısın?

8. Sence belli bir ülkede yaşayan insanlar ortak özellikler sergiler mi? "Japonlar çalışkan olur", "Araplar pis olur", "Çinliler her şeyi yerler" "İngilizler soğuk insanlardır", "Türk'ün Türk'ten başka dostu yoktur" "Dört bir yanımız düşmanlarla çevrili" "Araplar bizi arkamızdan vurdu" ifadelerinden hepsine ya da bazılarına veya benzeri ifadelere katılır mısın? Başka insanlar ve insan toplulukları hakkında bu tür düşüncelerin var mıdır?

9. Farklı İngilizce kullanımları hakkında ne düşünüyorsun? Senin de öğrenmek istediğin ideal bir İngilizce var mı? Bazı İngilizcelerin iyi ya da kötü olduğunu düşünür müsün? Örnek verir misin?

10. Eklemek istediğin başka noktalar var mı?

Appendix T: Interview Questions (English Translation)

Please do not make any search for the following questions. These questions do not and cannot have answers that are true and valid for everyone. Therefore, it will be enough to share your thoughts openly and Your personal information will be kept confidential sincerely. The collected data will be used in a study about language and culture. Thank you in advance for your invaluable time and sincerity.

Mustafa Tekin

1. Can you introduce yourself? What type of a person are you? For example, are you a sociable person with many friends, or are you a more reserved person who likes spending time alone in tranquility. What do you usually do in your free time?

2. How is your relationship with other people in general? Do your friends have similar thoughts and personality traits as you? Or do you have friends from very different and diverse environments, nations and groups? (If your answer is no, would you like to have different friends?) Do you have/ Have you ever had friends from abroad? Is there a particular group of people or nation that you avoid while choosing your friends?

3. What do you think 'culture' is? Is it something versatile or stable; or both at the same time? If you likened culture to a matter, would you liken it to a liquid and fluid object that moves and changes continuously; or to a more stone-like object that is stable and static; or both at the same time: that is, something that is half static and half fluid?

4. Who, do you think, makes 'culture'? How? When? And How often is culture created/ changed? Is culture a phenomenon that was created and shaped long ago?

5. What is the place of 'culture' in your own life? Does it have any influence on your thoughts and behaviors? If your answer is 'yes', how would you describe it? Is it a powerful influence, or a weak one?

6. Would you like to start living abroad? (if 'yes', where would it be? What sort of a life would you have there? Could you explain?) Do you adapt to changes fast and easily, or hard and slowly?

7. What type of a Turkey would you like to live in? Would it be a country where only Turks with similar lifestyles live and only Turkish is spoken? Or would it be a cosmopolitan country where people from a variety of nations exist with their own languages and lifestyles? Could you elaborate?

8. Do you think people who live in a particular country display common characteristics? Do you agree with all or some of the following expressions?: "Japanese people are hardworking"; "Chinese people eat everything"; "British people are not very friendly"; "Turks do not have friends except for other Turks" ; "We are surrounded by enemies on all sides"; "Arabs have stabbed us from our backs". Do you have similar thoughts about other peoples or groups?

9. What do you think about different English varieties? Is there an ideal English that you want to learn? Do you think some Englishes are good and some are bad? Can you give examples?

10. Would you like to add anything else?

Appendix U: Interview Quotations

Scripted Interview Quotations in Turkish and in English
Level of sociability and friend choice
Yalnız kalmayı seviyorum, çünkü yalnızken etrafta beni yargılayacak kimse olmuyor". (Katılımcı 47) I like to be alone because there is no one to judge me around when I am alone. (Participant 47)
Çok sosyal bir insanımdır. Yüzlerce arkadaşım var. Aslında, evde durmak beni delirtiyor diyebilirim… (Katılımcı 56) I am a very sociable person. I have hundreds of friends. In fact, I can say, staying at home makes me mad... (Participant 56)
Ortak bir noktada buluşamadıktan sonra arkadaş olmanın anlamı ne ki zaten. (Katılımcı 33) What is the point of being friends if we cannot meet on a common ground anyway? (Participant 33)
Ease of adaptation to new situations
Başka bir ülkede uzun bir süre yaşamak istemezdim, çünkü orada her şey çok farklı olurdu. Özellikle de ailemi çok özlerdim. Hatta ailemi başka bir şehirdeyken bile çok özlüyorum. Başka bir ülke ile herhalde katlanılmaz olurdu… benim için yeni şeylere alışmak çok da kolay değil açıkçası... (Katılımcı 33) I would not like to live in another country for a long time because everything will be very different there. Especially, I would miss my family very much. In fact, I miss my family even when I am in another city. Another country, it would be unbearable in any case… honestly, for me getting used to new things is just not very easy... (Participant 33)
Başka bir ülkede yaşamak isterdim evet. Biliyorsunuz bu sıralarda Türkiye'de işler pek iyi gitmiyor…Ya Finlandiya ya da İngiltere olurdu çünkü bu ülkelerden arkadaşlarım var… Uyum sağlamak benim için çok de sorun değil… Çanakkale'ye geldiğimin ilk günü hemen uyum sağladım. …Yani neden olmasın uyum sağlarım tabi… Burada bir çok arkadaşım var ve hepsiyle de aram gayet iyi… (Katılımcı 15) Yes, I would love to live in another country. In Turkey, things are not very good these days you know… it would be Finland or England because I have friends from these countries… Adaptation is not a big deal for me... I got adapted to Çanakkale on the first day of my arrival immediately…so why not? Of course I will adapt… I have a lot of friends here and I get on with all of them them quite well… (Participant 15)
...Yok, yurtdışında yaşamak istemezdim… Yurtdışında yaşasaydım da… (ara) yine de bir Türk gibi davranırdım… Yurtdışında arkadaşım olmazdı demek istemiyorum… Sadece kendim gibi arkadaşlar edinirdim. Yani benim gibi düşünen ve giyinen arkadaşlar. Çok farklı insanlarla arkadaş olmak isteyeceğimi sanmıyorum, çünkü böyle bir şey bana kendimi kötü hissettirirdi… Yabancılar gibi olarak kendim de bir yabancı olmak

istemezdim şahsen… (Katılımcı 4)

 …No, I would not want to live abroad… Even if I lived abroad,…(pause) I would still act like a Turk… I don't mean to say, I would not have any friends abroad; but I would make friends who are like me. I mean, people who think like me and dress like me… I don't think I would want to make friends with very different people because it would make me feel bad about myself… Personally, I wouldn't want to be a foreigner myself by being like the foreigners..." (Participant 4)

Yabancıların içinde kendimi kolayca kaybedebilirim. Özellikle de dinleri ve kültürleri çok farklı insanlarsa, bir şekilde etkilenmemek mümkün olmazdı (Katılımcı 33)

I can easily lose myself among foreigners. Especially, if they are people with very different religions and cultures, it would not be possible to be influenced in a way. (Participant 33)

Perceptions about culture

Bence kültür taşa benzer. Eski zamanlarda atalarımız tarafından oluşturulmuştur… Ben doğudan geliyorum. Ailem ve öğretmenlerim, ben daha çocukken bana içinde bulunduğum toplumun kurallarını öğrettiler… yani açık açık öğretmediler tabi ama bu kültürü bir şekilde onlardan aldım… Örneğin, gelenekler son derece önemlidir bizim oralarda. Toplumun kurallarına uymazsanız, onlar da sizi toplumun dışına iter… Üzerimde kültürün etkisini güçlü hissediyorum… Toplumun genel değerlerine ve ahlak kurallarına aykırı olmamak şartıyla, insanlar farklı hayat tarzları benimseyebilirler elbette. (Katılımcı 25)

For me, culture is like a stone. It was created in ancient times by our ancestors… I am from the east. My family and my teachers taught me the rules of the society I was in when I was a still child… not taught explicitly of course but I got this culture somehow from them… For example, traditions are of utmost importance in my hometown. If you do not obey the rules of the society, they (people) will push you out of the society…I feel a very strong effect of culture on me… People can adopt different lifestyles of course as long as they are not in contradiction with the general moral norms and values of the society. (Participant 25)

Kültür denen şey suya benzer. Akışkandır ama unutmamak gerekir ki su etrafını da şekillendirir. Aynı zamanda da hava gibidir çünkü görünmezdir… Kültür bazen hava durumu gibidir; günden güne de değişebilir… Bana göre kültürün hem hem sabir hem de değişken kısımları vardır… Yaşam tarzları değişir tabiki de ama bu değişim kültürden kaynaklanıyor da olabilir, kaynaklanmıyor da olabilir çünkü bazı insanlar toplumun kültürünü benimser, bazılarıysa benimsemez… Sanırım daha çok insandan insane değişkenlik gösteriyor... (Katılımcı 72)

What is called culture is like water. It is liquid but it should not be forgotten that water can shape its environment too. It is also like the air because it is invisible… culture is sometimes like the weather condition; it may change from day to day to… For me, culture has both static and changing parts…Lifesytles change of course but this change may or may not result from culture, because some people adopt the culture of the society, some do not… It mainly changes from person to person, I think… (Participant 72)

Kültür düşünce ve davranışlardır aslında…Yok, ben genellikle toplumun kuralarına uymuyorum, çünkü umurumda değiller. Bana göre modası geçmiş, sıkıcı kurallar. Neden başkası gibi olayım ki zaten? Canım ne isterse, ne zaman isterse yaparım, toplumun buna karışmaya hakkı yok… Aynen, üzerimde toplumun hiç bir etkisini hissetmiyorum…

Benim kültürüm, benim davranışlarım, başka da bir şey yok bence… (Katılımcı 57)

In fact, Culture is thoughts and behaviors…No, I don't generally follow the rules of the society, because I don't care. For me, (they are) outdated, boring rules. Why should I have to be like somebody else anyway? I do whatever I like, whenever I like, and the society has no right to say anything about it… Exactly, I feel no influence of culture on me at all… For me, It is my culture, it is my behaviors, nothing else… (Participant 57)

Kültürün yarı akışkan olduğunu düşünüyorum, hamur ya da bal gibi yani. Yeni şeyler zaten var olan şeylere eklenir ve böylece kültür gelişiyor… Kültürün değiştirilemeyen kısımları vardır, değiştirilebilen kısımları vardır. Örneğin, gelenekleri değiştiremem. Tabi ki onları kendi davranışlarımda göstermeyebilirim, ama sonuçta bu benim kendi seçimim… Elbette gelenekler de değişir ama bu çok uzun zaman içinde olur. Hani yeni neslin daha geç evlenmesi gibi bir şey, ya da artık hiç evlenmeyen insanlar da var bir sürü. Önceden toplumumuzda bu tür şeyler Kabul edilemez olarak görülürdü… Evet aynen öyle, kültür nesilden nesile değişir, ama zamanla. (Katılımcı 69)

I think, culture is semi-liquid, like dough or honey, that is. New things are added to already existing elements; and thus culture develops… there are the components of culture, which can't be changed, there are others, which can. For example, I cannot change the traditions, of course I may not show them in my behaviors, but it would be my own choice in the end, … Of course, the traditions change too, but it happens in a very long period of time. It is like, the new generation gets married very late (in life) or there are now even a lot of people who do not get married. In the past, things like that used to be seen unacceptable in our society … Yes exactly, culture changes from generation to generation but in time. (Participant 69)

