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THE EFFECT OF USING ELF MATERIALS ON THE DEVELOPMENT OF INTERCULTURAL AWARENESS AND THE ATTITUDES OF LANGUAGE LEARNERS

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ORTAK DİL KAYNAKLI MATERYAL
KULLANILMASININ DİL ÖĞRENENLERİN
KÜLTÜRLERARASI FARKINDALIK VE
TUTUMLARININ GELİŞİMİ ÜZERİNE ETKİSİ

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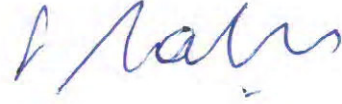
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ÖZET

Yıllardır dil kullanımının ve öğretiminin kültürel yönü üzerinde pek çok araştırma yapılmıştır. Bununla birlikte, dil öğrenenlerin iletişimsel açıdan yeterli olabilmeleri için kültürlerarası farkındalık (ICA) geliştirmelerinin gerekliliği üzerinde durulmuştur. Bu çalışmalar yoğunluklu olarak anadili İngilizce olan ülkelerde yapılmıştır ancak bu durum İngilizcenin Ortak dil (ELF) olarak kabul edildiği, anadili İngilizce olanlardan daha çok anadili İngilizce olmayanlar tarafından konuşulduğu küreselleşen bir dünyada odak dışı kalmaktadır. Bu sebeple, bu çalışmada İngilizcenin çok kültürlülüğünü yansıttığı düşünülen Ortak dil kaynaklı öğretim materyalleri kullanılmıştır. Bu çalışmanın amacı (a) öğrencilerin Ortak dil olarak İngilizceye karşı tutumlarını, (b) öğrencilerin kültürlerarası farkındalıklarını, (c) Ortak dil kaynaklı öğretim materyallerinin öğrencilerin tutumları ve kültürlerarası farkındalıkları üzerinde etkili olup olmadığını ve (d) öğrencilerin Ortak dil olarak İnglizceye olan tutumları ile kültürlerarası farkındalıkları arasında herhangi bir bağlantı olup olmadığını öğrenmektir.

Yarı deneysel olan bu çalışmada Batman Üniversitesinden biri kontrol diğeri deney grubu olarak iki grup oluşturulmuştur. Beş hafta süresince, kontrol grupta İngiliz kaynaklı bir ders kitabı kullanılırken, deney grubunda Ortak dil kaynaklı materyaller kullanılmıştır. Biri Ortak dil olarak İngilizce, diğeri kültürlerarası farkındalıkla ilgili olarak iki anket ve yapılandırılmış görüşmeler veri toplama araçları olarak kullanılmıştır.

Elde edilen sonuçlar öğrencilerin hem Ortak dil olarak İngilizceye karşı tutumlarının hem de kültürlerarası farkındalıklarının, çalışma öncesinde de yüksek olduğunu ortaya

çıkarmıştır. Ortak dil kaynaklı öğretim materyallerinin öğrencilerin tutumları yada kültürlerarası farkındalıkları üzerinde önemli bir etki oluşturmadığı görülmüştür. Ayrıca öntest ve son testler kullanılarak yapılan analizlerde Ortak dil olarak İngilizceye karşı tutum ile kültürlerarası farkındalık arasında bir ilişki olduğu saptanmıştır. Ancak tek anlamlı ilişki deney grubunun son test verilerinde görülmüştür.

Anahtar Kelimeler: Kültürlerarası farkındalık, Ortak dil olarak İngilizce, tutum, Ortak dil olarak İngilizce kaynaklı materyaller, dil öğrenenler, ilişki

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ABSTRACT

For many years, there has been much interest in the cultural aspect of language use and teaching. Along with this, language learners are suggested to develop intercultural awareness (ICA) to become communicatively competent users of English. However, most of the studies focused on target cultures which are considered to be irrelevant in a globalized world where English is regarded as a lingua franca (ELF), independent of any native countries, and is used much more by nonnative speakers than native speakers. For this reason, ELF materials, which are considered to reflect interculturality of English, were used in this study. The objectives of this study are (a) to learn about the attitudes of the students to ELF, (b) to learn about their ICA level, (c) to find out whether ELF materials have any effect on the attitudes of the language learners towards ELF as well as on their ICA and (d) if there is any correlation between the attitudes towards ELF and ICA of the students.

As quasi-experimental study, this study included two groups of participants from undergraduate students of Batman University; one is experimental (n:25) and the other is control group (n:26). The students are taught English at pre-intermediate level. Five-week ELF informed course was conducted with the experimental group while the control group was taught English with British based coursebooks. Two questionnaires, one is on ELF attitudes and the other on ICA, and interviews were used as data collection tools.

The findings of this study revealed that the learners already had positive attitudes towards ELF and developed a high level of ICA before the treatment. ELF materials do not make any significant effect either on the ICA of the participants or on the attitudes

of them towards ELF. The analysis for the correlation between ELF attitudes and ICA level was done through pre-tests and post-tests for each group, and a strong correlation was only detected between the attitudes of the experimental group students towards ELF and their ICA.

Key Words: Intercultural awareness, English as a Lingua Franca, attitudes, ELF materials, language learners, correlation

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LIST OF ABBREVIATIONS

EIL	**:**	English as an International Language
EIIL	**:**	English as an International or Intranational Language
EIAL	**:**	English as an International Auxiliary Language
EAL	**:**	English as an Additional Language
ELF	**:**	English as a Lingua Franca
ENL	**:**	English as Native Language
ESL	**:**	English as a Second Language
EFL	**:**	English as a Foreign Language
EAL	**:**	English as an Associate Language
ELT	**:**	English Language Teaching
CA	**:**	Cultural Awareness (CA)
ICA	**:**	Intercultural Awareness
ICC	**:**	Intercultural Communicative Competence
C1	**:**	First Culture
NNS	**:**	Nonnative Speaker
SPSS	**:**	Statistical Package for the Social Sciences

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CHAPTER I

INTRODUCTION

This chapter of the study presents the background to the study, the statement of the problem, the purpose of the study and research questions. The underlying reasons for investigating this study subject are clearly explained and the connection between different aspects of the study is expressed.

1.1. Background to the Study

There has never been a time when so many nations were needing to talk to each other so much. There has never been a time when so many people wished to travel to so many places. There has never been such a strain placed on the conventional resources of translating and interpreting. Never has the need for more widespread bilingualism been greater, to ease the burden placed on the professional few. And never has there been a more urgent need for a global language. (Crystal, 2003, p.14)

David Crystal explains the need for a global language in such a globalizing world very well. As everyone can quickly guess, this global language comes up as English. As a well-known fact, it is the most widely used language all around the world now and the number of people who use English is estimated as 1.5 billion; nearly one in four of the world's population (Crystal, 2000). Crystal (2003) states that "when a language spreads, it inevitably changes" (p. 3). This is exactly what happens to English because it is the only language that has been spoken by more people as a second than a first language (Crystal, 2003). When this fact is considered, it becomes more difficult and even unreasonable to stick to Standard English for nonnative speakers of English (Jenkins, 2007). For the very reason, a new term, ELF (English as a Lingua Franca) has emerged to describe the use of English as a medium of communication between people of different languages (Seilhofer, 2004). ELF has allowed for linguistic and cultural diversity among its speakers, and a standard pronunciation or grammar is not strictly followed as long as the intelligibility is enhanced between the speakers.

Until today, English Language Teaching (ELT) did not do much to keep this diversity in terms of culture and language with its dominantly US and the UK-oriented materials used widely throughout the world. The learners of English, especially in countries where English is taught as a foreign language, do not know much about the changing status of English and about its more global use because the materials, to which the students are exposed, include mostly native speakers of English, and they are prepared with a standard English in mind. Although ELF does not aim to propose new forms for English learners or it does not have an objective like what should or should not be taught in the language classrooms, it promotes the idea that developing mutual understanding and raising intercultural awareness is much more important than so-called standards (Jenkins, Cogo, & Dewey, 2011). However, it should be ELT's duty to make the learners of English aware of ELF. The most valuable step in this way can be to redesign the materials in a way that they become more linguistically diverse as ELF requires. Only by this way, the learners can learn to respect their own accent as well as the others' because the studies show that most of the English learners only hold positive attitudes toward native accents but not to their own accent or to any other nonnative accents (Dalton-Puffer, Kaltenboeck, & Smith, 1997), though they think that the most important thing is to communicate effectively.

Unfortunately, not only introducing different accents will meet the needs of the English learners today, but also training them to be interculturally competent is crucial. This is especially needed in ELF communications where many people from different cultures come together and where cultural differences may hinder the communication. To deal with these kinds of differences and to respect for the culturally-distinct counterparts, the learners need to be raised with ICA (Intercultural Awareness), which is one of the most important tenets of intercultural communication. This is thought to help the users of English to develop empathy for others, to overcome stereotypes and to enhance better communication in turn (Tomlinson & Masuhara, 2004).

1.2. Statement of the Problem

In Turkey, where English is taught as a foreign language, learners of English are taught English without considering the reality that it is a world language. The materials chosen are generally the UK or the USA-originated (Akalın, 2004; İlter & Güzeller, 2005), which focus on western values and mostly include only native speakers

of English. The learners in Turkey, although most of their possible interlocutors will be nonnative speakers, are learning English according to the native speaker norms. The students do not develop self-respect even for their own accent while trying to imitate a British or an American. Besides, the learners are only exposed to the cultural elements of these native countries. However, these cultural elements become irrelevant when the lingua franca status of English is considered and Alptekin (2002) clearly explains the irrelevance of them to the ELF users:

> 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)

For this reason, ELF materials are generated which include not only various accents of English but also different cultural elements from all over the world. By this way, the learners in Turkey may come to understand that English is not only used by native speakers and it is not a language for only speaking to native speakers but to communicate interculturally with people from many countries. They may realize that being familiar with nonnative English accents will help them to have a better intercultural communication, and learning cultural elements from various countries will make them a world citizen.

Although some of the scholars are quite aware of ELF and its reflections on ELT (Alptekin, 2002; Bayyurt, 2008; İnceçay & Akyel, 2014), there are not many experimental studies on it, and to our knowledge, this is the first study which uses ELF materials to find out if they have any effect on the attitudes of learners toward ELF and if they make any development on ICA level of the students.

1.3. The Purpose of the Study and Research Questions

This study sets out to examine the attitudes of Turkish undergraduate students toward the use of English as a lingua franca. Most of the studies focused on this issue from native speakers' perspective. However, it is more useful to investigate ELF from the perspective of the non-native speakers (House, 2003) because they have largely outnumbered the native speakers (Crystal, 2003). Therefore, this study investigates the attitudes of English language learners toward English as a Lingua Franca. As the literature review suggests, globalized world requires people to develop an intercultural awareness to eliminate the cultural barriers and to develop mutual understanding among people, who especially use the same language for communication, English. Thus, this study also aims to determine the effects ELF materials in raising Intercultural Awareness among English learners and finally to find out if there is any correlation between the attitudes toward ELF and ICA of the students.

The following questions are intended to be answered by means of this study.

1- What are the attitudes of Turkish undergraduate students toward ELF?
2- What are the ICA levels of Turkish undergraduate students?
3- How does usage of ELF materials affect the attitudes of Turkish undergraduate students toward ELF?
4- How does usage of ELF materials in ELT classes affect the development of ICA of the Turkish undergraduate students?
5- Is there any correlation between the students' attitudes toward ELF and ICA levels?

1.4. Conclusion

To communicate internationally, knowing the changing status of English as a lingua franca is important for both teachers in ELT and for students who are requested to be interculturally competent because of the globalizing world conditions. As a direct result of intercultural communication, having intercultural awareness which is regarded as a must for English learners and users is the central research focus in this study.

The attention of this study will be on students rather than teachers. It is aimed to learn about the Turkish undergraduate students' attitudes toward ELF, their level of

ICA and the possible effects of using of ELF materials on their ICA and on their attitudes to ELF. Finally, we hope to find out if there is any correlation between ELF attitudes and ICA levels of the students, be it positive or negative.

CHAPTER II

LITERATURE REVIEW

This chapter presents the use of English in international context as a lingua franca, with a focus on expanding circle countries and, in particular, Turkey. The features of ELF and its difference from other terms for English are discussed. Then, the link between language and culture is presented and the place of culture in ELT is explained. The relationship between ELF and culture is also mentioned and it is followed by teaching materials which reflect the status of English as a lingua franca. Teachers' and students' attitudes toward ELF is addressed and the results of some studies in relation to this point are presented.

2.1. English Language

2.1.1. English as a Foreign Language

English as a foreign language (EFL) is a term which mainly refers to "English as studied by people who live in places where English is not the first language of people who live in the country" (Gebhard, 1996, p. 2-4). Although EFL had been used interchangeably with ESL (English as a Second Language) until the 1950s (Howatt, 1984), they were identified as distinct from each other (Nayar, 1997) as the latter refers to "English as studied by people who speak other languages as their first language- such as Spanish, Arabic, Chinese or Swahili- but live in places where English is the first language" (Gebhard, 1996, p. 2-4). Examples of an ESL situation can be seen in the United States, Great Britain, English-speaking Canada, Australia and New Zealand (Judd, 1987, p. 61).

There are some important characteristics of EFL which set it apart from ESL, such as the official status of English in the country. In ESL settings, English is officially approved, while, in EFL settings, it has a lower or no official status. In EFL countries, English is taught as a school subject, and there is little communicative function of English (Judd, 1987). That is the point where EFL and ESL learners' purpose of learning the language departs from each other. The ESL learners' goal is to interact competently with native speakers and eventually integrate into the native English speaking community (Nayar, 1997, p. 17). On the other hand, EFL learners need

English mainly for instrumental reasons such being accepted to a good university, getting a job or just for academic purposes. In ESL settings, learners use English inside and outside the classroom, and they are constantly exposed to the language as the mainstream language is English; however EFL learners have very limited exposure to the language outside the classroom.

Nowadays, it cannot be claimed that all these definitions and distinctions are as clear as they used to be because there are many EFL learners who have the purpose of communicating with the native speakers or want to travel abroad and use English for various means other than defined above and vice versa (Gebhard, 1996); there are ESL learners who need to take entrance examinations held in English. Moreover, the definition of the settings as ESL or EFL is quite difficult; "for example, if a non-English speaker goes to Montreal, is it an EFL or an ESL situation? One could answer that it must be ESL since Canada is a dominant English-speaking country. However, since the province of Quebec is dominant French-speaking and French is one of the official languages of the country, then studying English there must be EFL" (Judd, 1981, p. 60). Quirk (1991) also rejects the ESL/ EFL dichotomy by claiming "there is no clear- cut distinction between ESL and EFL" (p. 159). This ambiguity calls for new terms in defining the status of English, and 'English as an international language' has emerged as one of them.

2.1.2. English as an International Language

ESL and EFL have been the predominantly used terms for English learnt by the people whose mother tongue is not English. With the rapid spread of English all around the world and with the increasing number of the nonnative speakers of English who learn and speak it for various reasons, the terms became inadequate to cover the new status of English. "As a result, English as an international language (EIL) and several other names with relatively similar conceptual frameworks have been proposed as viable substitutes for the old EFL/ESL models" (Ketabi, 2007, p. 171). Some other acronyms suggested for international status of English are English as an International or Intranational Language (EIIL), (Smith, 1978), English as an International Auxiliary Language (EIAL) (Smith, 1983), English as an Additional Language (EAL) (Judd, 1987), English as an Associate Language (EAL) (Nayar, 1997). For most of the scholars, EIL's

roof is big enough to house ESL, EFL and other means of English used all over the world; therefore, it has been the most commonly used term among the others.

Campbell, Ekniyom, Haque and Smith (1982) defined EIL as "English in all its linguistic and sociolinguistic aspects which is used as a vehicle for communication between non-native speakers, as well as between any combination of native and non-native speakers". Its characteristics are defined as quite distinct from ESL and EFL. The EFL approach "positions the learner as a foreigner; one who struggles to attain acceptance by the target community" (Graddol, 2006, p. 82) while in ESL, learner is defined as the person whose goal is often to be able to use English in a native-like manner in order to assimilate into the mainstream English-speaking population (Ruusunen, 2011). However, in EIL, speakers are defined as all the users of English regardless of their nations or purposes in using the language.

Contrary to ESL/EFL, EIL represents the changing function of English as a library language, as the medium of science, technology and international trade, and as a contact language between nations and parts of nations. While the interactors are predictable in ESL and EFL, it is unpredictable in EIL (Talebinezgad & Aliakbari, 2001) as it may include many interactors from different linguistic backgrounds. By this aspect, EIL rejects the native speaker centrality unlike ESL and EFL which put the native speakers into the center of the communication. Accordingly, when used as an international language, English does not need to be culture-bound anymore, and the goal of teaching is not giving details about a specific culture or variety (Smith, 1983) because ways of speaking and patterns of discourse are different across cultures (Talebinezgad & Aliakbari, 2001). As stated by McKay (2003a), "EIL is recognition of the fact that English no longer belongs to any one culture" (p. 19) "so the users of EIL do not need to internalize the cultural norms of native speakers of that language (p. 3)".

By sharing most of the above mentioned features, EIL is also used interchangeably with English as a Lingua Franca (ELF). The only distinction which is emphasized by some of the scholars is EIL's inclusion of so called 'native speakers' into its contexts (Sharifian, 2009). In his book, Prodromou (2008) made the distinction more clearly by stating:

In this book, I will use the term 'ELF' to refer to the use of English in an international context as a lingua franca between two people with a different L1, but excluding L1 speakers of English. I will use the acronym EIL to refer to the use of English in an international context as a lingua franca between people with a different L1, including L1 speakers of English when they are using English with L2 users. (p. xiv)

Jenkins (2007) also preferred to use ELF instead of EIL as she believed 'international English or EIL' is far from reflecting the varieties of English used all over the world but native speaker Englishes only. Seidlhofer (2013) also favored using "ELF" in her project VOICE instead of EIL by referring to ELF as the most wide-spread contemporary use of English throughout the world. Therefore, ELF is determined to be a more appropriate term to use in this study to reflect the diversity of English varieties as Seidlhofer (2011) suggested.

2.1.3. Kachru's Circles and English as a Lingua Franca

The sociolinguistic profile of English was driven by Kachru (1985) to divide the English speaking community into three concentric circles; the inner circle, the outer circle, and the expanding circle. The inner circle includes those English speaking countries where English is the native language (ENL), for example UK and Canada, the outer circle includes the countries which are ex-colonies of US and UK and where the language plays an important second language role in multilingual settings (ESL) such as Malaysia, Singapore, India, (Rajadurai, 2005). The expanding circle countries refer to the territories where English is learnt, taught and used as a foreign language (EFL). Examples for these countries include Greece, Turkey and Poland. As the outer and the expanding circles share many characteristics, their clear-cut separation is not as simple as it used to be (Kachru, 1985).

The model was useful in many contexts, but with the spread of English as a global language, this division into three circles became increasingly problematic. "The distinctions between 'native speaker', 'second-language speaker', and 'foreign-language user' have become blurred" (Graddol, 2006, p. 110). Crystal also (1995) pointed that the model does not represent the reality of international English use because the reality is often not so clear-cut. The model was also criticized because of its putting native

speakers into the center, which makes other people feel that it is the standard and superior variety. This view does not give any chance to English users in outer and expanding circle to have a say on English, which is accepted as an international language (EIL). This was also acknowledged by Kachru himself, and he has suggested another kind of circle in 2004. In this recent model, the inner circle represents highly proficient speakers of English (natives or nonnatives) and the former outer and expanding circles have combined into a community of less proficient users (Kachru, 2004). This new model has achieved to take into account the global use of English, what three circle model failed to do.
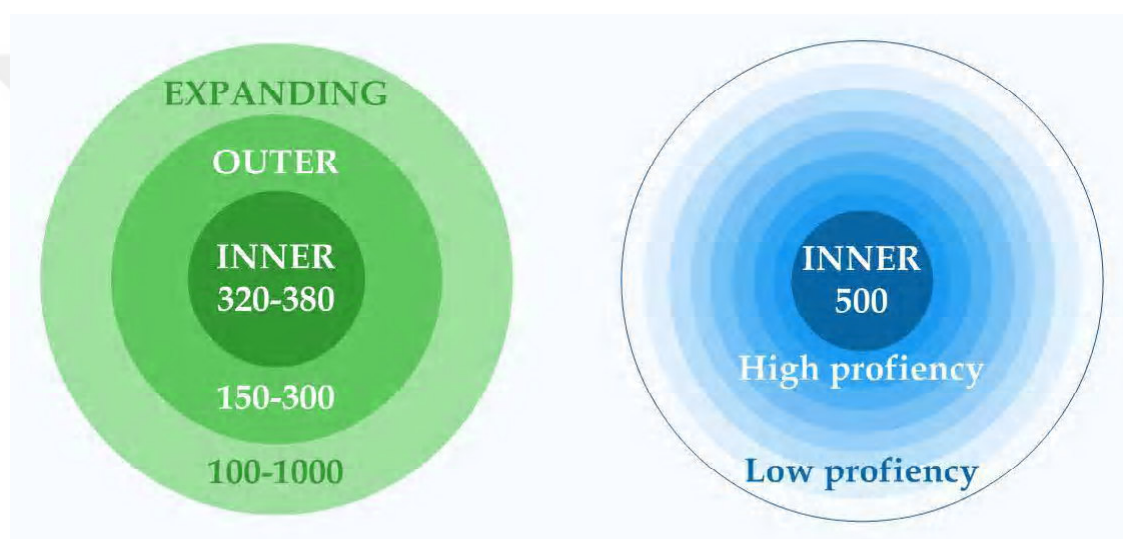
Kachru's (1985, 2004) circles of English (adapted from Graddol 2006: 110)

EIL, which is believed to be based on Kachru's three circles and has some shortcomings by default, was thought to be insufficient to reflect all varieties of English used around the world, by limiting itself to inner and outer circles (Seidlhofer, 2004). English as a lingua franca (ELF) has emerged to fill this "conceptual gap" (Seidlhofer, 2001, p.134).

ELF has captured the attention of many scholars around the world recently, and this resulted in various definitions for ELF, but it is generally known as "any use of English among speakers of different first languages for whom English is the communicative medium of choice, and often the only option" (Seidlhofer, 2011, p. 7). Although this definition and many others (Firth, 1996; House, 1999) seem to exclude the native speakers from ELF interactions, Jenkins (2007) and Seidlhofer (2004) stated

that ELF cannot be restricted to the interactions of nonnative speakers (NNSs), nor ELF stops being ELF when native speakers happen to be present (Jenkins, 2007).

