THE EFFECT OF DEVELOPING WORLD ENGLISHES AND ENGLISH AS A LINGUA FRANCA AWARENESS IN FOREIGN LANGUAGE LEARNER SOCIOLINGUISTIC IDENTITY RECONSTRUCTION: A CASE STUDY

Özge Kuru
191113115

MASTER'S THESIS

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Advisor: Assoc. Prof. Dr. A. Nejat Töngür

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191113115
Orcid: 0000-0001-7987-3661

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To my mother, who made it all possible for me

JÜRİ VE ENSTİTÜ ONAYI

Bu belge, Yükseköğretim Kurulu tarafından 19.01.2021 tarihli *"Lisansüstü Tezlerin Elektronik Ortamda Toplanması, Düzenlenmesi ve Erişime Açılmasına İlişkin Yönerge"* ile bildirilen 6689 Sayılı Kişisel Verilerin Korunması Kanunu kapsamında gizlenmiştir.

ETİK İLKE VE KURALLARA UYUM BEYANI

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Özge Kuru
February, 2022

ÖZ

Dünya İngilizceleri ve Ortak Dil Olarak İngilizce Farkındalığı Yaratmanın Yabancı Dil Öğrencisinin Toplumsal Dil Kimliğine Etkisi: Bir Durum Araştırması

Özge Kuru
Yüksek Lisans Tezi
Yabancı Diller Eğitimi Anabilim Dalı
İngiliz Dili Eğitimi Yüksek Lisans Programı
Danışman: Doç. Dr. A. Nejat Töngür
Maltepe Üniversitesi Lisansüstü Eğitim Enstitüsü, 2022

Bu çalışma, Dünya İngilizceleri ve Ortak Dil Olarak İngilizce farkındalığının, Ortak Dil Olarak İngilizce ve ilgili konulardaki tutum değişiklikleri, kişinin kendi İngilizcesine ilişkin algısal değişiklikler ve bir İngilizce kullanıcısı olarak öz kimlik temsili açısından yabancı dil öğrenen kimliğini nasıl etkilediğini araştırmaktadır.

Bu nitel çalışmada, İngiliz Dili Öğretimi'nde tek dilli ve çok dilli duruşlar arasındaki farkı vurgulamak için Dünya İngilizceleri ve Ortak Dil Olarak İngilizce'nin kavramsallaştırılması kapsamlı bir literatür taramasıyla sunuldu.

Bu çalışmanın katılımcıları, bu çalışmanın araştırmacısı tarafından hazırlanan ve 9 oturumdan oluşan çevrimiçi Dünya İngilizceleri ve Ortak Dil Olarak İngilizce farkındalık derslerine katıldılar. Katılımcılar, Türkiye'deki bir devlet üniversitesinde Göç Etütleri Enstitüsü'nde yüksek lisans öğrencisi olan aktif Ortak Dil Olarak İngilizce kullanıcılarıydı.

Bu vaka çalışması için nitel veri kaynakları, katılımcılarla yapılan ön ve son görüşmeler ve çevrimiçi Dünya İngilizceleri ve Ortak Dil Olarak İngilizce farkındalık derslerinin video kayıtlarıydı. Ortaya çıkan temaları kategorize etmek için bu kaynaklardan toplanan verilere tematik analiz uygulanmıştır.

Analiz, katılımcıların belirli bir ölçüde Dünya İngilizceleri ve Ortak Dil Olarak İngilizce hakkında farkındalık sahibi olmalarına rağmen, tek dilli tutumun katılımcıların kendi algılarını şekillendirdiğini ortaya koydu. Çalışmanın sonuçları, farklı İngilizce

çeşitlerine maruz kaldıktan sonra katılımcılarda Ortak Dil Olarak İngilizce ilgili konularda tutum değişiklikleri, kişinin kendi İngilizcesine ilişkin algısal değişiklikler ve öz kimlik temsilinde değişiklikler olduğunu gösterdi.

Sonuç olarak, katılımcılar İngiliz ve Amerikan İngilizcesi kriterlerine göre şekillenen benlik algılarını değiştirdiler ve kendilerini ana dili İngilizce olmayan kişilerle özdeşleştirerek yabancı dil olarak İngilizce kullanıcı kimliklerinin daha çok farkına vardılar, bu da kaygılarını azalttı, kendilerini çok fazla izlemeyi bir kenara bırakmalarını sağladı, aksanlarıyla barışmalarına yardımcı oldu ve daha büyük bir konuşma topluluğunun parçası gibi hissetmelerini sağladı. Bu, öğrenci kimliğinin yabancı dil olarak İngilizce kullanıcısı olarak yeniden yapılandırılması olarak değerlendirebilir.

Anahtar sözcükler: Dünya İngilizceleri, Ortak Dil Olarak İngilizce, Farkındalık, Kimlik yapılandırması

ABSTRACT

The Effect of Developing World Englishes and English as a Lingua Franca Awareness in Foreign Language Learner Sociolinguistic Identity Reconstruction: A Case Study

Özge Kuru
Master's Thesis
Department of Foreign Languages Education
English Language Teaching Programme
Advisor: Assoc. Prof. Dr. A. Nejat Töngür
Maltepe University Graduate School, 2022

The present study investigates how World Englishes(WE)/English as a Lingua Franca (ELF) awareness affect foreign language learner identity in terms of attitudinal changes regarding English as a Lingua Franca and related issues, perceptual changes regarding one's own English, and self-identity representation as an English user.

In this qualitative study, conceptualisation of World Englishes/English as a Lingua Franca were presented in a comprehensive literature review to underscore the difference between monolinguistic and plurilinguistic stances on English Language Teaching.

The participants of this study attended online World Englishes/English as a Lingua Franca awareness classes which were comprised of 9 sessions and prepared by the researcher of this study. The participants were active English as a Lingua Franca users who were master's degree students in Institution for Migration Studies at a state university in Gaziantep, Turkey.

Qualitative data sources for this case study were the pre and post interviews with the participants, and video recordings of the online World Englishes/English as a Lingua Franca awareness lessons. Thematic analysis was applied to the data gathered from these sources in order to categorize emerging themes.

The analysis revealed that native speakerism dominated norms shaped self-perception of the participants, even though they had awareness of World Englishes/English as a Lingua Franca to a certain extend. The results of the study showed there were attitudinal changes regarding English as a Lingua Franca and related issues, perceptual changes regarding one's own English and changes in self-identity representation after exposure of different varieties of English.

In conclusion, the participants changed their self-perception shaped by British and American English criteria and became more aware of their English as a Lingua Franca user identity as they identified themselves with non-native speakers more, which eased their anxiety down, enabled them to discard too much self-monitoring and to make peace with their accents, and helped them feel as a part of a bigger speech community. This might be considered as reconstruction of learner identity as an English as a Lingua Franca user.

Key words: World Englishes, English as a Lingua Franca, Awareness, Identity reconstruction

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LIST OF ABBREVIATIONS

ELF : English as a Lingua Franca

EFL **:** English as a Foreign Language

ESL **:** English as a Second Language

ELT **:** English Language Teaching

NS **:** Native Speaker

NSs **:** Native speakers

NNS **:** Non-native Speaker

NNSs **:** Non-native speakers

WE **:** World Englishes

CURRICULUM VITAE

Özge Kuru

Department of Foreign Languages Education

Education:

MA. 2019-2022 Maltepe University, ELT

BA. 1999-2003 Marmara University, ELT

High School 1995-1999 Nevzat Ayaz High School

Professional Experience

2020- Aziz Sancar Anatolian High School

2019-2020 Hasan Ferruh Özgen Anatolian High School

2012-2019 Sultanbeyli Türk Telekom Anatolian High School

2008-2012 Ümraniye Anatolain Vocational High School

2006-2008 30 Ağustos Primary School

2005-2006 Mehmetçik Anatolian High School

2003-2005 Vatan Primary School

Publications and Seminars

Kuru, Ö. & Töngür, A. N. (2021). The Menagerie of Literatures: A Renovating Stance on Incorporating Literature in EFL Classes Based on 'The Paper Menagerie' by Ken Liu . *Anadolu University Journal of Education Faculty*, 5 (1), 108-126. 10.34056/aujef.778942

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CHAPTER 1. INTRODUCTION

This part of the study included Statement of the Problem, the Aim of the Study, Limitations of the Study, Operational Definitions and Review of the Literature.

1.1 Statement of the Problem

The English language is the most common official language in the world, and on account of its rise as a global means of communication the number of non-native speakers (NNSs) has also been continuously increasing. 80 per cent of this worldwide communication in English does not involve speakers from countries where English is the 'native language' (Beneke, 1991 as cited in Seidlhofer, 2004, p.209). NNSs of English have outnumbered the native speakers (NSs) of English, and English language users are more likely to communicate with NNSs.

The globalization of English, which is due to British colonialism and the economic and political power of the United States (Mauranen, 2003), has resulted in localization of its use in various geographical regions, which has brought about the evolution of its varieties. The local cultures, languages, and people play an important role in differentiation of its forms which are different from both each other and the one(s) taught as a foreign language. The English-speaking world did not end up in monolingualism, rather the language has spread out into branches. World Englishes (WE) and English as a Lingua Franca (ELF) are two main perspectives on the spread of English. Consequently, the new developments in English Language Teaching (ELT) requires an awareness of WE and ELF and the evolving nature of English with its changing role requires new methodological approaches in ELT. Raising WE and ELF awareness requires "interdisciplinary and integrative methodologies [such as] literary, linguistic and pedagogical ones to capture distinct identities of different englishes, and to examine critically the implications of such identities in cross-cultural communication" (Kachru, 1992, p.2). Correspondingly, because of the current international hegemony of core English in teaching and testing, pedagogical approaches have been driven by 'core English standards', which neglects the authentic or real potential communication contexts

of users. Therefore, perspectives in ELT need to be developed in accordance with the emerging needs of new users, with an awareness of varieties in English.

1.2 The Aim of the Study

The aim of this study is to investigate the effect of WE/ELF awareness development in foreign language learner sociolinguistic identity reconstruction in terms of attitudinal changes regarding ELF and ELF-related issues, perceptual changes regarding one's own English, and self-identity representation as an English user.

To do this, it starts with investigating participants' beliefs and assumptions regarding WE/ELF and related issues, their own English, and their current identity representations as an English user. The second step taken is to depict the new interpretations, constructions and/or reconstructions of perceptions of WE/ELF and related issues and their own English during intensive WE/ELF-aware instruction courses. Finally, the study attempts to find out any changes in participants' self-identity representations which may affect how they perceive themselves as an English user.

1.3 Limitations of the Study

First and most importantly, it needs to be highlighted that the present study did not aim to propose a roadmap to teach morphological, semantic, syntactic, stylistic or discoursal variants in different uses of English. As for the research process, due to the Covid-19 ongoing pandemic of coronavirus disease in Turkey, the courses had to be conducted online.

In language teaching and learning, as in all learning experiences, the teachers' and other stakeholders' perceptions of the issue, the socio-cultural background of the participants and the variables in learning environment have tremendous effect. Yet, due to the scope of the study, these aspects were excluded intentionally.

As the second/foreign language learner identity construction is a broad issue, the study was restricted to the effect of WE/ELF awareness in foreign language learner identity reconstruction. The important parameters in identity construction such as age, gender or social background are not within the scope of the study. More importantly, as discursive and socio-constructionist scholars put forward, making generalisations about

the evaluative representations of the participants may lack broader valid information on such a floating issue as identity reconstruction. Given that identity construction is highly context-bound and dynamic, more validity can be obtained with longitudinal and ethnographic studies to understand the dialectical and dialogical relationship between identity reconstruction and language learning.

The study was also limited by time and the number of the students.

Another important limitation of the study lies in in the definition of WE. Within the scope of this study, WE refer to Outer Circle varieties of English. Also, one of the limitations was about the use of Kachru's model while designing online ELF-aware classes. His model was followed in this study as it was considered as one of the most generally accepted, influential and practical models to explain and understand the use of English varieties.

Hence, the abovementioned limitations could be considered as the areas to be investigated for further studies.

1.4 Operational Definitions

Varieties of English: Variety as a noun is defined on Merriam Webster Dictionary website as follows:

1. the quality or state of having different forms or types
2. a number or collection of different things especially of a particular class
3. a something differing from others of the same general kind. (Variety, n.d.)

The varieties of English focused on this study include all the definitions given.

Lingua franca: It is any of various languages used as common language among people of diverse languages.

English as a lingua franca (ELF): English as a Lingua Franca is a common means of communication among people who speak different first languages and come from different cultural backgrounds with or without other shared languages in the context of multilingual and multicultural communities of speech.