Attitudes towards diversity

Bu günlerde etrafta bir çok yabancı insan var zaten. Bir çoğu gerçi üniversite öğrencisi… Belki onlar için Türk kültürünü tanımak iyi olur; yani geleneklerimizi, yemeklerimizi falan. Ülkelerine geri döndüklerinde ülkemiz hakkında konuşabilirler. Türkiye hakkında iyi şeyler söyleyebilirler. Bu da turizm açısından iyi olur. (Katılımcı 45)

There are many foreign people around these days anyway. Most of them are university students, though … May be it will be good for them to know the Turkish culture, I mean our traditions, dishes etc. When they go back to their countries, they can talk about our country, say good things about Turkey. it will be good for tourism. (Participant 45)

Etrafta bir çok Suriyeli var, her yerdeler. Özellikle de İstanbul'da parklarda falan yaşıyorlar, dileniyorlar… Suriye'de savaş olduğunu biliyorum ama bu durumun ülkemiz için iyi olduğunu düşünmüyorum. Yakında suç işlemeye de başlarlar. Bilmiyorum, belki de yanlış düşünüyorum ama doğru bence… Yurttaki bazı kızların kendi aralarında Kürtçe konuşmaları hoşuma gitmiyor…Hayır, mesela Fransızca gibi bir avrupa dili olsa neyse…. Bence aynı şey değil. Türk vatandaşları Türkçe konuşmalı… tabi ki kendi aralarında Kürtçe konuşabilirler ama ben oradayken olmaz… (Katılımcı 45)

There are a lot of Syrians around, they are everywhere. Especially in Istanbul, they live in like parks, they beg … I know there is war in Syria, but I don't think this situation is good for our country. They will start committing crimes soon too. I don't know, maybe I looking at it in the wrong way but for me it is true…I don't like it when some girls at the dormitory are speaking Kurdish with each other… No, only if it were a European language like French, for example… it is not the same thing for me. They citizens have to

speak Turkish…of course they can speak Kurdish with each other but not when I am there… (Participant 45)

Onlarca farklı ülkeden arkadaşım var, ve hepsine de saygım var, işte yaşam tarzlarına herşeylerine. Onlar da bana saygı duyarlar… Bir çoğu internetten arkadaşlar. Ara ara sohbet ederiz… işte doğudan gelenler, onlardan pek hoşlanmıyorum. Ama yanlış anlamayın da. Kürt arkadaşlarım da var… Bilmiyorum, belki PKK'dan dolayıdır. Kimsenin dillerine ve yaşayışlarına karşı olduğu yok, ama iş bölücülüğe ve Kürt milliyetçiliğine gelince, işte ona kesinlikle karşıyım. Belki benim de milliyetçi düşüncelerim vardır, ama bu konularda hassasım. Ne yapabilirim ki?... (Katılımcı 56)

"I have friends from tens of different countries, and I respect all of them too, their lifestyles (and) everything. They respect me too… Most of them are online friends. we have chats chats from time to time … people from Eastern Turkey, I don't like them very much. But don't misunderstand. I have Kurdish friends too… I don't know, maybe it is because of the PKK … No one is against their language or lifestyle, but when it comes to separatism and Kurdish nationalism, I am totally against it. Maybe I have nationalistic thoughts too, but I am sensitive about these issues, what can I do? … (Participant 56)

Bütün farklılıklar, bana göre, gökkuşağının renkleri gibi… Aslında kimse başkasına benzemez çünkü herkes farklıdır… Ben İstanbulluyum ve İstanbul da çok renkli bir yer zaten. İstiklal caddesi olsun, Beyoğlu olsun, her zaman dünyanın her yerinden insan kaynıyor. Bazen düşünüyorum da sanki Osmanlı dönemi daha renkliydi gibi. O zamanlar çok daha fazla yabancı vatandaş vardı ve insanlar barış içinde yaşıyorlardı… (Katılımcı 72)

For me, all differences are like the colors of a rainbow… In fact, no one is like another, because everyone is different… I come from Istanbul and Istanbul is a very colorful place anyway. Let it be the Istiklal Street, or Beyoğlu (these places) are always swarmed with people from all around the world. Sometimes, when I think about it, I think the Ottoman period was like more colorful. there were much more foreign citizens back than and people used to live in peace… (Participant 72)

…medeni insanlarız. Neden farklı olandan korkalım ki? Ben şahsen (farklılıklardan korkmayı) aptalca buluyorum… Neye neden inandığını bilmeyen insanlar bu tür şeylerden korkar. (Katılımcı 72)

…we are civilized people. Why should we be afraid of the different? In my opinion, It is stupid (to be afraid of differences)… those people who do not know why they believe what they believe are afraid of such things. (Participant 72)

Inclinations towards generalizations and stereotypes:

Belgesellerde görüyoruz, Çinliler çok iğrenç şeyleri de yiyebiliyorlar. (Katılımcı 9)

We see in documentaries. Chinese people can eat very nasty things too. (Participant 9)

Biz Türklere de barbar diyorlar. Yani bir derece doğru… en az % 40 doğru yani. Tarihte bir çok barbarlık da yapmışız, doğru değil mi? Öyle olmamış olsa, Çinliler neden Çin Seddini inşa etsinler?... Benim bu konudaki genel fikrim, bu ifadelerin doğru olduğu yönünde. Belki yüzde yüz doğru değil ama en azından yüzde seksen doğru bence…Tabi ki Japonya'da herkes çalışkan değildir ama genelde çalışkan olmasalar o zaman ülkelerini bu kadar kısa bir sürede nasıl tekrar inşa edebildiler peki?... (Katılımcı 9)

They call us Turks barbaric too. It is true to some extent you know… 40 % true at least you know. We did a lot of barbaric things in history; isn't it true? If not, why did the

Chinese build the Great Wall of China? … My general opinion about this issue is that these statements are true. Perhaps, not 100 % true, but at least 80% true, I think… Of course not everyone in Japan is hardworking but if they are not hardworking in general, how then they could re-build their country in a very short time?… (Participant 9)

...Bence toplumların ortak özellikleri vardır, ve bir toplumda yaşayan insanların çoğu bunlardan etkilenir… Japonlar çalışkan diyorlar. Ben şahsen katılıyorum. Çalışkanlar çünkü her japon aile çocuklarını ikinci dünya savaşı müzesine götürür ve onlara 'eğer okumazsanız ya da çalışmazsanız, sonunuz böyle olur' der; böylece çocuklar toplumun onlardan ne beklediğini öğrenmiş olur. Yani her zaman düşmanlarından daha iyi olmalılar…Elbette bütün japonların öyle olduğu anlamına gelmiyor. Belki % 60'ı falandır (çalışkandır), geri kalanı öyle değildir... (Katılımcı 62)

…I think societies have some common characteristics, and many of the people living in a society are influenced by them; …They say the Japanese people are hardworking. I personally agree with it. They are hardworking because every Japanese family takes their children to the World War 2 museum and tell them 'if you do not study or work, your end will be like this'; so the children understand what the society expects from them. That is, they must always be better than their enemies… No it does not mean that all Japanese people are like that. Maybe, like 60% (are hardworking) and the rest are not ... (Participant 62)

Bu tür ifadelerin tamamını aptalca buluyorum. Hepsi, bence gerçekten tanımadıkları insanlara karşı düşmanlık besleyenlerin önyargıları. Mesela, benim Çinli bir arkadaşım var ve kendisi vejeteryan. Hiç et yemiyor yani… Ve tabiki de bulduğu herşeyi yemiyor. Hatta yemek konusunda benden bile daha seçici… Bana göre, her Türk baklavayı sever, her gün kebap yer demek gibi bir şey. Mesela ben baklavadan nefret ederim. Ağzıma koymam… Belki de bazıları bir derece doğrudur. Yani baklavayı seven de bir çok Türk var. Yine de genellememek lazım. Özellikle de Araplar hakkında söylenenler. İşte pisler falan diye. Bunlar yanlış. Belki yemek yerken bazıları ellerini kullanıyordur ama bu pis oldukları anlamına gelmez. Amerikalılar da fast food restoranlarında elleriyle yiyorlar. Onlar da pis o zaman. (Katılımcı 72)

I find all of such statements silly. All of them are the prejudices of those who have hostility towards the people they don't really know. For example, I have a Chinese friend, and she is vegetarian, that is, she eats no meat at all… and of course, she never eats whatever she finds. She is even pickier than me about food… In my opinion, it is like saying every Turk likes the Baklava, eats Kebab every day. I hate the Baklava, I never eat it … … maybe some of them are true to some extent. You know, there are a lot of Turkish people who like the Baklava too. But still, one should not generalize… Especially what they say about Arabs, I mean that they are dirt. These are wrong. May be some of them use their hands to eat, but it doesn't mean they are dirty. Americans eat with their hands too at fast food restaurants, so they are dirty too then... (Participant 72)

Attitudes towards the use of cultural and linguistic varieties in English lessons

Farklı şeyler öğrenmeyi seviyorum… Derslerde (farklı şeyler) neden olmasın ki? Farklı insanların hakkındaki bilgiler, İngilizce derslerini daha eğlenceli hale getirebilir bence…Hintlilerin İngilizcesi gibi mi? Ben hiç birine (hiç bir İngilizce türüne) karşı değilim. Bazı aksanlar gerçekten komik, bazıları da sinir bozucu… işte Hintliler gibi. Ama onları da öğrenmek gerekli. Sonuçta Hint filmleri gitgide daha popüler oluyor. İleride ne olacağını bilemeyiz. (Katılımcı 35)

I love learning about different things… Why not have them (different things) in lessons too? In my opinion, information about the lifestyles of different people can make English lessons more enjoyable … Like the English Indian people? I am not against any of them (referring to English varieties). Some accents are really funny; some are annoying… like the Indians. But it is necessary to learn about them too. I mean, Indian movies are becoming more and more popular. We can't know what will happen in the future. (Participant 35)

...Açıkçası, anadili İngilizce olmayan birinin benim İngilizce konuşmama ne gibi bir katkısı olacak anlamıyorum. Bence çok da kötü konuşuyorlar… Kesinlikle, anadili İngilizce olanları tercih ederdim, özellikle de İngiliz İngilizcesi… Neden, çünkü iyi konuşuyorlar. Ben de ileri de İngilizce öğretmeni olacağım için, benim İngilizcem de iyi olmalı. Sınıfta Hintliler gibi konuşursam, öğrencilerim kesinlikle bana güler… (Katılımcı 56)

… Honestly, I don't understand in what way a nonnative speaker's English will contribute to my English speaking. In my opinion, they speak really bad (English) too… I would certainly prefer native speakers, especially British English… Why, because… they speak well. Because I will be an English teacher in the future, my English must be good too. If I spoke like the Indians in class, my students would certainly laugh at me… (Participant 56)

Farklı kültürleri öğrenmek yerine daha fazla telaffuz çalışabiliriz. (Katılımcı 56)

Instead of learning about different cultures, we can study pronunciation more. (Participant 56)

Bence farklı kültürler öğrenmekle İngilizce konuşmanın bir ilgisi yok. (Katılımcı 42)

In my opinion, learning about different cultures is irrelevant in the context of speaking English. (Participant 42)

İngiliz ya da Amerikan İngilizcesini tercih ederdim, çünkü doğru İngilizce onlar. (Katılımcı 42)

I would prefer American or British English, because they are the correct English. (Participant 42)

…Derste bir çok farklı kültüre yer vermenin doğru olmadığını düşünüyorum çünkü yabancı bir kültürü sadece derste tanıyamazsınız… Kültür öğretilemez, yaşamak lazım… bence normal İngilizce öğrenmeliyiz. Yani, İngiliz İngilizcesi… Hocalarımız bizi bilgilendirmek amacıyla (farklı İngilizce türlerini) derste kullanabilirler tabi, ama aşırıya kaçılmasa iyi olur… Bazen gerçekten de (anadili İngilizce olmayanlar) çok kötü İngilizce konuşuyorlar… (Katılımcı 4)