With its unique characteristics, ELF has challenged some traditional assumptions that English belongs to native speakers, and the standard native speaker English is the one and only English that counts. This deep-seated belief has been criticized by ELF advocators (Gnutzmann, 2000; Jenkins, 2007; Widdowson, 1994) on the grounds that it ignores "the heterogeneity of English users and this assumption of stable homogeneity denies the positive realization that the adaptation may be an evidence for users actually resisting the hegemony of the language by appropriating it for their own purposes" (Seidlhofer, 2011, p. 33). This view clearly gives no right to nonnative speakers to have their own variations although they are the actual users of the language rather than so called learners striving to conform to native speaker norms (Hülmbauer, Böhringer, & Seidlhofer, 2008). Accordingly, NNSs are not the "failed native speakers" of English anymore but highly skilled communicators (Jenkins, Cogo & Dewey, 2011). In the light of these ideas, the target model within the ELF framework has been updated. It is no more a native speaker but "a fluent bilingual speaker, who retains a national identity in terms of accent, and who also has the special skills required to negotiate understanding another non-native speaker" (Graddol, 2006, p. 87). Indeed, for ELF speakers, being able to use the language like native speakers and without traces of their L1 is increasingly perceived as unnecessary, unrealistic and undesirable (Seildhofer, 2011, p. 50).

Although the idea was disputed by Mollin (2007), ELF is mostly recognized as a legitimate variety in its own right (Mauranen, 2003; Jenkins, 2009), and it is thought that ELF does not need to conform to any native speaker norms any more as its only function is to enhance communication and mutual intelligibility between its speakers. Gnutzmann (2000) states, "when used as a lingua franca, English is no longer founded on the linguistic and sociocultural norms of native speakers and their respective countries and cultures". This particular characterization is highly important because it clearly says "English is no longer connected to culture of the traditional 'native speaking' inner circle countries" (Baker, 2009, p. 14).

2.2. Language and Culture

2.2.1. What is Culture?

Culture has been defined variously through history as it has connections with many different fields of study. In earlier times, Brooks (1975) and Nostrand (1974) described it as a static entity made up of accumulated, classifiable, observable, thus eminently teachable and learnable facts. This view mostly emphasized the surface level behavior and neglected the individuals who have the potential to change and shape the culture in which they live. Contrary to this view, in more recent models, culture is considered as dynamic, variable and ever-changing. It is mostly associated with values, beliefs, attitudes, assumptions as well as behaviors; hence, it is linked to ethnography, anthropology, sociology and intercultural communication. Culture is also defined as socially acquired knowledge by Alptekin (1993). To his view, this knowledge is organized in culture-specific ways through which we perceive the world; therefore, it has a central role in cognition.

Culture is divided into two categories which are called as visible and invisible culture. The observable elements of culture, such as architecture, geography, gestures and clothing forms visible culture while invisible culture includes beliefs, norms, opinions, preferences, tastes which are relatively difficult to observe (Arslan & Arslan, 2012). Summarizing what most of the definitions include, Hemat (2011) came up with some essential ideas about culture. For Hemat (2011), culture is a context in which people relate to others, and it is a system with its own patterns those can be observed and understood by outsiders. This system is shared by people in the society and can be learned because "people are not genetically endowed by a culture" (p. 50). It is transmitted through language and developed by interaction in the society.

As emphasized above, culture is the foundation of communication because it not only dictates who speaks to whom, about what, and how the communication proceeds, but also helps to determine how people encode and interpret these messages (Samovar, Porter & Jain, 1981 as cited in Thanasoulas, 2001). Only by means of this kind of interaction, can culture be developed and transmitted from one generation to the next. As the most important tool for communication, language becomes an

indispensable part of culture. Here it becomes clear that language is "medium for as well as shaper of culture" (Paige, Jorstad, Siaya, Klein, & Colby, 2003, p. 4).

2.1.2. The Link between Language, Culture and Theories about it

There is a myriad of studies about the link between language and culture, and thanks to these studies the topic has gained much ground in the literature. In the light of these studies, it has been a general belief that culture forms the language with beliefs, interpretations, and customs and language in return functions as the transporter of culture by both shaping and shaped by the society. They intersect in various ways, and there is always a mutual benefit between them. "Language is creating and created by the structures and forces of the social institutions that we live and function in" (Fairclough, 1989, p. vi) therefore, it is accepted as a social and cultural practice.

Edward Sapir and Benjamin Lee Whorf were the first who recognized the close relationship between language and culture in the 1920s. Their hypothesis, called as Sapir- Whorf Hypothesis or later Linguistic Relativity, claimed that our understanding of the world is determined by the language we use. In his own words, Sapir (1929) explains the relation of language and culture as:

> Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. (p. 209)

This hypothesis has two different versions; strong and weak. According to the strong version, the structure of a language determines the way in which the speakers of that language view the world. In weaker view, it is believed that the structure does not determine the world-view but it is still extremely influential in predisposing speakers of a language toward adopting their world-view (Wardhaugh, 2002). The weaker version was more welcomed and accepted than the strong one because there were not enough empirical studies to support the first. Linguistic relativity has been criticized by some scholars on the ground that all languages share the same elements at the most basic level so there is a universal language of thought (Baker, 2009).

Gumperz and Levinson (1996) carried the linguistic relativity one step forward and concluded that there are universal parameters among language, thought and cultural variations. This especially counts when we look at the sociocultural features of context and use rather than looking at the lexis, grammar and cognitive development (Baker, 2009).

In social cultural theory, Vygotsky (1962) asserted that humans do not act directly on the world- rather their cognitive and material activities are mediated by symbolic tools as well as by physical tools. Language, as a cultural artifact, is regarded as the most crucial meditational tool since it enables people to talk and think about the events and entities which exist and do not exist on earth (Aimin, 2013). Only by internalizing the symbolic tools can human beings participate in the environment they live because these tools include ways of interpreting the world and social relations within it as well as accomplishing socially defined goals such as literacy (Bruner, 1985 as cited in Baker, 2009).

Anthropological and ethnographic approaches also focus on the interaction of human beings with the environment they live in and emphasize the place of language in the process of "children and other novices in society acquire tacit knowledge of principles of social order and systems of beliefs… through exposure to and participation in language mediated interactions" (Schieffelin & Ochs, 1986, p. 2). Similar to socio cultural theory, this approach claims that only through socially and culturally organized interactions can people structure knowledge, emotion and social action (Ochs, 2000). The sole difference of socio culture theory is having a psychological basis.

Ethnography of Communication brings a different explanation to the link between language and culture. Previously coined as Ethnography of Speaking by Hymes (1962), Ethnography of Communication was developed to propose that language does not consist of just grammar, an abstracted set of rules, but also ways of speaking (Hymes, 1989). Hymes both focused on the communication and the setting in which the communication takes place. "When the meaning of speech styles are analyzed, we realize that they entail dimensions of participant, setting, channel, and the like, which partly govern their meanings" (Hymes, 1989: 444). According to Johnstone and Marcellino (2010)

> For Hymes, speech cannot be considered separate from the sociological and cultural factors that help shape linguistic form and create meaning, so the

frame he offers in place of grammar gives equal place to both aspects of speech: speech and the entailments that give meaning to speech cannot be considered in isolation. (p. 4)

In this theory, speech communities which represent the people who share a language, group identity, history and politics, and communicative functions have crucial importance. Although communicative functions may be universal, the others are culture specific. To define what an individual must know and do to communicate effectively in a speech community, Hymes (1966) developed the term Communicative Competence. This concept involves knowing what to say to whom in what circumstances, in other words, one should have both linguistic and sociolinguistic competence to communicate and to carry out some activities effectively such as performing a speech act like making a request. For this, it is not enough to know the necessary words but one should also have a sense of cultural norms regarding that specific situation (relative age, gender of interlocutors, status) (Cohen, 2005). This view makes a shared culture essential for communication.

Most of these theories summarized above clearly suggest a link between language and culture, but they are understood in national terms and taken to refer to the intimate relation between the national language and the national culture. The application of this link to foreign language pedagogy peaked only in the 1980s and 1990s and suggested the aim of language teaching as 'language and culture' (Risager, 2008). According to Risager (2008), this view is problematic as it both proposes a totally language-dependent understanding of culture and implies a world consisting of territorially bound languages and their associated cultures. This is quite unsatisfactory regarding the facts about the globalization and internationalization of the world. With this in mind, Risager (2006) suggested the idea that language and culture can be separated in certain respects because "languages spread across cultures and cultures spread across languages" (p. 2). Since "linguistic and cultural practices change and spread through social networks along partially different routes, principally on the basis of transnational patterns of migration and markets" (p. 2), she believes it is more appropriate to adopt a view of language and culture that stresses transnational dynamics in a global perspective.

Consequently, Risager (2008) developed a new concept to explain the link between language and culture in this transnational perspective, "linguaculture". The

concept highlights the personal meaning resources and practices of the individual in different contexts and claims if "an individual moves into another context than the first language context, a new facet of cultural complexity is created" (p. 4). This means English (as a lingua franca) may have many linguacultures as there are plenty of speakers of it all around the world. According to this view, it is irrational to link English to only British or American culture, to put it differently, this view allows us to separate English use in global contexts from the inner circle countries.

2.2.3. The Place of Culture in English Language Teaching

Although the relationship between language and culture has been widely known for ages, teaching culture has been recognized only for about a century (Kitao, 1991). Having been a neglected part of the foreign language teaching curriculum, culture was not included in most of the approaches and the methods such as Structuralism, Direct Method, Audiolingualism, Community Language Learning, Suggestopedia, the Silent Way and Total Physical Response. Especially Communicative Language Teaching (CLT), which arose in the late 70s, made the negligence worse as it mostly focused on dialogues and practical contexts, which enable students to communicate orally, rather than focusing on the content and quality of the meaningful language (Purba, 2011). This was defined as an unintended side effect of CLT by Pulverness (2003).

Only at the end of the 20th century, the sociocultural dimension of language learning was brought acknowledgement through communicative competence. It is claimed that if the aim of language teaching is to raise communicatively competent learners, culture cannot be left aside because the mastery of linguistic elements alone does not guarantee an effective communication; one must master the cultural elements of the target language as well (Purba, 2011). According to Bada (2000), culture teaching has many benefits for language learners, and he claims that language learners face many difficulties in communicating with native speakers when they lack exposure to the cultural elements of the target language; this consists of the need and basis of cultural literacy in ELT. Tomalin and Stempleski (1993) pointed out some advantages of culture learning for the students such as developing understanding about the fact that all people exhibit culturally-conditioned behaviors and social variables can influence the ways in which people speak and behave. They also claimed that culture learning makes the

students aware of the conventional behaviors in the target culture and make them familiar with the cultural connotations in the target language. Culture learning was also said to help students to avoid from over generalizations about target culture and help them to develop empathy toward others. Bada (2000) also emphasizes that when language learners study the target culture, it helps them to look at the world from different perspectives by releasing them from the monocultural way of looking they are restricted in by their own culture. Other benefits of culture teaching were exceedingly investigated in the field of foreign language teaching (Cakır, 2006; Hammerly, 1982; Kitao, 1991; Thanasoulas, 2001).

Although the importance of culture teaching is appreciated and accepted by most of the educators, there have been strong objections to integrating target culture in the language classroom. The behavioral and attitudinal outcomes of learners consist of the core of these debates (Jabeen & Shah, 2011). Different views about culture teaching in ELT can be categorized into three groups. The first group supports culture teaching as some benefits were gained through the studies conducted. From the findings of the study that İlter and Güzeller (2005) carried out, it was revealed that using culture has a positive effect on the cognitive attitudes of the learners as they are aware of the inseparable link between language and culture. Most of the students participated in the study stated that they would like to see more cultural elements in their learning materials. In a similar way, Griessman (2001) obtained some positive results from an investigation about the relationship between the approaches, methods, or techniques used by Spanish Foreign language teachers to teach culture, and the level of motivation, achievement, cultural proficiency, and speaking proficiency of Spanish foreign language learners. According to the study, communicative approach with small culture teaching develops the speaking proficiency of the students.

In the second group, there are the scholars who think that target culture teaching may affect the language learning negatively. Alptekin (1993), not denying the positive sides though, believes that presenting only target culture may cause some problems in the classrooms where the learners are supposed to express a culture that they have hardly any experience in. In the study of Adaskou, Britten and Fahsi (1990), English language teachers' experiences in Morocco were investigated and some negative outcomes were reported; most of the teachers were against the integration of target culture into language classrooms by stating that this leads to a sense of

dissatisfaction with the local culture as learners compare their culture with that of the target language. This was echoed by Mullany and Stockwell (2010) who mentioned that culturally loaded language leads to suspicion and insecurity among language learners. To eliminate this, local culture was proposed to be included besides target culture teaching in language classrooms.

The third group consists of the scholars who claim that English has a status of lingua franca, which releases it from the boundaries of any English speaking culture and makes it a world language. For these scholars (Alptekin, 2002; Baker, 2009; McKay, 2003b; Smith, 1976), it is irrelevant to force English language learners to internalize cultural norms of native speakers of that language because most of these people use English for instrumental reasons and mostly with nonnative speakers. Consequently, it is better to equip learners with the necessary knowledge and ability which help them to communicate effectively through intercultural communication.

2.3. Cultural and Intercultural Awareness

2.3.1. Cultural Awareness

With the increasing number of people who use English in international communication, culture teaching has gained momentum because communicating internationally means communicating interculturally as well (Saniei, 2012). "However, as already made clear; there are problems inherent in a simplistic one-to-one correlation between a language and culture in ELT pedagogy, and the relevance of such an association to individual learners' needs, especially in contexts where the L2 is used as a lingua franca" (Baker, 2009, p. 70). As many cultural norms may merge into ELF communications, it becomes inappropriate to situate the language in a particular cultural context (Pulverness, 2003). For the same reason, focusing on one culture such as UK or US or ignoring the other cultures in favor of learners' L1 culture not only denies the status of English as a lingua franca but also leads to many challenges for the learners especially when they are having an intercultural communication across a diverse range of cultural groupings. To cope with the variety and fluidity of English, and to overcome the difficulties which may be caused by cultural differences, learners are suggested to have a cultural awareness (CA) (Baker, 2009). Without cultural awareness, one cannot

be competent enough in a language (Kramsch, 1993). Therefore, it is crucial to underline what CA means in ELT.

CA was introduced to the literature in 1988 when the national curriculum of England and Wales was being revised. It was added to the list of educational purposes in language teaching. The main aim was "the promotion of understanding of and respect for other cultures" (DES, 1990: 36 as cited in Byram & Morgan, 1994, p. 75) and this was described as one of the most important objectives of modern language studies. This concept was later developed by many other scholars and extended throughout the literature.

In the more recent studies, it has been proposed as "a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest in how cultures both connect and differ (Tomlinson, 2001, p. 5)". Although for some scholars, CA can be explained as an exploration of "otherness" which involves "knowledge about, thinking about, and talking about others and ensuing attitudes and value judgments" (Jones, 1995, p. 1), a distinction was made by Tomlinson and Masuhara (2004) between cultural knowledge and cultural awareness. While the first refers to the facts, statistics, traditions, history of a culture, the latter is related to perceptions of our own and other people's cultures. Therefore, it is claimed that CA cannot be defined as a static entity like cultural knowledge but a "continuous flux" (Fenner, 2000, p. 144), which develops and changes in the course of time with the experiences and perceptions. Knowledge and perceptions were combined in Fenner's view; for her, CA is based on cultural knowledge but it is not restricted to it. She states that "Culture is more than what is 'out there', it is also what we see what is out there" (Fenner, 2000, p. 145). This perspective implicates that "gaining cultural awareness is a two-way process: On the one hand, you have to assimilate a large body of information about the foreign culture and on the other you have to put this into relation with your perceptions of your own culture" (Mairitsch, 2003, p. 49).

One of the most comprehensive examinations of CA was done by Byram (2000) who related CA to the concept of Intercultural Communicative Competence (ICC). ICC was proposed as the extension of communicative competence and, at the most basic level, it is described as "the ability to interact effectively with people of

cultures other than one's own" (Byram, 2000, p. 297). It involves "knowledge of cultures and skills necessary to be able to interpret, relate and utilize that knowledge in intercultural interaction" (Baker, 2009, p.78). Developing 'critical cultural awareness' is one of the most important components of ICC. It is "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (Byram, 1997, p. 53). Developing such awareness is believed to help learners to have an increased understanding of other cultures as well as their own culture, to develop sensitivity and empathy toward other cultures, to overcome the stereotypes and to facilitate language learning with a motivated view to the target language (Tomlinson & Masuhara, 2004). CA is thought to prevent communication failures caused by lack of cultural understanding (Stern, 1992). It also helps learners to identify the particular cultural reasoning behind different worldviews while they realize how their own cultural standards interfere and affect their perceptions (Agudelo, 2007).

Although it is a widely accepted fact that developing CA in language learners is a must, the issue of which culture will be taught or focused on has been a matter of debate. Most of the scholars (Çakır, 2006; Jones, 1995; 2000; Littlewood, 2001; Tomalin & Stempleski, 1993), who have dealt with CA, focused mostly on the cultures of native speaking countries such as UK or US and some of them even claimed that "any language process that ignores the culture of the people who speak the language natively would be incomplete" (Kırkgöz and Ağcam, 2011, p. 155).

However, as pointed out by Risager (2012), culture pedagogy which underpins the cultural awareness should not limit itself to the national culture or those target language cultures, which may be of relevance for English L2 learners around the world, but not truly appropriate for the diversity of English learned and used as both an L2 and lingua franca in the expanding circle (Baker, 2009). In the same vein, Alptekin (2011) points out that ELF contexts hardly ever include native speakers in a world where NNS to NS ratio being approximately three to one, according to conservative estimates. Therefore, including only cultures of native English speaking countries in culture pedagogy may not help language learners during intercultural communication where they meet with speakers of English from different countries. With this view in mind, Baker (2009) suggested a reevaluation of CA for the intercultural contexts of English, which is called as Intercultural Awareness.

2.3.2. Intercultural Awareness

Focusing on traditional native speaking cultures while explaining CA has been defined as the most significant limitation to CA by Baker (2009), and his suggestion has been to extend Cultural Awareness to Intercultural Awareness (ICA). This new concept is proposed as "more applicable to the needs of intercultural communication in expanding circle ELF contexts, in which cultural influences are likely to be varied, dynamic and emergent" (p. 87). Baker described this new concept as "a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication" (p. 88). This was a definition which was not based on an empirical study, so Baker (2009) wanted to investigate this concept in Thailand which is an ELF context. By devoting his dissertation to this subject matter (ICA), he created intercultural encounters (simulations), where the participants had the chance to discuss cultural issues. In addition to intercultural encounters, a cultural survey and journals were also used to find out how ICA is characterized and what role it plays in language learning. According to the results of his study, Baker (2009) presented ICA as an extended version of earlier concepts of CA, which includes several components which cover both the features of CA and the ones specific to ICA. When the components are considered, for Baker, ICA can be described as understanding culture as a set of shared behaviors, beliefs and values, which will lead to an awareness of one's own culture, culturally induced behaviors, values and beliefs as well as others'. It also involves awareness of possibilities for mismatch and miscommunication between cultures and the possible cultural stereotypes and generalizations in intercultural communication and to cope with them through negotiation.

Through intercultural communication, users of English meet and interact with NNSs from a wide range of countries, who bring their own cultural stereotypes, generalizations and C1 (first culture) perceptions. The ICA definition of Baker has attempted to conceptualize both the skills and knowledge that an ELF user, especially in an expanding circle country like Turkey, needs to have to cope with the diversity and fluidity in such contexts (Baker, 2009). Overall, this study indicated a positive relationship between ICA and English used for intercultural communication.

The cultures of native speaking countries are still relevant to this concept, but it is not restricted to the linguistic or sociocultural norms of these countries. Rather than exclusively focusing on these cultures, meeting the learners with an awareness of cultural influences in intercultural communication as fluid, fragmented, hybrid and emergent is believed to better equip them for the communication in the heterogeneous contexts of lingua franca.

2.4. The Link / Connection between ELF and ICA

The link between language and culture was explained in detail in the previous sections, and its place in language learning was also discussed. The importance of cultural awareness to be competent in a language was stated by the scholars (Kramsch, 1993), but with the emergence of English as a lingua franca, a correlation between the English language and a particular culture and nation was considered to be problematic (Baker, 2012a).

ELF contexts are multilingual and multicultural contexts, therefore, native-speaker cultural assumptions and frames of reference are out of place. Instead, cultures in ELF should be conceived as liminal, emergent resources that are in a constant state of fluidity and flux between local and global references, creating new practices and forms in each instance of intercultural communication. It seems unlikely that a culture of ELF could ever be established or described owing to the scale of diversity of cultural references, forms and norms across such a vast array of users (Baker, 2009). When it is ELF, there should be a focus on multilingual and multicultural communicative practices and on negotiation and communicative strategies because learners of English are not learning to join a single language community, but are "shuttling between communities" between the local and the global in which a variety of norms and a repertoire of codes are to be expected (Canagarajah, 2005, p. xxvi). In sum, linguistic and cultural forms expressed through ELF are likely to be hybrid, dynamic and continuously adapting to local needs, global influences and the demands of communicating across cultures (Baker, 2009). Because of these reasons, the learners of English or the users of ELF need to develop intercultural awareness rather than cultural awareness. By developing intercultural awareness, they are thought to learn about the importance of strategies like linguistic accommodation and negotiation, mutual understanding by solving difficulties

stemmed from cultural differences (Hülmbauer, Böhringer, and Seidlhofer, 2008). They are thought to deal with the cultural stereotypes or generalizations more easily.

ELF and ICA are linked to each other in this aspect, yet there are not empirical studies in which their relationship is investigated, to our knowledge. In this study, ICA levels of the participants and their attitudes toward ELF will be analyzed together to find out if there is any correlation between them.

2.5. ELF Culture and Materials

English has become an important tool which can build an intercultural understanding between people of different nations, and this tool can also contribute to the linguistic and cultural diversity. To enhance this diversification, it is important to develop respect for cultural and linguistic differences. ELT did little for the preservation of this diversity because the majority of influence and power in ELT is shared by British and American organizations which narrow their focus on promoting western values in language training (Phillipson, 1992). Most of the teaching materials used in ELT are heavily loaded by the cultures of native speaking countries. However, especially in the expanding circle countries, where English has no official status and used as a lingua franca, people are less interested in the social and cultural norms of these countries since they mainly use English for international/ intercultural communication with other nonnatives. Hence, the general assumptions like 'the cultural content for ELT should be derived from the cultures of native English speakers' should be reexamined (McKay, 2003a).

When the lingua franca status of English is taken into account, since the language is de-nationalized, the instructional materials and the content of the classroom are believed to be adjusted. The emphasis should not be only on target cultures but also on source culture and international cultures as well. This view was suggested by Cortazzi and Jin (1999) for whom focusing only on specific cultures is not considered enough to raise intercultural awareness and prepare language learners for intercultural communication. Therefore, the combination of these three types of culture is regarded to be the best for language learners. By means of source culture materials, learners' attention is drawn to their own culture, and it gives them the chance of comparing their own culture to the others'. It also helps them to explain these cultural elements in

English better (McKay, 2003a). Luk (2005) also asserts that when the topics are relevant to the students' local settings, it becomes easier for the students to express themselves and to criticize the instructional materials written by and about native speakers, by pointing that they do not allow students to express "localized self" (p. 265). Including the materials about cultures of native speaking countries can motivate learners, and the international target culture materials can raise an intercultural awareness among learners about the English-speaking and non-English speaking countries. For Gibb (2000), a course book is only truly offering International English if it uses the varieties which are prevalent in today's English-speaking communities.