World Englishes (WE): WE is also known as 'New Englishes', 'non-native institutionalized varieties of English', or in Kachru's (1985) term "outer circle" and 'expanding circle' of English. The term includes emerging englishes shaped by cultural, regional, or geographical parameters.

Englishes: Englishes with a lower case refers to diversity of different varieties of English. The plural from of 'english' with a lower case indicates "the various ways in which the language has been employed by different linguistic communities in the post-colonial world" (Ashcroft, Griffiths & Tiffin, 2002, p. 8) and in Outer Circle speech or practice communities. It is vital for the study to underline the distinction between English and englishes in terms of discussions on native speakerism.

Native speakerism in ELT: It is broadly the pedagogical stance in which American and/or British varieties are considered as normative and superior to the other varieties of English.

Sociocultural identity: From a social constructivist point of view, identity is formed, continually changing and developing in sociocultural practices. As individuals-in-social-action or socially constituted beings, people develop their identities by participating in social activities.

Multicultural awareness: Multicultural awareness is a necessary ability in communication to understand the cultural diversity and appreciate the history, life experiences and believes of varied communities without judging or discriminating them.

1.5 Review of the Literature

1.5.1 World Englishes

Although it is a commonly held proposal to accept English as a world language without demur, the diversified varieties of English which emerged in parallel with the extensive spread have resulted in a debate over a vital question of 'who owns English' since the 1984 British Council Conference where Quirk and Kachru exchanged opposing ideas on it (Rajagopalan, 2004). As opposed to Quirk who stood for a single monochrome standard Kachru questioned the native speakers' (referring to Inner Circle speakers) control over standardisation of English. The question was important as a first trigger for

such a debate, and it has been extended to include a debate over native speaker, non-native speaker, and standard English in order to notice what has been neglected for decades.

Therefore, a detailed definition of WE is an indispensable prerequisite for any further discussion. There are different interpretations of WE. WE is used as the synonym for varieties of English in that it is the umbrella term that encompasses all the varieties of English language and the methodology used to describe and analyse those varieties. The second and narrower sense reflects WE as the English spoken in countries which have been a part of the spread of English in a historically earlier phase, and where English language has become a means of communication in daily conversations and political and formal contexts. In other words, it has become institutionalized in non-native contexts, such as being accepted as the second official language or being majorly used by the state, in legal system or in education. Within this framework it is also called as New Englishes i.e., English as a second language, nativized, indigenised, official or institutionalised English.

McKay (2011) refers to WE as the perspective to describe "the phonological, grammatical, lexical and pragmatic features of the current use of English as factor of geographical region" (p. 124). Kirkpatrick (2007) agrees to define WE as 'indigenous, nativized varieties that have developed around the world under influence of local languages and cultures and that reflect the cultural and pragmatic norms of their speakers' (pp. 3-4). In such countries where English is institutionalised, it also develops as the contact language between the local communities besides the indigenous languages, borrowing features from each of them and turning into a unique variety for the localized communication. In India there are 22 national languages from different language families, and Nigeria has 8 official languages other than English. In such countries the link for daily interactions, science, education, economy, and institutional affairs is the national lingua franca, namely English. By the same token, in these contexts WE may refer to English as a national lingua franca which is internalized by the speakers of it as a native language in time. However, in this study WE is specifically used in the sense of second interpretation given above; that is indigenous, nativized varieties, and ELF is analysed in a separate section.

On the other hand, another phase of describing English as a worldwide language includes a more common perception of its use. It is called World English (not in plural) or International English due to ideological reasons such as unequal distribution of power. However, describing English as international does not necessarily refer to its multifaceted cultural and linguistical nature. Phillipson (2007) mentions two paradigms to analyse contemporary English use all around the world and pedagogical norms in ELT: Global English paradigm and World Englishes paradigm (Table 1). The model analyses both macro-level matters such as economic and cultural dimension of globalisation and the interaction between languages and micro-level matters related to fair communication and pedagogical goals. The two facets of the matter display the tedious work needed from language policy analyses and language pedagogy theories. The two paradigms may be roughly framed as monolithic and plurilithic stances in the current evolution of English. The monolithic stance, Global English paradigm, bears nativeness norms for NNSs speakers in terms of grammar rules, pronunciation and communicative competence and NS teacher dominance in ELT whereas World Englishes paradigm handles English in interaction with other languages of NNSs to enable them to form NNSs norms for NNSs communications and values the identificatory features of bilingual and bicultural NN teachers.

Table 1. The evolving hybridity of English

GLOBAL ENGLISH PARADIGM	**WORLD ENGLISHES PARADIGM**
Assimilationist	celebrates and supports diversity
monolingual orientation	multilingual, multi-dialectal
'international' English assumes US/UK norms	'international' a cross-national linguistic common core
World Standard Spoken English	English as a Lingua Franca
Anglo-American linguistic norms	local linguistic norms, regional and national
exonormative English	endonormative Englishes
English monopolizes prestige domains	local languages have high prestige
linguicist favouring of English	balanced language ecology
ideology stresses individual 'choice'	addresses the reality of linguistic hierarchies
no concern for languages other than English	a linguistic human rights approach
subtractive English learning	additive English learning
uni-directional intercultural communication	equitable bi-directional intercultural communication

standard language orientation	learning multiple forms of competence
target norm the 'native speaker'	target norm the good ESL user
reproductive curriculum	learner-created knowledge
external syllabus	learner-centred activities and discourses
teachers can be monolingual	bilingual and bicultural teachers

Source: Phillipson, 2007

English is commonly used to refer to a monocentric view which is restricted to American and British varieties serving or dominating the worldwide interaction, without any awareness of other varieties. This monocentric view is the crux of the problem which triggers the very first question of who the owner of English is. Due to the fact that discriminating logically between English and englishes is conditioned by more than linguistic issues such as attitudinal and extralinguistic factors (Kachru, 1990) and a reductionist approach to define English as an international language excludes variable real uses of it and therefore lacks scientific basis, English with more NNSs than NSs all around the world is 'only international to the extent that it is not [Inner Circle speakers'] language' (Widdowson, 1994) so any triumph attributed to English is a cause to brag not for only NSs but for all the users all around the world. The plural englishes rebuts the false dichotomy between us versus them proposing "WE-ness" as Kachru (1992) names and goes on to explain that the term encloses the functional and formal uses of variations in diverse sociolinguistic contexts emphasizing their creativity in relation with acculturation process.

Instead of a distinction between 'inclusive' and 'exclusive' members of English-speaking communities, Kachru (1992) attributes to the term speech fellowship by Firth (1950) in order to depict speakers of English and socio-linguistic realities of different uses of English in multilingual societies. According to Kachru (1992) WE, as an interdisciplinary field to be studied, entails different methodologies "to capture distinct identities of different Englishes, and to examine critically the implications of such identities in cross-cultural communication" (p. 2). Taking a step further from where Kachru stands, Seidlhofer (2011) focuses on speech communities of shared knowledge and experience, rather than dealing with WE as geographically defined term. According to her, any variety in WE perspective gain its existential right due to the "endonormative English of their own, independent of the language of the former colonizers", which is the

declaration of independence with each separate variety representing a separate communal identity (pp.78-79).

All in all, World Englishes Paradigm differs from monolithic stance which highlights Anglo-American linguistic norms. The historical change of World Englishes models sheds light into characteristics of World Englishes Paradigm in terms of diversity, variability, the ownership of English and sociolinguistic realities as in speech communities.

1.5.1.1 Models of World Englishes

In order to characterise World Englishes, scholars came up with models. In 1987 in his wheel model McArthur figured different varieties of English revolve around what he calls 'World Standard English', namely British and American (Mesthrie & Bhatt, 2008). The model bases on an idealisation of two varieties in the first circle which is followed by a circle including regional, or emerging standards and a final layer consisting of localized varieties. They were criticised for different reasons such as not including multitude of englishes in Europe, classifying pidgins, creoles and L2 englishes into one family in the second layer and not being able to differentiate between ENL, ESL and EFL in the second circle. A similar model which also excludes English varieties in Europe and ELF was developed by Manfred Görlach and it was called International English in 1988 (Mesthrie & Bhatt, 2008). The two taxonomical models of WE depict the geographical and historical relationships between varieties whereas they do not provide sufficient explanation for sociolinguistic background of these varieties.

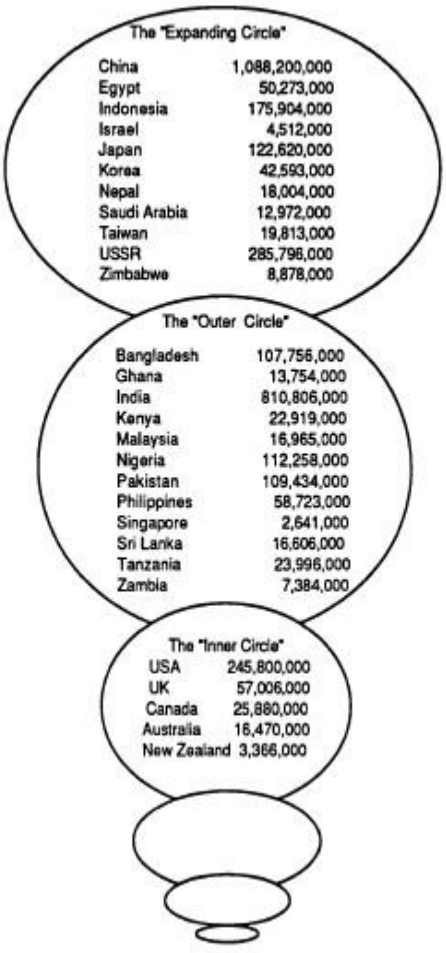
At around the same time, Braj Kachru (1992) brought a new broad perspective to the concept of englishes, which argues for a paradigm shift in WE and applied linguistics. First and most importantly the circles of englishes are not monocentric in his model, which rejects standardisation of a particular variety and consequently annihilates the hierarchical definition of englishes. His graphical model consists of three circles each of which is a speech fellowship defined with reference to the historical, sociolinguistic and literary contexts: The *norm-providing* Inner Circle including the USA, UK, Canada, Australia and New Zealand represents 'the traditional bases of English dominated by the ' mother tongue' varieties of the language', the *norm-developing* Outer Circle where English has been institutionalised as an additional language in post-colonial communities,

and the *norm-dependent* Expanding Circle which refers to 'the rest of the world where English is used as the primary foreign language', but it has no official usage (Kachru, 1992, p. 3).

Within the norm providing Inner Circle, Kachru (1992) mentions the superiority of American and British varieties over the varieties used in Australia and New Zealand, American model takes the lead in dynamic process though. The users of Outer Circle varieties; however, do not share same locally defined norms. The rest of English-speaking world, the Expanding Circle, is under the influence of American and British varieties to some extent and in varying degrees which stand as 'standard English language'.

Kachru (1992) classifies englishes on the bases of sociolinguistic situation with reference to the English-using populations and the functions of English. In his concentric model, englishes become culture-bound and the so-called standard English in Inner Circle lost its reference feature and hierarchical priority in pluricenctric approach. On the contrary, the monomodel approach to English ignores the fact that English has continuously been gaining its international character with variety and changes or "English has multicultural identities" (Kachru, 1985 as cited in Kirkpatrick, 2007). It is the menagerie of varieties that makes English international.

Figure 1. Concentric model of World Englishes



Source: Concentric model of World Englishes, B. B. Kachru, 1990, p.4.

Kachru's (1992) model was proposed under five dimensions as acquisitional, sociolinguistic, pedagogical, theoretical, and ideological. His framework denotes the ways how English is acquired and functions for its speakers; whether as a first language, as an official language, or without an official status. In this framework Kachru opens interference, interlanguage, error, creativity, speech community, native speaker and 'ideal speaker-hearer' up for discussion, each of which has tremendous effect in ELT. These would ultimately call the notion of 'standard language' in terms of classification of languages as native, non-native or nativized into question.

1.5.1.2 Native, non-native or nativized languages

Kachru (1992) underlines the importance of discussion on nativeness in theoretical dimension of his model along with speech community and ideal hearer/speaker. To start with the definition given for WE, new varieties struggle with a hidden agenda when defined as 'nativized' compared with native varieties. The difference between a native and a nativized variety of a language is put forward using two basic criteria: The native variety has been used by its speakers for a long time and it has affected younger varieties. Although it seems logical to propose such criteria at first glance, 'a long time' and 'being younger' spark a debate of sensibility and validity.