…I don't think it is a good idea to give place to a lot of different cultures in lessons because you cannot know a foreign culture only in a lesson… Culture cannot be taught, it needs to be experienced… I think, we should learn normal English. I mean, it should be British English … Our instructors can naturally use them (other English varieties) in class to make us more knowledgeable about them, but the too much of them would not be good…sometimes they (nonnative speakers) speak really bad English… (Participant 4)

…çok yabancı aksanları anlamakta zorluk çekiyorum. (Katılımcı 23)

…I have difficulty understanding very foreign accents. (Participant 23)

Bence dilini öğrendiğimiz ülkenin kültürünü öğrenmeliyiz…. Çünkü (İngilizce öğrenimi için) sadece belli ülkelerin kültürlerinin önemi var (anadili İngilizce olan ülkelerin). (Katılımcı 2)

I think, we should learn the culture of the country whose language we are learning… because only the cultures of certain countries (the native speaking countries) are important (for English learning). (Participant 2)

Bir dilin aslı daha önemlidir. Mesela, kimse Azeri Türkçesi öğrenmiyor çünkü Türkçenin aslı İstanbul Türkçesidir. Bu yüzden de Türkçe öğrenmek isteyen yabancılar, Azeri Türkçesi değil İstanbul Türkçesi öğrenir… (Katılımcı 2)

The original (version) of a language is more important. For example, no one learns Azeri Turkish because Istanbul Turkish is the original version of the Turkish language, so the foreigners who want to learn Turkish learn Istanbul Turkish, not the Azeri Turkish… (Participant 2)

Benim için dil eğitimi bir bakıma kültür eğitimidir… Bu bölümde İngilizce öğrendiğimize göre, İngiliz Kültürü'nün de belli kısımlarına alışmalıyız bence. Kültürlerini öğrenmek dillerini öğrenmeyi de kolaylaştırır… (derste farklı kültürlerin tanıtılmasının) yararlı olacağını sanmıyorum çünkü o kültürlerin dersle alakası yok bence. (Katılımcı 79)

In my opinion, language education is culture education in a way… Because we are learning English in this deparment, we should get adapted to the certain parts of the British culture, I think. Learning their culture will facilitate learning their language too…? No, I don't think it will be useful (referring to the presentation of cultural diversity in the classroom) because those cultures are not relevant to the course, I think. (Participant 79)

… anlayabildiğim sürece bir Hindistanlının İngilizce konuşmasıyla bir Amerikalının İngilizce konuşması arasında fark yok. Sonuçta dil iletişim için… (Katılımcı 79)

…there is no difference between an Indian speaking English and an American speaking English as long as I can understand them. Language is for communication after all… (Participant 79)

Yani ileride çoğunlukla anadili İngilizce olanlarla konuşacağımızı düşünürsek, farklı (İngilizce) aksanlar öğrenmek mantıklı…Bir hintlinin İngilizce konuşması bana farklı bir şey hissettirmiyor, ama yine de İngiliz İngilizcesini tercih ederim tabi. Ne zaman İngiliz İngilizcesi duysam, kendi kendime 'işte benim de İngilizcem böyle olmalı' diyorum…Yani bilemiyorum. Sadece kulağa hoş geliyor. (Katılımcı 61)

I mean learning about different (English) accents makes sense if we think that we will communicate mostly with nonnative speakers in the future… An Indian speaking English doesn't make me feel anything different, but still I prefer the British English of course. Whenever I hear British English, I say to myself: 'my English should be like this too'… I don't know. It just sounds beautiful. (Participant 61)

Her çeşit İngilizceyi seviyorumm ben…tabiki onların kötü İngilizceler olduğunu düşünmüyorum…Evet özellikle de Hindistan İngilizcesi kulağıma gayet hoş geliyor diyebilirim. (Katılımcı 46)

I like all types of English … of course I don't think they are bad Englishes… Yes, I can

say, especially Indian English sounds very sweet to me. (Participant 46)
Kültür önemlidir çünkü İngilizceyi öğrenmemizi kolaylaştırır. Örneğin, kelime dersinse, bir kelimenin kültürel olarak nerden türediğini öğrenirsek, daah sonar o kelimeyi daha kolay hatırlayabiliriz… (Katılımcı 35) Culture is important because it facilitates our learning English. For example, if we are taught with the cultural origins of a word in the vocabulary course, we can remember that word more easily later… (Participant 35)
… İngiliz kültürünü öğrenmek İngilizceyi daha kolay öğrenmemizi sağlar. (Katılımcı 79) …learning the British culture helps us learn English more easily. (Participant 79)

TÜRKÇE ÖZET

GİRİŞ

Günümüzde kültür kavramı, yabancı dil derslerinin vazgeçilmez bir parçası haline gelmiştir (Baker, 2012) çünkü dil ve kültür arasında çok güçlü bir bağ vardır (Baker, 2012; Nault, 2006; Saniei, 2012; Su, 2008).

Kültürün İngilizce derslerinde kullanımına yönelik son zamanlardaki tartışmalara göz gezdirildiğinde, derslerde kimin kültürünün öğretileceği tartışmasının öne çıktığı görülmektedir. Daha açık ifadesiyle, tartışmalar İngilizce derslerinde yalnızca anadili İngilizce olan ve Kachru'nun (1985, 1992) iç çemberinde yer alan İngiltere ve Amerika gibi ülkelerin kültürlerine mi yer verilmelidir; yoksa daha evrensel bir bakış açısı benimseyerek birçok dünya kültürü, eleştirel ve öğrenci-merkezli etkinlikler yoluyla İngilizce derslerinin bir parçası haline mi getirilmelidir (bkz. Alptekin, 2002; Baker, 2009). Benzer bir tartışmada da hangi İngilizcenin öğretilmesi gerektiği üzerinde yürütülmektedir (bkz. Jenkins, 2007). Her ne kadar geleneksel olarak İngilizce öğretimi Kachru'nun iç çemberindeki ülkelerin standart İngilizcelerini model alarak yapılsa da (Lai, 2008; McKay, 2003) ve İngilizce öğrenenler anadili İngilizce olanları kendileri için model olarak görmeye devam etse de (örn. Galloway, 2013; Galloway & Rose, 2014; Rivers, 2011), son zamanlarda 'Ortak Dil Olarak İngilizce' (ODOİ) kavramı ve bu kavramın İngilizce derslerine olan etkisi hakkındaki tartışmalar, dikkatleri bu yöne çekmektedir. (bkz. Seidlhofer, 2004).

Bir önceki paragrafta kısaca değinilen derslerde kullanılacak kültür ve İngilizce türü ile ilgili süregelen tartışmalar her ne kadar ayrı boyutlarda devam ediyor gibi

görünse de, temelinde benzer iddialara dayanmaktadır. Daha açık ifadesiyle, bu iki tür tartışmanın amacında dış dünyada gözlemlenen dilsel ve kültürel çeşitliliği sınıf ortamına taşımak ve İngilizce derslerinin bir parçası olmasını sağlamak (Baker, 2009, 2012) yer almaktadır. Bu şekilde, ortak bir payda oluşturarak, kültür emperyalizmine (bkz. Alptekin, 1993, 2002) karşı çıkılması hedeflenmektedir. Ayrıca, Dirba (2007) Değişkenlikle Barışık Olma Yetisi (DBOY) ve ODOİ kavramlarının birbirine paralel olduğunu; daha açık ifadesiyle DBOY'un İngilizce öğretimine ODOİ penceresinden bakmayı gerektirdiğini belirtmiştir.

Araştırmacı, DBOY'un kültürlerarası araştırmalar içinde oldukça yeni, ancak bir o kadar da göz ardı edilmiş ve araştırılmaya değer bir kavram olduğunu düşünmektedir. Özellikle de günümüzün küreselleşen postmodern dünyasında (Forsman, 2006), kültürün bireyler tarafından ve yine bireylerin etkileşimi sonucunda yeniden yeniye yaratıldığı tartışmaları (Baker, 2009, 2012) ağırlık kazanmışken, Dirba'nın (2007) önerdiği gibi DBOY ve ODOİ kavramları birlikte ele alınarak, İngilizce öğretiminde arzulanan çeşitliliği (Young & Walsh, 2010) sağlamak mümkün olabilir. Özellikle de DBOY'un en önemli hedeflerinden birinin genellemeci ve önyargılı ifadeleri ortadan kaldırarak daha hoşgörülü ve kucaklayıcı bir bakış açısı kazandırmak olduğu (Dervin, 2006, 2010; Dervin & Dirba, 2006) düşünülürse, kültürlerarası karşılaşmaların arttığı günümüz dünyasında DBOY gibi yeni bir tartışma boyutuna ne kadar gereksinim duyulduğu anlaşılmış olur.

Mevcut çalışma, yukarıda özetlenen tartışmaların ışığında, Dervin'in (2006, 2010) ortaya attığı ve Dirba'nın (2007) üzerinde çalışarak geliştirdiği ve iletişimsel bir boyut eklediği DBOY kavramı ile son yıllardaki araştırmalarla (bkz. Jenkins, 2007; Galloway & Rose, 2014) ivme kazanan ODOİ kavramını yarı deneysel ve çok boyutlu bir araştırmada bir araya getirerek, bu iki kavramın ilişkisini açığa çıkarmayı amaçlamaktadır. Daha açık ifadesiyle mevcut çalışma, İngilizce öğretiminde hedef kültür ve hedef dil odaklı bir yaklaşıma karşın, kültürlerarası ve ODOİ odaklı bir yaklaşım benimsemenin, Türkiye'deki, İngilizce öğretmen

adaylarının DBOY düzeyleri üzerindeki etkisini araştırmak amacıyla, Türkiye'de bir devlet üniversitesinde yapılmış bir araştırmayı rapor etmektedir. Alanyazında çok fazla dikkat çekmemiş olmasına rağmen, dilsel ve kültürel farklılıklara saygıyı önceleyen ve başkaları hakkındaki kalıplaşmış yargıları ortadan kaldırmayı hedefleyen DBOY'un, günümüzün küreselleşen dünyasındaki kültürlerarası iletişimin değişken yapısını açıklamaya yönelik postmodern ve yenilikçi bir bakış açısı sunduğu görülmektedir. Alanyazında, ODOİ ve DBOY arasında doğal bir ilişki olduğuna dair değişik görüşler sunulmuş olmasına rağmen, bu iki olguyu birlikte araştırma konusu yaparak aralarındaki ilişkiyi incelemiş hiç bir çalışma göze çarpmamaktadır. Kuramsal tartışmaların ötesinde, DBOY üzerine yapışmış herhangi deneysel bir çalışma da bulunmamaktadır. Mevcut çalışma, bu belirlenen eksiklikleri gidermek üzere aşağıda verilen 3 ana ve 3 alt araştırma sorusuna yanıt aramaktadır.

Araştırma Sorusu 1: Değişkenlikle Barışık Olma Yetisi (DBOY) ile farklı İngilizce konuşma türlerine karşı olan tutum arasında bir ilişki var mıdır?

Araştırma Sorusu 2: Kültürlerarası grup (KG) ile hedef kültür grubu (HG) ve kontrol grubu (KOG) arasında deneysel araştırma sonrasında DBOY düzeyleri açısından anlamlı bir farklılık oluşacak mıdır?