This perspective is also supported by McKay (2002, 2003c) and Matsuda (2003) who proposed a curriculum development for EIL. McKay and Matsuda pointed out that the English speakers, especially in the expanding circle countries, need to be exposed to different forms of English usages through international target culture materials. Such a material could be a text "in which bilingual users of English interact with other speakers of English in cross-cultural encounters for a variety of purposes" (McKay, 2003c, p. 39). For McKay (2003c), such texts could exemplify the manner in which bilingual users of English are effectively using English to communicate for international purposes. They could include examples of lexical, grammatical and phonological variation in the present-day use of English. They could also illustrate cross-cultural pragmatics in which bilingual users of English draw on their own rules of appropriateness while using English. They could then provide a basis for students to gain a fuller understanding of how English today serves a great variety of international purposes in a broad range of contexts. Byram, Gribkova and Starkey (2002) also indicated that they favor these kinds of materials to develop intercultural dimension of language teaching in the handbook that they prepared as guidance for the teachers. They suggest the textbooks written with an intercultural and analytical perspective as they are the best to provide learners with different perspectives and the skill of analysis. Except textbooks, authentic materials such as recordings, written documents and visuals are also recommended. These kinds of materials are the most applicable ones in ELF contexts so they can be named as ELF materials.

In the expanding circle countries, like Turkey, selection of instructional materials is highly important. In such countries, most of the learning is provided by

means of these materials as the learners do not often have the opportunity to experience the language at first-hand. However, even in such ELF contexts, the dominance of target culture materials is evident. In a study (Akalın, 2004), the course books used in ELT in Turkey were investigated in terms of cultural content. From the findings of the study, it was revealed that target cultures, namely British and American, were given much place in the books, which was confirmed by another study conducted by İlter and Guzeller (2005). Both of the studies suggest a place for source culture by highlighting benefits of a way from known to unknown while the latter study also emphasizes the significance of including intercultural elements. Only source culture based materials are available in Turkey, but they are not too different from monolithic norms of native speakers and their cultures in the way that they ignore recognizing the international status of English (Alptekin, 2002).

On the other hand, in the study of Penbek, Yurdakul and Cerit (2009), it was investigated whether students from different university departments develop intercultural sensitivity and self-perceptions to enhance effective intercultural communication. The results of the study showed that the university education supported by international materials such as simulations, exchange programs and internet help students become equipped with intercultural sensitivity to develop respect to people from other cultures.

From the results of the studies carried out, it becomes clear that there is a need for Turkish learners of English to be familiar with the cultural norms associated with the emerging globalized world in order to communicate effectively with the users of English in the expanding circle countries. It never means that inner circle countries should be ignored. It offers a combination of cultures in ELT materials which will include themes not only from inner circle countries but also from outer and expanding circle countries (Coşkun, 2010). To put these into practice, teachers should be aware of the changing issues in ELT and they should comprehend its applicability in their contexts. They need to be willing to adjust their methods to these new perspectives and reflect these views into their practices to help their learners get prepared for intercultural communication.

2.6. Attitudes toward ELF

Language attitudes are defined as "any effective, cognitive or behavioral index of evaluative reactions toward different language varieties or their speakers (Ryan, Giles, & Sebastian, 1982, p. 7)". These are regarded as another key component of intercultural communicative competence model of Byram (1997). According to Byram intercultural attitudes require openness and willingness to readjust one's own values and beliefs if needed, and being able to look at from an outsider's point of view without believing his/ her own way is the one and only that counts. Developing such attitudes among ELF users is crucial because they meet with many different varieties of English which require tolerance for the others' pronunciation, grammar.

As Seidlhofer (2004) states "the important issue of attitudes toward ELF by researchers, teachers, learners and the public at large has only begun to be addressed" (p. 229). Jenkins (2007), who shares the same view with Seidlhofer, complains about the lack of studies on the attitudes toward ELF, which may "create the false impression that standard varieties are self-evidently superior and ELF varieties self-evidently inferior" (p. 65). For the acceptance of ELF as a legitimate variety in its own right and for preparing the language users for these varieties, the teachers should be made aware of the present reality of English which does not rely on the hegemony of the norm-based Standard English, be it the British or the American model (Mansfield & Poppi, 2011) because "ignoring this reality of ELF seems to be not so much a deliberate act, but rather a general lack of awareness" (Seidlhofer, 2011, p. 190).

Unless this awareness is raised among teachers, language learners and NNSs in general, any change is unlikely, because these are the people who are most closely involved (Jenkins, Cogo, & Dewey, 2011). It is better to start with the attitudes of the teachers since the attitudes of the students are influenced by those of their teachers (Crismore, Ngeow, & Keng-Soon, 1996). From the literature on the attitudes toward ELF, the study of Timmis (2002) stands as one of the earliest and the most cited. In his study, Timmis investigated both teachers' and students' attitudes to pronunciation, standard grammar and informal spoken grammar. In the study, two parallel questionnaire surveys were administrated to collect data from almost 600 participants in 45 different countries. Results from the study revealed that both the teachers and students have an overall tendency to conform to NS norms although the teachers were

less adhered to these traditional norms. The respondent students, who especially specified their current and future interactants as NNSs, seem interestingly attached to NS norms more. For teachers' side and for pronunciation part especially, it is clear that NNS teachers favor NS accents more than NS teachers do. Similarly, Murray's (2003) survey on Swiss English teachers revealed that the nonnative teachers are more concerned about the standards and rather conservative about accepting a teaching model based on European lingua franca English. Mollin's (2006) Euro-English project also supports these findings. In the project, over 400 academics were surveyed regarding their attitudes toward Euro-English and from the results of the study, it was obtained that the teachers are highly oriented to follow the native norms as teaching models although they regard communicating more important than conformity with native speaker standards in ELF conversations.

Another study was conducted by Decke-Cornill (2003) in which ELF attitudes of the teachers in two German schools (Gymnasium- selective school & Gesamtschule- non-selective school) were investigated by means of group interviews. In the study, the teachers were asked to comment about the following issues:

the impending shift from a culture- specific to a global focus of English language teaching,

the manner that this shift would affect their language classrooms,

if they use lingua franca specific elements in their teaching,

whether ELF focus influences their identity and motivation as English teachers,

and their own opinions about the way of ELF in changing teacher education. (p. 61)

The findings of the study showed that the teachers in Gymnasium are like-minded on the point that they need to open up the minds of their students for the diversity of people and cultures. However, traditional English teaching was preferred rather than ELF approach. ELF was regarded as too abstract and empty while British English was considered as culture-specific and suggested as the target in language teaching. For the pronunciation, the teachers had the aim of introducing different types

of accents to their students, which can be considered as a first step for integrating ELF into classrooms in the minds of the teachers.

ELF is more welcomed by the teachers of Gesamtschule as these teachers put the communication needs of their students ahead. One of the teachers mentioned that ELF would take the burden off her shoulders as she hadn't offered her classes in the full British or American cultural programme and which, in turn, made her feel guilty. The teachers also commented on the position of ELF in filling the gap between English textbooks, which frequently included native country elements and the world of their students. Although they made some promising comments on the future of ELF, teachers were still doubtful about how to form a common ground and standard for ELF approach.

In another study, Jenkins (2005) investigated the attitudes of the teachers toward their own L2 pronunciation, toward ELF pronunciation, and their opinions about the feasibility of ELF pronunciation in language classrooms. The participant teachers who made positive comments on their own English accent revealed their attachment to the native accents, which shows their ambivalent attitudes to their own accents. On the other hand, the teachers who were discontent with their own English accent showed positive attitudes toward their identity of being non-native speakers. Therefore, Jenkins (2005) asserted that "it cannot be taken for granted that teachers from the expanding circle wish unequivocally to use their accented English to express their L1 identity or membership in an international community" (p. 541). Another result obtained from the study is that the participants accepted teaching ELF accents in theory but not in practice. This could be attributed to the insufficient pronunciation materials for ELF, lack of the knowledge of World Englishes, and students and parents' preference for Standard English (Jenkins, 2005). Consequently, not only teachers but also publishers, parents, students and the public need to reconsider their attitudes and make a shift in their practices.

Although there have been various studies in many parts of the world on the attitudes to ELF, it has not been commonly studied in Turkey. A study was conducted by Coskun (2011) who investigated the attitudes of pre-service teachers of English toward EIL pronunciation. The findings of the survey obtained from 47 fourth grade students in an ELT department and of semi-structured interviews with 3 students

revealed that most of the students believe that the goal of pronunciation teaching should be intelligible and clear English. Even so, they associate this kind of English with native-like English which shows their actual beliefs that the main goal is to be like native speakers. Although they are aware of the fact that they communicate English mostly with nonnative speakers and they are exposed to different varieties of English, they do not prefer to be taught or to teach these nonnative varieties.

Regarding the importance of language learners' point of view on the varieties of English, Dalton-Puffer et al. (1997) investigated the attitudes of Austrian advanced learners of English. A negative attitude was found among the learners toward their own non-native accents whereas they hold positive attitudes to native accents. Matsuda (2000) did a comprehensive study on the attitudes of Japanese learners toward English, and the study revealed that although the students perceived English as an international language they still believed that it belongs to native English speakers. While the participants showed positive attitudes especially toward American English, they disregard their Japanese variety of English. In a similar vein, Friedrich's study (2000) with the Brazilian learners did not yield different conclusions. The students who acknowledged the international status of English recognized only two varieties of English, namely American and British. They were not familiar with the other varieties of English.

Shim (2002) surveyed the attitudes of fifty-seven intermediate level Korean student of English. The participants listened to recordings of five different speakers from US, Australia, Canada, Pakistan, and Korea in the study, and they were asked if they would like to be taught by any of these speakers. All of the students rated the US and Canadian speakers positively while only half of them voted for the Australian speaker. Speakers from Pakistan and Korea were not preferred by any of the participants who claimed they had difficulty in understanding these speakers.

Above mentioned studies and the many others carried out to date show overwhelmingly negative attitudes toward nonnative varieties of English. ELF is regarded as deficient or bad by many of the participants of the studies; let it be teachers or students. On the other hand, Hülmbauer, Böhringer and Seidlhofer (2008) think that ELF is just a different form of English from native speaker English and serves different functions. Therefore, they suggest "a change of attitude that comes to terms with the

idea that ELF does not in principle lack the potential to be effective for all the communicative purposes it is appropriated for. It can occur in any kind of intercultural communication ranging from the most rudimentary utterances to highly elaborate arguments" (p. 32). As clearly stated by Hülmbauer et al. (2008), it is not the aim of ELF research to propose new forms for the English language learners nor to determine what should or should not be taught in the language classroom (Jenkins, Cogo, & Dewey, 2011). It mainly aims to promote the raising of awareness of intercultural phenomena in communication, and the importance of mutual understanding rather than giving prominence to an enforced convergence on standards.

In Turkey, which is an ELF context, a shift in ELT curriculum is needed from linguistic perspective to interculturality (Hısmanoglu, 2011). Making the learners aware of the existence of a huge number of nonnative speakers, various English varieties and cultures is believed to be a good starting point to prepare the Turkish ELF users for intercultural communication. Here it is the aim of this thesis to find out whether ELF materials help learners to develop intercultural awareness and to make a change in their attitudes toward other varieties of English and if there is any correlation between ELF attitudes and ICA.

2.7. Conclusion

As clearly detailed above, English language has a long history and its development as a global language has many stages. It has been defined by many different terms in different times like ESL, EFL, ENL, EIL and lastly as ELF. The number of the people who speak it and learn it is increasing day by day and it is becoming more important for intercultural communication. It is not only spoken in native English speaking countries but all over the world, and it is the only language whose nonnative speakers are more than its native speakers. This has been the most important reason why it should not be regarded as the property of native English speaking countries but of all people who use it for any reason. The new status of English as a lingua franca and its being used by so many nonnative speakers throughout the world brought about some necessities in teaching English. Firstly, target models for English learners changed from native speaker to a fluent bilingual speaker. Secondly, the students are requested to develop intercultural awareness to overcome the difficulties by cultural differences and the possible barriers caused by stereotyping and

generalizing. Thirdly, the students better develop positive attitudes toward other accents of English as all the people who speak English cannot sound the same and their English generally reflect the effects of their L1. Mutual intelligibility is put forward according to ELF rather than Standard English norms both in grammar and pronunciation.

As discussed in the whole chapter, the materials used in ELT are highly important to develop positive attitudes toward ELF as well as increasing ICA of the learners. It is expressed by many scholars that only the materials which can provide the learners with different varieties and accents of English prevalent in today's English speaking communities can truly stabilize the status of English as a lingua franca.

CHAPTER III

METHODOLOGY

This chapter begins with a justification for the research design selected. Then, a detailed explanation is given about the context, participants and research instruments chosen. Data collection procedure and data analysis tools are presented. Finally, the limitations of the study are discussed.

3.1. Research Design

Questionnaires were used to collect quantitative data to examine the attitudes of the participants and to learn about the level of their ICA. In addition, interviews with selected participants provided qualitative data for further understanding of their attitudes. Thus, the study can be said to have a mixed methods research design.

Mixed methods research has been defined differently by different scholars (Yin, 2006; Teddlie & Tashakkori, 2006; Johnson & Onwuegbuzie, 2004), and a general definition was suggested by Johnson, Onwuegbuzie and Turner (2007) who listed different definitions by many prominent scholars and combined them all in one. According to this general definition, mixed methods research is "the type of research in which a researcher or team of researchers combines elements of qualitative and quantitative research approaches for the broad purposes of breadth and depth of understanding and corroboration" (p. 123).

There are four basic mixed methods designs according to Creswell and Plano Clark (2011). These are convergent parallel design, the explanatory sequential design, the exploratory sequential design and the embedded design. Among these designs, explanatory sequential design is the one employed in this study. This design is implemented in two distinct interactive phases. The first phase starts with the collection and analysis of quantitative data which address the study's research questions. This is followed by the collection and analysis of qualitative data. The second phase, which is qualitative, is designed so that it follows the results of the quantitative phase. The researcher evaluates and interprets how qualitative results help to explain the

quantitative results (Creswell & Plano Clark, 2011). In order to have internally consistent and valid findings as well as getting a fuller picture and a deeper understanding, this type of research was chosen for this study. Firstly the questionnaires were administrated and then the interviews followed them. The results were analyzed and interpreted together.

3.2. Research Context

The context chosen for the study was a higher education institution, Batman University in Turkey. As an expanding circle country, Turkey was thought to be a context which may add a different dimension to research about English as a Lingua Franca. Higher education context was considered to be more appropriate for the objectives of the study because of the age of the participants and their experiences about language learning. Batman University is a state university and has an average success rate among the state universities.

3.3. Selection of Participants

The research participants were two groups of students from Batman University, one is the experimental and the other is the control group. The ages, the level of English and the intercultural experiences of the participants made them the most suitable groups for this study. They were considered to be more receptive than the high school or secondary school students and those who can see the relevance of a course on English as a Lingua Franca.

The participants were informed that they would be contributing to a study during a 5-week period, and they were asked to volunteer. It was clarified at the very beginning of the course that the participants could not be absent for the following 5 weeks which was the duration of the study. Some of the students wanted to be excluded from the groups because of their possible absences from the course. The number of students in each group was decided after excluding those who did not want to participate. The experimental group included 25 while the control group had 26 participants. The average age of the participants was 20. They were taught English at pre-intermediate level.

3.4. Researcher's Role and the Study

The researcher was employed at Batman University as an English language instructor and had been working there for nearly four years. So she was familiar with the students and their language profiles. Due to her involvement in and familiarity with the context, the researcher's role must be described as that of a participant observer. The researcher worked on her own during the treatment and data collection. Both during the collection and analysis of the data, her familiarity with the students and their context enabled her to identify both the explicit and tacit attitudes of the students.

The study started at the beginning of December 2014 and ended at the end of the first week of January 2015. The researcher, who is also the instructor, carried out the study with both the experimental and the control groups. The treatment lasted five weeks, and the lessons were offered to students for two hours each week. In the experimental group, ELF-oriented materials were used, and they were designed specifically to introduce different varieties of English to the learners. These materials were prepared in a European Project, named Backbone (2009-2011), funded by the Lifelong Learning Programme, and it involved eight partners from seven European countries. With the use of these materials, the students in the experimental group listened to the recordings of nonnative speakers of English from Germany, France, Poland, Spain and Turkey. These recordings do not focus on cultural issues; however, the speakers in the recordings mention some culture specific points in their interviews. These points were highlighted and compared with similar points in the source culture. In addition to speaking and listening activities, grammar and vocabulary activities were also included in the lessons.

On the other hand, in the control group, a British English-based course book, Speak Out Pre-intermediate, was utilized.The book includes some nonnative recordings and videos as well, but these parts were intentionally excluded from the classes. The chapters covered were generally on British culture, and they included recordings of native speakers as well as pronunciation activities designed according to the British accent.

3.5. Data Collection

For data collection, two questionnaires - one for ELF and one for ICA- were used along with semi-structured interviews. Both of the questionnaires were prepared in English but translated into Turkish to minimize the potential misinterpretation due to language proficiency issues. Translated versions of the questionnaires were validated by means of pre-testing and back translation methods. In back translation method, three English instructors who had no knowledge of the questionnaire were asked to translate the questionnaire back to English. Problematic words or phrases which caused ambiguity were replaced with more clear expressions. For pre-testing, a group of students was administrated the instruments and they were asked what they thought about each statement. They were requested to repeat the statements in their own words, and they were asked to state if they could not comprehend any part of the instruments. Reliability was also established using a pilot test by collecting data from 36 participants who were not included in the research sample. To this end, Cronbach's Alpha was run through the SPSS 16.0. Software Package. According to the results, the Cronbach's Alpha internal consistency reliability for the ICA survey was found to be .88, and for ELF survey it was .60, which is lower than .70 reliability level. This was thought to be stemmed from the number of items (11) in the questionnaire. The format of the questionnaires was finalized after the validity and reliability checks. The questionnaires were in Likert-scale format with a set of five responses: strongly agree (SA=5), agree (A=4), neutral (3), disagree (D=2) and strongly disagree (SD=1). The closer answers to SA=5 show higher level of ICA and more positive attitudes toward ELF. The data collected through questionnaires were analyzed using SPSS (Statistical Package for the Social Sciences) 16.0 version.

After administering the pre-tests, five weeks of course period started. After the course finished, the post-tests were administreted. And then finally, the participants were interviewed. The interview questions were prepared in accordance with the items in the questionnaires. These questions were also translated from English into Turkish, and they were reviewed by three English instructors to avoid ambiguity. The interview sessions were also held on a voluntary basis. The participants were interviewed in the researcher's office according to the pre-planned schedule. The interviews were audio-recorded and then transcribed and translated into English by the researcher. The data

collected through the interviews and questionnaires were analyzed and evaluated together.

3.5.1. Data Collection Instruments / Quantitative Data: Surveys

3.5.1.1. ICA Survey

The survey consisted of two sections. The first section included three questions asking background information about the participants. The first question asked how long they had been learning English; the second one asked their opinion about their proficiency level in English, and the third one asked if they had any experience abroad.

The second section of the survey was mostly adapted from Intercultural Sensitivity Scale developed by Chen and Starosta (2000), and some other statements were added from the studies of Baker (2009, 2012b). According to Fritz, Mollenberg and Chen (2002) "intercultural sensitivity is the affective dimension of intercultural communication competence that refers to emotional desire of a person to acknowledge, to appreciate and accept cultural differences" (p. 167). It has some common points with ICA in accepting the differences, tolerating them, paying respect to the values of others. In this respect, 13 statements were taken from 24-item scale of Chen and Starosa (2000). Six more statements were added to the questionnaire from Baker's study (2012b) on developing intercultural awareness through e-learning. Finally, four more statements were added to the questionnaire by the researcher after a broad literature review. The questionnaire included 23 Likert-type items. Participants were asked to rate each statement by their level of agreement: *5 = strongly agree, 4 = agree, 3= neutral, 2 = disagree, 1 = strongly disagree* (See Appendix VII).

3.5.1.2. ELF Survey

ELF survey has 11 statements. Three of the statements were taken from a questionnaire designed by Mollin (2006) to find out the attitudes toward Euro-English which is "used to denote the emerging variety of English spoken as a lingua franca by EU residents" (Murray, 2003, p. 150). The other items were added by the researcher herself. The questionnaires designed for ELF attitudes mostly depend on accents. However, in this study intelligibility and cultural issues were also included. Respectively, Item 5, 6 and 7 were intended to measure the attitudes of learners toward different accents. Item 1, 2, 3 and 8 aimed to explore the attitudes of learners toward

the ownership issue on English and its being a world language. Item 4 was related to intelligibility. Item 9 and 10 aimed to get clues about the attitudes of learners toward intercultural communication and their openness to cultural diversity. Item 11 is about the acceptance of ELF as a global variety. Similar to other studies of this nature, the purpose of the questionnaire was withheld until after the completion of the final administering of the questionnaire so as not to influence the responses of the participants.

3.5.2. Data Collection Instruments / Qualitative Data: Interviews

3.5.2.1. Semi- Structured Interview

The interview used in this study was a semi-structured interview as it had a flexible structure. There was a set of questions to be asked, but they were not sequenced like in a structured interview. The topics and questions covered were organized around an interview guide, and clarifications were made when the interviewees needed. Some additional questions were asked when the participants' answers were not clear enough.

Interview questions were divided into three different sections; in the first section three questions about language background of the participants were asked; in the second part nine questions related to ELF attitudes were included, and in the third section 11 questions about ICA were asked to the participants. The questions were prepared on the basis of the items in ELF and ICA surveys. Follow-up questions related to the responses of the participants were also included in the interviews. Interviews for each student lasted approximately 20 minutes.

3.6. Data Analysis

As the initial step, all the information gathered through the completed questionnaires and the transcripts of the interviews were reviewed. Questionnaire data analysis was conducted with the help of the statistical analysis software program SPSS (Statistical Package for the Social Sciences). Paired Samples t-tests were utilized to compare the pre-test and post-test results of each group in itself as well as independent sample t-tests for the comparison across groups. In analyzing the qualitative interview data, qualitative content analysis was done on the basis of the answers received from the participants both for ELF and ICA.

To find out the correlation between ELF attitudes and ICA, Pearson (Bivariate) Correlation in SPSS was used. The Pearson correlation generates a coefficient called the Pearson correlation coefficient, denoted as *r*. Its value can range from -1 for a perfect negative linear relationship to +1 for a perfect positive linear relationship. A value of 0 (zero) indicates no relationship between two variables. According to Cohen (1988) a positive value of *r* means that as one variable increases, the other variable increases. A negative value of *r* means that as one variable increases, the other variable decreases. Although there are not hard and fast rules for interpretation of the correlation coefficient, Cohen (1988) suggests the general guidelines as below and the strength of the correlation in this study was determined according to the criterion offered by him.