Kirkpatrick (2007) adds two more criteria which underlie the former two: prejudice and superiority: The prejudice that English is only proper when it is spoken in the same way; namely BBC or the varieties spoken by white middle-class British people and the assumption that older varieties are superior to younger ones. Kirkpatrick (2007) concludes that "speakers [of any variety] cannot be disqualified from native speaker status simply on the grounds of the variety they speak" and a specific variety cannot be considered as purer than any others (p.6). If a variety, by definition, is deemed to be nativized because of the influence of local cultures, it is true that each variety of English including British English is nativized in the sense that it is shaped by the culture of the speech community in which it is spoken.

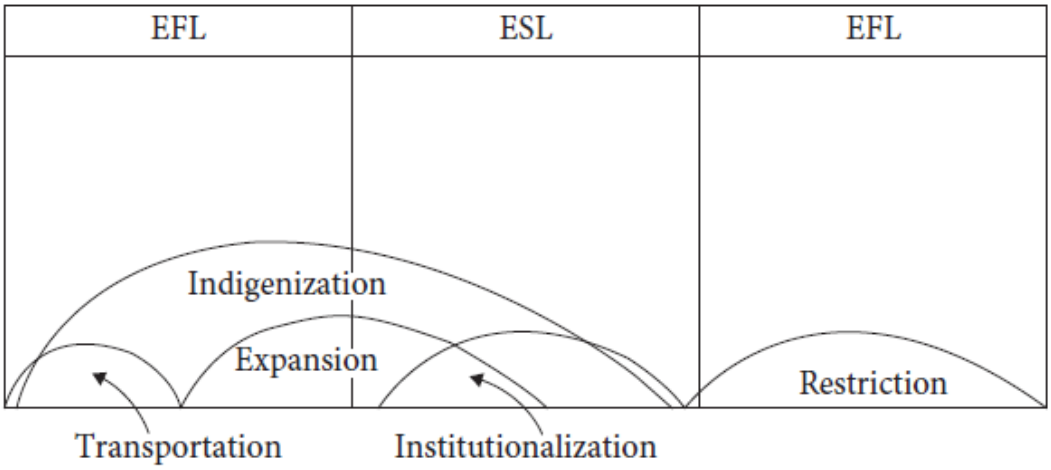
Furthermore, the distinction between 'native and nativized' varieties blurs when discussed in the way they are developed. Conducting a case study on Fijian English Moag (1992) proposes five-phased 'life cycles of non-native varieties' which brings about the first dynamic explanation to WE when compared the traditional models of WE, including the one by Kachru (as cited in Kirkpatrick, 2007; Gries et al, 2018).

In Moag's model (1992) the first of the five consequential phases is transportation. English is brought into a new place in order to be used permanently (as cited in Gries et al, 2018). Indigenisation follows the first process when the transported language becomes a different regional variety in interaction with local input historically. It starts to be a medium to reflect localized interaction reflecting unique features of the culture rather than staying as it was transported.

In the next process, expansion, the newly occurred variety spreads in terms of use and function. It is being used for various purposes within the environment in which it was

transported along with other local language(s). As it is in constant interaction with local languages already spoken for a period of time, the new local variety may be diversified into more other varieties in different speech communities turning into local varieties from the local variety, which would be a generic feature of the third process. The fourth phase sees more pedagogical and ideological developments as Kachru (1992) discusses in his model in literature, teaching and the media. In other words, expanding literary and cultural canons related to the transported language and pedagogical applications at school results in 'institutionalisation' which proves to be the basic differentia in terms of WE. A more contracted phase sees 'a restriction of use and function'. The newly emerged variety may be abandoned as a result of promotion of local official language use symbolizing political resistance to transportation of the original variety in the first place, which eventually may end in death of English in such countries. Unlike the first four, this last process is not feasible for all new varieties.

Figure 2. Moag's life cycle of non-native Englishes



Source: Moag's life cycle of non-native Englishes,Gries et al., 2018, p.246.

To sum up in Moag's, model the birth of a variety as a result of its transformation from English spoken by outsiders, its emergence as the medium of communication in the local population, and its possible death are observed in a dynamic flow. In this track, life cycle proposes that new emerging varieties are first met as EFL which turns into ESL during localization process; however, return to EFL status due to political independence which shapes the language planning policies in official use and legal restrictions favoring

the use of local languages. His point of view underlies an exonormative approach to the internalization of a variety even if it is internalized by the local users and merged with local cultures (Moag, 1992), and he parallels the legitimate use and the status of the new variety with a power struggle against exonormative language exposure (as cited in Gries et al, 2018).

Following a similar path in his model called 'dynamic model of the evolution of New Englishes' Schneider (2003), on the other hand, aims to picture the shared underlying process which operates the formation of New Englishes without a restriction to any specific geographical border. Even his starting point focusing on the many similarities between varieties deserves attention in that it may lead to the general acceptance of WE as globalized. Schneider (2003) also bases his model on two related, or more precisely interwoven factors i.e, reconstructions of group identities of all participating communities such as 'us versus them' and its linguistical expressions, and 'strands of the communicative perspective' which refers to the perspectives of the colonizers and the colonized; STL and IDG, respectively. Unlike Moag (1992), Schneider (2003) does not relate his model to ESL and EFL notions, but to speech communities so that the focus would be on 'agents in an ongoing dynamic process'. In doing so he claims to go beyond traditional dichotomy of ENL and ESL (or Inner Circle and Outer Circle) which is based on nation states, and account for 'linguistically heterogeneous countries with several official languages, like South Africa or Canada' (Schneider,2003).

In the first phase which is called 'foundation' typically as a result of colonization, English begins to be used in military forts, trading outposts or emigration settlements in an environment where a contact language is needed among speech communities of various indigenous languages. Apart from some names of the places the local languages do not influence the STL variety. The second phase called exonormative stabilization means that the emerging variety is modelled on the STL and begins to expand slowly as the communication of both parts begins to stabilize politically. This phase includes the identity reconstruction of both strands concurrently with borrowing vocabulary from each other. It is the start of bilingualism. Schneider (2003) pins the following third phase as the most important and dynamic phase which is called nativization as it is the most influential process in 'restructuring of the English language itself' (p. 248) mostly on lexico-grammatical level with indigenization of words and grammar. The speech

community adopts the grammatical features of New Englishes marked with idiosyncrasies of usage consisting of indigenous and innovative patterns and rules. Endonormative stabilization is the fourth phase of independence; independence of the new variety as the local norm (such as being institutionalized) and the political independence and the reconstruction of local identity. The new variety is accepted as the local norm and the medium to express the new indigenous identity as a result of emancipation process. It ends with a fifth phase that sees differentiation. At this stage the emergence of the new variety has largely been completed as a reflection of politically, culturally, and linguistical self-dependence from an external power. The new variety diverges into other varieties and new dialects are born. According to Schneider (2003) individual speakers of the new variety reconstruct their identities in both national and speech community levels. Not only the new variety both also speakers of it differentiate themselves from the colonial power and other users. This differentiation of groups within the nation is the starting point that triggers multiple local varieties. Unlike Moag (1992) who suggests that numerous varieties occur in the third process as a consequence of expansion of an institutionalized new variety, Schneider (2003) allocates variations to identity reconstruction within the speech communities.

As clearly seen in both dynamic models, local communities do not acquire the original variety transported to their communities and transform it into a new variety with some local flavours. What they acquire and internalize as their own variety is shaped during the mutual interaction process along with identity reconstruction from the very beginning. The emergence of varieties is not adaptation of the already existing varieties. Indeed, they occur as a result of adoption. What's more important to stress is, though, the developmental resemblance between cycles of new varieties and the occurrence of any legitimate native language. Since the 5th century AD when Germanic tribes transported their language into the area which is called Britain now, the British English variety has internalized many structural features, adopted many dialects and accents and undergone many differentiation processes that English in England itself is varied, and it is not surprising at all as each language is characterised by variation and change. These may reveal the facts that not only the variations in any language but also differences in variations are normal, far from being the signposts of error or deviation. The question of difference between native language and nativized varieties may continue to be verbalized,

yet ‘legitimate’ languages and varieties will serve the needs of their speech community in the same way.

Therefore, when it is claimed that in any Outer Circle country, name Nigeria as an example, the users do not actually speak a proper English, English is not their native language or, they speak ‘a kind of nativized’ English, it falls under the two abovementioned criteria put forward by Kirkpatrick (2007) which are prejudice and superiority, rather than being a socio-linguistically claimed proposal.

1.5.2 English as a Lingua Franca

English language, a Germanic dialect once, is now a global language. Almost a quarter of the world’s population - more than 2 billion people - have at least some basic written or spoken competence in its use. It has 350-400 million NSs, which means that only one out of every four users of English is a NS. In other words, NNSs outnumbered the NNs (Table 2) for the first time in history as it achieved a genuinely global dimension across continents.

Table 2. The number of users of English in Kachru’s concentric cycles (Some examples)

The number of users of English in Kachru’s concentric circles	
Inner Circle Varieties (some examples)	
Name of the country	**The number of the users**
The United States of America	231 million
The United Kingdom	60 million
Canada	19 million
Australia	17 million
New Zealand	4.8 million
Outer Circle Varieties (Some examples)	
Name of the country	**The number of the users**
India	125 million
Pakistan	95 million
Philippines	90 million
Nigeria	79 million
Expanding Circle Varieties (Some examples)	
Name of the country	**The number of the users**
Germany	45 million
France	23 million
Russia	17 million

Turkey	12 million
China	10 million

Source: The number of users of English in Kachru's concentric cycles, https://en.wikipedia.org/Se4r5678

The dramatic qualitative change in the population of English-speaking world has its own unprecedented quantitative consequences for the first time in history. One of the domains of the spread of English states WE as discussed above, as English was exported through colonization whereas a larger domain of the spread includes importation (Seidlhofer, 2011) by people all over the world who are willing to use it for various communicative purposes. The latter is different from WE which have developed endonormatively and have basically intra-national use. The inter-national domain of use of English as a common means of global communication among people with different native languages is characterized by compulsory or voluntary global mobility, digital communication, and cultural exchange such as through the film industries as well as ideological backgrounds of international affairs. On the other hand, the intra-national englishes have found their voice heard worldwide. The prestigious status that WE have gained as independent varieties of English with their 'NNSs' working in other parts of the world, the construction of cultural agents such as film industries (e.g., Bollywood and Nollywood) spreading their own varieties to the world, and the political, the shifting global balance in global economy (e.g., India as the world's fastest world economy and China as a global powerhouse), the shift in the demographic distribution of English language learners (e.g., China with the largest population of English learners in the world), and other worldwide developments have caused English undergo dramatic changes. Further to that, these dramatic changes are characterized more by influence of 'NNSs' rather than 'NSs' who turn into minority in the Inner Circle, which results in the conceptualization of ELF as a separate notion from WE, EFL and ESL.

1.5.2.1 Evolution of English as a Lingua Franca

Although it was not the first one in history, the common language "consisting of Italian mixed with French, Spanish, Greek, and Arabic that was formerly spoken in Mediterranean ports" (Definition of lingua franca, n.d.) between 15th and 19th centuries

was referred as the traditional lingua franca. Lingua franca can be defined as any local, or international use of English as a lingual medium of communication between people of different native languages, for whom English is not the first language of any. Mandarin in China, Bahasa Indonesia in Indonesia, and Swahili in East Africa are among the examples of national lingua francas. It is also known as 'contact language', 'auxiliary language', 'trade language', and 'trade jargon' (Samarin, 1987) and currently characterized by its users' multilingual and multinational identity. However, unlike the traditional lingua francas which had no NSs, the current status of English as a lingua franca differs as it serves for both NSs and NNSs. In its conceptualization early studies on ELF were heavily focused on form, but in time the research showed that it is the process underlying linguistic forms which basically characterizes ELF, and the focus has shifted towards ELF users and community of practice where ELF is seen as social practice (Jenkins, 2015).

While the definition of ELF by some scholars shed light on the developmental process of English turning into a lingua franca, three phases of ELF conceptualization (Jenkins, 2015**)** reveal the underlying sociolinguistic nature of ELF and broadens its implication for ELT pedagogy. The first phase of ELF is characterized by a focus on pronunciation and lexicogrammar and accommodation skills to restrain from intelligibility problems. As a starting point the struggle for postcolonial WE to be accepted as legitimate varieties of English was also helpful for ELF in the initiation phase (Jenkins, 2015). ELF is described as a 'contact language' between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen *foreign* language of communication (Firth,1996, p.240, emphasis in original) and he makes a timid separation between intranational lingua franca within national groups who have different L1s, and international lingua franca which covers settings where English is used by different nationality groups (1990, p. 270). House (1999) also focuses on the nature of ELF interactions which are "between members of two or more different linguacultures in English, for none of whom English is the mother tongue" (as cited in Jenkins, 2007, p.2).