Araştırma sorusu 2a: Katılımcıların Değişkenlikle Barışık Olma Yetisi Ölçeği (DBOYÖ) sonuçları, araştırma öncesi ve sonrasında gruplar arasında anlamlı bir fark ortaya koyacak mıdır?

Araştırma Sorusu 2b: Katılımcıların İngilizce Türleri Tutum Ölçeği (İTTÖ), sonuçları, araştırma öncesi ve sonrasında gruplar arasında anlamlı bir fark ortaya koyacak mıdır?

Araştırma Sorusu 2c: Katılımcıların kültür, farklı İngilizce türleri ve bu ikisinin yabancı dil derslerinde kullanımına yönelik düşünceleri nelerdir? Deney sonrasında önceki düşüncelerinde herhangi bir değişiklik olacak mıdır?

Araştırma Sorusu 3: Kültürlerarası grup (KG) ile hedef kültür grubu (HG) ve kontrol grubu (KOG) arasında, deneysel araştırma öncesi ve sonrasında İngilizce Dinleme Testinin (DT) Hedef Dil Olarak İngilizce (HDOİ) ve Ortak Dil Olarak İngilizce (ODOİ) kısımlarından elde edilecek sonuçlar açısından bir fark olacak mıdır?

Temel Kavramların Tanımı:

Değişkenlikle Barışık Olma Yetisi (DBOY): DBOY, kültürlerarası yeti ve Byram'ın (1997) kültürlerarası iletişim yetisinin sosyal yapılandırmacı kuramlarla daha uyumlu hale getirilerek, günümüzdeki kültürlerin değişken yapısını daha iyi açıklayabilmek amacıyla ilk kez Dervin (2006) tarafından ortaya atılmıştır. Dervin (2006), DBOY'u farklılıklardan ve değişkenlikten hoşlanma yetisi olarak da adlandırmaktadır. Bu nedenle, DBOY genel anlam itibariyle çeşitliliğe karşı olumlu tutum sergileme olarak tanımlanabilir. Dervin'e göre, DBOY düzeyi yüksek olan insanların, farklılıkları bir zenginlik olarak görmeleri beklenir. Bu bağlamda da, genellemelere dayanan kültürel özelliklerden çok, bireye ve bireyin farklılıklarına odaklandıkları düşünülür. Dervin, DBOY'u tanımlarken kültür algısına ayrıca vurgu yapmaktadır. Daha açık ifadesiyle, DBOY kültürü dışsal, sınırları ülkeden ülkeye veya toplumdan topluma değişen ve bireylerin düşünce ve davranışlarını şekillendiren bir dış güç olarak değil; direkt olarak birey tarafından oluşturulan ve günlük yaşamda karşılaşılan farklı durumlara göre sürekli değişkenlik gösteren bir olgu olarak tanımlar. Bu bağlamda, DBOY'un kültür tanımı, sosyal yapılandırmacı kuramlarla paralellik göstermektedir (Dirba, 2007).

Değişkenlikle Barışık Olarak İletişme Yetisi: (DBOİY): DBOİY, Dirba'nın (2007), Dervin'in (2006) ortaya attığı DBOY kavramına iletişimsel bir boyut katması sonucunda ortaya çıkmıştır. DBOİY'in fikir babası olan Dirba, Byram'ın (1997) kültürlerarası yeti tartışmalarına iletişim boyutu eklemesine benzer bir şekilde, DBOY tartışmalarına, toplumsal dilbilim ve söylem yetisi gibi ögeler ekleyerek DBOY'un sosyal ve iletişimsel yönlerini öne çıkarmıştır.

Ortak Dil Olarak İngilizce (ODOİ): ODOİ çalışmalarının önde gelen araştırmacılarından olan Jenkins (2007), ODOİ'yi dışsal bir kurala bağlı olmadan kendi kendine var olabilen ve kendi kurallarını oluşturabilen bir tür olarak tanımlamaktadır. ODOİ kavramı, en yaygın biçimde tanımlandığı şekliyle, toplam İngilizce kullanımının yaklaşık %25'ine karşılık gelen İngilizcenin anadil olarak kullanıldığı durumları kapsamaz (Crystal, 2003). Bu bağlamda, ODOİ'yi, İngilizceyi anadil olarak değil de, günlük yaşamda karşılaşılan durumlar karşısında ortak bir iletişim aracı olarak kullanan insanların ürettikleri İngilizce türleri olarak tanımlamak mümkündür (Schmitz, 2012).

Dünya İngilizceleri (Dİ): Dİ kavramı, ilk kez Kachru (1985) tarafından İngilizcenin dünya üzerindeki yayılım ve kullanımını sınıflandırmak üzere ortaya atılmıştır. Daha sonra, Kachru (1992) tarafından tekrar gözden geçirilen Dİ modeline göre, dünya ülkeleri, İngilizcenin resmi durumu ve günlük yaşamdaki rolüne göre 3 kategoriye ayrılmaktadır. Dairesel bir şekil üzerinde ifade edilen bu sınıflandırmanın merkezinde iç çember ülkeleri olarak adlandırılan İngiltere, Amerika gibi İngilizcenin anadil olarak öğrenilip kullanıldığı ülkeler yer almaktadır. Bir üstte yer alan ve dış çember olarak adlandırılan grupta ise, sömürge geçmişi olan ve İngilizcenin resmi dillerden biri olarak günlük yaşamda yaygınca kullanıldığı Nijerya, Singapur, Hong Kong gibi ülkeler bulunmaktadır. Son olarak, genişleyen çember adı verilen en dış katmanda ise İngilizcenin resmi bir statüye sahip olmadığı, ancak yine de okullarda yabancı dil olarak öğretildiği Türkiye, Japonya gibi ülkeler yer almaktadır.

İLGİLİ ALANYAZIN

Pieterse'in (2004) 'kültürcülük' olarak adlandırdığı bakış açısına göre dünya, birbirinden çok farklı kültürlerin oluştuğu bir mozaiktir. Bu bakış açısında, her toplumun bir kültürü vardır ve o toplumda yaşayan bireyler o toplumun ortak kültürel özelliklerini yansıtırlar. Bu açıdan bakıldığında kültür, bireyin dışında bir güç olup, bireyin düşünce ve davranışları üzerinde belirleyici bir etkiye sahiptir. Kramsch'a (1993) göre, İngilizce öğretiminde kültüre bu şekilde yaklaşmak,

yabancı dil öğrencilerinin öğrendikleri dilin yalnızca kültürünü değil o dili konuşan insanların yaşam tarzlarını da benimsemesini gerektirir; bu da ister istemez kültür emperyalizmi tartışmalarına yol açmaktadır (bkz. Alptekin, 1993, 2002). Dervin'e (2006, 2010) göre, İngilizce derslerinde kültürcü bir yaklaşım benimsemek, farklı insanları daha iyi tanımaya değil, yalnızca onlar hakkındaki var olan yanlış ve önyargılı ifadeleri daha da güçlendirmeye yarar.

İngilizce öğretiminde eleştirel, kültürlerarası bir yaklaşım benimsemek ise öğrencilerin kültürün akışkan ve değişken yapısını daha iyi kavramalarının yolunu açarak, başkalarının da kendileri gibi birey ve insan olduğunu düşünmelerini sağlar; bu şekilde de yabancı dil öğrencilerinin her türlü çeşitlilik ve değişkenliğe karşı daha olumlu yaklaşmalarının önünü açar (Baker; 2012; Dervin, 2006; Dirba, 2007). Doğançay-Aktuna'ya (2005) göre kültürel çeşitliliği sınıf ortamından tamamen dışlamak ise, öğrencilerin genel hoşnutsuzluk ve başarısızlığına neden olur ki, bu yabancı dil öğretimi açısından kesinlikle arzulanan bir durum değildir.

Eleştirel düşünme, İngilizce derslerinde kültürlerarası bir yaklaşım benimsemenin olmazsa olmaz bir ögesidir (Baker, 2012). Ho (2009), dil öğretiminde gerçek anlamda kültürlerarası bir yaklaşımın ancak öğrencilerin, kendi bakış açıları, tutum ve davranışları üzerindeki kültürel etkileri, eleştirel bir gözle irdelemesi ile mümkün olabileceğini dile getirmiştir. Bu bağlamda, eleştirel bir bakış açısı getiren DBOY kavramı, İngilizce derslerinin merkezinde yer almalıdır (Dervin, 2006; Dirba, 2007).

DBOY'un sınıf ortamına taşınmasında kullanılabilecek tekniklerden bir tanesi, öğrencileri kültürel çeşitliliğe maruz bırakarak onların kültür kavramını eleştirel biçimde sorgulamalarını sağlamaktır (Dervin, 2010). Forsman'ın (2006) aktardığı Räsänen ve San'ın (2005) iddialarına göre, öğrencilerin kültürel çeşitliliğin farkına varmalarını sağlamak, onların olası benmerkeziyetçi ve tek kültürlü tavırlarından arınarak, daha evrensel bir bakış açısı kazanmalarını sağlayacaktır.

DBOY tartışmalarına paralel bir şekilde yürütülen ODOİ tartışmalarına göre ODOİ, yabancı dil sınıflarında gerçek kültürlerarası bir deneyim sunmanın

olmazsa olmaz bir ögesidir (Dirba, 2007). Küreselleşme, İngilizcenin dünyanın tüm bölgelerine yayılması ve ortak dil olarak kullanılmaya başlanmasında önemli bir rol oynamıştır (Jenkins, 2000). McKay'in (2003) aktardığına göre, günümüz dünyasında İngilizce kullanılarak gerçekleştirilen iletişimin büyük bir kısmı, anadili İngilizce olmayan insanlar arasında geçmektedir. Seidlhofer'a (2004) göre, bu görüşmelerde kullanılan İngilizce, Kachru'nun (1985, 1992) iç çemberinde yer alan ülkelerin standartlaştırılmış formlarıyla karşılaştırıldığında, dilbilgisi, sözcük bilgisi ve sesletim açılarından büyük farklılıklar göstermektedir. Bu bağlamda Crystal'ın (2003) ve Widdowson'ın (2003), İngilizcenin artık tek bir ulusal grubun veya toplumun tekelinde olmadığı yönündeki saptamaları dikkate değer savlardır.

Son yıllarda hem ODOİ tartışmalarında (örn. Galloway & Rose, 2014; Jenkins, 2007) hem de ODOİ bağlantılı etkinlik ve materyallerin İngilizce öğretiminde kullanılmasında (örn, Galloway, 2003; Matsuda & Friedrich, 2011; Uygun 2012) ciddi bir artış göze çarpmaktadır. Bu artış, Erling (2005) gibi bazı araştırmacıları, İngilizce öğretiminde kullanılan geleneksel yöntem ve materyalleri sorgulamaya yöneltmiştir. Bu sorgulama sonucunda birçok araştırmacı (örn; Baker, 2009, 2012;Erling, 2005; Forsman, 2006), İngilizce öğretiminin devrimsel bir değişim ve dönüşüm geçirerek (Dervin, 2006), kültür ve İngilizce çeşitliliğine daha açık hale gelmesi gerektiği (Galloway & Rose, 2014) tezini ortaya sürmüşlerdir.