Small correlation: $0.1 < |r| \leq 0.3$

Medium correlation: $0.3 < |r| \leq 0.5$

Large correlation: $0.5 < |r| \leq 1.0$

3.7. Limitations of the Study

There are two kinds of limitations for this study; the first one is the generalization of the survey results. This study provides some general information about the attitudes of undergraduate students toward ELF only in Batman, Turkey. With such a limited number of participants, the study cannot be claimed to represent all the Turkish undergraduate students. When it is considered that all the students were volunteers, the results are not generalizable beyond the participants of the study.

Second is the limited time frame of the study. The treatment lasted for 5 weeks. Thus, this study can only describe the attitudes of participants after a limited time frame. Longitudinal studies on attitudes of students and on the development of ICA may yield a more clear understanding on both issues.

3.8. Conclusion

The combination of surveys and interviews to collect data is thought to be the best method for this kind of a study. There were not scaled tests specifically prepared for the investigation purposes of this thesis subject; therefore, intercultural sensitivity scale was used to learn about the intercultural awareness of the students. The survey on

ELF has only 11 items, but they covered most of the issues related to ELF. The materials used in both groups were pre-planned and a great attention was paid on including different accents of English as well as some cultural issues. The researcher as being the teacher in this study could observe the students' reactions for every accent and issue covered, and this helped in preparing the interview questions.

Pre-tests and post-tests were used to compare the groups with each other and to find out the correlation between attitudes toward ELF and ICA. This correlation was only analyzed through these tests; interview questions were not used for answering this research question. The results were obtained after the analysis of both quantitative and qualitative data.

CHAPTER IV

DATA ANALYSIS AND RESULTS

This chapter presents the quantitative results of the study based on questionnaires and results of qualitative content analysis of interviews. First, the demographic characteristics of participants are described. The statistical analysis procedures included descriptive statistics, independent samples t-tests, paired samples t-tests and Pearson (bivariate) correlation test. The interview data were examined in conjunction with the research questions for the purposes of explaining and expanding the quantitative data.

4.1. Analysis of the Quantitative Data

4.1.1. Analysis of the Attitudes of Turkish Undergraduate Students toward ELF before the Treatment

"What are the attitudes of Turkish undergraduate students toward ELF?" is the first research question of the study, and the analysis of quantitative data regarding the attitudes of participants toward ELF at the very beginning of the study is as below.

Table 1

Independent Samples T-test Results for the Comparison of Experimental and Control Groups Regarding Their Attitudes toward ELF in Pre-tests

Group	Number	Mean	Standard Deviation	t	p
Experimental	25	3,7018	,70296	-1,824	,074
Control	26	4,0944	,82662		

Using an alpha level of .05, an independent-samples t-test was conducted to evaluate whether the experimental and the control groups differed significantly on ELF survey. According to Table 1, while the mean of the experimental group is 3,70, the mean of the control group is 4,09. It is apparent that means of ELF survey for the

experimental and control groups are not very close to each other. However, the difference between the groups is not statistically significant (p = .07). The quantitative results are interpreted following this rule: if the score is between 1 to 2.5, it is called a low attitude; if the score is between 2.5 to 3.5, it is called a medium attitude; if the score is between 3.5 to 5, it is called a high attitude. Furthermore, a low attitude is interpreted as negative attitude; a medium attitude is interpreted as neutral attitude; and a high or very high attitude is interpreted as positive attitude (Yu, 2010). Considering this, it can be said that the mean scores of both groups in ELF survey are over 3.5, which can be evaluated as high attitude. To sum up, it can be seen that both groups held a positive attitude toward ELF from the beginning.

4.1.2. Analysis of the ICA Levels of Turkish Undergraduate Students before the Treatment

"What are the ICA levels of Turkish undergraduate students?" is the second research question of the study, and the analysis of the quantitative data regarding the ICA levels of the participants is as below.

Table 2

Independent Samples T-test Results for the Comparison of Experimental and Control Groups Regarding Their ICA Level before the Treatment

Group	Number	Mean	Standard Deviation	t	p
Experimental	25	3,9530	,60765	1,039	,304
Control	26	3,7843	,55181		

As indicated in Table 2, the mean score of the ICA survey for the experimental group is 3,95 and 3,78 for the control group. Although the mean score of the experimental group is higher, the difference between the groups was not found to be significant (p = ,30). These values show that the students already developed ICA to some extent before the treatment.

4.1.3. Analysis of the Attitudes of Turkish Undergraduate Students toward ELF before and after the Treatment

"*How does usage of ELF materials affect the attitudes of Turkish undergraduate students toward ELF?"* is the third research question of the study and the analysis of the quantitative data regarding the attitudes of participants toward ELF before and after the study is given below. Firstly, the pre-test and post-test results of the experimental and control group were analyzed separately with SPSS by using paired-samples t-test. Then the answers of both groups to post-tests were analyzed using independent samples t-test to see if there were any differences between the groups.

Table 3

Paired Samples T-test Results for the Comparison of Experimental Group Attitudes toward ELF

Group	Number	Mean	Standard Deviation	*t*	*p*
Experimental Group before the Study	25	3,7018	,70296	,249	,806
Experimental Group after the Study	25	3,6509	,68619		

As can be seen in Table 3, the findings from the analysis show that there is a decrease in the mean score of the experimental group from pre-test to post-test. This indicates that the overall attitudes of the experimental group underwent a slight decrease from the beginning to the end of the study. However, this difference between the mean scores (*M* = 3,70 and *M* = 3,65) is not statistically significant (*p* = ,80).

Table 4

Paired Samples T-test Results for the Comparison of Control Group Attitudes toward ELF

Group	Number	Mean	Standard Deviation	*t*	*p*
Control Group before the Study	26	4,0944	,82662	1,321	,199

Control Group after the Study	26	3,8392	,55227

Table 4 shows the mean scores of the control group in the pre-test and post-test on the ELF survey. According to these results, the positive attitudes of the control group declined slightly from the beginning of the study to the end of it. However, there was not a significant difference between pre-test mean of 4.09 (*SD = .82*) and post-test mean of 3.83 (*SD = .55*; *t(25) = 1,321, p = .19*).

Table 5

Independent Samples T-test results for the Comparison of Experimental and Control Group Attitudes toward ELF after the Treatment

Group	Number	Mean	Standard Deviation	*t*	*p*
Experimental	25	3,6509	,68619	-1,081	,285
Control	26	3,8392	,55227		

The table (5) shows the results of posttests of each group. The answers of the participants were compared through independent samples t-test. As shown in the table, the mean of the experimental group is 3,65 and mean of the control group is 3,83. The value of significance (*p = ,28*) is higher than alpha level *0,05*; therefore, it cannot be evaluated as a significant difference. Neither in the experimental group nor in the control group there was a significant difference in terms of their attitudes to ELF after the treatment.

4.1.4. Analysis of the Development of ICA among Turkish Undergraduate Students Before and After the Treatment

"*How does usage of ELF materials in ELT classes affect the development of ICA of the Turkish undergraduate students?*" is another research question of this study and it aims to clarify if the ELF materials had any effect on the ICA levels of the participants in the experimental group. To understand this, the group scores in the ICA

survey were analyzed independently and comparatively. A paired-samples t-test was conducted to compare ICA level of the control group before and after the treatment.

Table 6

Paired Samples T-test Results for the Comparison of Control Group ICA Levels

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Control Group before the Study	26	3,7843	,55181	-1,544	25	,135
Control Group after the Study	26	4,0518	,52607			

Table (6) shows that there was not a significant difference in the pre-test scores (*M* = 3.78, *SD* = .55) and the post-test scores for ICA level (*M* = 4.05, *SD* = .52; *t*(26) = -1,54, *p* = ,135). However, a slight increase can be seen at the mean scores after the treatment in the control group.

Table 7

Paired Samples T-test Results for the Comparison of Experimental Group ICA Levels

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,9530	,60765	,717	24	,480
Experimental Group after the Study	25	3,8209	,57916			

A paired samples t-test was also conducted for the experimental group. As shown in Table 7, there was not a significant difference in the scores for ICA level before (*M* = 3.95, *SD* = .60) and after the treatment (*M* = 3.82, *SD* =.57; *t*(25) = .71, *p* = .48), and even a slight decrease happened until the end of the treatment.

Table 8

Independent Samples T-test Results for the Comparison of Experimental and Control Groups ICA Level After the Treatment

Group	Number	Mean	Standard Deviation	t	df	p
Experimental	25	3,8209	,57916	-1,492	49	,142
Control	26	4,0518	,52607			

An independent-samples t-test was conducted to compare ICA levels of the students in both groups after the treatment. According to the results, it is obvious that there is not a significant difference ($p = .14$) between the groups in terms of the development of ICA. Although different teaching materials were used in the groups, their level of intercultural awareness stayed almost the same by the end of the study.

4.1.5. Comparison of ELF Attitudes and ICA Levels of Turkish Undergraduate Students Before and After the Treatment

"Is there any correlation between the students' attitudes toward ELF and ICA levels?" is the last research question of this study. Through this question, it was aimed to find out if there is a link between ICA level of the students and their attitudes toward ELF. To find out an answer, ELF and ICA survey results of the participants were used. ELF and ICA averages of the participants were analyzed in SPSS with Pearson Correlation. The ICA and ELF pre-test and post-test averages were analyzed separately for each group to see if there were any changes from the beginning to the end of the study for both groups.

The Pearson correlation coefficient in the analyses of pretests for the experimental group suggests a medium correlation between the two variables ($r = 0.37$, $n = 25$, $p = .63$) . The results of pretests of the control group also did not yield a strong correlation between ELF attitudes and ICA levels ($r = 0.26$, $n = 26$, $p = .19$).

The results of the posttests were also analyzed separately for the experimental and the control groups to see if ELF materials used in the experimental group made a difference in terms of the correlation between ELF attitudes and ICA levels. Based on the results of the analysis for the experimental group, ICA was found to be strongly

related to ELF attitudes ($r = 0.57$, $p = .003$). A positive correlation was also found in the results of the control group, but even so, this correlation cannot be considered a significant one ($r = 0.28$, $n = 26$, $p = .16$) as the r value is under 0.3 The correlation between ELF attitudes and ICA can be considered as positive in all of the categories analyzed. However, the only strong correlation was between the post test scores of the experimental group.

4.2. Analysis of the Qualitative Data

To support the quantitative data, interviews were compared with the participants' responses to the ELF Attitudes Survey and ICA Survey. The aim of collecting interview data was to contribute to the research questions by providing information about the students' language background, their familiarity with different accents of English, their contacts with other cultures and attitudes toward these cultures.

15 participants were interviewed in total and the average interview length was 20 minutes. As for the analysis of the qualitative data collected through semi-structured interviews, qualitative content analysis was used. In this analysis, comparisons and contrasts in the answers of the participants were underlined and then interpreted referring to each research question.

First three questions of the interview were prepared to get information about English language background of the participants. According to the data given in the interviews, average time spent for learning English was 8,7 years for 15 students. Their perceived level of English was pre-intermediate, and two out of 15 students spent some time abroad.

4.2.1. Interview Results for Part I- ELF Attitudes

"Who do you consider to be the 'rightful owner' of the English language?" is the first question related to ELF and this question is prepared to support the first statement in the ELF Questionnaire.

All of the students in the control group answered this question with statements like "*anyone fluent enough to speak the language without major problems is the right owner of English* ". Student 1 (S1) in this group said that *"it belonged to the American and English people in the past but it is not theirs anymore"*. S9 also explained her ideas

like *"Firstly, English people came to my mind when I thought about English language but when I reconsidered it, I came to realize that English is an international language now. So it cannot be just native speakers' "*.

The participants in the experimental group had different responses for the same question. Only two of the students said that it belonged to the people who were fluent enough to speak the language without major problems. Three out of seven students were more strict on this issue; they directly told that "*it belongs to the native speakers*" (independent of nationality). Two other students shared the same idea as well, despite that, they added *"the people who speak the language with its rules"* can also be identified as the owners of English language.

Table 9

Paired Samples T-test Results for Item1 in ELF Survey - "English doesn't belong to the native speakers anymore, but to anybody who uses it".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,4800	1,47535	-1,046	24	,306
Experimental Group after the Study	25	3,9200	1,18743			
Control Group before the Study	26	4,1154	,81618	-,278	25	,783
Control Group after the Study	26	4,1923	1,02056			

The interview responses of the participants are in accordance with the outputs of the related question (Item 1) in the ELF survey. According to the paired samples t-test results, as clearly shown in Table 9, the difference between pretests and posttests was not found to be statistically significant for the experimental group (*t*(24) = -1.04, *p* = .30). Still, the results indicated that on average, the experimental group scored higher

on the posttest (*M* = 3.92 , *SD* = 1.18) than on the pretest. Similarly, the control group had a higher score in the posttest (*M* = 4.19, *SD* = 1.02), but there was not any significant difference between pretest and posttest scores (*p* = .78). When two groups are compared in terms of their answers in the interviews and their survey results, it is clear that, control group has a more positive approach regarding ELF.

"Do you think you will use English in communicating mostly with native speakers of English or nonnative speakers of English?" is the second question of the interview and all the participants in the control group told that they would be speaking the language both with native and nonnative speakers but dominantly with NNSs. S8 explained his ideas like *"...it can be true for other languages to speak only with natives but not for English as it is a world language"*.

Most of the responses of the experimental group are in like manner with those in the control group. However, two of the students mentioned that it was more likely that they would need English to speak to native speakers more. In the ELF survey the mean scores show that most of the students aim to talk to people all around the world in English not just with native speakers of English, but there are few students who thought vice versa. Also their opinions do not seem to change much in the course of the study as clearly shown in Table 10.

Table 10

Paired Samples T-test Results for Item 2 in ELF Survey - "Studying English enables me to better understand the people all around the world not just native speakers of it".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,4800	1,47535	-1,069	24	,296
Experimental Group after the Study	25	3,8800	,97125			
Control Group before the Study	26	3,5769	1,10175	,837	25	,410
Control Group after the Study	26	3,8462	1,22286			

According to the paired samples t-test results of the related statement (Item 2) in the survey, there was no statistically significant difference between pretest and posttest scores of the experimental group (t(24) = -1.06, p = .29), but the results indicated that the experimental group had a higher score on the posttest (M = 3.88 , SD = .97) than on the pre-test (M = 3.48). Likewise, the control group scored higher in the posttest (M = 3.84, SD = 1.22). Nevertheless, there was not any significant difference between pretest and posttest scores of the control group (p = .41). Interview responses and quantitative results do not match well enough because all the students in the control group agreed on nonnative speakers as their possible interlocutors. However, their mean scores do not reflect this certainty.

The third question of the interview is *"What do you think about English of nonnative speakers? For instance, think about a Spanish who is speaking English, how do you describe his/her English? (Irritating, incomprehensible, deficient, enjoyable, comprehensible, clear...)"* This question aimed to find out the opinions of the participants about nonnative speakers' use of English; if they ever met a NNS of English rather than Turkish speakers of English, how they define their English, and if they have any negative or positive feelings toward their English. The answers to these questions were asked to support Item 4 and 5 in the ELF survey.

The responses of the control group indicated that six out of eight students met a NNS and had a conversation with them. One of the students told that she only heard a NNS on TV, and another student expressed that she never had such an experience. The nationalities of the NNSs to whom the participants talked were Chinese, Korean, Italian, Syrian and Norwegian. All of the students had positive feelings about these NNSs speaking English. Main source of these positive feelings seem to come from the idea that although these people are not native speakers, they can use English without any problem and this is something inspiring for the interviewees. S9 explains this by *"I admire those people as they can speak English fluently although they are not native speakers of English"*. They also stated NNSs encourage them to learn English and to speak English like they do. Even so, one of the participants described NNS English as *"incomprehensible from time to time"*. Another one stated that she found it nice though it can be sometimes funny. The others defined it as clear and simple.

The participants in the experimental group had also some experiences in talking to NNSs. Only one of the students did not have any conversation in English with anybody, neither with native nor nonnative speaker of English. The other six students talked to NNSs from Syria, Sweden, Saudi Arabia, Italy and Germany. In general, they had positive attitudes toward NNSs of English. They had similar explanations with the control group for their positive attitudes. They stated that these people could learn English and can use it for their own purposes, which is the aim of learning a language and this is something positive. Most of the students defined the English of NNSs as enjoyable, simple, clear, nice and comprehensible. On the other hand, two of the students respectively used negative definitions for this kind of English. One of these students (S3) stated that *"Their English is so simple and this is something negative for me"*.

As a follow up question, the participants only in the experimental group were asked if their opinions about NNSs changed after the classes they had with ELF materials or not. Four of the students reported that their opinions had already been positive but it was the first time they listened to so many nonnative speakers of English and they found them enjoyable. The same students shared the idea that the most important effect of listening to these people was on their motivation to speak English. According to these learners, they had been more hesitant on speaking English but the people on the videos inspired them to speak more. One of the students (S3) said that *"Although I enjoyed the materials I still favor native speakers like I used to think before the study"*. S7 shared the same idea with S3. And another student (S4), who had more contact with the nonnative speakers of English because of his job, disclosed more negative feelings about NNSs and he said his opinion did not change.

In the following question, the participants were asked *"Are you irritated when they make 'mistakes' in their speeches although they are intelligible?"* All of the students interviewed stated that mistakes would not disturb them as long as their messages are intelligible, and they believed this was quite normal as English is not the native language of those people. S6 in the experimental group expressed her ideas like *"It does not disturb me, even so, I would like to correct him/her, I want him/ her to speak more accurately"*. When she was asked what she meant by *accurately,* she told *"like English people speak"*. Although all of the students said that they would not be

disturbed by the mistakes of NNSs', the survey results show (Table 11) the students were a bit less positive in questionnaires and their attitudes did not change much during the study.

Table 11

Paired Samples T-test Results for Item 4 in ELF Survey - "I am not bothered about the mistakes that other learners of English make as long as I understand what they want to say".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	3,7200	1,36991	,000	24	1,000
Experimental Group after the Study	25	3,7200	1,02144			
Control Group before the Study	26	4,0385	1,18257	-,908	25	,372
Control Group after the Study	26	4,3077	,83758			

From paired samples t- test results, it is clear that the mean of the experimental group for the related item (4) did not change (*M* = 3.72) and there is not any significant difference (*p* = 1.00) between pretest and posttest results. On the other hand, we can observe a slight increase in the mean score of the control group from 4.03 to 4.30, but this is still not a significant difference at *p* < .05 level (*p* = ,37).

A similar question was directed to the participants for different English accents of NNSs; *"Are you irritated when they speak with a strong accent although they are intelligible?"* The responses in the experimental group were mostly positive. Six out of seven students said that this is something natural. For example, S5 said, *"As their mother tongue is different from English, it is quite natural to see its effects when they speak another language... it does not bother me in any way"*. However, one of the participants seemed to have negative feelings about the strong accent of NNSs because

he told that *"The first thing that I realize when I speak to a NNS is his accent. It evokes negative feelings in me and it sounds complicated"*.

The case is alike in the control group; only one of the students said *"their accents sometimes sound funny and unnatural to me"*. However, the rest of the group is pretty positive about different accents of English. S13 explained her ideas by *"Strong English accent of NNSs evokes good feelings in me, everyone has a different way of speaking English and this is something very nice"*. S10 said *"I enjoy NNSs' accents rather than native speakers' because they are more clear...for example, British people do not pronounce every single letter which makes it very difficult for me to understand them"*. S8 also expressed his enjoyment of listening to different accents of English by *"I love listening to English spoken with a Spanish accent"*. The answers given to the related item (5) in the ELF survey are in accordance with the answers of the interviewees, but the participants seemed more positive with their answers in the interviews, especially the experimental group.

Table 12

Paired Samples T-test Results for Item 5 in ELF Survey - "I am not irritated when someone speaks with a strong accent as long as I understand them".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,5600	1,32539	,190	24	,851
Experimental Group after the Study	25	3,4800	1,19443			
Control Group before the Study	26	4,0769	1,05539	,851	25	,403
Control Group after the Study	26	3,8077	1,09615			

When their scores for the related item was analyzed through paired samples t-test (Table 12), it was found that there was no significant difference between the scores of the experimental group before (*M* = 3.56, *SD* = 1.32) and after the treatment (*M* =

3.48, *SD* = 1.19); *t*(24) = .190, *p* = .85). Likewise, the control group were more positive in their responses before the treatment (*M* = 4.07, *SD* = 1.05) when compared to the posttest results (*M* = 3.08, *SD* = 1.09) with *p* = .40, which tells there is not a significant difference between the pre and post-scores of the control group.

The other question was related to the inclusion of NNSs' English in English classes; *"Do you want to listen to nonnative speakers of English in your English classes?"* Different responses were obtained from the control group. S8, S10, S11, S12 and S14 reported that they would like to listen to NNSs' English in their English classes as they thought it would encourage them to learn English, and it would help them to be familiar with other accents of English. S15 and S13 were uncertain about it. Regarding this issue, S15 told that *"I do not think that it would change anything",* and S13 said that *"It can be nice for the diversity of materials in the class. Even so, I am not really sure if it helps in any way. I do not think they are really necessary"*. On the other hand, S9 preferred to listen only to native speakers in English classes and she said *"I think it is better to hear native speakers..., it would be better, because it is their native language and they know the best anyway, both in grammar and in pronunciation. At least, we need to listen to native speakers in the first stages, we may listen to the NNSs in the next stages and we can compare their accents with the other accents"*.

The answers from the experimental group are more positive in terms of welcoming NNSs' English. Six out of seven students stated positive ideas about listening to NNSs in English classes. They think that it would help them to be acquainted with different accents. S5 said, *"I think listening to the NNSs will be great for us because we are not speaking English only with native speakers, we can always meet with people from different countries"*. The others shared similar ideas with S5 except for S3, who clearly rejected the idea of listening to NNSs in English classes. She expressed her ideas like *"For me, we only need to listen to NSs as they always know the best"*. Paired samples t-test was conducted to find out if ELF materials changed the attitudes of the learners toward nonnative English accents' being included in English classes (Item 6).

Table 13

Paired Samples T-test Results for Item 6 in ELF Survey - "I would be happy if I am introduced to other accents of English in my English class".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,9200	1,25565	1,438	24	,163
Experimental Group after the Study	25	3,4800	1,04563			
Control Group before the Study	26	3,7692	,99228	,613	25	,546
Control Group after the Study	26	3,5769	1,23849			

From the table (13), it can be said that there was not a significant difference (*p* = .163) between the attitudes of the experimental group before (*M* = 3.92, *SD* = 1.25) and after the treatment (*M* = 3.48, *SD* = 1.04). However, there is a slight decrease in the mean scores of both groups. The results of the test do not fully support the qualitative data in which the experimental group expressed highly positive attitude.