In contrast to some earlier definitions and conceptualisations (Firth 1996; House 1999), the conceptualization of ELF by Seidlhofer (2011) and Jenkins (2014) includes native speakers of English who may use ELF as an additional resource for intercultural

communication. Seidlhofer's focus is on the processes underlying the use of ELF forms and communities of practice rather than speech communities (Jenkins, 2015). In her perspective ELF is 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). In the second phase ELF differentiates from WE, which fits in the definition by Mauranen (2018). According to her, "ELF is not just a contact language where English is a domestic language or otherwise salient in a given community, but a non-local lingua franca, the means of communicating between people from anywhere in the world" (Mauranen, 2018, p.7). The phase sees the stress on the dynamic nature of ELF when it is described as an emerging English that exists in its *own right* and which is being described in its *own terms* rather than by comparison with ENL (Jenkins, 2007, p.2, emphasis in original) and English as it is used as a contact language among speakers of different first languages (Jenkins, 2009b), including native English speakers and not necessarily geographically constrained, as remote or virtual communities may also participate in ELF communicative practices (Jenkins, 2015).

In the third phase which is characterized by the focus on the multilingual nature of ELF communication, in that "ELF is already theorised as a multilingual activity" with English being only one of choices of mediums of communication among others (Jenkins, 2015, p. 61). Thus, leaving the debates on NS-based norms far behind, ELF discussions have reached a point where multilingualism has become the norm. Plurilingual English (Canagarajah 2011), Englishing (Hall, 2014) and English as a Multilingua Franca (EMF) (Jenkins, 2015) have been the outstanding terms in theorizations of ELF in the third phase. According to Jenkins (2015) EMF is "… multilingual communication in which English is available as a contact language of choice, but necessarily chosen" (p.73). Pennycook (2010) also conceptualizes "Translingua Franca English" (TFE) which includes all uses of English, not limited to expanding circle or NNS-NNS interactions, but rather TFE is a term to acknowledge the interconnectedness of all English use without any precise native speakers of it (p. 684). As this phase is characterized by multilingualism, according to Jenkins (2015) monolingual ELF speakers are disadvantaged when compared to multilingual ELF users, which is a major paradigm shift in SLA and EFL which has been mostly dominated by monolingualistic biases.

All in all, contemporary ELF, which has more users with linguistic backgrounds other than English, exemplifies multilingualism. However, unlike traditional lingua francas, English has historically defined NSs. Although ELF users can be from a country where English is spoken as the 'mother tongue' in its traditional sense, or a post-colonial country where English is institutionalized, users of ELF may come from a country where English is acquired as a 'foreign' language. The conceptualization of ELF has challenged the notions of variety and geographically defined community and gone beyond the nation-state boundaries and traditional nativeness and language norms-based definitions of competence (Cogo, 2015). Therefore, recent definition of current ELF more depends on the nature of the communication i.e., the sociolinguistic background and multilingual repertoire of the interlocutors following corpus-based project which were carried out to define ELF more systematically.

1.5.2.2 Corpus-based English as Lingua Franca projects

Seidlhofer (2004) conducted a literally 'frame-breaking' (when compared to Common European Frame of Reference) project called Vienna-Oxford International Corpus of English (VOICE) which comprises 1 million words of spoken ELF interactions, equalling approximately 120 hours of transcribed speech from 2005 to 2013. The main idea behind the project is to find out how "non-native speaking majority of users in different contexts use English successfully daily all over the world, in their personal, professional or academic lives" (Vienna-Oxford, n.d.).

As for the lexicogrammatical features, Seidlhofer (2004) and her team concluded some grammatical items which an English teacher would indispensably mark in red in an ordinary EFL classroom do not actually hinder successful interaction. According to Seidlhofer (2004) some of them include:

> Dropping third person present tense –s
> Confusing the relative pronouns who and which
> Omitting the definite and indefinite articles where they are obligatory in ENL (English as a native English), and inserting them where they do not occur in ENL
> Failing to use correct tag question
> Inserting redundant prepositions
> Overusing certain verbs
> Replacing infinitive-constructions
> Overdoing explicitness. (Corpus Description, n.d.)

Another important corpus study in the field is the one by Mauranen (2003) in Tampere University and Tampere Technological University. It is called English as a Lingua Franca in Academic Settings (ELFA, 2008). Gathering spoken data in two academic settings from international degree programs, university activities and international conferences, the corpus project aims to "contribute to the establishment of international standards for expert users of English" to be used in practical applications. Mauranen (2003) studies the applications of theoretical and descriptive work on ELF as she believes achievable target of learning is about people's language rights and efficiency. According to her, application studies on ELF also enable ELF users to "express their identities and be themselves in L2 contexts without being marginalised" (Mauranen, 2003, p. 6).

Furthermore, the Asian Corpus of English (ACE) in Hong Kong, involving a team of researchers across East and Southeast Asia, worked on 1 million words collected in spoken ELF interactions in Asia such as interviews, press conferences, seminar discussions and so on to come up with common features of Asian ELF use and usage and its comparison with European ELF (ACE, 2020). Global English (GlobE) consortium is another ELF project conducted by three Finish universities. It aims to draw different research on the development in changes in englishes together to put forward a comprehensive view of global English. The project focuses on the paradigm shift in the definition of native and non-native speakers and how increased mobility accelerated changes in english(es). However, the researchers in the project stress more on the identifying cognitive mechanisms underlying global language as one of the major parameters behind the developments. In their point of view, as Global English has turned into a pluricentric language new norm-developing centres which are regionally defined have emerged.

In sum, corpus-based ELF projects show that 'non-native speaking majority of users in different contexts use English successfully all over the world, in their personal, professional or academic lives. Although their use of English does not meet the grammatical standards of English spoken by native speakers, they are able to communicate effectively, and their grammatical variations have common features that should be taken into consideration in EFL.

1.5.3 English as a Lingua Franca and English as a Foreign Language

EFL is the equivalent for teaching of English to learners whose native language is not English in countries other than where English is spoken as a mother tongue. In EFL, where the aim is to prepare learners to blend in, be understood by, and understand NSs of English (Jenkins 2006a), the main dogma has largely been based on the idea that learners of English all around the world copy a native speaker to adopt the rules of English as it is exactly spoken in 'the main land of English'; that is, British Standard English or American Standard English, along with the socio-cultural nativelike identification.

The focus is predominantly on "where the language comes from, who its native speakers are, and what the cultural associations are bound up with it" (Seidlhofer, 2011, p. 17). "Do as the natives do" approach results in a hierarchy between native speaker model and the learner of the language. The so-called linguistic and socio-cultural superiority of the native speaker seems to be the threshold level that the learners have to cross. The norm-providing status of native speaker might be valid and relevant when the learner of English needs to identify with the target language and culture in cases such emigration to a country (England and the USA in this case) or moving to a country for a while to study or work there. Less serious motivations such as being interested in the literature or daily culture of the country, or willing to communicate with exactly the speakers of that countries count as well. In these scenarios, the learner is expected to abide to the norms of target language and culture and their linguistic competence is evaluated by these norms.

However, the personal needs of the users of English vary in international communication in the current milieu. What makes global communication international is not native and non-native interaction. Kachru (1992) explains why it is a wrong assumption to assert that "non-native varieties are primarily used for *inter*national purposes" with interaction with NSs stating the cases where localized role of varieties overrides international function of it such as Nigeria, Philippines, and Singapore (p.10), and he adds that even in international context, interaction with NSs is not common as much as it is assumed. Today's global communication is characterized by more by being multinational rather than being international. ELF is a process through which multinational speakers adapt and use English for their needs in international communication in airports, business meetings, academic seminars, or web forums. The

participants' main purpose is to achieve communication via a medium they all build together without presence of any NS. Seidlhofer (2011) argues that it would be counter-productive to expect a user to abide to the ENL norms. To refer to the definition of EFL given above, in ELF interactions not the origin of the language, but the negotiation to co-construct it to communicate successfully is the main focus of users (rather than learners) who feel free to reflect their own cultural heritage to communication. ELF communication welcomes all intelligible variations and varieties unlike EFL which undertakes only core norms and varieties of English.

Table 3. Conceptual differences between EFL and ELF

	Foreign Language (EFL)	**Lingua Franca (ELF)**
Linguacultural norms	Pre-existing, re-affirmed	Ad hoc, negotiated
Objectives	Integration, membership in NS community	Intelligibility, communication in a NNS or mixed NNS-NS interaction
Processes	Imitation, adoption	Accommodation, adaptation

Source: Conceptual differences between EFL and ELF, Seidlhofer, 2011, p.18

Bayyurt and Sifakis (2015) criticize the stress on 'foreignness' in ELT and suggest that it should be replaced by the concept of ownership so that users can feel custody of the language they already use in real-life. However, ELF researchers do not propose an ultimate replacement of EFL with ELF pedagogy. Jenkins (2007) refers to Seidlhofer (2006) to stress that it is one of the vital misinterpretations to believe that ELF should be imposed to be taught to all NNSs instead of EFL. Studying specifically on ELF pronunciation while Jenkins (2009a) refuses to renounce teaching Received Pronunciation (RP) or General American (GeAM) altogether and, abstaining from prescribed rules, she recommends a model where learners should be provided with a choice depending on their needs and goals, namely a choice for RP and GeAm for EFL and Lingua Franca Core for ELF communicative goals. ELF scholars argue in favour of learners and teachers' choices and more importantly, raising English learners' awareness

of the global use of English and willingness to adopt communicative competence strategies that are used in ELF exchanges.

In contrast to ELF, EFL fundamentally depends on the assumption that there is a standard language to be followed strictly and any deviations from that are to be vilified to be errors, interlanguage, or fossilization. These entails the re-definition of standard language, despite the unquestioned traditional stance in ELT for decades.

1.5.4 Standard language and native speaker

Standard language is a self-evident belief, rather than scientifically proven fact or sociologically defined phenomena. It is thought to be the language of NSs. Within the context of English, two core varieties dominate the field; English and American. However, NNSs who expect to hear same English from all speakers in Britain may get confused when they face the reality that the country hosts 40 different dialects some of which sound totally different from each other. The one generally marketed as Standard English includes Received Pronunciation is also known as BBC, Queen's English, Oxford English, or Quirk English. It is spoken only by about 3 per cent of the population in England (Trudgil as cited in Cook, 2011, p.147). Cockney, which is strikingly different from RP, is the traditional working-class dialect of London. General American accent, on the other hand, is associated with high education, or from the North Midland, Western New England, and Western regions of the country. In some sources Canadian English and American English are subsumed under the single label (Katalin, 2018). Neither of the varieties and the accents associated with them characterizes their countries, let alone being a standard for speakers all around the world. Attributing dominance to any variety is not linguistically proven. Seidlhofer (2011) explains that the identification of any variety as the standard will be a matter of institutional expediency (p.46). British and American varieties are two among the tens of English varieties all around the world, not with any linguistic privileges.

As for the 'native speaker' of the 'standard language', Kachru's (1992) three-circled model raises important questions about the dichotomy between the native and non-native speakers, which is questioned for reasons based on the functions and linguistic features of English in multilingual communities. From employment policy to the classroom instruction, the main tendencies in applied linguistics have been dominated by

native speakerism for decades. Holliday (2008) argues that defining 'native speaker' or 'near-native speaker' is not simply a matter of language. He defines native-speakerism as "a pervasive ideology within ELT, characterized by the belief that 'native speaker' teachers represent 'Western culture' from which spring the ideals both of the English language and of English language teaching methodology" (2006, p.385). In one of his earlier work, Holliday (1994) conceptualizes the division between Western - non-Western or center-periphery education cultures as BANA and TESEP cultures. BANA stands for Britain, Australia, and North America. TESEP is the abbreviation of tertiary, secondary or primary schools throughout the world. Holliday (1994) highlights that native speaker and non-native speaker are ideologically constructed and prejudicial in nature, including 'othering' by labelling the users of English outside the West with deficiency. According to him, the hidden agenda of native speakerism targets at 'correcting non-native speaker culture' and by it is neo-racist in that the model imposes othering of 'non-native teachers' (Holliday, 2014).

Canagarajah (1999) explains that there are not enough NS teachers in the world as only 20% of the English teachers in the world are NSs and NNS teachers are not less competent to teach English then native speakers. Furthermore, Bayyurt (2006) makes a very important point in her study with NNS English teachers in Turkey to elucidate how NNS teachers constitute a model language learner for their students. She found that learner motivation increased when students had a competent NNS model who is their English teacher in that case, and consequently "successful nonnative speaker model" of English may enable learners to cope with linguistic and cultural obstacles in their learning process (p. 244).