Yabancı dil öğrencilerinin farklı İngilizcelere karşı olan tutumlarının araştırıldığı çalışmalar göstermiştir ki öğrenciler, İngilizcenin anadil olduğu iç çember ülkelerindeki standart İngilizce türlerini, diğer İngilizce türlerinden üstün tutmakta ve dolayısıyla da onlara karşı daha olumlu tutum ve tavırlar sergilemektedirler (örn. Abeywickrama, 2013; Galloway, 2013; Kaypak & Ortaçtepe, 2014; Ke & Cahyani, 2014). Ek olarak, Türkiye'deki İngilizce öğretmenlerinin büyük bir kısmı, İngilizce derslerinde kültür öğretimi konusunda ağırlıklı olarak iç çember ülkelerinin kültürlerine yer verilmesi gerektiğini bildirmektedirler (örn. Bayyurt, 2006).

Dirba (2007), DBOY ve ODOİ arasında güçlü bir bağ olduğunu, çünkü DBOY'a göre yabancı dil öğrencileri, İngilizceyi anadili olarak kullanan insanları taklit etmemeli; bunun yerine, ODOİ bakış açısına sahip olarak İngilizceyi ortak bir iletişim dili olarak kullanmalılar. Benzer bir yaklaşımla Matsuda ve Friedrich (2011), ODOİ'nin uygulandığı bir dil sınıfında kültürlerarası bir bakış açısına sahip olmanın önemini vurgulamakta; İngilizcenin dünya üzerinde yaygın hale gelmesiyle, İngilizce derslerinde işlenen kültürün de daha kapsamlı hale getirilmesi gerektiğini, öğrencilerin ancak bu şekilde kültürlerarası iletişimde yetkin olabilecekleri tezini ileri sürmektedirler. Bu ve buna benzer savlar, daha birçok araştırmacı tarafından (örn. Baker, 2009, 2014; Su, 2014) dile getirilmektedir. Bu şekilde, İngilizce öğretiminde ciddi bir değişimin gerekli ve kaçınılmaz olduğu sürekli vurgulanmaktadır (Dervin, 2006).

YÖNTEM

Bu araştırma, Çanakkale Onsekiz Mart Üniversitesi'nin İngiliz Dili Eğitimi Anabilim Dalı'nın 1. Sınıfında 2013-2014 akademik yılı güz döneminde öğrenim görmekte olan 83 öğrenci üzerinde gerçekleştirilmiştir.

Katılımcılar:

Araştırmaya, toplam 83 İngilizce öğretmen adayı katılmış olup, katılımcıların 63'ünü kadınlar, 20'sini ise erkekler oluşturmuştur. Bütün katılımcılar, araştırmanın yapıldığı dönemde, 18-25 yaş aralığında yer almaktaydılar. Çalışma, bir dönem boyunca var olan 3 ayrı 1. Sınıf şubesinde yürütülmüştür. Bu bağlamda, tamamı hazırlık eğitimi almış öğrencilerden oluşan 1/A (N=29) şubesi kontrol grubu (KOG) olarak belirlenmiş, diğer iki şube ise rastgele biçimde kültürlerarası deney grubu (1/C, N=26), (bu noktadan itibaren kültürlerarası grubu, ya da kısaca KG) ve hedef kültür merkezli deney grubu (1/B, N=28) (bu noktadan itibaren hedef kültür grubu, ya da kısaca HG) olarak belirlenmiştir. KG'deki öğrencilerin hiçbiri hazırlık eğitimi aşmamıştır; HG'deki katılımcıların ise, çok az bir kısmı (N=5) hazırlık eğitimi almışlardır. Bir dönem boyunca, KG'de ODOİ ve kültürlerarası odaklı eleştirel uygulamalar,

HG'de ise hedef dil/hedef kültür odaklı uygulamalar takip edilmiştir. KOG'da ise, kültür ve dinleme ile ilgili hiç bir çalışma yapılmamış olup, bunun yerine bu grup öğrencileriyle, dönem boyunca yine hedef dil merkezli (İngiliz İngilizcesi) sesletim uygulamaları gerçekleştirilmiştir.

İzlenen Yöntemler:

Mevcut çalışmada, ODOİ ve kültürlerarası odaklı eleştirel sınıf içi etkinlikler, 'Dinleme ve Sesletim I' dersinin 3 şubesinden birinde (KG) dönem boyunca bir arada uygulanmıştır. Ayrıca bahsi geçen uygulamalar, tekrarlı ölçümlere dayalı yarı deneysel yöntem kullanılarak, diğer bir şubede yürütülen hedef dil/hedef kültür odaklı uygulamalar (HG) ve yine başka bir şubedeki (KOG) hedef dil odaklı sesletim uygulamalarından nitel ve nicel tekniklerle elde edilen verilerle karşılaştırılmıştır.

Deney gruplarında izlenilen uygulamaların belirlenmesinde, Jourdain'in (1998) 'kültürle bağlantı kurma' modelinden yararlanılmıştır. Üç aşamalı bu modele göre, öğrenciler öncelikle kültürle ilgili bir konuda araştırma yaparlar, daha sonra öğrendikleri bilgileri iletişime dayalı sınıfiçi etkinliklerle arkadaşlarıyla paylaşırlar ve son olarak da bu yeni bilgiler ışığında beraberce kültürel değerler üzerinde tartışma ve eleştirel sorgulama yaparlar.

Daha detaylı bir şekilde açıklamak gerekirse, her hafta iki oturum şeklinde işlenen 135 dakikalık ders saatinin ilk oturumunda KG'de, kültür çeşitliliğini yansıtan bir konuda beyin fırtınasını takip eden grup sunumu, hemen ardından da öğretim elemanının eleştirel düşünmeye yönelten soruları eşliğinde odak grup tartışmaları yapıldı. HG'de ise aynı yöntem izlenmekle birlikte, sunum ve tartışmalar, yalnızca hedef kültür merkezli bir konu etrafında gerçekleştirildi. Dersin ikinci oturumunda ise KG'de çoğunluğu (%80) ODOİ dinleme parçalarından hazırlanmış ders kitabı eşliğinde dinleme aktiviteleri yapılırken, HG'de tamamını İngilizceyi anadil olarak konuşanların oluşturduğu dinleme parçalarıyla yapılan etkinliklere yer verildi. KOG'da ise dönem boyunda herhangi bir dinleme

aktivitesine yer verilmeyip, yalnızca İngiliz İngilizcesi odaklı fonetik ve sesletim etkinlikleri yapıldı.

Veri Toplama ve Analiz Yöntemleri:

Nicel veriler, bu çalışma için özel olarak geliştirilen Değişkenlikle Barışık Olma Yetisi Ölçeği (DBOYÖ), İngilizce Türleri Tutum Ölçeği (İTTÖ), Ortak Dil Olarak İngilizce Düşünce Ölçeği (ODOİDÖ) ve içinde farklı İngilizce türlerinden dinleme parçalarının yer aldığı Dinleme Testi (DT) aracılığıyla toplanmıştır. Nitel veriler ise, başlangıçtaki DBOYÖ sonuçları baz alınarak seçilmiş 23 kişiyle yapılan yüz yüze görüşmeler ile deney öncesi paragrafları, deney sonrası gözden geçirme paragrafı ve ders değerlendirme paragrafını içeren yazılı raporlar yoluyla elde edilmiştir.

Ana çalışmada kullanılan ölçek, materyal ve yöntemler, bir ders dönemi öncesinde farklı öğrenciler üzerinde pilot olarak test edilmiş; gerekli görülen iyileştirme, değiştirme ve düzenlemeler yapılarak Türkçe 'ye çevrilmiş ve gerekli kontrollerden sonra ana çalışmanın veri toplama araçları olarak kullanılmıştır.

DBOYÖ, İTTÖ, ODOİDÖ ve DT kullanılarak toplanan sayısal veriler, SPSS v.20 kullanılarak parametrik testlerle çözümlenmiş, ortaya çıkan bulgular, araştırmada şekil ve tablolar ile rapor edilmiş ve tartışılmıştır. Katılımcıların bir kısmı ile yapılan detaylı görüşmeler ve deney öncesi paragrafları, tekrar gözden geçirme paragrafı ve ders değerlendirme paragrafı gibi yazılı raporlar yoluyla toplanmış olan veriler ise, nitel değerlendirmeye tabi tutulmuş ve gruplandırma yapılarak aktarılmıştır. Nicel bulgular, nitel bulgularla karşılaştırılıp, ortak noktalar saptanmış, bu bağlamda yeni geliştirilmiş olan DBOYÖ'nün öğrencilerin DBOY düzeylerini ilgilendiren konulardaki fikirlerini ne ölçüde yansıtabildiği tartışılmıştır. Elde edilen tüm bulgular ışığında ODOİ bağlantılı DBOY modeli oluşturulmuş; bu yeni modelin, gelecekteki araştırmalarda kullanılması yönünde önerilerde bulunulmuştur.

BULGULAR

Nicel veriler üzerinde MANOVA, korelasyon, t-testler ve post-hoc testleri uygulanmış olup, sonuçlar incelendiğinde, katılımcıların DBOY düzeyleri ile farklı İngilizce türlerine karşı olan tutumları arasında anlamlı bir ilişki olduğu görülmüştür. Ayrıca, elde edilen bulgular, derslerde kültürün ele alınış biçiminin, hem öğrencilerin DBOY düzeylerini hem de farklı İngilizce türlerine karşı olan tutumlarını paralel bir şekilde etkilediğini göstermiştir. Daha açık ifadesiyle, ODOİ ve kültürlerarası odaklı eleştirel uygulamalar, katılımcıların DBOY düzeylerini arttırarak, farklı İngilizcelere karşı daha olumlu bir tavır sergilemelerini sağlarken, hedef dil/hedef kültür odaklı uygulamalar ise bu uygulamaların yürütüldüğü gruptaki (HG) öğrencilerin DBOY düzeylerini anlamlı bir şekilde düşürmüş ve onların özellikle anadili İngilizce olmayanlara ait dinleme örneklerine karşı olan tutumlarını daha olumsuz hale getirmiştir.

MANOVA Bulguları:

Deney öncesi DBOYÖ, İTTÖ, ODOİDÖ ve DT değerleri üzerinde gerçekleştirilmiş olan ANOVA sonuçları, grupların istatistiksel açıdan eşdeğer olduğunu göstermiştir ($p>.05$). Ayrıca, bu ölçekler üzerinde gerçekleştirilen, Kolmogorov-Smirnov ve Shapiro-Wilk normallik testleri, parametrik testler için bir ön şart olan sayısal veri dağılımlarının normalliğini doğrulamıştır ($p>.05$).

Deney sonrasında katılımcıların DBOYÖ sonuçları, İTTÖ'nün iç ($r=.23$, $N=83$, $p=.041$), dış ($r=.32$, $N=83$, $p=.003$) ve genişleyen ($r=.26$, $N=83$, $p=.017$) çember bölümlerinden elde ettikleri skorlarla Pearson korelasyonu ile karşılaştırıldığında, değişkenler arasında zayıf ve orta düzeyde anlamlı ilişki tespit edilmiştir.

Tüm deney değişkenleri üzerinde MANOVA uygulandığında, denek içi dizayn sonuçlarına göre DT ve İTTÖ'nün tüm kısımları üzerinde zaman değişkeninin ana etkisi saptanmıştır. Diğer bir ifadeyle, deney sonunda katılımcıların DT'nin hem anadil olarak İngilizce ($F_{1,80}=19.54$, $p=.000$, $\eta\rho^2=.196$) kısımları, hem de diğer İngilizce türleri ($F_{1,80}= 40.28$, $p=.000$, $\eta\rho^2=.335$) kısımlarında anlamlı bir skor

artışı gerçekleştirdikleri görülmüştür. Ayrıca, deney sonunda, İTTÖ'nün iç ($F_{1,80}$=7.72, p=.003, $\eta\rho^2$=.088), dış ($F_{1,80}$=5.65, p=.010, $\eta\rho^2$=.066) ve genişleyen ($F_{1,80}$=5.95, p=.008, $\eta\rho^2$=.069) çember kısımlarına yönelik öğrenci tutumlarında anlamlı bir fark saptanmıştır.