In the following question, the participants were asked the question *"Are you happy with your English teachers' accent? Or would you like to have a native teacher (British, American)? Why?"* The control group participants agreed that the accent of their teachers is satisfying, but they were not like-minded on their preferences about native teachers of English. Four of the students did not prefer having a native teacher. They think that native speakers cannot understand their problems if they do not know Turkish. On the other hand, three participants of the group told that they would love to have native teachers, by thinking that native teachers could be more helpful in grammar and pronunciation. S13 was hesitant on this issue; she thinks native speakers can improve her English better than a Turkish teacher, yet she said, *"On the other hand, a Turkish teacher can analyze my mistakes and can correct them better. Anyway, I guess I would prefer a Turkish teacher".*

The interviewees in the experimental group also made positive comments on the accent of their teachers of English. They mostly defined the English of their teachers like *"clear, comprehensible, and simple"*. However, S3 did not agree with the rest of the group. She said, "*I do not find them sufficient, some of them speak just like us*". This student also reported that she would love to have native teachers as she thought they would teach better. According to the same student, Turkish teachers cannot know everything as they have learned the language but not acquired. Similarly, S7 said," *Native teachers know everything, and Turkish teachers may have deficiencies. That's why I prefer native teachers*". S6 stated that she wanted to be taught by Turkish teachers because she thought that her level of English was so low that she could not communicate with native teachers. S4 had similar ideas but added that native teachers could not help them fully if they did not know Turkish. However, he pointed that he would love to try a lesson with native teachers as he never had before. S5 explained her reason for selecting Turkish teachers over native teachers by the following words *"I want to learn English with a Turkish accent... I will not only talk to native speakers of English"*. When their scores for the related item (8) was analyzed through paired samples t- test, a significant difference was not found between the scores of the experimental group before (*M* = 3.32, *SD* = 1.37) and after the treatment (*M* = 3.08, *SD* = 1.35; *t*(24) = .663, *p* = .51).

Table 14

Paired Samples T-test Results for Item 8 in ELF Survey - "I would be very happy to be taught by nonnative English teachers rather than natives".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,3200	1,37598	,663	24	,513
Experimental Group after the Study	25	3,0800	1,35154			
Control Group before the Study	26	3,7692	1,17670	1,460	25	,157

Control Group after the Study	26	3,2308	1,27460

Likewise, the control group were more positive in their responses before the treatment (M = 3.76, SD = 1.17) when compared to the posttest results (M = 3.23, SD = 1.27, p = .15), which tells there is not a significant difference between the scores of the control group before and after the study. The mean scores of both groups are close to each other for the related item in the questionnaire; they are between 2.5 to 3.5 which is called a medium attitude and interpreted as neutral attitude. This explains the hesitations of the students while answering this question in the interview. The answers of the students in the interview and these results overlap because the students were observed to be really confused while answering this question. It may stem from the fact that they have never been taught by any native teacher before. This might have led them to give more imaginary responses.

The next question of the interview was designed to learn about the perceptions of participants on their own accent; *"What do you think about your own English accent? Are you happy with it, proud of or unsatisfied with it?"* The responses in the experimental group were various. Three of the students seemed highly satisfied with their English accents. They told that they were proud of it. Even so, they thought they needed to improve it. The rest of the interviewees had less positive feelings about it. S3 said, "*I do not think it is good enough but I think I can improve it. I am not ashamed of it at all. I just need more practice*". S5, S7 and S2 told they were unsatisfied with their English accent. S7 even said, *"I do not want people to recognize that I am a nonnative speaker because of my accent, I think nobody wants this"*.

The answers of the control group are more negative than the experimental groups'. Only two of the students (S13 and S11) looked like satisfied with their accents. S11 said, *"I am happy with my accent only in the class because I am better than the others, even so, I am not that happy out of the class"*. The others stated that they felt terrible about their accent. S14 explained her feelings by the following words, *"I am not satisfied with my English accent. I feel bad about it, and sometimes I cannot recall the correct pronunciation of the words. This mainly stems from anxiety of making mistakes"*. Concerning the same point, S15 said, *"I do not want to speak in English*

because I make pronunciation mistakes. In my opinion, either I need to speak fluently or I should not speak at all". S9 also said, *"I am not really happy with my accent... I am not ashamed of it though....people may recognize me as a nonnative speaker of English, I do not really care about it because I am aware of the fact that I can never sound like a native".* Quantitative data (Table 15) supports the participants' dissatisfaction about their English accents (Item 7). While some of them think that they can improve it, most of them reported that they were unhappy with their accents and the numbers in Table 15 confirm these statements.

Table 15

Paired Samples T-test Results for Item 7 in ELF Survey - "I am proud of my nonnative accent".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	2,9200	1,18743	,000	24	1,000
Experimental Group after the Study	25	2,9200	1,03763			
Control Group before the Study	26	3,7692	1,42289	2,193	25	,038
Control Group after the Study	26	2,8077	1,57529			

The mean score of the experimental group did not change before and after the study (M = 2.92). Accordingly there is not a significant difference (p = 1.00) between the attitudes of the group after they were taught with ELF materials. By comparison, control group had been more positive at the beginning of the study (M = 3.76, SD = 1.42) than they were at the end of the treatment (M = 2.80, SD = 1.57). There is a significant difference between their attitudes before and after the study (p = .038). The interview responses of the participants support their scores in the survey for this item because most of the participants stated negative opinions about their own accent of English.

The following question of the interview asked the students *"Do you think that you elicit any cultural knowledge in your English classes? About which country?"* These elements can be anything such as customs and traditions, arts and literature, social life, religion, economic system or forms of governments. Except S4, the experimental group believed that they learned cultural elements in the class. In general, students reported that they mostly learned English and American culture in their lessons. They also mentioned other cultures such as Italian, French, Polish, and Spanish and lastly their own culture. Regarding this item, S6 said, *"Culture is the thing which makes me encouraged to learn English, I need to learn English to know other cultures"*. As a follow-up question, the students were asked *"Would you like to learn about other cultures (Italian, Spanish, and Indian) as well as the cultures of native speaking countries (USA, England, Australia) in your English class?"* Six of the participants except S7 expressed their desire to learn the cultures of other countries. They reported that it would help them if they went to these countries or if they met people from there. From a different viewpoint, S7 said, *"It is better to know all cultures, but we are learning English so we need to learn English culture. If we learned German language, we would learn German culture"*.

Concerning the same item, the participants in the control group mentioned that they learned cultural elements in English classes. Only, S12, S13 and S15 did not share the same opinion with the group; they said they did not learn anything about culture in English classes, but they added they would love to, except S15. She said, *"I do not think I have learned cultural elements of any country in English classes and I think there is no need to learn culture while learning English"*. The students who expressed that they learned cultural elements said that they especially learned British and American cultures. When they were asked if they wanted to learn cultural elements from other countries, all of them expressed that it would be good for them. They suggested learning from other cultures would help them to broaden their horizons. S10 said, *"I would compare those cultures with mine and I could see the differences among cultures"*. S11 also said, *"I would like to learn other cultures because not only American and English people live in this world, so we do not need to limit ourselves to their cultures"*. Item 9, in the ELF survey, was about the same concern and the answers of the learners in both groups were analyzed through paired samples t-tests.

Table 16

Paired Samples T-test Results for Item 9 in ELF Survey - "I would like to learn about the other cultures (Italian, Spanish, and Indian) as well as the cultures of native speaking countries (USA, England, Australia) in my English class".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	4,2000	1,11803	1,127	24	,271
Experimental Group after the Study	25	3,9200	,81240			
Control Group before the Study	26	4,4615	,14916	1,917	25	,067
Control Group after the Study	26	4,0769	,19154			

The results show that the experimental group had a higher mean score (*M* = 4.20, *SD* = 1.11) at first, and it decreased at a small scale until the end of the study (*M* = 3.92, *SD* = .81). However, there is not a statistically significant difference between pretest and posttest results. The control group held more positive attitude than the experimental group about the issue at first (*M* = 4.46, *SD* = .14) and their mean score also decreased by the end of the study, but the difference between the mean scores is not significant (*p* = 0.67). Quantitative and qualitative data show that both groups held respectively positive attitudes toward learning about nonnative cultures, nevertheless ELF materials did not seem to have a significant effect on the attitudes of the learners toward other cultures.

Another question of the interview is *"Which one is more important to you; to speak like a native or to be able to communicate internationally without major problems?"* Concerning this item, all of the students in the control group told that being able to communicate internationally without having major problems is more important although some of them did not totally put aside the option "speaking like a native". Nevertheless, being intelligible seems to mean much more than sounding like a native speaker for them. For instance, S13 said, *"At first, being able to communicate with all*

the people is more important but speaking like a native is also very crucial". S12 also expressed her idea by *"Speaking without any problem is more important,... I would love to speak like a native but I am not really sure if I can"*.

For the same item, five of the participants in the experimental group agreed that "communicating internationally without major problems" is more important than "speaking like a native". Two of the students did not agree on this; S1 said, *" Both of them are important, yet sounding like a native is more important for me"*. Similarly S5 said, *"My sole aim is to speak like native speakers so knowing English means speaking like them for me"*. Item 10, in the ELF survey, asked the students the same issue in a different form and the responses of the participants are compared in Table 17.

Table 17

Paired Samples T-test Results for Item 10 in ELF Survey - "Schools should teach English not as the native speakers speak it, but for efficient international communication".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	4,0400	1,17189	,112	24	,912
Experimental Group after the Study	25	4,0000	1,08012			
Control Group before the Study	26	4,2692	1,15092	-,901	25	,376
Control Group after the Study	26	4,5000	,76158			

According to the paired samples t-test results, it is clear that a majority of the participants think communicating internationally without any major problem is much more important. In both groups, mean scores were around 4.00 before the study, and they did not change much at the end of the treatment, which shows ELF materials did not have an effect on the experimental group at a significant level (*p* = .91). The results

also support the interview responses as control group is more positive in the interviews and in the survey.

The last question of the first part of the interview is about the Standard English. The students were directed the question *"Do you think there is a Standard English, if so which English is it (British English, American English...)?"* This question was a bit confusing for the students. They needed clarification as some of them did not know what Standard English means and that there are different varieties of English like British English, American English. For example, S4 in the experimental group said, *"I do not know what Standard English is but I think there is no need for a standard".* Likewise S7 said that she did not have an idea about it. S1 was aware of the varieties of English, but he was not sure which one is the standard one so he said, *"I listen to all accents like British, American, and Australian and for me, standard one is what is taught to me in the class".* Two of the interviewees asserted that there is no Standard English. On the contrary, S5 and S6 defended the idea that British English is the Standard English.

The control group responses seem more varied than the experimental groups'. One of the participants told that she had no idea about Standard English. Similarly, S8 said, *"I do not know if there is any standard but I am familiar with American accent".* S13 stated that there was no Standard English for her. One of the students (S14) stated that English taught to them in the class is the standard one and it is American English. On the contrary, two of the participants asserted that there is Standard English and it is British English. S9 and S10 think that there is no Standard English. S9 explained it like *" I do not think there is Standard English because everyone has a different accent...I have not heard a Standard English accent, everybody sounds different. Standard English cannot exist and should not exist for me because not all people can sound the same".*

After this question, the students were offered another option like *"Shall people speak English without any standard as long as they are intelligible?"* Three students from the experimental group and one student from the control group stated that being intelligible is important, still a standardization is needed like in any other language in the world with its own rules but the other 11 students accepted the option that people

can speak English without sticking to any standard as long as they are intelligible. This supported the responses given to Item 11 in ELF survey.

Table 18

Paired Samples T-test Results for Item 11 in ELF Survey - "We need to develop a global variety of English that is not linked to a particular English speaking country and that can be used everywhere".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	3,9200	1,22202	,132	24	,896
Experimental Group after the Study	25	3,8800	,88129			
Control Group before the Study	26	4,4231	,64331	,642	25	,527
Control Group after the Study	26	4,2692	,96157			

According to the table, the experimental group were more positive before the study (M = 3.92, SD = 1.22), even so, there is not a significant difference (p = .89) between their scores before and after the treatment (M = 3.88, SD = .88). It can be clearly seen in Table 18 that the control group had more positive attitude toward developing global English and not following a standard in English both before and after the treatment. While their mean was 4.42 at first, it changed to 4.26 by the end of the study, but this difference also is not significant.

4.2.2. Interview Results for Part II - ICA

The second part of the interview is about Intercultural Awareness of the participants; what they know about other people in the world, what they think about them, how they perceive the differences between people in different countries, if they enjoy these differences or not, and lastly what their opinions are in including intercultural elements into English classes.

Firstly, the students were asked the question *"Have you ever had a real conversation in English? Which country was your interlocutor from?"* This is a vital question for the subsequent questions of this part, because other questions are related to this one. The participants who had not such an experience were asked to imagine a situation where they speak English with people from other cultures. This is different from the fourth question in the first part because in that question they were specifically asked about nonnative speakers of English, but this time they were asked to consider all the people throughout the world.

Only two students from the control group and one from the experimental group said that they did not have such an experience. Surprisingly, this student in the experimental group is from Syria and his English is quite well, despite that, he did not speak English with anybody either in his own country or in Turkey because he knows Turkish very well. The other participants had some kind of dialogs, be it short or long, with speakers of English. In addition to the nations mentioned at the first part of the interview, the students who had conversation with native speakers told that their interlocutors were also from New Zealand, Australia, and the USA.

The following question was *"Do you enjoy speaking with people from other cultures?"* The responses in the experimental group were all positive; they expressed their enjoyment in speaking English with foreigners. They told that it was nice to talk to people in another language and this made them happy. In the same vein, control group participants were quite positive in speaking to people from different cultures in English. None of the students stated negative feelings about it. Furthermore, the students who never had such an experience showed great enthusiasm to speak with people from other cultures. When the interview responses of the learners are compared to their survey results of the related item (Item 1) (Table 19), it becomes obvious that the participants already had positive feelings about talking to the people from other cultures before the study.

Table 19

Paired Samples T-test Results for Item 1 in ICA Survey - "I enjoy interacting with people from different cultures".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	4,2800	1,13725	,336	24	,740
Experimental Group after the Study	25	4,1600	1,14310			
Control Group before the Study	26	4,3077	1,04954	,000	25	1,000
Control Group after the Study	26	4,3077	,67937			

The control group's results were stable from the beginning (M = 4.30, SD = 1.04) to the end of the treatment (M = 4.30, SD = .67); therefore there is not a significant difference between the tests (p = 1.00). On the other hand, the experimental group's mean results declined slightly from 4.28 to 4.16 by the end of the treatment. However, the difference between the pre-test and posttest results is not found to be statistically significant (p = .74). The positive responses and high mean scores show that the students are willing to interact with people from other cultures.

When they were asked about their self-confidence while talking to these people, the participants in the experimental group stated that they were self-confident to have such conversations. On the contrary, four participants in the control group replied negatively. They told that they had not enough self-confidence to do that. S10 and S15 were two of these students and they were the ones who had no experience in speaking English with foreigners before. S14 explained her feelings about this issue by the words *"I am not really confident enough to talk to them because I am afraid that I cannot express myself truly... not just in English, I have the same problem even in Turkish while talking to my friends".* The other half of the group claimed to be very confident.

Table 20

Paired Samples T-test Results for Item 2 in ICA Survey - "I feel confident when interacting with people from different cultures".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	3,3600	1,31909	-,331	24	,743
Experimental Group after the Study	25	3,4800	1,12250			
Control Group before the Study	26	2,8846	1,14287	-,340	25	,736
Control Group after the Study	26	3,0000	1,35647			

The quantitative data results (Table 20) show that mean values of the experimental group are higher (*M* = 3.36, *SD* = 1.31) than the control group's (*M* = 2.88, *SD* = 1.14) at the beginning and at the end of the study. In addition, a slight improvement can be observed from the mean values of both groups from the beginning to the end of the study, but these differences are not significant (*p* for the experimental group = .74 and *p* for the control group = .73). Overall, all the mean scores above show that the participants do not have enough confidence for interaction with people from other countries. Especially, the experimental group had a low mean score when their responses were considered.

The next questions were about their skills in finding conversation topics when interacting with people from different cultures; *"Do you know what to say while interacting with people from different cultures? Do you live any difficulty in finding conversation topic?"* These constitute important parts of intercultural communication because knowing what to say requires both knowledge about the cultures and the ability to express yourself.

Except S7 and S4, the students in the experimental group asserted that they would not experience any difficulty in finding topics to talk about with the people they

interact from different cultures. S7 said, *"I can only talk to some certain extent, then I cannot go on... it is because of my low level of English"* and S4 said,*" It is difficult for me to find conversation topics because we do not have much in common with those people"*.

The participants in the control group expressed more negative opinions on this issue. Five of the interviewees told that it would be challenging for them to find a conversation topic. According to these participants, the most important reason of this problem is their low level of English. Lack of cultural knowledge comes as second to this. However, the results of the related item (4) in the ICA survey do not match with the interview responses of the participants on this issue (see Table 21).

Table 21

Paired Samples T-test Results for Item 4 in ICA Survey - "I know what to say when interacting with people from different cultures".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,2000	1,32288	-,097	24	,924
Experimental Group after the Study	25	3,2400	1,26754			
Control Group before the Study	26	3,2308	,90808	-,901	25	,376
Control Group after the Study	26	3,4615	,90469			

Although the experimental group approached more positively in the interview, the mean value of this group did not change much from the pretest ($M = 3.20$, $SD = 1.32$) to the posttest ($M = 3.24$, $SD = 1.26$). These scores are lower than the control group's results in the pretest ($M = 3.23$, $SD = .90$) and the posttest ($M = 3.46$, $SD = .90$). A small increase is observed in the control group, yet this difference between the test results is not a significant one ($p = .37$). These results do not support the statements of

the interviewees because the experimental group expressed more positive opinions in the interview. However, it cannot be observed in the test results.

The other question of the interview was about their enthusiasm for being in an English speaking environment with people from different cultures, *"Do you want to be with people from different cultures?"* The experimental group showed great desire for it; all of the students seemed willing to be with foreign people. Positive attitudes were also expressed by the participants in the control group except S15; she did not like the idea of being or living with people from different cultures. From the quantitative results of the related item, shown in Table 22, it is obvious that the participants in both groups would like to be in such an environment.

Table 22

Paired Samples T-test Results Item 6 in ICA Survey - " I like to be with people from different cultures".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	4,4000	,70711	1,000	24	,327
Experimental Group after the Study	25	4,2000	,76376			
Control Group before the Study	26	4,1923	1,02056	-1,510	25	,144
Control Group after the Study	26	4,5769	,57779			

It is still observed that, the positive opinions of the experimental group declined slightly from the beginning (*M* = 4.40, *SD* = .70) to the end of the study (*M* = 4.20, *SD* = .76) while it is just the opposite for the control group whose mean value increased in the course of the study from 4.19 to 4.57. However, these changes cannot be considered as statistically significant.

Right after this question, the participants who would like to be in such an environment were asked *"Would you like to share this environment with people only*

from native countries of English or from other countries as well?" Not all the participants were like-minded on the answer for this question. Six students from experimental group preferred to be with people from all cultures in the world while one of the participants made a preference of being only with native speakers of English as she thinks they would be more helpful to her in learning English better. The others explained their reasons for selecting mixed cultures as 'to be familiar with all cultures and all accents of English'. For example, S7 said, *"I would like to be with people from different cultures not only from English speaking cultures... I had better learn their accents of English as well".*

In the control group, the responses are mostly for a mixed culture group. Only one student told that she would like to be with native speakers of English as she thought she could have a better communication with them. The others had more reasons to be in a mixed culture group such as; to be familiar with different accents of English, to see the cultural differences, and not to live any difficulties of being with native speakers. According to some of the participants, being with natives might cause some problems in communication. S9 said, *" I would not like to be with natives because they speak very fast and I am biased... my pronunciation of 'yes' and theirs is absolutely different".* Similarly S10 said, *"I think I might have some troubles with native speakers, if one does not understand me, the others in the group will not understand as well... but in the mixed group, when one does not understand, another one may understand".*

The participants were mostly eager to be with foreign people from different cultures so they were asked *"How sensitive are you toward their values, lifestyles, and behaviors? Do you enjoy the cultural differences? Why?"* From the responses of the participants, it is clear that most of the students are aware of the differences among cultures. All of the students in the experimental group said that they were open-minded to people from different cultures; they expressed positive attitudes to different lifestyles, behaviors, religions or customs and traditions. Similarly, the control group seemed to respect the differences and enjoy them. Only two of the participants mentioned that they were tolerant to other cultures, even so, they would not enjoy all the differences, and they might refrain from the situations where they were uncomfortable because of these differences. In the ICA survey, there are a few questions which analyze the tolerance of the participants for people from other cultures and for the differences between cultures.

For example, the participants' answers to Item 7 show their respect for the values of people from different cultures.

Table 23

Paired Samples T-test Results for Item 7 in ICA Survey - "I respect the values of people from different cultures".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	4,5600	,65064	,848	24	,405
Experimental Group after the Study	25	4,4000	,70711			
Control Group before the Study	26	4,8462	,61269	1,296	25	,207
Control Group after the Study	26	4,6154	,57110			

According to Table 23, the experimental group with a mean of 4.56 and the control group with a mean of 4.84 showed that they already had a high respect for the values of other people. However, both of the groups' scores dropped slightly by the end of the study. Both quantitative and qualitative data suggest that the participants are aware of the differences among cultures and they respect the values of the other people. Statement 9 is parallel to statement 7 and it shows how open-minded the participants are toward people from different countries.

Table 24

Paired Samples T-test Results for Item 9 in ICA Survey - "I am open-minded to people from different cultures".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	4,3200	,69041	,347	24	,731

Experimental Group after the Study	25	4,2400	,96954			
Control Group before the Study	26	3,9615	,95836	-,633	25	,533
Control Group after the Study	26	4,1538	,92487			

The mean values, as shown in Table 24, are around 4, which imply the students are acceptant and unbiased against these people. Still, it is observed that the experimental group rated a little higher in the pre-test ($M = 4.32$) than in the post-test ($M = 4.24$), which shows that five-week treatment with ELF related materials did not make a significant change ($p = ,73$) among learners in terms of being open to the culturally different counterparts.

At the same time, most of the participants thought that the people from other cultures are broad-minded as it is clear from their answers for the question *"Do you think that people from other cultures are open-minded? Why / why not?"* They said foreign people are generally respectful to them. A few of them stated that they had no idea as they never met a foreigner before.