It is obvious that defining who native speaker is and who is not is a multidimensional and multidisciplinary concept. However, based on the researchers in the SLA field, Lee (2005) summarized commonly agreed defining features of a native speaker as follows:

> The individual acquired the language in early childhood and maintains the use of the language
> The individual has intuitive knowledge of the language [with the ability to take hold of meaning intuitively]
> The individual is able to produce fluent, spontaneous discourse [with creativity of language use]
> The individual is communicatively competent within different social settings

The individual identifies with or is identified by a language community
The individual does not have a foreign accent. (p. 155)

Even though nativeness is traditionally related to the country or family in which an individual is born (item 1), currently it is defined more sociolinguistically. It is "tied into speech communities, especially in the domains of language that lay outside of syntax, morphology and other purely formal properties of language" (Vanpatten & Benati, 2015, p.146). Although ENL is mostly associated with American and British varieties, within the scope of new varieties and Inner Circle varieties, the essential features of native speaker above, except the first one, are equally attainable as they are contingent matters.

As the spread of English goes on some scholars propose alternative models. Instead of putting the users' place of birth at the very centre of the debate, the communicative goals that the users aim to reach come to the front. Cook (1991, 1999) disagrees with the tendency among language professionals towards taking the native speaker model as the one and only appropriate one, and she recommends that L2 users should be considered as 'multicompetent users' rather than as deficient native speakers' (p. 185).

Unlike Cook (1991) who asserts that "L2 learners' battle to become native speakers is lost before it has begun" (p. 2014), Davies (2013) questions the early childhood criteria discussing what children acquire in acquiring their Ll. In his article called 'Is native speaker dead?' he suggests that a devoted L2 learner can evolve into a native speaker of the target language, especially acquiring the target language in early ages. According to Davies (2013) the difficulty an adult non-native speaker can face to be called a native speaker of the target language is 'likely to be psycholinguistic rather than sociolinguistic' (p.23). Seidlhofer (2011) agrees to praise the influence of NNSs as much as the NSs of English, and according to her, "ELF has taken on a life of its own, in principle independent to a considerable degree of the norms established by its native users" (p.8).

All in all, as Kirkpatrick (2007) clearly states "speakers cannot be disqualified from native speaker status simply on the grounds of the variety they speak" (p. 6). The parley is in progress, but more importantly the ongoing developments in English use all over the world force the connotation of native and non-native speakers to change, to say the least. Debates over WE such as native speaker model are highly related to beliefs that

are taken for granted in ELT practices and reveal ideological facet of these practices regardless of the circles they are conducted.

Furthermore, the discursive nature of communication leads users of English to adapt their English according to the dynamics of communication, in that 'ESL' speakers of English from the Outer Circle (in its traditional definition) may convert themselves users of ELF in a more multinational interaction, or ENL users may need to realize core communicative strategies in ELF contexts where they are outnumbered by NNSs. Speakers may tend to deter from using localized and nativized norms and expressions of their own varieties (Kirkpatrick, 2007, p.168) shifting from using 'ESL' to ELF. It is the distinctive feature of a successful communicator, despite being a NS or NNS, in multicultural communication to evaluate the context-based features, which reveals itself in three important parameters of ELF communication: Intelligibility, accommodation and adaptation.

1.5.5 Intelligibility, accommodation and adaptation

Contrary to the fact that monolithic model grounds on exonormatively defined native-like competence, there lies intelligibility in the core of EFL, which results in diversities as a result of efforts to negotiate meanings (Seidlhofer, 2011). The current valid approach in ELF is that learners of English need to gain communicative competence in reference to NSs for successful communication. However, recent EFL studies show intelligibility in EFL communicative contexts differs from NSs interactions. Accommodation aims to show solidarity and foster intelligibility by adjusting one's speech to that of their interlocutors. Seidlhofer (2004) refers to longitudinal research by Jenkins (2000) to spot which pronunciation deviations (from ENL) led to intelligibility problems and which did not and agrees with Jenkins that "neither pronunciation divergencies nor violations of ENL pragmatic norms causes loss of intelligibility" (p.217) as interlocutors in ELF communication willingly participate in the meaning construction process.

Jenkins (2005) expresses that successful communication in ELF contexts is based on intelligibility and accommodation skills. The speech fellowship comes out of affective reasons. Speakers are willing to make their speech more similar in order to be understood, liked and accepted. Intelligibility does not manifest itself only in pronunciation.

Kirkpatrick (2007) suggests that different varieties of English can also adapt words so that they suit the culture in which they are used (p.20). WE varieties and ELF discourses have words different than ENL or different meanings for the already existing words such as “handy or public viewing” in German English. Seidlhofer (2009) puts forward that ELF users follow idiom principle in other words they combine words in phrases for the purpose of effective communication to appropriate the language for their own purposes. These phrases are discursively combined in spoken interaction, but more often they are co-constructed on line without any necessity to correspond to native-speaker idiomatic usage. Idiom principle is the ability of a language user to access “a large number of semi-preconstructed phrases that constitute single choices” (Sinclair, 1991 as cited in Seidlhofer 2009, p. 197). Idiomatizing proves that interlocutors are both familiar with the preconstructed phrases, which underscores intelligibility. According to Seidlhofer (2011) ELF users “accommodate to each other by conforming to shared conventions of established phraseology”, at the expense of non-conformity to ENL norms (p.197).

What makes English an international or global language is its adaptation, but not adoptation, by NNSs (Seidlhofer, 2011). Variation and change exemplify the development of ELF. Intelligibility and accommodation bring about creativity in EFL context, which shows that ENL is not adopted as it is by ELF speakers all around the world but adapted by them in contextual speech fellowship for their own ends. The adaptation process naturally includes the transfer of ownership.

1.5.6 The ownership of English

Widdowson (1994) contributes to the debate of ownership of English with a bold argument, and he proposes that NSs of English are ‘irrelevant’ in the development of English in his following assertation: “The very fact that English is an international language means that no nation can have custody over it. To grant such custody over the language is necessarily to arrest its development and so undermine its international status” (p.385).

Seidlhofer (2011) puts forward the problem for ELT as the questioning of the native speaker’s ownership of English as a result of the most important consequence of the global spread of English. The dispute over the ownership of English is attributed to nativeness approach, a battle which was lost quantitatively as a result of overwhelming

amount of NNSs. However, the concept of ownership of a language is explained by more socio-linguistical domains than numeric reasons. The ownership of English, as Brumfit (2001) puts it, signifies "the power to adapt and change" (Seidlhofer, 2011, p.2) or "the ability to turn it to your advantage, and make it real for you" (Widdowson, 1994), rather than an unspoken privilege of NSs.

The discussion over ownership of English is all about socio-linguistic emancipation of NNSs of English and english(es), while the persistence on imposing ENL as an international language disempowers NNSs by hierarchically granting privilege to NSs. That is to say, the multicultural idiosyncrasy of English is visible in its formal and functional characteristics which have given the English language distinctive cultural identities in various regions. These characteristics are the landmarks of ownership of English by its speakers of different nationality. By the same token, what Holliday (2008) suggested when he proposed a "cosmopolitan, non-centred, professional, earned, prestigious and cultured" approach to standards of English to enable all users of English to claim ownership of the language ruled out any form of 'us versus them dichotomy'. In a study among in-service English teachers in Istanbul by Bayyurt and Sifakis (2015) participants agreed that the perception of English as a global language was related to ownership of the language by successful NSs and NNSs, and English users can be set free in their minds only when they are given chances to display their own personal cultural characteristics, rather than in tasks that need acts to behave like someone else.

The concept of ownership also implies power relations in terms of authority of NSs over NNSs. Seidlhofer (2011) denies the intrinsic hegemony of native speakerism in reference to adaptation of English. According to her, if ENL had gained world-wide power without any adaptation to serve the needs of various speaker it is only when the ENL might have linguistic authority over NNSs. On the contrary, the homogeneity of English with its various forms and functions is itself a resistance to the hegemony of ENL. Kirkpatrick (2007) quotes Brutt-Grifler (2002) who expresses that nations such as Asians and African alter English into a means of resistance from a means of exploitation in order to assert that "English owes its existence as a world language in large to the struggle against imperialism, and not to imperialism alone" (p.178). Kirkpatrick (2007) also stresses how the colonized use or rather colonized English for their own ends with adaptation. David Crystal (1999) contributes to dispute of the ownership of English by

asserting that a community with a single mind and political-economic power can claim its way of speaking to be considered a 'language'.

How the matter is discussed reveals that ownership is more ideologically defined than linguistically determined, and it is built up on implied associations with ethnicity. So is the evolution that English has gone through. Not surprisingly, research shows that even in countries where English is the dominant native and official language, not all users of the language of different ethnic backgrounds are accepted as legitimate speakers (Norton & Pavlenko, 2019).

Reconceptualization of WE and ELF, therefore, is a realistic step to dismiss the falsity of native-speakerism and discrepancy between the real-life use of English and the ideological perception of English in ELT studies and practices which cause users' perceptions of their identity.

1.5.7 Identity and World Englishes/English as a Lingua Franca awareness

Language and identity constitute an interwoven, dialectical, and mutual relationship, in that language is one of the key elements constructing identity and being constructed by it. "Language acts are acts of identity" (Le Page and Tabouret-Keller, 1985 as cited in Tabouret-Keller, 1997, p.315). Or, as Pennycook (2007) masterfully puts it "language use is an act of identity which calls that language into being" (p.57). Identity studies differ from other study fields in SLA as they focus on linguistic input and output in relationship with the interaction between individual language learner/user and larger social world. Because SLA and practice include, for sure, new linguistic skills, but not end with it. SLA is also highly related to being a part of new discourse community by developing an identity within it. Therefore, SLA entails a multi-layered and continuous negotiation of identities (Norton, 2000, 2012) while learning to practice both a social and a discursive personal voice through language. Language learners' identities in negotiation, therefore, are closely interwoven with not only linguistic domains but also with power relations and language ideologies (Pavlenko & Blackledge, 2004). According to them recent socio-political and socioeconomic trends such as globalization shed light on the "shifts in language ideologies and in the range of identities available to individuals" (p. 2).

The elements that make up individual differences such as affective factors such as inhibition, attitudes, levels of anxiety, and self-esteem or personal traits were on the focus of foreign language learner identity in the 1970s and 1980s, coming up with a fixed and static identity definition. The static view of identity construction is criticized for not being able to account for language learners' variable discursive interactions and identity construction in the process of language acquisition. Earlier positions which were focused on cognitive and linguistic aspects of foreign language learning are criticised by scholars for being essentialist and oversimplified (Blackledge & Pavlenko, 2004; Firth & Wanger, 2007; Norton & Toohey, 2011; Pavlenko, 2006, Jenkins, 2003, Seidlhofer, 2011). The paradigm shift towards "socially constructed and constantly negotiated" identity (Norton, 2000) displays the language learning self in relation to the larger social world. Norton (2013) defines identity as "the way a person understands his or her relationship to the world, how that relationship is structured across time and space, and how the person understands possibilities for the future" (p. 4).

More recent studies have increasingly been marked by poststructuralist theoretical conceptions such as symbolic and cultural capital, community of practice, language ideologies reflecting power relations, dynamic negotiation of identities, and imagined communities in order to picture language learner identity (McKay & Wong, 1996; Norton, 1997, 2000; Norton & Kamal, 2003; Pavlenko, 2003; Bourdie, 1997, 1991). Summing up most identity-focused SLA researches and post-structuralist approach to sociocultural identity, the common positions may be listed as follows:

> Identity is non-fixed, complex, contradictory, multifaceted, conflictual, negotiated and evolving
> Identity is dynamic and constantly changing across time and place, constructed within the given context and may vary contextually,
> Multiple identities may coexist in a given context, which may lead to a dynamic identity management, and also multi-memberships across different communities,
> Identity constructs and is constructed by language, in that language is both a product and a means of identity construction, and it is a salient factor in every communicative context,
> Identity is made up of multiple subjectivities attained from heterogenous codes, registers and discourses,
> Identity also influences social relationships and communicative discourses
> Identity construction can only be understood considering relations of power, either coercive or collaborative,
> Identities are a site of struggle,

Identity coherence and empowerment is actualized through negotiation of competing identities and subject positions
Identity construction needs to be linked to classroom practice. (Norton, 2000, 2006, 2010; Ominiyi & White, 2006; Canagarajah, 2004)

Post-structuralist shift in stance on identity also witnesses notions of subjectivity (Weedon, 1987), (re)negotiation of identities (Pavlenko & Blackledge, 2004), identity politics (Woodward, 2002), safe houses (Canagarajah, 1999), a third space (Bhabha, 1994) to unfold the complex nature of foreign language learners' identities. Weedon (1993) depicts the interwoven relationships among language, subjective consciousness, and social power. Language consists of conflicting discourses within which individuals transform into thinking subjects in order to act upon the world to transform it. In Weedon's (1993) view, subjectivity is "the conscious and unconscious thoughts and emotions of the individual, her sense of herself and her ways of understanding her relation to the world" (p. 32). Woodward (2002) draws on taking political action against devaluing of particular differences, and states that identity politics includes personal and collective identities.