MANOVA sonuçları üzerinde zaman ve grup değişkenlerinin olası etkileşimi incelendiğinde, DBOYÖ ($F_{2,80}$=5.69, p=.002, $\eta\rho^2$=.124) ile İTTÖ'nün iç ($F_{2,80}$= 4.33, p=.008, $\eta\rho^2$=.098) ve genişleyen çember ($F_{2,80}$=4.95, p=.004, $\eta\rho^2$=.110) bölüm skorlarında anlamlı etkileşim saptanmıştır. Dış ve genişleyen çember skorları birlikte ele alınıp analiz edildiğinde ise anlamlı zaman ve grup etkileşimi ($F_{2,80}$=4.66, p=.006, $\eta\rho^2$=.104) tespit edilmiştir. Daha açık ifadesiyle, bahsi geçen bu değişkenler bazında deney öncesinde istatistiksel açıdan eşdeğer olan grupların, deney sonrasında birbirlerinden anlamlı bir şekilde farklılaştıkları tespit edilmiştir.

MANOVA denekler arası dizayn sonuçları incelendiğinde, katılımcıların DBOYÖ ($F_{2,80}$=2.50, p=.044, $\eta\rho^2$=.059) ve İTTÖ genişleyen çember bölüm skorları ($F_{2,80}$=3.06, p=.026, $\eta\rho^2$=.071) ve DT dış/genişleyen ortak bölüm skorları ($F_{2,80}$=2.32, p=.052, $\eta\rho^2$=.055) üzerinde grup değişkeninin ana etkisi saptanmıştır. Daha açık ifadesiyle başlangıçta eşit olan grupların, deney sonrasında bu değişkenler bazında anlamlı bir şekilde ayrıştıkları görülmüştür.

Grup ana etkisinin saptandığı değişkenler üzerinde yapılan LSD Post-hoc test sonuçları, DBOYÖ değişkeni bağlamında, KG'nin (M=81.69, SE=1.71), KOG (M=76.67, SE=1.62) ve HG'den (M=77.66, SE=1.64) anlamlı bir şekilde farklılaştığını göstermiştir. Daha açık ifadesiyle deney sonrasında KG'deki katılımcılar, hem HG (p=.047) hem de KOG'dan (p=.018) istatistiksel açıdan anlamlı bir biçimde daha yüksek bir DBOYÖ skoru elde etmişlerdir.

LSD post-hoc test sonuçları ve İTTÖ genişleyen çember skorları birlikte ele alındığında, deney sonrasında KG'nin (M=40.32, SE=1.45), KOG (M=38.94, SE=1.37) ve HG'den (M=35.51, SE=1.39) anlamlı bir şekilde farklılaştığı görülmektedir. Özellikle KG ve HG arasında tespit edilmiş olan nispeten daha

anlamlı istatistiksel fark (p=.009) deneyin, özellikle genişleyen çembere yönelik olan tutumlar baz alındığında, gruplar arasında etkili bir ayrışmaya yol açtığını göstermektedir. Daha açık ifadesiyle deney sonrasında, KG katılımcılarının genişleyen çember İngilizce türlerine karşı olan tutumlarında anlamlı ve olumlu yönde değişiklik tespit edilirken, diğer grup katılımcılarının tutumları olumsuz yönde değişim göstermiştir.

MANOVA denekler arası dizayn çözümlemesine göre dış ve genişleyen çember toplam skorları üzerinde anlamlı bir grup etkisi tespit edilememiş olmasına rağmen, LSD post-hoc test sonuçları, deneyin KG (M=37.08, SE=1.14) ile HG (M=34.20, SE=1.08) arasında anlamlı (p =.037) bir fark yarattığını ortaya koymuştur. Diğer bir ifadeyle, katılımcıların dış ve genişleyen çember İngilizce türlerine yönelik tutumları anlamlı bir değişiklik göstermiş. Deney sonrasında KG bu İngilizce türlerine karşı daha olumlu yaklaşırken, HG bu türlere olan tavrını olumsuz yönde değiştirmiştir. Bu da deneyin etkisini göstermesi açısından kayda değer bir bulgu olarak öne çıkmaktadır.

DT'nin farklı kısımları 3. araştırma sorusuna yanıt aramak için tekrarlayıcı ölçümlere dayalı MANOVA ile çözümlendiğinde, deney sonrasında gruplar arasında anlamlı bir fark tespit edilmemiştir. Yine de LSD post-hoc test sonuçları, HG ve KOG arasında beklenmedik anlamlı bir fark göstermiş olup, bu fark KOG'da dönem boyunca dinleme etkinliği yapılmamış olmasına bağlanmıştır. Grup farkları göz ardı edildiğinde, bütün katılımcıların deney öncesine göre DT'nin her iki kısmından elde ettikleri skorları anlamlı bir şekilde yükselttikleri görülmüştür. Diğer bir ifadeyle MANOVA, yalnızca DT skorları üzerinde zamanın ana etkiye sahip olduğunu ortaya çıkarmış, herhangi bir grup farklılığı ortaya koymamıştır.

Ölçek-içi t-test Bulguları:

İTTÖ'nün 3 ayrı kısmı, testin hem ön hem de son uygulanmasından elde edilen skorlar baz alınarak tek örneklem t-testi ile karşılaştırıldığında, katılımcıların deney öncesi ve sonrasında üç çemberi temsil eden dinleme örneklerine karşı

anlamlı ($p=.000$) bir şekilde farklı tutumlar sergiledikleri görülmektedir. Deney öncesi skorlarına göre, öğrenciler, iç çember ($t_{82}=61.36$, $M=50.56$, $SD=7.50$) dinleme örneklerine karşı, genişleyen ($t_{82}=40.02$, $M=39.60$, $SD=9.01$) ve özellikle de dış çember ($t_{82}=40.90$, $M=31.78$, $SD=7.08$) örneklerinden çok daha olumlu tutum sergilemişlerdir. Deney sonrasında da iç ($t_{82}=76.64$, $M=52.50$, $SD=6.24$) çembere karşı olan olumlu tutumlarını korumuşlar; genişleyen ($t_{82}=36.48$, $M=36.86$, $SD=9.20$) ve dış ($t_{82}=40.71$, $M=34.12$, $SD=7.63$) çember örneklerine karşı anlamlı bir biçimde olumsuz tavır sergilemişlerdir. İki uygulama arasındaki tek fark, deney öncesi İTTÖ uygulamasında, ODİO değişkeninin iki kısmını oluşturan dış ve genişleyen çemberlere karşı olan tutumdaki farklılığın deney sonrasında büyük ölçüde kapanmış olmasıdır. Daha açık ifadesiyle tüm katılımcılar deney öncesinde, dış çemberle karşılaştırıldığında genişleyen çembere karşı çok daha olumlu tutum sergilerken, deney sonrasında iki ODOİ çemberine yönelik birbirine yakın ve iç çembere göre olumsuz tutumlar sergilemişlerdir.

DT'nin 2 ayrı kısmı, testin hem ön hem de son uygulanmasından elde edilen skorlar baz alınarak tek örneklem t-testi ile karşılaştırıldığında, katılımcıların deney öncesi ve sonrasında anadil İngilizce ve diğer dinleme parçalarına karşı anlamlı ($p=.000$) bir şekilde farklı tutumlar sergiledikleri görülmektedir. Daha açık ifadesiyle katılımcıların ön test sırasında anadil İngilizce ($t_{82}=43.27$, $M=15.15$, $SD=3.19$) dinleme parçalarından elde ettikleri skorlar, diğer İngilizce türlerine ait ($t_{82}=36.25$, $M=12.39$, $SD=3.11$) dinleme parçalarından elde ettikleri skorlardan anlamlı bir şekilde daha yüksek çıkmıştır. Deney sonrasında da bu fark devam etmiş olup, katılımcılar yine anlamlı bir şekilde anadil İngilizce ($t_{82}=50.54$, $M=16.57$, $SD=2.98$) dinleme parçalarıyla ilgili sorularda, diğer ($t_{82}=34.7$, $M=14.18$, $SD=3.72$) dinleme parçalarıyla ilgili sorulara kıyasla daha başarılı olmuşlardır.

ODOİDÖ Bulguları:

ODOİDÖ sonuçları üzerinde uygulanan tanımlayıcı sıklık analizi sonuçlarına göre, katılımcıları ezici bir çoğunluğunun, iç çember ülkelerinin kullandığı

standart İngilizce türlerine karşı çok daha olumlu tutum sergiledikleri ve kendileri için de yalnızca bu türleri örnek aldıkları görülmüştür. Katılımcıların neredeyse tamamına yakını (%96.4, *N*=80), İngilizcenin küreselleşen dünyada ortak iletişim dili olarak gördüklerini belirtmişlerdir. Yine katılımcıların büyük bir çoğunluğu (%85.5, *N*=71) İngilizcenin yalnızca bu ülkelere ait olduğu tezine katılmadıklarını bildirmişler ve İngilizce derslerinde farklı İngilizce türlerinin bilgilendirme amacıyla kullanılmasına olumlu yaklaşmışlardır (%74.7, *N*=62). Ancak durum, kendileri için model belirlemeye geldiğinde, katılan öğretmen adaylarının ezici bir çoğunluğu (%95.2, *N*=79), İngilizceyi anadili İngilizce olan insanların kuralları ile konuşmayı tercih ettiklerini bildirmişler ve ders aldıkları öğretim elemanlarının da İngilizceyi bu şekilde kullanmaları gerektiğini belirtmişlerdir (%61.4, *N*=51). Son olarak, ODOİDÖ'nün üçüncü maddesine verdikleri yanıt, katılımcıların yarıya yakınının (%44.6, *N*=37), İngilizceyi bir şekilde kullanarak iletişim kurabilmenin, doğru İngilizce kullanmaktan daha önemli olduğunu düşündüklerini göstermiştir. Katılımcıların üçte birinden fazlası da (%37.3, *N*=31), İngilizce ile iletişim kurabilmek için iyi İngilizce kullanmanın önemli olduğu yönünde görüş bildirmişlerdir.

ODOİDÖ sonuçlarına tekrarlayıcı ölçümlere dayalı MANOVA uygulandığında, sadece 3. maddede zaman-grup etkileşimi saptanmış; 4. ve 6. maddelerde ise zaman değişkeninin ana etkisi belirlenmiştir. Daha açık ifadesiyle deney sonrasında, özellikle KG'deki katılımcıların görüşü, 'İngilizce ile iletişim kurabilmenin, doğru İngilizce kullanmaktan daha önemli olduğu' yönünde anlamlı değişim göstermiştir. Deney sonrasındaki, 4. madde sonuçlarındaki grup ana etkisine bakıldığında ise, özellikle KOG öğrencilerinin farklı İngilizcelerin derslerde kullanımına karşı daha olumsuz bir tavır sergiledikleri görülmektedir. Bu madde bazında gruplar arasında anlamlı bir fark oluşmamış olmasına rağmen, deney sonrasında KG öğrencilerinin eski tavırlarını korudukları, HG ve özellikle de KOG öğrencilerinin olumsuz yönde tutum değişikliğine gittikleri görülmektedir. 6. madde sonuçları da deney sonrasında öğrencilerin, grup farkı olmaksızın anlamlı bir biçimde iç çember ülkelerinin kurallarıyla konuşmaya daha

az istekli olduklarını göstermiştir. Bu bulgular, Türkiye'deki İngilizce öğretmen adaylarının, ağırlıklı olarak iç çember aksanlarını tercih ettiklerini; ancak yine de farklı İngilizce türlerinin bilgilendirme amaçlı İngilizce derslerinde kullanımına karşı olmadıklarını göstermiştir. Çalışma, bu açılarından Uygun'un (2012) bulgularıyla örtüşmektedir.