Table 25

Paired Samples T-test Results for Item 10 in ICA Survey - "I think people from other cultures are open-minded".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,5600	,91652	-,149	24	,882
Experimental Group after the Study	25	3,6000	,86603			
Control Group before the Study	26	3,3077	,92819	-,422	25	,677
Control Group after the Study	26	3,4231	,90213			

The data in Table 25 show that at the beginning of the study, the experimental group thought more positive (*M* = 3.56) than the control group (*M* = 3.30) about foreigners being broad-minded and respectful toward them. It was observed that their positivity increased very slightly during the study, although these changes are not statistically significant. The participants think they are respectful toward people from other cultures, but they are not that sure about the other people having respect for them.

The other question was about the use of verbal or nonverbal cues of the participants during the conversation with foreigners to have a better mutual understanding; *"Do you use your body language with your culturally-different counterpart during your interaction? Why? How?"* Six students in the experimental group reported that they used nonverbal cues such as gestures and mimics. They also stated they made use of stress and intonation in their speeches. Only one of the interviewees told *"I hardly ever use my body language and it is at the times when I have difficulty in expressing myself"*. The responses are likewise in the control group; seven out of eight students stated that they used verbal and nonverbal cues to ensure a better understanding. On the other hand, S12 told that she never used them. Table 26 shows that the participants' answers in the interview support their responses in the questionnaire for the related item.

Table 26

Paired Samples T-test Results for Item 15 in ICA Survey - "I show my culturally-distinct counterpart my understanding through verbal or nonverbal cues".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	4,2800	1,20830	,782	24	,442
Experimental Group after the Study	25	4,0400	1,05987			
Control Group before the Study	26	4,1923	1,02056	-,582	25	,566
Control Group after the Study	26	4,3462	,84580			

Nevertheless, a slight decrease in the mean score of the experimental group is observed in this statement from the beginning (M = 4.28) to the end of the treatment (M = 4.04) like in many of the other statements. However, this is not a significant decrease (p = .44). On the other hand, mean scores of the control group increased from 4.19 to 4.34 from the beginning to the end of the treatment. This increase is also not significant (p = .56).

The interviewees were asked *" Do you think that use of body language, tone of a speaker's voice (the intonation pattern) and the meaning it carries changes from culture to culture? How?"* The participants in the experimental group stated that these kinds of facial expressions exist in every culture but they differ in each culture. S6 said*," Of course, facial expressions and body language are used in every culture, but it changes from culture to culture so we need to know them. Otherwise, we might be misunderstood".* S2 was also concerned about the same issue *"Body language and facial expressions may have different meanings in different cultures. We need to be careful about them".* The control group does not think differently; they are aware of the differences in verbal and nonverbal clues used during communication. Although the experimental group seemed to be more knowledgeable in the interview on this issue, the questionnaire results showed vice versa. Item 18 which is about the differences in intonation and Item 19 which is about gestures and body language differences between cultures measure the awareness of the participants for these kinds of differences, and according to the quantitative results, the control group seemed to be more aware of them.

Table 27

Paired Samples T-test Results for Item 18 in ICA Survey - "I think the tone of a speaker's voice (the intonation pattern) carries meaning and it is different in different languages".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	4,1200	,97125	,000	24	1,000
Experimental Group after the Study	25	4,1200	,72572			

Group	Number	Mean	Standard Deviation	t	df	p
Control Group before the Study	26	4,3077	,78838	,272	25	,788
Control Group after the Study	26	4,2308	,99228			

It is obvious from the values at Table 27 that there was not much change in the views of the participants throughout the study. While the mean of the experimental group (M = 4.12) did not change at all for both related items, a slight decrease was observed in the mean scores of the control group for Item 18, but this difference is not a significant one (p = .78). The increase at mean scores of the control group for Item 19 is also not a statistically significant difference (p = .07) as can be seen in Table 28. Overall, these values show that the participants in both groups are aware of the messages that body language, mimics and gestures carry, and they may differ from culture to culture.

Table 28

Paired Samples T-test Results for Item 19 in ICA Survey - "I think each language-culture use gestures and body movements (body language), which convey meaning".

Group	Number	Mean	Standard Deviation	t	df	p
Experimental Group before the Study	25	4,1200	,92736	,000	24	1,000
Experimental Group after the Study	25	4,1200	,78102			
Control Group before the Study	26	4,0385	,99923	-1,841	25	,078
Control Group after the Study	26	4,4615	,70602			

The following question of the interview is about the importance of knowing one's culture while communicating with her/him; *"Do you think that it is important to know the culture of your interlocutor while communicating with them? How?"* The answers given in the experimental group show that most of the students think it is important to know the culture of their interlocutor. They asserted that if they knew the culture of the people they talk to, they would have a better communication. S5 said, *"I think it is important... if I knew the culture of my interlocutor, I would better know how to behave... s/he may have some bounds and I do not want to overstep them"*. In parallel with this, S6 said, *" Something acceptable in our culture may be unacceptable in theirs and we may hurt the feelings of those people... they may not want to talk to us then... so we need to be careful"*. S4 said, "*Knowing the culture will enhance a better communication... when I do not know anything about the culture or about the country of my interlocutor, the conversation does not go further... For example, I start to the conversation by asking to a person 'where are you from?' and if he says 'Libya' the dialog immediately ends because I have nothing about Libya in my mind.. But if I knew his culture, I would communicate better"*.

The students in the control group are like-minded. They think communication in English is possible without cultural knowledge; however cultural awareness of the differences will make communication better. For example S15 said, *"I would feel more relaxed if I knew the culture of my interlocutor, I would understand better why they behave in a certain way and my adaptation would be much easier"*. In the same vein, S14 said, "*If I was knowledgeable about that culture, I would understand my interlocutor better. I would welcome his behaviors more easily"*. S8 explained his ideas like *"It would not change much to know the culture of my interlocutor for communication, but it would affect how much we respect each other... if I knew the differences between us, I would try to be more helpful when they needed"*.

Item 22 asks if we need to understand the culture of our interlocutor to be able to communicate or not. The results in Table 29 show that the mean scores of both groups are close to each other at the beginning of the study, but experimental group's mean score decreased from 3.04 to 2.72 by the end of the study. The difference in the scores is not significant (*p* = .42).

Table 29

Paired Samples T-test Results for Item 22 in ICA Survey - "To be able to communicate with someone in a foreign language, you have to understand their culture".

Group	Number	Mean	Standard Deviation	*t*	*df*	*p*
Experimental Group before the Study	25	3,0400	1,45717	,811	24	,425
Experimental Group after the Study	25	2,7200	,97980			
Control Group before the Study	26	3,0769	1,41204	-,811	25	,425
Control Group after the Study	26	3,3846	1,32897			

On the other hand, the mean score of the control group increased in the posttests from 3.07 to 3.38. This difference is also not a significant difference (*p* = .42). It is also obvious that both groups were more positive in their responses during the interviews. The students, like S8, might think that knowing about cultures is not related 'to be able to communicate' but it is linked with setting a better communication and they could not explain it in the questionnaire but in the interview they detailed it.

The last question of the interview was almost the same with the seventh interview question in the first part. This was intentionally asked to the students to see if the questions about culture made any effect on their thoughts or not. It is about the link between language and culture; the students were asked *"Do you think that culture teaching should be included in language teaching? Why?"* In the first part, most of the students replied positively to this question except S15 in the control group and S5 in the experimental group. This time, both groups were like-minded that learning cultural elements from all countries would help them to have better international communication. Sharing the same idea with her friends, S15 said *"I would like to learn cultural elements, not only from native countries but also from other countries in the world... I know my answers contradict but I reconsidered it after our conversation and*

decided that it can be really helpful". S5, who said that she would like to learn only cultural elements from native countries in the first part of the interview, changed her idea and told that she would love to learn other cultures as well.

4.3. Conclusion

As can be clearly observed from the answers of the students in the interviews and the quantitative results of the related items, the control group is slightly more positive in their responses for most of the questions for ELF related part of the interview. This can be attributed to their overall mean scores for the ELF survey in the pre-test and post-test; the mean scores of the experimental group were lower than the control groups' in both tests. The ELF materials used did not seem to make a significant change in the experimental group when the qualitative data is considered, and this supports the quantitative data which indicate that statistically there is not a significant change in the attitudes of the participants. There is only one significant difference between pre-test and post-test results of the items in ELF survey, and it is on the item related to the control group's satisfaction about their own nonnative English accent. It seems that their attitudes toward their own accent became more negative until the end of the study.

From the combination of qualitative and quantitative results for ICA levels of the students, it can be said that there are not significant differences between the ICA levels of the groups. Their pre-test and post-test results and responses for the interview do not give a clear distinction between the two groups. It seems that both groups have positive opinions about other cultures and they mentioned their respect for the differences among cultures. The results also show that while students desire to be with people with different cultures, their confidence for interacting with foreigners and finding conversation topics is quite low.

CHAPTER V

CONCLUSION AND DISCUSSION

The data collected through data collection tools were analyzed to find answers to the research questions of the study. The results for each research question are discussed as follows.

5.1. What are the Attitudes of Turkish Undergraduate Students toward ELF?

This research question aimed to learn about the attitudes of the learners toward ELF before five-week ELF course was conducted, and ELF survey was used as a tool for this purpose. The results obtained from the questionnaires showed that the mean value was 3,70 for the experimental group and 4,09 for the control group. It is clear from these values that the participants in both groups had already positive attitudes toward ELF or mainly to the status of English as an international language. The interview results are not included for the first two research questions because the participants were interviewed only after the course was conducted. Therefore, the sole data for this research question come from the quantitative sources.

There have been some studies which aimed to investigate the attitudes toward ELF. A major study on this issue was conducted by Mollin (2006), and some of the items for ELF survey used in our study were adapted from it. To have a general idea about the attitudes of the students toward ELF, we discuss some of their answers from the interviews. For example, the statement "*English doesn't belong to the native speakers anymore, but to anybody who uses it"* was an important one regarding the status of English as a lingua franca. In our study, the mean of the experimental group for this statement was lower ($M = 3.48$) than the control groups' ($M = 4.11$) at the beginning of the study. It shows that control group held more positive attitudes. Even so, it does not mean that the experimental group's attitudes were negative. The overall mean of all the participants for this statement was 3.80, and it shows that most of the students thought that English is not only its native speakers', and they supported the idea that it belongs to anybody who uses it. Similarly, in Mollin's study (2006), with more than 400 people, the statement was also agreed on by the majority of the participants.

However, in a similar study conducted by Matsuda (2000), the result is not the same; although the Japanese participants thought that English is an international language, they claimed it only belongs to the native speakers of English. In our study there were some participants who thought in this way.

Another crucial statement for ELF is *"I am not bothered about mistakes that other learners of English make as long as I understand what they want to say"*. Again in Mollin's study, the respondents stated that they would not be bothered by so-called mistakes of nonnative speakers of English, which implies they favored mutual intelligibility. In our study, the mean value of all the participants (both in experimental and control group) for this statement is 3.80 in the pretest, and it shows that the majority of the students were not irritated by so-called mistakes of English users, but there were some students who thought vice versa or had no idea at all.

In the following item of ELF survey, the learners were asked if they are irritated when someone speaks with a strong accent. The mean value of responses from all the participants was 3,66. It shows that the students did not hold negative attitudes toward different accents, although they were not fully positive on the issue. It is also obvious that they were much more irritated by the strong nonnative accent than the so called mistakes of the ELF users.

Accepting one's own nonnative accent comprises another important aspect of ELF. In another study conducted on the attitudes toward the varieties of English, Dalton-Puffer et al. (1997) concluded that the students did not have positive attitudes not only to their own accents but also other nonnative accents. In our study, the mean value of the statement (Item 7) which asks for the opinion of the participants about their own English accent is 3,35, and this shows the participants of this study were not very confident about their own nonnative English accent.

The last statement analyzed for answering this research question is about pedagogical place of ELF; *"Schools should teach English not as the native speakers speak it, but for efficient international communication"*. The responses of the participants yielded a mean of 4.15, which can be considered as quite a positive approach for the future of ELF and its finding a place in ELT. Mollin (2006) also used the same statement in her study, and contrary to the result in our study, her respondents rejected the idea, which shows that they still put great importance on native models in language teaching.

5.2. What are the ICA Levels of Turkish Undergraduate Students?

By means of the ICA survey, the average ICA of the students was obtained. The mean values of the participants' responses to the ICA survey was 3,95 for the experimental group and 3,78 for the control group, which make an overall mean of 3,86. This demonstrates the participants in this study had already developed intercultural awareness to a certain extent. There was not a significant difference between the ICA level of both groups in the survey, and the statistics obtained from the survey are the only source of data for answering this question as the learners were interviewed only after the treatment. Some results of the important items from pre-test of ICA survey were discussed to give information about the participants' level of ICA in both groups.

One of the most important items in the survey is the first one; *"I enjoy interacting with people from different cultures"*. The answers to this question can give clues about their desire for the interaction with other people from other countries, how open and ready they are for intercultural communication. Mean score of the experimental group for this item is 4,28 and control groups' is 4,30. It can be clearly said that both groups were already highly enthusiastic about intercultural communication before the treatment.

The other important statement is Item 16 from ICA survey; *"I have a feeling of enjoyment toward differences between my culturally-distinct counterpart and me"*. The differences between the cultures can be barriers for the people from different cultural backgrounds during intercultural communication. Some of the people do not acknowledge the differences between cultures or they ignore these differences and behave according to his/ her own cultural norms. These can cause some misunderstandings. To be able to deal with these misunderstandings, language learners need to develop intercultural awareness and empathy toward other people. In our study, both groups showed awareness for the differences and they reflected their enjoyment for these differences with their responses to Item 16. Mean score of the experimental group for this item is 4.00 while the control groups' is 3,76. Item 17 in the survey is in accordance with Item 16; *"I believe misunderstandings stemming from cultural differences can be eliminated through negotiation and tolerance"*. This statement focuses on tolerance and empathy between people for solving problems stemmed from

cultural differences, and the responses of our participants for this item is also very high. The experimental group's mean score is 4,52, the control groups' is 4,42.

From the mean scores, it can be interpreted that the students did not have negative opinions about other cultures, and they had a certain amount of knowledge about the differences between the cultures. Although nothing can explain clearly why the intercultural awareness level of the participants was high in the pre-test results, these might be because of their personal experiences, their personal knowledge about some specific cultures or might be their own characteristics such as being open-minded or sociable. As most of the students explained during their interviews that they had limited contact with the nonnative speakers of English, and they did not have any intercultural learning before the treatment, so it was not an expected mean value in terms of intercultural awareness. Nevertheless, when it is considered that intercultural awareness may develop in many different ways, it becomes rational to have such a result.

A similar study was conducted by Jia (2015) in China with 56 students to develop intercultural consciousness through intercultural action teaching. Before the study started, an intercultural consciousness test was given to the students to compare its results with their post-test results which was administrated about one year later. The study has resemblance to our study in terms of research design, still the overall results are completely different. In Jia's study, the results of the pre-test verified students' poor intercultural consciousness but in ours, the students showed high intercultural awareness before the treatment. In the study of Jia, the students had lessons in which they compared to and contrasted western cultures with their own culture. At the end of the teaching year, students' understanding and attitudes toward intercultural teaching increased significantly.

To sum up briefly, the students showed high ICA in our study even before the treatment, but this result cannot be generalized because of low number of the students in our study (51). The ICA survey which was used in our study should be tested out on a large number of students in different universities in Turkey to have a more generalizable result for the ICA level of the undergraduate students.

5.3. How does Usage of ELF Materials Affect the Attitudes of Turkish Undergraduate Students toward ELF?

To fully answer this question, a pretest and a posttest were administered to the participants. The results of these tests were compared through statistical tests and they were presented in Chapter IV in detail. After five weeks of treatment, the attitudes of the learners toward ELF, in both groups, are observed to decrease slightly from positive to negative but the differences were not statistically significant. The attitudes of both groups cannot be considered as negative based on their means but less positive than they were at the beginning of the study. When the groups are compared, the decrease in the control group is higher than it is in the experimental group. However, it must be added that the mean scores of the control group in the post-test are slightly higher than the experimental groups' like they were in the pre-test. This means the control group held more positive attitudes toward ELF than experimental group both at the beginning and at the end of the study.

The findings obtained from the questionnaires are not completely consistent with the interview responses because they do not overlap in many points. The mean values of the experimental group are lower in terms of quantitative data, and the answers of the same group were also less positive than the control groups' in the interviews. However, there are some statements where more positive expressions were worded by the experimental group in the interviews but not reported in the questionnaires by these participants.

The experimental group was introduced to many nonnative speakers of English in their English classes during the study, and they revealed positive ideas about them both in the interviews and in the class during the study. Nevertheless, it is clear from the analysis of the whole data that ELF materials did not lead to any significant change in the attitudes of these students toward ELF. It is probable that the participants could not change their deep seated attitudes about English very quickly and they need 'repeated pedagogic exposure' (Jenkins, 2000, p. 184) to have a development in their attitudes, which are not easy to change in a short period of time.

The experimental group had more positive approaches during the interviews and one of these issues is about their perceptions of their own English accent (Item 7). The participants in the experimental group seemed more self-confident about their own accents of English, and the ones who are not satisfied believed that they could improve

it. However, the control group interviewees mostly reported that they did not feel good about their accents, and this was the only point where a significant decrease was observed in the survey statements (see Table 15) from the beginning to the end of the treatment. The mean values of both groups are under 3.0 which shows their attitudes are close to negativity, and it should be added that at first, the mean value of the related item was higher ($M = 3.76$) in the control group, but it decreased until the end of the study ($M = 2.80$) while the experimental groups' did not change at all ($M = 2.92$). This is quite contradictory especially for the experimental group as they were much more positive in the interviews. The significant decrease in the control group's mean score can imply that the students might have been affected negatively by the British based coursebook in terms of their confidence about their own English accent. There were some students in the control group who stated the idea during the interview that they must speak fluently or they should not speak at all. The recordings and the listening activities which sometimes focused on stress and intonation seemed to have a bad affect on the attitudes of the participants toward their own nonnative English accents in the control group. On the other hand, using ELF materials did not develop the attitudes of the participants toward their English accent, but they did not cause any negativity among learners. However, it must be taken into consideration that not all the participants were interviewed but a general conclusion is drawn from the responses of the volunteer interviewees.

There was not a statistically significant development or decline in any of the survey statements in terms of attitudes toward ELF except Item 7. So only slight increases and decreases are discussed and compared to the interview responses of the participants to draw a clear picture here. While all of the students in the control group regarded English as a world language and agreed with the statement that "*English belongs to all people who can speak it*", most of the interviewees in the experimental group told that English belongs to the native speakers of it. Furthermore, control group had more tolerant expressions about the English of NNSs while there existed some negative feelings in the group toward them. However, this is one of the few statements toward which the attitudes of participants from both groups increased from the beginning to the end of the study according to the quantitative data results (see Table 9).

Another statement, on which both groups made little progress in terms of their attitudes, is about their possible interlocutor in English in the future; "*Studying English*

enables me to better understand the people all around the world not just native speakers of it". In the interview, the same point was asked to support the findings from the survey results by the help of the question *"Do you think you will use English in communicating mostly with native speakers of English or nonnative speakers of English?".* It is concluded from the survey results that the participants need English mostly to speak to the nonnative speakers of English (see Table 10), and it is fully supported by the interview responses. All of the interviewees in the control group and five out of seven interviewees in the experimental group stated that they would use English mostly with nonnative speakers of English, and one of the students (S8) in the control group explained it very clearly *"...it can be true for other languages to speak only with natives but not for English as it is a world language".* In Coşkun's study (2011) on future English teachers' attitudes toward ELF (refers to it as 'EIL') in Turkey, it was also found that most of the students are aware of the fact that they need English to communicate mostly with nonnative speakers. This is a promising result which implies that the lingua franca status of English is being slowly recognized by the learners of English, and they are aware of the fact that there are more nonnative speakers of English than native speakers of it.

As clearly explained in Data Analysis and Results, when the students were asked about their opinions on nonnative varieties of English, they gave mostly positive answers. They explained their admiration for these people who can speak English and who can express themselves clearly although they are not native speakers of English. When the general statements of the interviewees were taken into consideration, it can be said that the students in this study acknowledge and like nonnative varieties of English. On the other hand, in a study conducted by Guerra (2012) in Portugal, learners of English ($N = 247$) seemed to lack this awareness toward nonnative varieties. It was found that the students are more familiar with native varieties, namely BrE and AmE, but not with other native or nonnative varieties of English, and not surprisingly, most of the students ranked these two varieties as the most favorable ones. In another study, regarding the same concern with a different viewpoint, Lindemann (2005) explored native US English speakers' perceptions of nonnative English varieties such as Chinese English, German English, Italian English and Spanish English, and the results show that most of the respondents evaluated nonnative speeches negatively and described English used by all nonnative speakers like "broken" English except Europeans'. The

respondents were more tolerant for English used by the Europeans but not for the English in East Asia or in Mexico. Therefore, it can be concluded that ELF attitude studies may have different conclusions according to the place they are conducted.

In our study, the opinions of the participants about so-called mistakes of the nonnative speakers of English were asked, and both groups shared the idea that the mistakes (be it grammatical or vocabulary mistakes) made by NNSs are not irritating or annoying as long as they are intelligible. All of the participants were like-minded on this issue in the interviews. This view of the learners shows that they mostly understood the most outstanding feature of ELF; mutual intelligibility. Nevertheless, survey results are less positive; especially in the experimental group and their mean values stayed the same from the beginning to the end of the study (see Table 11).

In the following question of the interview, the most salient aspect of ELF was asked to the participants, that is, the nonnative accents of English. Both groups gave positive responses to this question. It was concluded from the responses given that the most important point for the majority of the students, both in the control and experimental group, seems like intelligibility. However, a few participants seemed to be irritated by the nonnative accents, and they told that they favored native accents. Nevertheless, the findings from the quantitative data do not support the responses of the participants fully because it was observed that the mean values of both groups for the related statement (Item 5) decreased in the course of the study. It was observed in the classroom by the researcher that the students were surprised when they first met with the nonnative speakers' video (it was a Spanish speaker of English), and it was quite clear that they enjoyed the materials especially when they listened to the speakers with whom they share the same L1 (Turkish speakers of English in this study). According to the participants, these nonnative speakers of English represent successful language learner models, who encourage them to learn and speak English. This was uttered by many of the participants during the interviews although it cannot be concluded that these materials developed their attitudes toward nonnative accents in the course of the treatment. Regarding the results of other studies in the literature, the attitudes of the participants in our study can be considered positive when all related statements are taken into account. Similarly, Beinhoff (2005), who investigated ELF accent attitudes found out that generally NNSs are tolerant of other NNSs' accents, but they are not that tolerant for their own L1 group. This was also supported by the study conducted by

Dalton-Puffer *et al*. (1997) who investigated the attitudes of 132 Austrian university students toward different accents of English. As a result of the study, it was revealed that NS accents were preferred to the NNS, and Austrian-RP accent was rated lowest among five different accents, and Austrian-RP was the participants' own accent. However, Jenkins (2000) suggests that the students need exposure to a range of nonnative accents for successful international communication, especially to develop a tolerance of difference. Similarly, Kaur (2013) investigated the attitudes of trainee teachers of English toward ELF accents in Malaysia. Ten pre-selected accents were listened to by the participants and they were asked to select the best ones among them. The findings revealed that the best perceived accents were NS accents. Ironically, even the respondents who were familiar with the concepts of ELF and EIL did not perceive their own accent as the best. This case is similar to the one in our study; the participants do not have negative attitudes to nonnative accents, even so, they are not happy about their own English accent.