People are provided with opportunities for action and restructuring themselves and social relationships within those personal social relations. In those relations lies the interplay between reflective positioning and interactive positioning which describes (re) negotiation of identities (Pavlenko & Blackledge, 2003) whereby self-representation meets others' attempt to position or reposition them differently through different ideologies of language, socio-political oral or print discourses, power relations, and language learners' perceptions of themselves and others.

Some scholars mainly focus on post-colonial identity construction in SLA. According to Canagarajah (1999, 2004) the marginalized groups oppose their positions offered by dominant discourses by adapting them to their own values to serve their interests and ends. Consequently, they turn into agents of the discourse from the subjects of it, using the discourse creatively and critically. Safe houses are the context-sensitive and culture-specific opportunities for language learners to manage the identity conflicts and adopting alternative ones. Bhabha (1994) coins the notion of a third space which resists unity or fixity of meaning and symbols of culture in order to enable them to be interpreted in a new light. So, language learners perceiving disjunctive structure between

the linguistic proposition and specific implication of the utterance construct hybrid identities in their third spaces, rather than being acculturated into language or culture of colonization.

Explaining that language attitudes and attachment to native speakerism norms affect identity in ELF, Jenkins (2007) proposes linguistic identity is becoming ever more complex phenomenon which is highly related to language attitudes and linguistic power in postmodern societies. In her view, linguistic identity is about ELF users' self-perception and identification with the English language and its user in a process whereby they "feel at home in English as a part of their own linguacultural community or even an international NNS community" rather than identifying themselves linguistically with NS (p.191). Pavlenko and Blackledge (2003) underscore the clear relationship between language and identity by proposing that individuals are active agents who seek for new social and linguistic resources which enable them to "resist identities that position them in undesirable ways, produce new identities, and assign alternative meanings to the links between identities and linguistic varieties" (p. 27).

Last decades face dramatic linguistic transformation as a result of spread of English concomitant with ideological and socio-economic shifts. In the face of these changes and seeing the fact that identity construction and language acquisition which is "an experience of belonging" (Sade, 2009) are conjoined processes, SLA pedagogy may need to critically review identity negotiation. Higgins (2011) explains how 'additional' (i.e. second) language learning is closely bound to identity negotiation to suggest that new opportunities to develop new identities other than traditionally defined identities such as national,ethnolinguistic or cultural identity are provided by L2 language learning in globalizing era. Thus, new spaces for identity construction may be created and/or eliminated during language teaching and learning expreciences (Rudolph et al., 2020).

According to Baker (2011) who conducts a study in Asian ELF contexts, with the extensive use of ELF, users' self-expression through English has come forward as one of the main concerns as "ELF is neither a culturally impoverished nor identity neutral form of communication" (p. 46). In the lights of common current positions in post-structuralist approach to identity, dynamic and fluid context of ELF communication allows for a context in which interlocutors can develop 'a multicultural identity with an awareness of

other's varieties of English (Brutt-Griffler, 2002) while reflecting on their own culture to "balance intragroup solidarity with intergroup harmony" (Gu et al., 2014). In that, multilingualism and multiculturalism are the two bases that form the core of ELF's hybrid community identity (Canagarajah, 2007) which is constructed through identification with multiple groups at multiple times and different contexts (Baker, 2011). With the goal of facilitating successful and collaborative communication to sustain intelligibility, ELF users may establish fluid attitudes towards language boundaries and identities, forms, conventions and culture-specific strategies (Canagarajah, 2007; Seidlhofer, 2011; Jenkins, 2007; Gu et al., 2014). These experiences may lead to a focus shift from speech communities who share a dialect to communities of practice (CoP) based on common registers using English as the medium.

CoP are global discourse communities (Seidlhofer, 2011) which lie at the centre of socially constructed identity developments in EFL communication contexts (see Jenkins, 2007; Seidlhofer, 2011; Block, 2007; Norton, 2000, 2013). Weedon's (1993) notion of subjectivity manifests itself in CoP, as individuals adopt various subject positions on an instantaneous basis and throughout their lifetimes, depending on who they share the context with (Block, 2007). According to Block, identity explanations in reference to CoP reveals the emergent nature of identity construction which entails a bidirectional process between identity and social interaction and social structure. Identity both constructs and constructed by social interaction and social structure. The self in a community is influenced and constructed within the emergence of other selves, influencing and constructing them (Sade, 2009).

Consequently, the common arguments on intercultural communication through English reveals that ELF is not identity neutral (Baker, 2011; Seidlhofer, 2011, Jenkins, 2007). Moreover Baker (2011) compares identities in L1 and identification through ELF with other speech communities and concludes that in the latter, users tend to adopt more fluid and dynamic, yet still salient identity characterizations. According to him, variations in englishes occurred in 'Expanding Circle' communication contexts as a means of expressing user identity highlight how English plays an important role in their linguistic identity formation as much as in that of any 'Outer Circle' user. Jenkins (2007) interprets that ELF users intentionally prefer to differentiate their use of English from that of a NS

so that their native culture identities shine through, which proves that such differences can be handled in terms of identity-driven realities.

1.5.7.1 Recent studies on English as a Lingua Franca identity (re)construction

McKay and Wong (1996) show the complex relations between identities, investment, and agency among four adolescent Chinese immigrant students in grades 7 and 8 in the United States. Their findings demonstrate that language learners have multiple and contested identities beyond their imposed identity as ESL students, and their historically constructed needs and different desires lead them exercise different identities and determine their investment in the target language learning.

Hunter (1997) demonstrates how Robert, a Portuguese-speaking ESL student in grades 4 through 5, developed multiple identities across different contexts, including an ESL class, peer group, and discussions of pop culture. Based on these findings, Hunter describes Robert as undergoing a constant struggle over multiple positions and continuously negotiating between different identities that he has developed and acquired through school, social relationships with his peers, and his interests in pop culture.

Furthermore, a case study conducted by Räisänen, and Nikula, (2010) among Finnish engineering students working in Germany correspondingly found out that users prefer having right to keep their Finnish features in their English use instead of fully abiding to native speaker norms in the fluid process of adopting and negotiating their identities as language user, ELF user and Finnish user of English.

1.5.8 Joint ownership of English as a Lingua Franca

Jenkins (2007) suggest that the two main actors in ELF speakers' identity construction and how they perceive others' identities are native speaker focused English language ideology and the attitudes toward NNS accents. According to her power as a variant manifest itself to the extent that ELF users consider varieties of English as hierarchical, rather than equals. The framework proposed by Pavlenko and Blackledge (2003) emphasizes the power-driven characteristics of language and identity. They describe three types of identity each of which is based on how much the human agency may resist, accept and negotiate it: imposed identities (non-negotiable and not accepted

identities in a particular context), assumed identities (non-negotiated but accepted identities), and negotiable (contested and resisted) identities.

Linguistic identity is considered a negotiated one as individuals 'claim a voice in second language' through language-use strategies such as code-switching, code-mixing, code-alternation, invention and use of new linguistic varieties, and language choice (pp.22-23) and accommodation strategies (Jenkins 2006b) in pursuit of social and cultural objectives despite dominant community norms. Furthermore, some recent studies have revealed that ELF users may either tend to carry their culture into ELF or reconstruct a new cultural identity in relation with other lingua-cultural groups (Jenkins, 2007; Omoniyi, 2006), which requires a negotiation process by modifying, resisting and reshaping dominant social discourses to develop interpersonal norms suitable for each interactional context and achieve their personal and local interests (Canagarajah, 2007). The power relations also exist in terms of hierarchy between different English varieties (Jenkins, 2007) and the global status of different cultures and language behaviours (Gu, et al., 2014) in reconstruction of user identity in ELF communications.

In short, negotiation of identities which implies power relations between dominant discourse norms and interpersonal contextual norms in ELF communications needs to be addressed both socioculturally and contextually. Bourdieu (1977) stresses that language itself is ideological. All kinds of linguistic exchanges embody "relations of symbolic power" (Bourdieu, 1991, p.39) and hierarchical relations between speakers or communities whereby the official language of a political language foists itself as the only legitimate language and the discrimination between legitimate and illegitimate speakers occurs. According to him, linguistic competence which is restricted to the legitimate language competence is not technical but statutory and imposing the dichotomy of legitimate and illegitimate speaker is on all the users of a language as a norm brings in the identities of the groups (1991). Bourdieu (1977) depicts the dynamic interplay between legitimacy and illegitimacy in terms of the relationship between the language and its users as follows:

> Just as, at the level of relations between groups, a language is worth what those who speak it are worth, so too, at the level of interactions between individuals, speech always owes a major part of its value to the value of the person who utters it. (p. 652)

In terms of ELF communication, the monolingual model approach including native speakerism which reproduces the symbolic power of 'the idealized native speaker' lies at the centre of the legitimacy debates which have been fuelled by ELT approaches all around the world and institutional practices including testing industry (Seidlhofer, 2011) and the gate-keeping function of English per se (Jenkins, 2007). The situation briefly sketched here displays the birth of the dichotomy of insider and outsiders, the ones who own English and the others. The real use of ELF, on the other hand, enables the users to negotiate meaning and establish solidarity using common linguistic sources, which can be considered "as expressions of identities and evidence of the sense of ownership of the language" (Seidlhofer, 2009, p. 240).

In other words, ENL consists markers of group membership such as idiosyncratic pronunciation features, unique vocabulary, idioms and reflections from shared experiences of the community where it is spoken. ELF users who are expected to be a member of this group may not or do not have to achieve this. Instead of dealing with such a dilemma, ELF users "constitute and assert their multilingual identities and their joint ownership of the lingua franca they are using- and shaping and developing them in the process" (Seidlhofer, 2011, pp.97-98) namely, they achieve languaging.

Moreover, the complex relationship between language and power makes its presence known in the distinction between the notions of language learner and language user identity both of which are essentially defined in reference to ownership of English. EFL learners may take an active interlocutor role in actual context of use outside the classroom, they turn into ELF users (Seidlhofer, 2011) who aim to use their language as it is as an end itself for their own purposes and is capable of making meaning using their actual and potential competences creatively i.e., actualizing themselves as communicators. These two identities may co-exist in the set of multiple identities ELF users adopt (Räisänen & Nikula, 2010). However, they may feel under pressure to abide to ENL norms in classrooms that count as competence to be effective users (Seidlhofer, 2011) although they may be able to get things done outside the classroom contexts such as online games, daily exchanges, or Internet communication.

Carrying these important discussions into SLA, Norton (2000) focuses on classroom contexts as well as speech communities where "power can serve to enable or

constrain the range of identities that language learners can negotiate" (p. 9). Internalizing a more sensible competent ELF figure may encourage successful interlocutor attitude, instead of carrying the burden of accommodation to norms of NSs who mostly do not even occur in interactions. ELF users may make use of a competent ELF speaker model.

1.5.9 Identity of English as a Lingua Franca user

A competent ELF speaker model is characterized by what it is not, rather than what it is, as it is already bias-laden because of the dominance of mono-lingual and native speaker focused norms. ELF users, being more than learners of interlanguage which needs to be improved, are not a deficient communicators struggling to reach the target competence of an idealized NS, a failed version of NS, or grappling with underdeveloped L2 competence, but they are the communicators who are given the right to participate in the development of the language and to be respected as legitimate users, who can accomplish intelligibility within speech fellowships and realize cultural difference while seeking to establish commonalities rather than excluding difference; and can transform, resist, negotiate and adopt identity options which are always co-present, multiple, layered and at times contesting such as language learners, language users, legitimate users of English as a lingua franca and users of English with different L1 backgrounds (Kachru, 1992; Firth & Wagner, 1997; Seidlhofer, 2011, Ominiyi & White, 2006, Räisänen, & Nikula, 2010).

1.5.10 English as a Lingua Franca-awareness in ELT

Sifakis (2021) puts an emphasis on the idea that ELF-awareness is not solely an awareness of ELF. It goes beyond being aware of its existence. Sifakis and Bayyurt (2018) describes ELF-aware teaching as follows:

> ELF-awareness is the process of engaging with ELF research and developing one's own understanding of the ways in which it can be integrated in one's classroom context, through a continuous process of critical reflection, design, implementation and evaluation of instructional activities that reflect and localize one's interpretation of the ELF construct. (p.459)

In a typical class of EFL, learners are more users of ELF (Seidlhofer, 2011), which makes ELF-awareness of primary importance (Sifakis, 2019) in their learning experiences. ELF-awareness includes three major components which are awareness of

language and language use (languaging and translanguaging, awareness of instructional practice (reflective teaching, impact of native speakerism in teaching practices, and awareness of learning (how language use informs language learning) (Llurda, Bayyurt, & Sifakis, 2018).