Görüşme Bulguları:

Görüşmeler için, deney öncesi, DBOYÖ sonuçlarına göre en yüksek skor elde eden katılımcılar arasından 11 kişi ve en düşük skor alanlar arasından da 12 kişi belirlenerek, toplam 23 kişiyle yüz yüze görüşmeler yapılmıştır. Türkçe olarak yapılan görüşmelerde toplanan ve kaydedilen veriler, DBOY'u oluşturan 5 ölçüte (bkz. Dervin, 2006, 2010; Dirba, 2007) ve ELF bağlantısını belirlemeye yönelik olarak yeni eklenen 6. bir ölçüte göre çözümlenmiştir. Birinci ölçüt belirlenirken, katılımcıların 'sosyallik düzeyi ve arkadaş seçimi' baz alınmıştır. Sonuçlar göstermiştir ki, DBOY düzeyini saptamak için sosyallik düzeyinden çok arkadaş çeşitliliği önemli olmaktadır. İkinci ölçütte ise 'yeni yer ve durumlara uyum kolaylığı' baz alınmış olup sonuçlar, DBOYÖ'den yüksek skor elde edenlerin, düşük skor elde edenlere göre yeni durumlara çok daha kolay uyum sağladıklarını göstermiştir. Bu bağlamda, ikinci kriterin, DBOY düzeyini belirlemek için yerinde ve uygun bir ölçüt olduğu sonucuna varılmıştır. Katılımcı görüşleri, üçüncü çözümleme ölçütü olan 'kültür algısı' açısından incelendiğinde, her iki gruptaki öğrencilerin, kültürün sabit, yarı değişken ve değişken kısımlarının olduğuna inandıkları; ancak yine de yüksek skor elde edenlerin orantısal olarak daha karmaşık bir kültür algısına sahip olduğu görülmüştür. Daha açık ifadesiyle, yüksek skor grubunun, kültürün daha çok akışkan ögelerine odaklandıkları ve diğer gruptakilere göre kendi üzerlerinde daha az bir kültür etkisi ve baskısı algıladıkları saptanmıştır. Dördüncü değerlendirme ölçütü olan 'çeşitliliğe karşı olan tutum' bakımından yapılan inceleme sonuçlarına göre, yüksek skor grubunun büyük bir kısmı her türlü çeşitliliğe karşı daha olumlu yaklaşmaktadır. Düşük skor grubu ise, aşırı çeşitliliğin kimlik kaybına yol açabileceğini belirterek, Türkiye'nin çok dilli ve kültürlü bir hale dönüşme olasılığına karşı olumsuz görüş

bildirmişlerdir. Ayrıca bu grup öğrencilerinden bir kısmının, özellikle Kürt kültür ve dilinin yaygın kullanılmasına karşı olumsuz görüşleri dikkate değer bulunmuştur. 'Toptancı ve genellemeci yaklaşımlar'ın incelendiği beşinci ölçüt sonuçlarına göre, DBOYÖ düşük skor grubunun özellikle olumsuz genellemelere inanma konusunda daha fazla eğilim gösterdikleri görülmüştür. Bu bağlamda, tüm genellemelerin değil, yalnızca olumsuz olanların DBOY düzeyini gösterme açısından daha belirleyici olduğu görülmüştür. Son olarak, ODOİ bağlantısı için eklenen altıncı ölçüte, yani 'kültürel çeşitlilik ve bu bağlamda da farklı İngilizcelerin İngilizcelerin derslerde kullanıma yönelik tutum'a bakıldığında, yüksek ve düşük skor grupları arasında bir fark tespit edilmekle beraber, bu farkın DBOY düzeyi belirleme açısından önceki ölçütler kadar güçlü bir gösterge olmadığı görülmüştür. Daha açık ifadesiyle, düşük skor grubunda genel anlamda derslerde kültür ve İngilizce çeşitliliğine karşı olumsuz tutum egemen olmakla birlikte, benzer bir olumsuz tutum, bazı yüksek skor grubu katılımcılarında da saptanmıştır. Belirlenen bu olumsuz tutumu açıklamak için öne sürülen nedenlere bakıldığında, kültürel çeşitliliğin İngilizce ile direkt bağlantısının olmadığı ve 'Dinleme ve Sesletim' dersinde, anadil olarak İngilizce aksanlarına odaklanılması gerektiği, çünkü en doğru İngilizcelerin iç çember ülkelerinde kullanılan standart İngilizce türleri olduğu savları öne çıkmaktadır.

Yazılı Raporlara Ait Bulgular:

Deney öncesi paragraflarının incelenmesi, katılımcıların iç çember ülkelerine ve onların kullandıkları İngilizcelere karşı genel olarak, hatta bazı durumlarda özence varan derecede, olumlu tutum sergilediklerini ve kendi İngilizce gelişimleri için bu ülkeleri örnek aldıklarını göstermiştir. Bu bulgular, araştırmanın diğer nitel ve nicel bulgularıyla örtüşmekte olup, aynı zamanda Uygun (2012) ile Galloway ve Rose 'un (2014) çalışmalarındaki bulguları da desteklemektedir.

Katılımcıların deney öncesinde yazdıkları paragraflar, deney sonrasında tekrar dağıtılmış ve aynı konulara ait görüşlerindeki olası değişiklikleri rapor etmeleri istenmiştir. Çoğunluğu KG'den (*N*=15) olmak üzere toplam 21 katılımcı, deney

sonrasında, daha önce bildirdikleri görüşlerden daha farklı görüşlere sahip olduklarını bildirmişlerdir. Bu değişim, KG'deki 12 katılımcı için olumlu yönde olurken, 3 katılımcı için olumsuz yönde gerçekleşmiştir. Daha açık ifadesiyle 12 katılımcı, deney sonrasında farklılıklara karşı daha olumlu baktıklarını ve genellemelere daha az inandıklarını bildirmişlerdir. Diğer grupların görüşlerinde ise kayda değer bir değişim bildirilmemiştir.

Yalnızca deney gruplarından istenilen ders değerlendirme paragrafları incelendiğinde, KG'de çoğunluk (26 katılımcıdan 19'u) ders hakkında olumlu ifadelerde bulunmuş ve dersin genel anlamda farklı ve olumlu bir deneyim sunduğunu belirtmişlerdir. Olumsuz görüş bildirenler ise, dersteki dinleme parçalarında kullanılan İngilizcelerden şikayet etmişler ve yine bir kaç öğrenci de farklı kültürleri içeren sunumları yararlı bulmadıklarını ifade etmişlerdir. HG'de de benzer bir durum tespit edilmiş olup, bu gruptaki 28 katılımcıdan 22'si, ders hakkında olumlu görüş bildirmişlerdir; ancak yine de bazı öğrenciler, özellikle Avustralya ve İskoçya İngilizcelerinden şikayet etmişler; diğer bazıları ise, kültür sunumlarının sıkıcı ve verimsiz olduğundan yakınmışlardır.

TARTIŞMA VE ÖNERİLER

Verilerin analizi sonucunda, araştırmaya katılan İngilizce öğretmen adaylarının büyük çoğunluğunun, İngilizce derslerinde kültürel ve dilsel çeşitliliğe yer verilmesine karşı olmadıkları; ancak yine de anadil olarak İngilizceyi, özellikle de İngiliz İngilizcesini kendilerine model olarak aldıkları belirlenmiştir. Deney sırasındaki ODOİ ve kültürlerarası odaklı uygulamalar, KG'deki katılımcıların farklı İngilizce türlerine karşı olan tutumlarını olumlu yönde etkilemiş olmasına rağmen, onların örnek aldıkları İngilizce modelleri üzerinde etkili olamamıştır. Ayrıca katılımcıların çok büyük bir kısmının, DBOY'un öngördüğü değişken bir kültür anlayışından çok, modernist ve sabit, ya da yarı değişken ögelerden oluşan bir kültür anlayışına sahip oldukları ortaya koymuştur. Bunula beraber, KG'deki öğrencilerin bir bölümü, dersin kültür ile ilgili algılarında değişikliklere yol açtığını ve dönem sonunda kültürü daha akışkan ve değişken bir varlık olarak

algıladıklarını bildirmişlerdir. Bu bağlamda, ODOİ ve kültürlerarası odaklı sınıfiçi uygulamaların, öğrencilerin kültürü, değişken ve akışkan bir varlık olarak algılanmasına olumlu yöndeki katkısı doğrulanmıştır.

Nitel veriler incelendiğinde, KG'deki öğretmen adaylarının DBOY düzeylerinin arttığı ve farklı İngilizcelere karşı daha olumlu tutum sergilediklerine dair nicel bulguların desteklendiği görülmüştür. Ek olarak KG katılımcılarının büyük çoğunluğu dersi, olumlu bir deneyim olarak gördüklerini bildirmişlerdir. Yüz yüze görüşmeler ve yazılı raporlar, DBOY'u oluşturan (Dervin, 2006, 2010), akışkan/dinamik kültür algısı, yeni durumlara uyum sağlama kolaylığı, çeşitliliğe karşı olan olumlu tutum ve kalıplaşmış genellemelere olan mesafeli yaklaşım ögeleri bakımlarında incelendiğinde, DBOYÖ skorlarının, katılımcıların bu ögeler ile ilgili düşüncelerini yansıttığı belirlenmiştir. Bu bağlamda, gelecekteki benzer araştırmalar için DBOYÖ'nün, DBOY düzeyini ölçmek için uygun bir araç olarak kullanılabileceği sonucuna varılmıştır.

Son olarak, DT sonuçları analiz edildiğinde, İngilizce dinlediğini anlama becerisi ile DBOY arasında kayda değer bir ilişki olmadığı görülmüştür. Dolayısıyla şimdilik, öğrencilerin DBOY düzeylerinin, DT'nin anadil olarak İngilice ve diğer İngilizce türlerine ait kısımlarından elde ettikleri skorlarla bir ilgisi olmadığı varsayılmaktadır.

Galloway ve Rose'un (2014) çalışmasının bulguları, bu araştırmanın bulguları ile birlikte ele alındığında, derslerde farklı İngilizce türlerinin kullanılmasının öğrencilerin ODOİ türlerine karşı daha olumlu yaklaşmasını sağlayabileceği öne sürülebilir. Her iki araştırmanın katılımcıları, yine de iç çember ülkelerinin aksanlarını ve kurallarını kendilerine örnek olarak aldıklarını bildirmiş olsalar da, İngilizce derslerindeki ODOİ odaklı uygulamalar sayesinde, diğer İngilizce türlerine karşı daha olumlu tutum geliştirdikleriyle ilgili bulgular, İngiliz Dili'nin ODOİ bağlantılı bir şekilde öğretilmesi tartışmaları bakımından önemli görülmektedir.