The opinions of the participants about the inclusion of nonnative accents in English classes were inquired in our study because ELF is mostly regarded as an accent issue in the literature. It was found out from the responses of the participants that especially some participants in the control group seemed to be confused about this question. They had doubts about how to include nonnative accents into English classes would affect their language learning, but few students saw some benefits in them like being familiar with different accents of English. The indecisive students might be thinking that they still need to follow native speaker norms in pronunciation. On the other hand, the experimental group showed great desire to include them in their lessons. This might be the point where the difference between the groups can be observed clearly. Although such a difference cannot be obtained from the survey results (see Table 14), the students in the experimental group had more positive statements for this question in their interviews. When pre-test and post-test results of the groups were compared, a slight decrease is observed in the mean values of both groups from the beginning to the end of the study about the inclusion of the nonnative accents of English in the language classes.

The other point on which both groups had similar ideas was on preference for nonnative teachers of English. It should be clarified here that the learners refer to Turkish teachers of English as nonnative teachers. None of the students has been taught

by a native speaker, still they are indecisive, even unwilling to have one (NS). They think that native speaker teachers of English, especially who do not know the culture and the L1 of the students, cannot help really them. These attitudes of the participants are consistent with their survey results because the mean values for the related item is (Item 8) close to neutral and it decreased in the course of the study. The importance of sharing C1 and L1 with language learners was regarded as a great advantage for nonnative teachers of English in Turkey by Bayyurt (2012), and in our study it was also recorded as something really crucial by our students as well.

Modiano (2001) says "A multiplicity of teaching practices, and a view of the language as belonging to a broad range of peoples and cultures, is the best that language instructors can do in institutionalized teaching and learning settings, to promote cultural equality" and it becomes more important when lingua franca status of English is considered (p. 340). However, what the learners think about this kind of pluralism in teaching practices and materials has not been investigated enough. Students in both groups were asked about the inclusion of these kinds of multicultural materials into English classes, and it was approached positively in the interviews by the experimental group. While the control group included indecisive or opposing participants, the experimental group welcomed these kinds of materials although the survey results are not completely consistent with these findings (see Table 16).

When the participants in the experimental group were asked to explain if ELF informed lessons they had and the materials used affected their opinions in any way or not, four of the students told that their opinions were not much affected by the materials. They claimed that they already had positive feelings for NNSs before the study, but they expressed that they enjoyed the materials used during the treatment. Even one of the students, who had expressed her negativity toward the English of nonnative speakers, told that the materials were enjoyable. From the statements of the participants during the interviews, it becomes clear that these materials did not have a major effect on the overall attitudes of the participants toward nonnative varieties of English, yet these materials have been a kind of motivational instrument for them. More than half of the interview respondents disclosed their admiration for nonnative speakers as they could speak English and could express themselves without any problems. The admiration of the students was observed by the researcher in the class as well, especially when they watched a video of a Turkish nonnative speaker of English. Additionally, it was

observed that ELF materials attracted the attention of the learners much more than the materials used in the control group. The students in the control group reacted less enthusiastically against the materials when compared to the experimental group. However, when they were asked about their opinions about nonnative speakers of English, they were mostly positive. Even so, a reality needed to be mentioned here is that two of the interview respondents in the control group never witnessed a nonnative speaker speaking English except Turkish speakers of English, and one of them only heard a NNS speaking on TV. The rest of the group had also limited dialogs with nonnative speakers of English from different countries. So it can be considered as an unexpected result that so many positive responses were obtained about nonnative speakers from the control group although they had not much contact with them.

Overall, the responses of the participants were more positive in the interviews than they were in the questionnaires. This might have stemmed from the participants being uncomfortable during the interviews, and they may have given biased answers instead of reflecting their actual thoughts or attitudes. These contradictions also show that the respondents are aware of the status of English as a lingua franca but they have not fully understood what it brings alongside. Another reason of the contradictions between the statements might be caused by the fact that the participants replied to the questions independently from each other rather than considering them as interconnected.

In sum, only partial evidence for an increase in ELF attitudes was observed after the ELF informed lessons were run for five weeks. And, there was no convincing empirical evidence of a significant increase or decrease in students' attitudes toward ELF.

5.4. How does Usage of ELF Materials in ELT Classes Affect the Development of ICA of the Turkish Undergraduate Students?

In order to find an answer to this question, both quantitative and qualitative data were analyzed, and it was found that ELF materials did not have much effect on the ICA levels of the students. Only slight decreases and increases were detected. However, they cannot be defined as statistically significant changes. The statistical values are presented in chapter of Data Analysis and Results in detail. The overall ICA level of the participants was not low at the beginning of the study (see Table 6 and 7) and they did

not change much by the end of it. Contrary to our expectations, the mean value of the experimental group decreased slightly (from 3.95 to 3.82) while control groups' increased (from 3.78 to 4.05). When the groups are compared, the increase in the control group is higher than the decrease in the mean values of the experimental group.

The findings from the questionnaires are mostly consistent with the interview results. Both of the groups showed high level of intercultural awareness in their answers to the questions in the interviews, and their scores in the questionnaires, both in the pre-test and posttest, were also high at the beginning and at the end of the study. It can be clearly concluded that materials used with the students in the experimental group had no positive effect on the ICA levels of the students.

There have been many descriptive and empirical studies in the literature which aim to explain the importance of developing intercultural awareness among language learners (Alptekin, 2002; Baker, 2012b; Risager, 2012). However, none of these studies used ELF informed materials to achieve this goal. One of these studies, which is similar to ours in terms of its results, was conducted by Korzilius, Hooft and Planken (2007). This study aimed to find out if a four-year International Business Communication program at a university in the Netherlands make any effect on students' intercultural awareness and foreign language acquisition, and at the end of the study it was found out that there was little evidence indicating an effect of the teaching program on the development of students' intercultural awareness. The authors speculate that "when students are exposed to intercultural teaching, they may gain an initial sense of intercultural awareness but will then revert to an awareness of their own culture and communication patterns" (p. 13).

As there was no convincing evidence of an increase at the ICA level of the students, only a few statements which are considered to be forming the core of ICA are be discussed here. Then the increases and decreases will be compared between groups although there is not a statistically significant difference for any of the items.

To begin with, from the responses of the participants in the interviews, it can be pictured that most of the participants did not have much experience in interacting with people from other cultures, still they are mostly open-minded and respectful for their current or future culturally distinct counterparts. This is one of the points where all participants agreed on. Without making any distinction, it can be said that all of the participants enjoy interacting with people from different cultures, and this is supported

by their responses in the questionnaires as well (see Table 19). There was no significant difference between pretest and posttest results of the participants in both groups in terms of their desire for interacting with people from different cultures. In other words, ELF materials, through which different cultural elements were presented, did not make any change on the views of the learners.

One of the most important elements of intercultural communication is the self-confidence of the interactants in speaking to people from different cultural backgrounds, and Item 2, in ICA survey, specifically asks about this. The values, obtained from the pretest and the posttest show that our participants need to develop more self-confidence. Although their scores for the related statement increased in small scale from the beginning to the end of the study, their overall mean values are not as high as the results of the other items (see Table 20). The case is the same for Item 4 which asked the participants about their ability of finding a conversation topic in their communication. These two statements are connected to each other, and it gives the picture that the learners are too shy to initiate a conversation and to continue with it. This was also asked in the interviews, and it seems that this mainly stems from their being unsatisfied with their English level; they are afraid of making mistakes and being misunderstood.

Although they are not quite self-confident, the participants are enthusiastic about being with people from different cultures. They want to be in places where they can interact in English and experience other cultures, but it should be stated that the mean values of the experimental group slightly decreased in the related statement (see Table 22) while control groups' increased on a small scale. The participants mostly preferred to be in a culturally mixed group rather than being only with people from native speaking countries of English to see and experience the cultural differences. Maybe, this is what language learners exactly need; that is, a direct interaction with people rather than materials which are about other cultures. For example, an intercultural e-mail project was done by Alyan (2012) between Palestinian English major students and American native speakers. In this project, it was aimed to find out how e-mail exchange develops the intercultural awareness of the learners. As a result of the study, it was concluded that the learners developed positive attitudes toward each other and destabilized stereotypes and biases. Although it was a qualitative study, it was clear from the extracts that the students developed intercultural awareness. In our study,

the same objective was tried by the help of ELF materials but it seems that they were not as effective as this e-mail exchange.

When the participants were asked about their tolerance for the cultural differences, the values increased again, because a big majority of the respondents stated that they respect the cultural differences and they can even enjoy these differences (see Table 23, 24). The mean values for the related statements were higher at the beginning of the study in the experimental group, but a small decline was observed by the end of the study, which was not statistically significant. And this is of course an implication that ELF materials did not help the participants further develop respect for other cultures, which was already quite high at the beginning.

The meanings and functions of gestures, mimics, intonation and stress change from culture to culture, and they may convey different messages in different cultures. To have a successful intercultural communication and not to offend others, one needs to pay attention to these differences. In this study, as a part of ICA survey, questions (Item 18-19) related to this issue were asked to the participants and it is clear that the participants are aware of these differences and they know how much importance these have for the communication. In the interviews, the responses of the experimental group were more satisfying, but the results obtained from the quantitative data show that the control group is more aware of these differences in body language and intonation. Regarding this issue, the ELF materials did not seem to change anything among the experimental group participants, which is quite clear from the mean values of the related item in the pretest and the posttest (see Table 27-28).

One of the core issues of the intercultural awareness is to know about other cultures and to accept that there are differences among them. As Hyde (1998) stated, equipping learners with an awareness of difference and with strategies for coping with these differences should be a part of language teaching pedagogy. The participants in our study were asked about the place of culture in intercultural communication and if knowing about the culture of the interlocutor makes any difference in communication. Great majority of the learners supported the importance of knowing culture for having a better intercultural communication. However, a few of them in the control group especially stated that cultural knowledge does not bring the communication alone but it can help to improve it. In the quantitative data, the related statement was not supported as much as it was in the interviews. Additionally, the students stated that they would

like to learn cultural elements not only from native English speaking countries but also from other countries as well. This was a point emphasized by McKay (2002) who stated that teaching materials should include the learners' culture, the target culture and the international culture. Some other scholars (Byram et al., 2002; Corbett, 2003) also defend the idea that introducing intercultural approach is important in language learning and there are many ways to do that, such as role-plays, projects, co-operative goal directed activities.

Another method was used for a similar study by Baker (2012b). The researcher mainly aimed to find out the effectiveness of an online course on intercultural communication and intercultural awareness of English language learners. In addition, he tried to explore the possibility of reflecting intercultural awareness in the teaching materials and whether e-learning is the right way to deliver such intercultural training and how the reactions of the learners would be for such a course. The study was done in Thailand, an ELF context. A 15-hours online course was designed, and 31 students and 6 teachers were included in the study. The course that lasted for ten weeks included ten different topics such as 'exploring my own culture, cultural stereotypes and generalizations, comparing cultures and intercultural awareness', which were prepared to equip the learners with the demands of English as a global lingua franca. The attitudes of the learners were obtained through a questionnaire administrated before and after the course. Semi-structured interviews were also used to gain more concrete results. From the findings, some evidence of increase in the intercultural awareness of the learners was observed although the students had already positive attitudes toward intercultural communication before the study. The results also suggested that the teachers and students developed positive attitudes toward an English course based on Global Englishes / ELF perspective. However, most of them stated a face to face course would be preferable. Like in our study, a significant increase in the intercultural awareness of the learners was not found, but positive attitudes were observed toward the materials used and the topics covered.

5.5. Is There any Correlation between the Students' Attitudes toward ELF and Their ICA Levels?

In order to answer this question, only the quantitative data were used. ELF and ICA surveys of the participants (both pretests and posttests) were analyzed with Pearson

Correlation in SPSS and the results were detailed in Chapter IV. Based on the analyses, it can be concluded that there is a correlation between the students' attitudes toward ELF and their ICA levels. The results show that there is a positive correlation tendency between these two variables. In other words, when the ICA level of the students go higher, their attitudes toward ELF become more positive, too, or when the students' attitudes toward ELF become more positive their ICA level increases. In our study, a significant positive correlation *(p = .003)* was found only in the experimental groups' posttest results. Although there was not a significant change at the attitudes of the participants toward ELF from the beginning to the end of the study as explained in the previous chapter, it is clear that a significant positive correlation was built between ELF attitudes and ICA by the end of the study.

Although ELF materials did not increase the ICA levels of the students at a significant level, this result can be evidence for the observation that a slight development in their attitudes toward ELF increases their ICA level. This is an important issue in terms of being an intercultural speaker as suggested by Kramsch (1998) or an English speaker who needs to be interculturally competent in today's world where most of the misunderstandings or critical incidents are caused by cultural differences but not by lack of language skills.

5.6. Implications of the Study

The purpose of this study was to ascertain (a) students' attitude toward ELF, (b) their ICA levels, (c) whether ELF materials have any effect on the attitudes of the students toward ELF, (d) whether these materials develop intercultural awareness of the students and (e) if there is a correlation between ELF attitudes and ICA levels.

Firstly, it should be accepted as a fact that the attitudes of the learners toward ELF was already high before the study. They had a general knowledge about English being a global language, and everybody, who needs it, can use it for their own purposes. Even so, it does not guarantee that the participants even in the experimental group fully accepted that English belongs to everybody who uses it. From the interviews, it is clear that all of them know that they can use English for instrumental purposes without following native speaker norms, but a few of them still stick to native norms as they think they are the standard. As there is no significant difference between the two groups in terms of ELF attitudes, it can be said that they are aware of the status of English as a

lingua franca. Even so, they do not know what it brings alongside, such as diversification in accents, flexibility in some grammatical points, and ownership of English. They have positive feelings about this status of English and they seem mostly ready to accept it as an independent variety- not linked to any native speaking country- but they are a bit uncertain about their thoughts as it is clear from some of their responses.

In our study, the participants did not know the content of the study, in other words they were not informed about any issue related to ELF or ICA. This was on purpose because the aim of the study was to learn about their current opinions and attitudes. However, as a participant observer, I believe that a good training on ELF, before and during the study, would change much in the attitudes of the learners toward ELF. Such a training in which the students are told about the status of English as a Lingua Franca, its role in intercultural communication, its applications in formal and informal language would enlighten the students and it would help them to be sure of their unsettled opinions. This can also help them develop self-confidence and respect for their own and for other nonnative norms. By this way, they might give up blaming themselves for not being able to pronounce like a native speaker and start to put more importance on mutual intelligibility. By means of such training, they can reconsider their established opinions about English and its status. They can be more motivated to hear other accents and to know about other cultures. Only after such training, they can regard ELF materials as important tools for intercultural communication.

As an implication for ELT, before students, maybe it is better to inform teachers about ELF because a change in the attitudes of the teachers is likely to change the learners' attitudes as well (Seidlhofer, 2011). Such a study was conducted by Bayyurt and Sifakis (2015). In this study, a training for ELT teachers was designed to educate them about ELF and to prompt them to develop, teach and to evaluate ELF-aware lessons. By the help of selected articles on ELF, 12 teachers were informed about ELF and the results of the study were positive in terms of the teachers' developing ELF awareness and enabling them to think critically about their classroom practices. As the scholars indicated, this project led the teachers to become more confident ELF-aware speakers, teachers and material designers, and it is believed that such teachers can best inform the students about ELF and prepare them for the current use of English in

intercultural communication. Otherwise, language learners are traditionally forced to follow native speaker norms which are neither necessary nor sufficient to meet the international demands for the effective use of English as a lingua franca (Seidlhofer, 2011).

Although ELF materials used in this study did not affect the attitudes of the learners toward ELF or the ICA level of the learners, they were useful to learn about their reactions to such materials, which is found to be positive. As an indispensable part of ELT, materials have much importance and especially in Turkey, where the language learning mostly takes place in classroom, they become more and more important each day. These materials can make the learners aware of other speakers of English like in our study but they are not enough to train the learners to be independent ELF users who develop ICA and who fully comprehend the changed nature of English as a global means of communication. Full lessons with ELF materials may have negative effects on the students but by including ELF oriented materials occasionally in the classroom, the teachers can help their learners to be ready for intercultural communication.

Another conclusion of the study was the strong positive correlation between ELF attitudes and ICA levels. We can say that if the students develop positive attitudes toward ELF, their ICA levels and accordingly their intercultural competence will develop. This may help them to communicate interculturally without facing major problems. When this correlation is taken into consideration, it becomes more important to make the students aware of ELF.

5.7. Suggestions for Further Research

The participants of the study were the undergraduate students whose major was not English but who took English as an elective course. The students were taught English at pre-intermediate level. Sometimes, it was too difficult for some of the participants to understand the nonnative speakers because of their low level of English, and they were supported by the teacher/researcher when they needed. A follow-up study may be conducted with students at higher proficiency levels to see whether proficiency and ELF attitude are related.

Intercultural experience is an important chance for the learners to use English and to interact with other people from different cultures. In our study, only 2 out of 51

students have been abroad, and accordingly some of the responses of the participants were the result of their imagination of that situation given. In my opinion, the results of this study would be very different if most of the students had experience abroad. Such a study can be conducted again with participants who had such experiences.

The materials used in this study are among the rare ELF-oriented materials. However, image and sound qualities are not always good. Besides, they might have been a bit boring for the students as they were only in the interview format. More enjoyable ELF materials can be used to attract the attention of the participants in further research.

This study was conducted with 51 students. In order to be able to make more robust generalizations about the results, more participants can be included in the study. It is better to replicate this study also with language learners whose major is English as they are considered to be more familiar with the accents and cultural issues regarding English.

As the data collection instruments, two questionnaires and semi-structured interviews were used in this study. However, as interviews have both weaknesses and strengths as a data collection tool, for further research some other data collection tools such as journals or learning portfolios along with interviews can be used to obtain more reliable data.

Gender was not taken into consideration in this study, but in further research, such a variable can be included to see if it makes any difference in terms of ELF attitudes and ICA levels. This study lasted only for five weeks because of time constraint and only two hours of lessons were designed for each week because of the limited ELF oriented materials for the level of the students taught. The duration of the future studies should be longer because developing attitudes and raising awareness seem to take more time. Thus, longitudinal studies are suggested.

APPENDIX I

INTERCULTURAL AWARENESS QUESTIONNAIRE (ICA- ENGLISH)

Instructions

Thank you for your help in this questionnaire.

Please make sure you have completed all of the following questions.

Language Learning Information

How long have you been learning English?

☐ This is my first year

☐ 1-2 years

☐ 3-5 years

☐ 6-10 years

☐ More than 10 years

Rate your performance in English:

☐ Fluent

☐ Excellent

☐ Good

☐ Fair

☐ Poor

Have you ever visited, studied or lived abroad in any other countries and for how long?

_____

_____

_____

_____

Part 2

How much do you agree with the following statements? Please rate them 1, 2,3,4,5, 5= maximum score (strong agreement) to 1= lowest score (strong disagreement) as shown in the scale below.

5	4	3	2	1
Strongly agree	Agree	Neutral	Disagree	Strongly disagree

	Strongly agree	**Agree**	**Neutral**	**Disagree**	**Strongly disagree**
1- I enjoy interacting with people from different cultures.	5	4	3	2	1
2- I feel confident when interacting with people from different cultures.	5	4	3	2	1
3- I find it very easy to talk in front of people from different cultures.	5	4	3	2	1
4- I know what to say when interacting with people from different cultures.	5	4	3	2	1
5- I can be as sociable as I want to be when interacting with people from different cultures.	5	4	3	2	1
6- I like to be with people from different cultures.	5	4	3	2	1
7- I respect the values of people from different cultures.	5	4	3	2	1
8- I tend to wait before forming an impression of culturally-distinct counterparts.	5	4	3	2	1
9- I am open-minded to people from different	5	4	3	2	1

cultures.					
10- I think people from other cultures are open-minded.	5	4	3	2	1
11- I am very observant when interacting with people from different cultures.	5	4	3	2	1
12- I respect the ways people from different cultures behave.	5	4	3	2	1
13- I try to obtain as much information as I can when interacting with people from different cultures.	5	4	3	2	1
14- I generally give positive responses to my culturally-different counterpart during our interaction.	5	4	3	2	1
15- I show my culturally-distinct counterpart my understanding through verbal or nonverbal cues.	5	4	3	2	1
16- I have a feeling of enjoyment toward differences between my culturally-distinct counterpart and me.	5	4	3	2	1
17- I believe misunderstandings stemming from cultural differences can be eliminated through negotiation and tolerance.	5	4	3	2	1
18- I think the tone of a speaker's voice (the intonation pattern) carries meaning and it is	5	4	3	2	1

different in different languages.					
19- I think each language-culture use gestures and body movements (body language), which convey meaning.	5	4	3	2	1
20- All cultures have taboo (subjects which should not be discussed) topics.	5	4	3	2	1
21- It is important not to judge people from other cultures by the standards of my own culture.	5	4	3	2	1
22- To be able to communicate with someone in a foreign language you have to understand their culture.	5	4	3	2	1
23- It is important to understand my own culture when learning a foreign language.	5	4	3	2	1

APPENDIX II

KÜLTÜRLERASASI FARKINDALIK ANKETİ

Bu ankete katıldığınız için teşekkür ederiz.

Lütfen tüm sorulara cevap verdiğinizden emin olunuz.

Birinci Kısım

1- Kaç yıldır İngilizce öğreniyorsunuz?

☐ Bu ilk yılım
☐ 1-2 yıl
☐ 3-5 yıl
☐ 6-10 yıl
☐ 10 yıldan fazla

2- İngilizcedeki seviyenizi değerlendiriniz;

☐ Ana dilim seviyesinde
☐ Mükemmel
☐ Çok iyi
☐ İyi
☐ Zayıf

3- Daha önce yurtdışında bulundunuz, eğitim gördünüz yada yaşadınız mı? Ne kadar süreyle?

_____
_____

İkinci Kısım

Aşağıdaki ifadelere ne oranda katılıyorsunuz? Lütfen 1'den 5'e kadar derecelendiriniz. 5: en yüksek puan (kesinlikle katılıyorum), 1: en düşük puan (kesinlikle katılmıyorum).