According to Sifakis (2021) ELF-awareness is triggered by ELF research but does not limit itself to it. It welcomes WE and EIL perspectives to integrate them in its context-sensitive and bottom-up framework in which ELF-aware pedagogy is constructed by how teachers develop their own way of integrating ELF-aware instruction in their own classes. ELF-awareness is based on on-the-ground pedagogical research and advocates action research and specific teacher experimentation. It eschews prescriptions or "one-size-fits-all" approach to incorporating ELF in diverse teaching and learning contexts. ELF-awareness points to an ecological approach to ELF integration in classroom whereby need analysis is prerequisite for pedagogical planning. ELF-awareness also caters for an opportunity for reflective and reflexive teaching which strengthens teacher empowerment. Furthermore, unless opportunities for reflective ELF languaging practice are provided, ELF-awareness raising is of little benefit (Kohn, 2018). Awareness-raising through language activities is not done for metalinguistic purposes i.e., learning *about* ELF features for its own sake (Bowles, 2015). On the contrary, courses which are built on awareness of English as a lingua franca with a focus on communication strategies and accommodation skills through a multilingual approach are offered (Seidlhofer, 2004) in ELF-oriented English language teaching pedagogy.

1.5.11 WE and EFL awareness in Turkey

Jenkins (2012) puts forward that the main tendency in ELT remains towards the Inner Circle English varieties, and British and American varieties of English dominate the Turkish EFL context in Turkey in textbooks, language examinations, and language users' perceptions (Arik, 2020). Also, English language learners have positive attitude toward British or American people; however, they are not motivated to communicate with them in English (Kızıltepe, 2000).

Although the studies, projects and research in varieties of English have increased over the last decades, in Turkey where English is taught as a foreign language the awareness of WE and ELF is still a very young field of study. Ören et al. (2017) conducted

a study to raise consciousness about WE in preparatory university students aged 18-21 with A2 level English proficiency. They used adapted EFL materials such as videos, dialogues, reading and listening texts and concluded that when integrated into instruction WE be irrelevant to her/his personal agenda and EFL attracted students' attention and caused a curiosity in a lively atmosphere in the classroom. Bayyurt and Sifakis (2015) studied with in-service teachers from Turkey and Greece to educate teachers about EFL concerns and encourage them to enrich their instructions with original ELF-aware materials. Teachers were also inspired to develop and reflect on their own understanding on EFL. They came up with the term ''ELF-aware teaching" in which teachers involve in "understanding ELF-related concerns and trying out and evaluating activities with their learners that implement such an understanding" (p.15. In her master's thesis Öz (2019) investigated the perceptions of native and non-native instructors to reveal in what ways the awareness of ELF influences EFL. She came to a similar conclusion that teachers who were aware of ELF variables still sticked on Inner Circle English norms as it was commonly accepted as a norm. In another study, Tosuncuoğlu and Kırmızı (2019) implemented a questionnaire in a state university to 44 instructors and 104 students of the English Language and Literature Department. The participants stated that all the coursebooks include American or British English and they would like to learn either of them instead of phonological or syntactic local varieties.

Moreover, Önen (2015) introduced an ELF corpus to investigate the lexicogrammar of ELF interactions in IST-Erasmus after having studied with 79 Erasmus students of 24 different first languages. Her study revealed that "there are variations in the form and use of English as a lingua franca" which necessitates fundamental changes in ELT and in English Language Teacher Education.

On the other hand, Karakaş (2019) analysed the English curriculum in Turkey from a EFL sensitive point of view, and highlighted that there is almost no reference to ELF in terms of classroom practices.

1.5.12 English as a Lingua Franca Identity in ELT Pedagogy

Widdowson (1994) proposes that authenticity in ELT has been described in reference to native-speaker contexts of use which are overloaded by native speaker cultural features, marking the ones who do not share them as 'outsiders' and he concludes

that English learners in classrooms cannot, therefore, make the language their own or identify with it. However, awareness enables speakers to develop linguistic and cultural tolerance both for others and for themselves, which fosters their claim to own English (Kohn, 2012).

In terms of identity construction of L2 learners, the interlanguage-based views have recently been challenged and provided with alternatives by ELF researchers (Jenkins, 2007). Being one of the pioneers of the field, Jenkins (2006a) starts with working on accent varieties and comes up with the idea that learners do not need to lose their L1 accent which implies their L1 identity. Baker (2011) also proposes that communication based on NSs norms should be replaced by a broad understanding of communicative practices of multilingual and multicultural speakers. Another scholar who highlights the bound between student identity negotiation and pedagogical context, Cummins (2000) suggests that multicultural interactions at school include a process of negotiating identities which are embodied in power relations. Institutional choices or teachers' priorities in methodologies cater to particular identity options for students, especially in terms of creating an image of society that students are likely to participate, and therefore transformative pedagogical framework is based on not only knowledge generation but also identity negotiation as they are complementary to each other (Cummin, 2001).

The hybridity of ELF identity also manifests itself both in and out of language learning contexts. ELF learners turn into ELF users in out of class communication practices, which carries a basic pedagogical implication that learning and using are simultaneous processes and ELF users are not incompetent versions of native speaker models (Seidlhofer, 2011). Another research unfolding the relationship between language use and identity construction conducted by Kohn (2018) shows that telecollaboration i.e, video and text chat conversations in which students use the target language as lingua franca helps learners to construct an "emancipated non-native speaker identity [which] is crucial for enabling them to develop a true sense of ownership and agency as speakers of English" (p.12). His notion of 'MY English' includes pedagogically implementation through which students can be at ease with their non-native speaker identity and ELF creativity.

Kumaravadivelu (2001, 2012) also agrees with the idea that language classes open up a distinctive opportunity for students to reflect on their identity formation due to strong connection between language and culture, and he stresses that the epistemic dependency on native-speaker norms in language teaching drives from "marginalization and the practice of self-marginalization" (Kumaravadivelu, 2006). According to him, self-marginalization, in other words negative attitudes of users in their self-perception requires more effort as "changing the consciousness of the oppressed, not the situation that oppresses them" (Freire, 1972, p. 47) is a harder endeavour. In language classes, identity formation is also taken into consideration in terms of two important concepts which are competence as a premise of membership and legitimacy of access to practice (Tsui, 2007).

Morgan (2004) discusses the role of teacher identity in ELT classes and explains how identity negotiation is interwoven through every facet of L2 instruction. Moreover, Pavlenko and Lantolf (2000) state pedagogical perspectives and stances mold identity construction as follows:

> If we transcend the domain of phonology and morphosyntax and move into the domain where meanings and selves are constituted by language- …agency and intentionality take centre stage. The individual may feel comfortable being who he or she is and may not wish to 'become' a native of another language and culture. Thus, negotiation of new meanings and construction of new subjectivities may be irrelevant to her/his personal agenda. (p.170)

All in all, EFL-awareness creates self-awareness for ELF users on their strengths in communication and "it is more developing an identity you didn't know you had" (N. Sifakis, personal communication, February 27, 2021). Bayyurt and Dewey (2020) also advocate for ELF perspective on pedagogic practice which can "enable researchers and teachers to facilitate learners' language development by emphasizing effectiveness over accuracy so they can become more confident and successful users of English." (p. 3).

1.5.13 Implications for English Language Teaching Pedagogy

The field of ELT has been dominated by and methods have been defined in reference to native speaker norms until the post-method era; however, with the dominance of NNSs participating in conversations in English, the corpus insights and native-speakerism oriented pedagogical approaches have begun to lose its relevance to the contemporary ELT. In the history of ELF's emergence as a distinct field of research, it

was Jenkins's (1998) seminal work on pronunciation in English and its implications for ELT which started ELF-based considerations in ELT pedagogy as in the article she proposes that "with English assuming the position of the world's major lingua franca, a radical rethink is called for in terms of the role of pronunciation and its aims within the ELT curriculum" (1998, p.119). Seidlhofer (2011) calls attention to inconsistency between the changes in discourse of English language learning and the actual content of ELT, stating that the realities of practical pedagogy which is still based on native-speaker norms has failed to make contact with realities of ELF users. As the starting point, the evolutionary definitions of EFL has caused an epistemic break from its dependency on Inner Circle-based knowledge systems (Kumaravadivelu, 2012). To reveal this dependency, Phillipson (2009) lists several fallacies that have influenced ideologies in English language teaching. According to him, English and American varieties of English have been promoted as 'global language' since 1950, which caused five fundamental fallacies in ELT: the monolingual fallacy, the native speaker fallacy, the early start fallacy, the maximum exposure fallacy, and the subtractive fallacy (Phillipson 1992, pp. 183–218). All of these fallacies form the basis for 'the profitable global English teaching business or text-book industry' (Phillipson, 2009; Kumaravadivelu, 2012). Thus, the actual use of English in international communication and the instructed English are not compatible and English language teachers should concern about the use of English when it functions as ELF (Bayyurt & Dewey, 2020).

Similarly, Seidlhofer (2011) suggests that "If English is really to be taught for international communication, then it would seem to make sense to find out how it is actually used for international communication, that is to say how it functions as a lingua franca (p. 194). According to her, it is ELF, rather than EFL that is English for general purposes and the definition of ELF from a pedagogical perspective creates a paradigm shift where ELF is ceased to be considered "a failed ENL or an arrested stage of interlanguage" (Seidlhofer, 2011 p.186). The paradigm shift in WE by Kachru (1990) has acquisitional framework which denotes the ways how English is acquired and functions for its speakers; whether as a first language, as an official language, or without an official status. In this framework, Kachru opens interference, interlanguage, error, creativity, speech community, native speaker, 'ideal speaker-hearer' and fossilisation up for discussion, each of which has tremendous effect in ELT.

ELF-aware stances point to an overall teaching and learning framework in which other varieties along with learner's own are to be considered as legitimate means of communication; however, it goes beyond to assert that ELF-aware teaching is not all about simple question of integrating linguistic aspects of different varieties (Knapp, 2015 [1987]). ELF researchers have made a strong case for the need to undergo a radical change in the way English has traditionally been taught, which ends up in context-sensitive pedagogy in which a break from native-speakerism underscores the plurality of English use and usage so the target language belongs to all who claim ownership of it (McKay, 2012). The ownership of English (Widdowson, 1994) undergoes shifts which are of serious implications for ELT pedagogy (Matsumoto, 2011). Within EIL perspective, as Gu (2012) suggests, the goal of teaching is re-defined and language use and functions are re-contextualized. Taking a WE-aware point of view, Kirkpatrick (2007), focusing on the need to change attitudes towards variations in English, puts the goal to create bi and multilingual citizens at the centre of ELT in a "lingua franca approach" (pp.193-196) in which teaching includes implications of linguistic, and cultural differences and communication strategies in cross-cultural communication. Under different names the pedagogical framework takes the concept of diversity of context for granted, as no single method or approach can be suitable for any particular teaching context (Alsagoff, 2012).

Despite being a very young study, the field of ELF embraces research related to wide extend of pedagogical issues concerning almost every conceivable aspect of ELT pedagogy. Many scholars have contributed to ELF researches with studies addressing to various matters such as selecting materials; ELF speakers' use of English to reflect the diversity of English varieties used today; and examples of NNSs-NNSs interactions to create awareness of plurality in terms of culture and L1 backgrounds of ELF users (Matsudo, 2011; Lopriore & Vettorel, 2015); forming an overall EIL curricula which takes into account both language needs and situational needs (Brown, 2012); planning transformative teacher training to link ELF research with actual teaching practices (Bayyurt and Sifakis, 2015); coming up with a new point of view for assessment in which some test items are prepared in accordance with ELF norms and to measure how students are ready to deal with inevitable communication breakdowns while engaging in interactions across varieties of English (Hu, 2012); teaching oral skills in English as a Lingua Franca to increase interactional awareness and competence (House, 2012); using

the digital media as a glue to hold ELF interactions together and create telecollaboration opportunities through class-to-class partnerships (Ware et al., 2012; Khon, 2016); making use of corpora considering multiple varieties for EIL which does not limit real English to Inner Circle englishes and an awareness of the connection between corpora selection and its cultural implications (Flowerdew, 2012); studying on pronunciation to cater for pronunciation syllabus for EIL relate to pedagogical developments (Jenkins, 2002, Walker, 2010); focusing on varied dialects to be included and respected in education (Gupta, 2012).