Mevcut araştırmanın en önemli özelliklerinden bir tanesi, kültürlerarası yaklaşımları, DBOY çerçevesi içinde ODOİ yaklaşımı ile ortak bir paydada buluşturmuş olmasıdır. Bu bağlamda, iki kavramın ilişkili olduğu ile ilgili alanyazında var olan tartışmaların (bkz. Dirba, 2007) bir kez daha altı çizilmiş; bu iki yaklaşımın İngilizce öğretiminde, uygun materyal ve sınıf içi etkinlikleri yoluyla birlikte uygulanabileceği gösterilmiştir.

Özetle araştırma bulguları, geleneksel İngilizce öğretim yöntemlerinin, günümüzün postmodern dünyasındaki öğrenci gereksinimlerini karşılamaktan uzak olduğunu (Forsman, 2006) ve bu nedenle de İngilizcenin öğretilmesinde devrimsel (Dervin, 2006) bir değişim gerektiğini ortaya koymaktadır. Bu bağlamda özellikle İngilizce öğretmeni yetiştirme programlarının, İngilizce öğretmen adaylarına dayatmacı bir yaklaşım sunmak yerine, daha geniş açılı, çeşitliliği kucaklayan ve eleştirel bir bakış açısı kazandıran bir yaklaşımla yeniden dizayn edilmesi gerekliliği (Sifakis, 2007) bir kez daha ortaya koyulmuştur.

Öneriler:

Sifakis (2007) ve Suzuki (2010), öğretmen yetiştirme programlarının ODOİ tartışmaları çerçevesinde yeniden gözden geçirilmesi gerektiğini bildirmektedirler. Ayrıca, Bayyurt'un (2006) çalışması, Türkiye'deki öğretmen yetiştirme programlarının kültürel açıdan çeşitlendirilmesi gerektiğinin önemini göstermiştir. Coşkun'un (2010) aktardığına göre, Türkiye Yükseköğretim Kurulu (YÖK), üniversitelerdeki İngiliz dili eğitimi lisans programlarının birinci yılında verilen 'Dinleme ve Sesletim II' dersi kapsamında, İngilizce öğretmen adaylarının, farklı İngilizce türleriyle tanıştırılmalarını önermektedir. Bu bağlamda Türkiye'deki İngiliz dili eğitimi programlarında, bu çalışmada tartışılan bulgular çerçevesinde, kültürel ve dilsel çeşitliliğe daha fazla yer verilmelidir.

Elde edilen bulgular ışığında, gelecekteki araştırmalar için 'ODOİ bağlantılı DBOY modeli' önerilmiştir. Dervin (2006, 2010) ve Dirba'nın (2007) tartışmaları ve mevcut araştırmanın bulguları çerçevesinde geliştirilen bu yeni model ile birbiriyle bağlantılı olduğu halde (bkz. Dirba, 2007) ayrı, ancak paralel rotalarda

süregiden kültürlerarası yeti çalışmaları ile ODOİ çalışmaları bir araya getirerek, İngilizcenin öğretilmesiyle ilgili araştırmalarda daha kapsamlı ve yararlı bir bakış açısının sunulması hedeflenmektedir.

ODOİ bağlantılı DBOY modeli, 5 ana, 4 de alt sınıflandırmadan oluşmaktadır. Ana kategoriler, 'bireyin kültürel karmaşıklığına yönelik algılar', 'kültür algısı', 'arkadaş çevresinin çeşitliliği', 'olumsuz genellemelere karşı olan tutumlar', ve son olarak 'çeşitliliğe yönelik algılar' olarak özetlenebilir. Alt kategoriler ise, 'çeşitliliğe yönelik algı' ana kategorisinin altında yer almakta olup, öncelikle 'kültürel çeşitliliğe karşı tutum' ve 'dilsel çeşitliliğe karşı tutum' şeklinde ikiye ayrılmakta, sonra da kültürel çeşitliliğe karşı tutum özelinde 'yabancı dil derslerinde kültürlerarası uygulamaların kullanılmasına karşı olumlu tutum sergileme' ve 'dilsel çeşitliliğe karşı tutum' özelinde 'İngilizce derslerinde farklı İngilizce türlerinin ODOİ bağlamında kullanılmasına karşı olumlu tutum sergileme' şeklinde sınıflandırılmaktadır.

Sonuç olarak gelecekte, ODOİ bağlantılı DBOY modeli kullanılarak, daha uzun süreli ve nitel veri toplama araçlarının etkili bir biçimde kullanıldığı, uzun süreli bilimsel çalışmalar yürütebilirler. Her ne kadar, bu çalışmada bir ders dönemi gibi kısa sayılabilecek bir süre içerisinde anlamlı bulgulara ulaşılmış olsa da, öğrencilerin DBOY düzeylerinin ve ODOİ türlerine karşı tutumlarının uzun vadede nasıl değişim göstereceğini saptayabilmek için, tekrarlı ölçümlere dayalı ve bir kaç yılı kapsayan araştırmalara gereksinim duyulmaktadır. Hatta öğretmen adaylarının, öğretmen olduktan sonra DBOY düzeylerinde ve ODOİ tutumlarında ne gibi değişiklikler olduğu ve bu değişiklikleri ders içi uygulamalarında yansıtıp yansıtmadıkları da araştırma konusu yapılabilir. Ayrıca gelecekteki benzer araştırmalarda, bu çalışma için geliştirilip kullanılan DBOYÖ, ODOİ tartışmalarını da kapsayacak şekilde yeniden dizayn edilebilir ve araştırmalar ODOİ bağlantılı DBOY modeli çerçevesinde hazırlanacak olan tek bir nicel ölçek ile daha verimli bir şekilde yürütülebilir.

Appendix Y: Curriculum Vitae

CURRICULUM VITAE (CV)

PERSONAL INFORMATION

Mustafa TEKİN

Canakkale Onsekiz Mart University (COMU)

Department of English Language Teaching

Email: tekinmustafa@hotmail.com

EDUCATION

Degree	Institution	Year of Graduation
MA	ÇOMÜ English Languge Teaching	2004
BA	METU Foreign Language Education	2000

WORK EXPERIENCE

Year	Place	Enrollment
2004- Present	COMU, ELT	Instructor of English
2002-2004	İstiklal Primary School, Canakkale	Teacher of English
2000-2002	Çanakkale Koleji	Teacher of English

FOREIGN LANGUAGES

English (Advanced), German (Elementary), French (Elementary)

PUBLICATIONS

Articles:

Tekin, M., & Razı, S. (2014). Effect of pre-listening relaxation and self-affirmation exercises on L2 listening comprehension test performance. Tarih Okulu, 7(17), 871-888.

Tekin, M. (2013). An investigation into novice English teachers' views and beliefs about method and post-method pedagogy in Turkish EFL context. *Turkish Online Journal of Qualitative Inquiry, 4*(4), 55-69

Tekin, M. (2011) Discussing the unspeakable: A study on the use of taboo topics is EFL Speaking Classes. *Journal of Theory & Practice in Education, 7*(1), 79-110.

Tekin, M. (2011). Breaking the Shell: A study on Turkish students' reactions towards sexual identity issues in the language classroom. *GLIP Review*, *7*(3), 216-230.

Erten, I. H., & Tekin, M. (2008) Effects of presenting new words in semantic sets versus semantically unrelated sets on vocabulary acquisition. *System, 36*(3), 402-422.

Book Reviews:

Tekin, M. (2008). Review of the Book "Taboos and Issues" by MacANDREW, R. and MARTÍNEZ, R.(2001). *Journal of Theory & Practice in Education, 2008, 4*(2) 317-322.

Chapter(s) in Book:

Tekin, M. (2011). Chapter tranlation in Book *Okullarda yaşam: Eleştirel pedagojiye giriş.* (translated from *Life in Schools* by Peter McLaren), Ankara: Anı Yayıncılık

Tekin, M. (2007). Chapter in Book *Campus grammar*. Ankara: Nobel Publishing.

ACADEMIC PRESENTATIONS

Razı, S., & Tekin, M. (2013). Investigating culture teaching in terms of intercultural competence in language teaching departments. ULEAD Annual Congress: ICRE - Multi-paradigmatic transformative research in education: challenges and opportunities, Ürgüp, Nevşehir, Turkey.

Tekin, M., & Razı, S. (2013). Effect of pre-listening relaxation and self-affirmation exercises on L2 listening comprehension test performance. ULEAD Annual Congress: ICRE - Multi-paradigmatic transformative research in education: challenges and opportunities, Ürgüp, Nevşehir, Turkey.

Tekin, M. & Özbek Gürbüz, N. (2012). An Investigation into Novice English Teachers' Beliefs about Method and Post-method Pedagogy in the Turkish EFL Context. The Seventh International ELT Research Conference, Çanakkale, Turkey.

Tekin M. (2010). Sexual Identity Issues in the EFL Classroom. (Oral Presentation at the 6th International ELT Research Conference, Ephesus/Selcuk, Turkey, 14-16, May 2010.

Inal, S. Tekin, M. Büyükyavuz, O. (2009). The opinions of in-service english teachers on pre-service education and professional development (Oral Presentation at the First International Congress of Educational Research, 1-3 May 2009, Canakkale/ Turkey)

Erten, İ.H. and Tekin, M. (2008) Presenting new words in semantically related vs. semantically unrelated sets. (42nd Annual International IATEFL Conference and Exibition, Exeter University, 7th-11th April 2008)

Tekin, M. Köstem, S. (2008). Discussing sexuality, politics and religion in the language classroom: Does it sound strange? (Poster presentation at the 5th International ELT Research Conference organized by Çanakkale Onsekiz Mart University 23-25 May 2008)

CONFERENCE ORGANIZATIONS

ELT Research Conferences, 2008-2014, organized by Canakkale Onsekiz Mart University (Organizing Committee Member)

The Second International Congress of Educational Reserach, 2010, organized by Turkish Educational Research Association (Organizing Committee Member)

The First International Congress of Educational Reserach, 2009, organized by Turkish Educational Research Association (Organizing Committee Member)

EDITORSHIP OF INTERNATIONAL REFEREED PERIODICALS

ELT Research Journal (ELTR-J) - Editor (2012- Present)

Journal of Theory and Practice in Education (JTPE) - Editor (2006- Present)

EDUCATIONAL ACTIVITIES

Currently teaching at Canakkale Onsekiz Mart University, Faculty of Education, ELT Department.

Courses offered from 2006 to 2014:

20th Century Poetry

Classical Literature

Drama

Effective Communication Skills

Instructional Technologies and Material Design

Listening and Pronunciation I-II

Public Service

Research Skills

School Experience

Structure of the English Language

Teaching Practice

Vocabulary

Appendix Z: Tez Fotokopisi İzin Formu

TEZ FOTOKOPİSİ İZİN FORMU

<u>**ENSTİTÜ**</u>

Fen Bilimleri Enstitüsü	☐
Sosyal Bilimler Enstitüsü	X
Uygulamalı Matematik Enstitüsü	☐
Enformatik Enstitüsü	☐
Deniz Bilimleri Enstitüsü	☐

<u>**YAZARIN**</u>

Soyadı : Tekin
Adı   : Mustafa
Bölümü : Yabancı Diller Eğitimi

<u>**TEZİN ADI**</u> (İngilizce) : EFFECT OF A CULTURALIST VERSUS AN INTERCULTURALIST APPROACH IN ELT ON TURKISH EFL TEACHER CANDIDATES' PROTEOPHILIC COMPETENCE

<u>**TEZİN TÜRÜ**</u> : Yüksek Lisans ☐   Doktora X

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. ☐

3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz. X

<u>**TEZİN KÜTÜPHANEYE TESLİM TARİHİ**</u>:

250