Lütfen seçtiğiniz kutucuğa tik işareti koyunuz.

| 5 | 4 | 3 | 2 | 1 |

Kesinlikle Katılıyorum Katılıyorum Kararsızım Katılmıyorum Kesinlikle katılmıyorum

	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle Katılmıyorum

1- Diğer kültürlerden insanlarla yabancı dilde iletişim kurmaktan keyif alıyorum.	5	4	3	2	1
2-Diğer kültürlerden insanlarla yabancı dilde iletişim kurma konusunda kendime güveniyorum.	5	4	3	2	1
3-Diğer kültürlerden insanların önünde konuşma yapmakta zorlanmam.	5	4	3	2	1
4-Diğer kültürlerden insanlarla yabancı dilde iletişim kurarken nelerden bahsedeceğimi bilirim.	5	4	3	2	1
5-Diğer kültürlerden insanlarla iletişim kurarken istediğim kadar sosyal olabilirim.	5	4	3	2	1
6-Diğer kültürlerden insanlarla bir arada olmak isterim.	5	4	3	2	1
7-Diğer kültürlerdeki insanların değerlerine saygı duyarım.	5	4	3	2	1
8-Uzak kültürlerden insanlarla konuşurken kesin bir yargıya varmadan önce biraz zaman geçmesini beklerim.	5	4	3	2	1
9-Diğer kültürlerden insanlara karşı açık görüşlüyümdür.	5	4	3	2	1
10-Diğer kültürlerden insanların da açık görüşlü olduklarını düşünürüm.	5	4	3	2	1
11-Diğer kültürlerden insanlarla iletişim kurarken çok iyi gözlem yaparım.	5	4	3	2	1
12-Diğer kültürlerden insanların davranış biçimlerine saygı duyarım.	5	4	3	2	1
13-Diğer kültürlerden insanlarla iletişim kurarken, onlardan mümkün olduğunca çok	5	4	3	2	1

bilgi edinmeye çalışırım.					
14-Başka kültürden birisiyle konuşurken genellikle olumlu cevaplar vermeye çalışırım.	5	4	3	2	1
15-Başka kültürden birisiyle konuşurken onu anladığımı belirtmek için sözlü olmayan işaretler de kullanırım.	5	4	3	2	1
16-Başka kültürden insanlarla konuşurken aramızdaki farklılıkları keşfederek bunlardan keyif alırım.	5	4	3	2	1
17-Kültürel farklılıklardan oluşan anlaşmazlıkların hoşgörü ve müzakereyle çözülebileceğine inanırım.	5	4	3	2	1
18-Konuşurken yapılan vurgu ve tonlamanın anlam taşıdığını ve bu anlamın her kültürde farklı olabileceğini düşünüyorum.	5	4	3	2	1
19-Her kültürün, o kültüre özgü anlam taşıyan jestleri ve bedensel hareketleri olduğunu düşünürüm.	5	4	3	2	1
20-Tüm kültürlerde tartışılmaması gereken birtakım konular olduğunu düşünüyorum.	5	4	3	2	1
21-Diğer kültürlerden insanları kendi kültürümün standartlarıyla değerlendirmemem gerektiğini düşünüyorum.	5	4	3	2	1
22-Birisiyle yabancı dilde iletişim kurabilmek için o insanın kültürünü bilmenin gerekli olduğunu düşünüyorum.	5	4	3	2	1
23-Yabancı dil öğrenirken kendi kültürümü öğrenmenin önemli olduğunu	5	4	3	2	1

düşünüyorum.					

APPENDIX III

ATTITUDES TO ENGLISH AS A LINGUA FRANCA

QUESTIONNAIRE (ELF-ENGLISH)

Thank you for your contribution in this questionnaire.

Please make sure you have completed all of the following questions.

How much do you agree with the following statements? Please rate them 1, 2,3,4,5, 5= maximum score (strong agreement) to 1= lowest score (strong disagreement) as shown in the scale below.

Please put a tick to the box that you rate.

5	4	3	2	1
Strongly Agree	*Agree*	*Neutral*	*Disagree*	*Strongly Disagree*

	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
1- English doesn't belong to the native speakers anymore, but to anybody who uses it.	5	4	3	2	1
2- Studying English enables me to better understand the people all around the world not just native speakers of it.	5	4	3	2	1
3- Speaking English makes me a World citizen.	5	4	3	2	1
4- I am not bothered	5	4	3	2	1

about the mistakes that other learners of English make as long as I understand what they want to say.					
5- I am not irritated when someone speaks with a strong accent as long as I understand them.	5	4	3	2	1
6- I would be happy if I am introduced to other accents of English in my English class.	5	4	3	2	1
7- I am proud of my nonnative accent.	5	4	3	2	1
8- I would be very happy to be taught by nonnative English teachers rather than natives.	5	4	3	2	1
9- I would like to learn about the other cultures (Italian, Spanish, and Indian) as well as the cultures of native speaking countries (USA, England, Australia) in my English class.	5	4	3	2	1
10- Schools should	5	4	3	2	1

teach English not as the native speakers speak it, but for efficient international communication.					
11- We need to develop a global variety of English that is not linked to a particular English speaking country and that can be used everywhere.	5	4	3	2	1

APPENDIX IV

GEÇER DİL OLARAK İNGİLİZCEYE KARŞI TUTUM ANKETİ

Bu ankete katıldığınız için teşekkür ederiz.

Lütfen tüm sorulara cevap verdiğinizden emin olunuz.

Aşağıdaki ifadelere ne oranda katılıyorsunuz? Lütfen 1'den 5'e kadar derecelendiriniz. 5: en yüksek puan (kesinlikle katılıyorum), 1: en düşük puan (kesinlikle katılmıyorum).

Lütfen seçtiğiniz kutucuğa tik işareti koyunuz.

| 5 | 4 | 3 | 2 | 1 |

Kesinlikle Katılıyorum Katılıyorum Kararsızım Katılmıyorum Kesinlikle Katılmıyorum

	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle katılmıyorum
1-İngilizce, sadece anadili İngilizce olanlara değil, İngilizce konuşan herkese aittir.	5	4	3	2	1
2-İngilizce öğrenmek sadece anadili İngilizce olanları değil tüm dünyadaki insanları anlamamda bana yardımcı olur.	5	4	3	2	1
3- İngilizce konuşmak beni bir dünya vatandaşı yapar.	5	4	3	2	1
4-Anadili İngilizce olmayan insanların (Örneğin; İngilizce konuşan Çinlilerin)	5	4	3	2	1

yaptıkları hataları anlaşılabilir oldukları sürece hoş görebilirim.					
5- Anlaşılabilir oldukları sürece ağır aksanla konuşan insanlar beni rahatsız etmez.	5	4	3	2	1
6- İngilizce derslerinde farklı İngilizce aksanlar duymak beni mutlu eder.	5	4	3	2	1
7- Kendi İngilizce aksanımla gurur duyuyorum.	5	4	3	2	1
8- Anadili İngilizce olanlardan ziyade, anadili İngilizce olmayan hocalardan ders almak beni daha mutlu eder.	5	4	3	2	1
9- İngilizce derslerinde, İngilizcenin anadil olarak konuşulduğu ülkelerin (İngiltere, Amerika, Avusturya vs.) kültürleriyle birlikte diğer ülkelerin kültürleri (İtalyan, İspanyol, Hint vs.) hakkında da bilgi edinmek isterim.	5	4	3	2	1
10-Okullarda İngilizcenin, anadili İngilizce olanların konuştuğu gibi öğretilmesinden ziyade, etkili bir uluslararası iletişim kurmak amacıyla öğretilmesi gerektiğine inanıyorum.	5	4	3	2	1

11-Sadece anadili İngilizce olan bir ülkeye bağlı olmayan; her yerde ve herkesçe kullanılabilecek olan bir İngilizce çeşitliliğine ihtiyaç vardır.	5	4	3	2	1

APPENDIX V

INTERVIEW QUESTIONS RELATED to ELF and ICA (ENGLISH)

Questions about Language Background of the Learners

1- How long have you been learning English?

2- How do you rate your performance in English? (Good, Excellent..)

3- Have you ever been abroad?

Interview Part I / Questions Related to ELF

1- Who do you consider to be the 'rightful owner' of the English language?

-the native speakers (independently of nationality)

-those whose mother tongue is another language, but have grown up using English as well (i.e. they're bilinguals).

-anyone fluent enough to speak the language without major problems.

-anyone who attempts to speak the language (independently of problems)

-no one.

2- Do you think you will use English in communicating mostly with native speakers of English or nonnative speakers of English?

3- What do you think about English of nonnative speakers? For instance, think about a Spanish who is speaking English, how do you describe his/her English? (Irritating, incomprehensible, deficient, enjoyable, comprehensible, clear...)

What do you think about their accents?

Are you irritated when they make 'mistakes' in their speeches although they are intelligible?

Are you irritated when they speak with a strong accent although they are intelligible?

4. Do you want to listen to nonnative speakers of English in your English classes? Why? Why not?

5. Are you happy with your English teachers' accent? Or would you like to have a native teacher (British, American)? Why?

6. What do you think about your own English accent? Are you happy with it, proud of or unsatisfied with it?

7. Do you think that you elicit any cultural knowledge in your English classes? About which country?

Would you like to learn about other cultures (Italian, Spanish, and Indian) as well as the cultures of native speaking countries (USA, England, Australia) in your English class?

8. Which one is more important to you; to speak like a native or to be able to communicate internationally without major problems?

9. Do you think that there is a Standard English? If yes, which English is it? (British English, American English...)

Shall people speak English without any standard as long as they are intelligible?

Interview Part II / Questions Related to ICA

1-Have you ever had a real conversation in English? Which country was your interlocutor from?

2- Do you enjoy speaking with people from other cultures?

Do you feel confident when interacting with people from different cultures?

3- Do you know what to say while interacting with people from different cultures?

Do you live any difficulty in finding conversation topic?

If yes, why does it happen? (Because of cultural differences, low level of English, or because of your personality)

4-Do you want to be with people from different cultures?

Would you like to share this environment with people only from native countries of English or from other countries as well?

5- How sensitive are you toward their values, lifestyles, and behaviors?

6-Do you enjoy the cultural differences? Why?

7-Do you think that people from other cultures are open-minded? Why / why not?

8-Do you use your body language with your culturally-different counterpart during your interaction? Why? How?

9- Do you think that use of body language, tone of a speaker's voice (the intonation pattern) and the meaning it carries changes from culture to culture? How?

10- Do you think that it is important to know the culture of your interlocutor while communicating with them? How?

11- Do you think that culture teaching should be included in language teaching? Why?

APPENDIX VI

GEÇER DİL İNGİLİZCE VE KÜLTÜRLERARASI FARKINDALIK

İLE İLGİLİ GÖRÜŞME SORULARI

Öğrencilerin Dil Geçmişiyle İlgili Sorular

1- Kaç yıldır İngilizce öğreniyorsunuz?

2- İngilizcedeki seviyenizi nasıl değerlendirirsiniz (İyi, Çok iyi...)?

3- Daha önce hiç yurt dışında bulundunuz mu?

Görüşme Bölüm I / ELF ile İlgili Sorular

1- Sizce İngilizcenin asıl sahibi kimlerdir?

-Anadili İngilizce olanlar

-Anadili başka bir dil olup da İngilizceyi de anadili gibi konuşanlar

-İngilizceyi problem yaşamadan akıcı bir şekilde konuşanlar

-İngilizceyi konuşmaya çalışan herkes

-Hiç kimse

2- İngilizceyi daha çok ana dilli İngilizce olanlarla mı yoksa olmayanlarla mı konuşurken kullanacağınızı düşünüyorsunuz?

3- Anadili İngilizce olmayan insanların İngilizce konuşmaları hakkında ne düşünüyorsunuz?

Örneğin bir İspanyol'un İngilizce konuşması size nasıl geliyor? (sinir bozucu, zor anlaşılır, eksik, yetersiz, eğlenceli, anlaşılır, kolay, açık, sade, karmaşık)

Telaffuzları hakkında neler düşünüyorsunuz?

Dil bilgisinde ya da kelime seçiminde yaptıkları hatalar, konuşmaları anlaşılabilir olsa dahi sizi rahatsız eder mi?

Telaffuzlarında yaptıkları hatalar, konuşmaları anlaşılabilir olsa dahi sizi rahatsız eder mi?

4. Anadili İngilizce olmayan insanların İngilizce konuşmalarını İngilizce dersinizde duymak ister misiniz? Neden / neden değil?

5. İngilizce öğretmenlerinizin İngilizce aksanlarından memnun musunuz yoksa anadili İngilizce olan hocalar ister miydiniz? Neden?

6. Kendi İngilizce aksanınızla ilgili ne düşünüyorsunuz? Mutlu musunuz, gurur mu duyuyorsunuz yoksa utanıyor musunuz?

7.İngilizce derslerinde kültürel bilgiler edindiğinizi düşünüyor musunuz? Hangi kültürler hakkında?

İngilizce derslerinde anadili İngilizce olmayan insanların kültürlerini de öğrenmek ister miydiniz?

8. Sizce hangisi daha önemlidir? İngilizceyi anadili İngilizce olanlar gibi konuşmak mı yoksa sorun yaşamadan uluslararası iletişim kurabilmek mi?

9. Sizce standart bir İngilizce var mıdır varsa hangi İngilizcedir (İngiliz İngilizcesi-Amerikan İngilizcesi) ?

Anlaşılabilir olduğu sürece, herhangi bir standart gözetmeksizin insanlar İngilizceyi kullanılabilir mi?

Görüşme Bölüm II / ICA ile İlgili Sorular

1- Daha önce hiç İngilizce iletişim kurdunuz mu? Evet ise konuştuğunuz kişi hangi millettendi?

2-Başka milletlerden insanlarla konuşmaktan keyif alır mısınız?

Başka milletlerden insanlarla konuşmakta kendinize ne kadar güveniyorsunuz?

3- Onlarla konuşurken nelerden bahsedeceğinizi bilir misiniz? Konuşacak konu bulmakta zorlanır mısınız? Bu neden kaynaklanıyor? Kültürel farklılıklardan dolayı mı, İngilizce seviyenizden dolayı mı yoksa kişiliğinizle mi ilgili?

4- Yabancı insanlarla iletişim içinde olabileceğiniz bir ortamda olmak ister miydiniz?

Sadece anadili İngilizce olanların olduğu bir ortam mı yoksa değişik ülkelerden insanların olduğu bir ortamda mı olmak isterdiniz ?

5-Onların değerlerine, yaşayış tarzlarına ve davranış biçimlerine karşı ne kadar duyarlısınız?

6-Aradaki kültürel farklılıklardan keyif alır mısınız?

7- Sizce diğer milletlerden insanlar ne kadar açık görüşlüler?

8- Kültürel farklılıkların olduğu biriyle konuşurken vücut dilinizi kullanır mısınız?

9- Sizce vücut dili, konuşmadaki vurgu, tonlama milletten millete değişiklik gösterir mi?

10-Başka milletlerden insanlarla konuşurken onların kültürünü bilmenin önemli olduğunu düşünüyor musunuz? Ne açıdan önemli?

11- Sizce dil eğitiminde kültür öğretiminin yeri var mıdır? Nasıl?

APPENDIX VII

SOURCES OF QUESTIONNAIRE and INTERVIEW ITEMS

ICA SURVEY

1- I enjoy interacting with people from different cultures (Chen & Starosta, 2000).

2- I feel confident when interacting with people from different cultures (Chen & Starosta, 2000).

3- I find it very easy to talk in front of people from different cultures (Author's design).

4- I know what to say when interacting with people from different cultures (Chen & Starosta, 2000).

5- I can be as sociable as I want to be when interacting with people from different cultures (Chen & Starosta, 2000).

6- I like to be with people from different cultures (Author's design).

7- "I respect the values of people from different cultures (Chen & Starosta, 2000, p. 6)".

8- "I tend to wait before forming an impression of culturally-distinct counterparts (Chen & Starosta, 2000, p. 7)".

9- "I am open-minded to people from different cultures (Chen & Starosta, 2000, p. 7)".

10- I think people from other cultures are open-minded (Author's design).

11- "I am very observant when interacting with people from different cultures (Chen & Starosta, 2000, p. 6)".

12- "I respect the ways people from different cultures behave (Chen & Starosta, 2000, p. 6)".

13- "I try to obtain as much information as I can when interacting with people from different cultures (Chen & Starosta, 2000, p. 6)".

14- I generally give positive responses to my culturally-different counterpart during our interaction (Chen & Starosta, 2000).

15- I show my culturally-distinct counterpart my understanding through verbal or nonverbal cues. (Chen & Starosta, 2000)

16- "I have a feeling of enjoyment toward differences between my culturally-distinct

counterpart and me (Chen & Starosta, 2000, p. 7)".

17- I believe misunderstandings stemming from cultural differences can be eliminated through negotiation and tolerance (Author's design).

18- "I think the tone of a speaker's voice (the intonation pattern) carries meaning and it is different in different languages (Baker, 2009, p. 252)".

19- "I think each language-culture use gestures and body movements (body language), which convey meaning (Baker, 2009, p. 252)".

20- "All cultures have taboo (subjects which should not be discussed) topics (Baker, 2009, p. 252)".

21- "It is important not to judge people from other cultures by the standards of my own culture (Baker, 2009, p. 252).

22- "To be able to communicate with someone in a foreign language you have to understand their culture (Baker, 2009, p. 252)".

23- "It is important to understand my own culture when learning a foreign language (Baker, 2012b, p. 33)".

ELF SURVEY

1- "English doesn't belong to the native speakers anymore, but to anybody who uses it (Mollin, 2006, p. 177)".

2- Studying English enables me to better understand the people all around the world not just native speakers of it (Author's design).

3- Speaking English makes me a World citizen (Author's design).

4- "I am not bothered about the mistakes that other learners of English make as long as I understand what they want to say (Mollin, 2006, p. 177)".

5- I am not irritated when someone speaks with a strong accent as long as I understand them (Author's design).

6- I would be happy if I am introduced other accents of English in my English class (Author's design).

7- I am proud of my nonnative accent (Author's design).

8- I would be very happy to be taught by nonnative English teachers rather than natives (Author's design).

9- I would like to learn about the other cultures (Italian, Spanish, and Indian) as well as the cultures of native speaking countries (USA, England, Australia) in my English class (Author's design).

10- Schools should teach English not as the native speakers speak it, but for efficient international communication (Mollin, 2006, p. 177).

11- We need to develop a global variety of English that is not linked to a particular English speaking country and that can be used everywhere (Booij, 2001)

INTERVIEW QUESTIONS RELATED TO ELF AND ICA

Only the following question was quoted from Sifakis and Sougari (2005), the rest of the interview questions were designed by the author in accordance with the questionnaire items.

1- "Who do you consider to be the 'rightful owner' of the English language?

-the native speakers (independently of nationality)

- those whose mother tongue is another language, but have grown up using English as well (i.e. they're bilinguals).

-anyone fluent enough to speak the language without major problems.

-anyone who attempts to speak the language (independently of problems)

-no one (Sifakis & Sougari, 2005 , p. 488)".

APPENDIX VIII

SAMPLE LESSON PLAN FOR THE EXPERIMENTAL GROUP

Topic : Sports

Objectives : To get to know different types of sports and learn the English expressions related to these sports.

CEFR level : A2+

Time : 60-70 Minutes

Introduction : In this lesson students will think about different sports. They will watch an interview about sports. They will search and prepare a presentation about their favorite sport.

Procedure:

1: Warmer (5 minutes)	Write this heading on the board: *Sports* Give learners time to think about sports. Then brainstorm a list of sports mentioned by the learners.
2. (8-12) minutes	Make them watch a video about sports from ELF Teaching Materials (http://webapps.ael.uni-tuebingen.de/backbone-search/faces/search.jsp). At first, they only watch and listen to the interviewee. Then they are given a fill in the blanks exercise of the video. The students listen for the second time and fill in the blanks. In the third time, they check their answers.
3. (5 minutes)	The volunteer students give the correct answers and then you elaborate on what is told in the video and discuss with the students on some of the points about the sports mentioned in the video. (What kind of sports can be done in Fanny's region?, What is the problem with Fanny's favorite sport?, What does she do when she is on holiday?, Can she do her sport abroad?)

4. (5-7 minutes)	After the video is done, discuss with the students on the sports which can be done in your region. Which sports are popular in our country and which are not very popular and why?
5. (5 minutes)	Write these sports on the board and talk about the local clubs and their activities in your region.
6. (8 minutes)	Show a power point presentation to the students about a popular sport and tell them what equipments are needed for this sport and how it is done.
7. (10 minutes)	Ask to the students their favorite sports and put them into groups according to their favorite sport and ask them to prepare a short presentation about this sport. How it is done, which materials are needed for this sport, which season is good for this sport, is it dangerous or safe and why? Give them 10 minutes for this and check each group while they are getting ready and help them if they ask for. They can use internet or dictionary if they need.
8. (15 minutes)	After they prepare a short text about their favorite sport, they select a speaker to present what they write and they talk about this sport by giving details and other students may ask questions if they would like to.
9. (5 minutes)	After the presentations are finished, the new vocabulary is written on the board and they are used in simple sentences.
10. Follow up task	Lastly, the students are given homework. Ask them to write a short paragraph about a sport which they do not like at all and the reasons for this.

APPENDIX IX

SAMPLE LESSON PLAN FOR THE CONTROL GROUP

Topic: Plans

Objectives: To talk about future plans by using present continuous tense and to learn related time expressions.

CEFR level: A2+

Time: 40-50 Minutes

Introduction: In this lesson, the students will think about their near future plans. They will listen to some recordings about other people's plans. They will prepare a short text about their future plans.

Procedure:

1: Warmer (5 minutes)	Write this heading on the board: *Leisure Time Activities* Give learners some examples for leisure time activities and give them time to think about their own activities which they like to do in their free time. Then brainstorm a list of activities mentioned about by the learners.
2. (8-12 minutes)	Pre-teaching vocabulary is done with the help of exercises in the course book (Speak Out Pre-intermediate). Students are provided with the expressions like "going an exhibition, going to sightseeing, having a dinner, going to a concert or an art gallery".
3. (8-10 minutes)	The students listen to a radio programme about what people can do in London, which places they can visit for free and then they discuss on some questions like "How much money do you usually spend when you go for an evening?

	Where can you go? What can you do?"
4. (8-10 minutes)	They listen to another recording in which two people talk about their plans for that night in London and the students fill in the blanks. Students discuss both plans and they express their ideas about which things would they like / not like to do?
5. (8-10 minutes)	A grammar section about "present continuous / *be going* for future" is covered and the students are explained the difference between these structures. Practice sections related to this point are covered and then students are given time to think about their own future plans (for tonight, this weekend, next week/ month), where they are going, what they are doing and with whom? They work in pairs; ask and answer questions about their plans.
6. (5 minutes)	A writing section in the coursebook about "invitations" is presented to the students. Make sure that the students know what invitation means and then ask them to do the exercise about putting an e-mail in the correct order.
7. (10 minutes)	Underline the phrases for inviting and responding for invitations. Highlight the sentences with present continuous for plans. Ask students to write an e mail with the given prompts on the book in present continuous.
8. Follow up task	Ask students to write an e-mail in which they invite their friends to somewhere (cinema, theatre, concert etc.) for the weekend.

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