1.5.12.1 Teaching through English as a Lingua Franca competence

ELF research shows that in today's international multilingual and multicultural communication there is an urgent need to go beyond "authentic language use … [which] has always been predominantly defined in relation to NS norms" (Bayyurt & Dewey, 2020). The necessity to define competence in English as a Lingua Franca has emerged in order to discuss the pedagogical implication of ELF in ELT (Knapp, 2015 [1987]). From a pedagogic perspective, awareness and intelligibility have been at the centre of ELF-related competence conceptualization. Although intelligibility is traditionally defined as being intelligible to NSs and being able to understand NSs (Seidlhofer, 2011), rather than approximation to monolithic native speaker models, learners have been expected to "develop awarene**ss** of linguistic-communicative lingua franca manifestations of English" (Kohn, 2016, p.26), being aware of requirements, conditions and capabilities that are likely to be vital in successful ELF interaction (Seidlhofer, 2004) such as modifying their pronunciation easily for intelligibility reasons in their interactions with NNSs (Jenkins, 2006a).

These necessities imply the development of accommodation skills and use of interactive and intercultural communicative strategies (Cogo & Dewey,2012 Seidlhofer, 2011) instead of dwelling on 'native-like' proficiency in English. An efficient user of international English is also capable of shuttling between various varieties of English and various speech communities (Canagarajah, 2007) and dealing with differences in ways of interacting, uncertainty and misunderstandings while relying on their intercultural competence (Knapp 2015 [1987]).

Abandoning unrealistic monolithic restrictions, ELF users' linguistic background is given place in their successful ELF competence. House (2012) suggests that students should be introduced to oral ELF discourse so that they can increase interactional awareness and competence when they realize "the diversity of language use underneath the apparent uniformity of the English Language" (p.201) and feel comfortable to have recourse to their L1 as in forms of code-switching and transfer. Cook and Wei (2016) come up with the notion of multi-competence. Multi-competence encompasses the compound knowledge and use of at least two languages which constitute pieces of a complete system where they affect one another in complex relationships, rather than being separate knowledge systems. The notion of multi-competence questions the validity of native-speakerist approaches where the ultimate learning goal is to mimic native speaker and a native speaker is the only ideal teacher. (Kubota, 2018). This approach is also dominant in terms of material selection and testing in ELT where "government institutions, examination boards, universities, publishers, the British Council and so on [act as] gatekeepers of English (Jenkins, 2007, p.239). Therefore, multilingual competence in ELF interactions cannot be actualized by code-switching and code-mixing alone, yet bi or multilingual speakers (i.e. ELF users) make use of their linguistic capital creatively and effectively through translanguaging (Inal et al., 2020). Built on the concept of languaging (Swain, 2006), translanguaging turns into one of the key components of ELF competence.

1.5.12.2 Translanguaging in pedagogical English as a Lingua Franca contexts

As opposed to idealized, educated native speaker model which has been dominating ELT for decades, the trans-language movement, which is a shift from traditional notions of language and linguistic boundaries (Jenks & Lee, 2020), handles English language as a part of larger globalized system of transcultural and political domains where any linguistic construct displays the sociolinguistic realities of unique individuals and speech communities. Translanguaging, which highlights diversity, multiculturalism, and multilingualism in ELT, is based on the concept of languaging. In her article called "Languaging, agency and collaboration in advanced second language proficiency" Swain (2006), explains that languaging is used as a term to depict language as a cognitive tool in interaction with others and it refers to "producing language, and in

particular to producing language in an attempt to understand - to problem-solve - to make meaning" (p. 96). Differing from the functions of code-switching and code-mixing such as a shift or a shuttle between languages, translanguaging is defined as "the speakers' construction and use of original and complex interrelated [multiple] discursive practices […] that make up the speakers' complete language repertoire (Garcia & Li, 2014, p. 22) to make meaning.

Along with the epistemic independency of the concept of ELF and legitimacy of WE, some of the cornerstones of communicative approach such as communicative competence is proved to be insufficient to identify the competencies which ELF users need and have in speech communities. Translanguaging underscores the multilingual competence, 'plurilingual competence' or 'multilingual repertoire' of actual ELF or WE speakers who are considered as legitimate users of language rather than being deficient language users. Pedagogical translanguaging (Cenoz & Gorter,2020) praises teaching languages as interwoven systems to enable users to make use of their existing language features and practices to learn or develop languages. In a WE and EFL-aware (Bayyurt and Sifakis, 2015) pedagogical perspective classroom activities are planned to encourage the use of all languages which learners obtain in their linguistic repertoire while the mono-lingual perspective in which only one variety of English is accepted as norm students are prevented from making use of their own valuable linguistic resource, or expressing their identities as competent multiple language users.

According to Kohn (2018)**,** ELF users are natural-born translanguagers and do not lack resources to take part in successful translanguaging practices; however, they do not trust their 'non-native speaker creativity' which is one of five dimensions of ELF competence along with awareness, comprehension, production and communicative interaction (Kohn, 2015; 2018).

1.5.12.3 Endonormativity in English Language Teaching

In ELF-aware pedagogy, non-conformity to ENL norms may be taken into account in an endonormative perspective. Hino (2012) argues that not only WE users in Outer Circle but also ELF users in Expanding Circle have right to appreciate non-Western teaching and learning models of their own. Hino (2012) goes to suggest that pedagogical models for the Expanding Circle can be created by drawing on relevant research results

and international communication experiences to prevent dominance of native-speaker norms in classrooms, which will empower learners. McKay (2003) underscores "the de-linking of English from the culture of Inner Circle countries" and suggests that local culture of learning English should be respected in the teaching methodology. Moreover, Matsuda and Duran (2012) discuss instructional model for variety of English and concludes that the selection of an English variety is context-dependent and should be done according to the overall aim of the curriculum and students' needs.

1.5.12.4 Perspectives in English as a Lingua Franca Pedagogy

ELF-oriented stance makes sure that a pedagogical approach to ELT is not a prescriptive model which is limited to deciding course content, namely teaching ELF features, and materials (Jenkins, 2011; Lopriore & Vettorel, 2015), or to inventing a tailor-made methodology, rather it concerns about teacher reflections on the current status of English today and how to develop their own classroom practices in a more multilingually-sensitive pedagogy framework (Cogo, 2015). On the basis of ELF research, some scholars have attempted to draw framework for reflective teaching. Sifakis (2021) draws on ELF-aware pedagogy (Bayyurt & Sifakis, 2015) to come up with an ELF pedagogy framework which he calls Global English Critical Literacy. He suggests that to broaden the horizon of EFL, which is overwhelmed with native-speaker norms, EFL-oriented pedagogy must go beyond ELF principles and should be open to other Global English perspectives such as WE or EIL. In his perspective, ELF users may or may not choose to become ELF-aware depending on various target situation in that, some teaching contetxs such as text-oriented teaching may aim less ELF-awareness. However, ELF teachers are to be ELF-aware in their pedagogical practices to be able to respond to learners' needs and contextual realities. Sifakis (2001) explains that ELF teachers may face some problems considering classroom applications, materials, curricula and proposes starting with a focus on specific idiosyncrasies of the teaching context of their own to integrate metalinguistic and metacognitive questions as a supplement to existing textbook or to decide to what extend ELF-oriented approach may be followed in that context. By the same token, McKay (2011) sets some key principles for English as an International Lingua Franca (EILF) pedagogy as follows:

> Foreign and second language curricula should be relevant to the local linguistic ecology
> EILF professionals should strive to alter language policies that serve to promote English learning only among the elite of the country
> EILF curricula should include examples of the diversity of English varieties used today
> EILF curricula need to exemplify L2–L2 interactions
> Full recognition needs to be given to the other languages spoken by English speakers
> EILF should be taught in a way that respects the local culture of learning. (pp.136-137)

From a social constructivist perspective Kohn (2018) terms his pedagogical view as "MY English [which] is about developing one's knowledge and (…) repertoires and of how these means can be used and adapted in actual communication in order to fulfil one's own communication and community-related performance requirements" (p. 3). A context-sensitive framework in ELF-oriented pedagogy including local and international varieties of English caters to opportunities to question native-speakerism, and to favour endonormative standards rather than exonormative criteria, which may, in the long run, result in a paradigm shift in ELT.

CHAPTER 2. METHODOLOGY

This part of the study included Research Questions, Data Collection Instruments, Data Collection Procedure and Data Analysis Procedure.

2.1 Research Questions

This qualitative study aimed to analyse potential identity reconstruction in reference to WE and/or ELF awareness as the varieties of English were being worked on with a focus on WE and ELF varieties. It aimed to create awareness of the linguistic features and multicultural aspects of the content in reference to WE and ELF elements in 9-session courses in order to potentially contribute to discussions on implementation of ELF-aware pedagogical paradigm through classroom applications.

The representations of NSs and NNSs through the lens of participants were also focused on. The aim was to display the participants' interpretations of imagined identities and imagined digital/global in the study. The study was carried on in Turkey; however, it promised to carry implications for ELT field; for it aims to reveal data on awareness of ELF and WE in Turkey which belongs to expanding circle where ELF is the common language for communication.

In this study the following research questions were addressed:

1- How does ELF/WE awareness affect reconstruction of foreign language learner identity in terms of attitudinal changes regarding ELF and ELF-related issues?

2- How does ELF/WE awareness affect reconstruction of foreign language learner identity in terms of perceptual changes regarding their own English?

3- How does ELF/WE awareness affect reconstruction of foreign language learner identity in terms of self-identity representation?

Research questions were checked by the advisor and two other scholars who were experts on the methods and the content of the study.

2.2 Data Collection Instruments

2.2.1 Semi constructed pre- interviews and post-interviews

In this qualitative study, interviews were used principally to collect data and gain insight of research participants. Therefore, all 4 participants were interviewed one by one at the end of the academic year 2021. It was important to see what the participants thought about questions before they started online courses. The pre-interviews also enabled them to have a general idea about the content of the online courses. Therefore, the pre-interviews were also a part of raising awareness process. They were conducted successively in July 2021. They were all done online as the participants were in different cities and all agreed to participate online. In the third phase of the study, a total of 4 semi-constructed post-interviews were done with the participants.

All of the interviews were conducted in Turkish as it was the mother tongue shared by the participants and the researcher. However, the participants were told that they were free to switch to English whenever they liked. The semi-structured interviews lasted approximately 30 minutes. They were all digitally recorded and transcribed by the researcher as soon as possible following each interview. The resulting transcriptions were sent to each participant for member checking. Interview questions, both in Turkish and English, were checked by the advisor and two other scholars who were experts on the methods and the content of the study.

2.2.2 Online courses

9 online courses were all recorded digitally to gather data about participants' perceptions. Instead of one interview with the participants, this study relied on successive online courses. Participants could express themselves, hear others' perception about the subject, agree or disagree with other participants and ask questions to the researcher during the online courses. The class discussions enabled the participants to express themselves in detail.

2.3. Data Collection Procedure

2.3.1 Qualitative Research Methodology

The qualitative research paradigm was selected for this study. According to Merriam (1998) a qualitative study is “an umbrella concept covering several forms of inquiry that help us understand and explain the meaning of social phenomena” (p. 5). In addition to that, as opposed to quantitative research which largely caters for large-scale testing, deductive analysis, and arithmetical findings, the findings in qualitative research are richly descriptive (Merriam, 1998).

Creswell (2007) defines qualitative study as “the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem” and according to him qualitative researchers make use of a qualitative inquiry approach to reveal sensitive data to be analysed inductively in established patterns and themes (p.37). Furthermore, in a qualitative framework the experiences and perceptions of the participants are vital for the study therefore, in qualitative research, how people “construct their worlds” through the meanings associated with experience is studied (Merriam, 2009, p. 5). Consequently, the result of the research also “includes the voices of participants, the reflexivity of the researcher, and a 'complex description and interpretation of the problem, and it extends the literature or signals a call for action” (Creswell, 2007, p.37).

In this study, which aims to understand the self-perception of the participants and reveal their voices while they construct meaning within their linguistic experiences, the qualitative paradigm was preferred. It gave an opportunity to observe the participants during online class discussions and gain in-depth understanding of their perceptions during interviews. The voice of the participants was included in all of the research process as the main focus was on identity reconstruction. The study aimed to present the essence of the phenomenon discussed to anyone interested by this way.

2.3.2 Case Study as a Research Design

The case study was chosen as the research design for this study. Ying (2014) defines case study as “an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” and he underscores that case studies are

more relevant when the research tries to explain some present circumstances extensively (p.16). Identity reconstruction as a fluid and multi-layered notion needs to be investigated in-depth, which points to multiple case study in the construction of research design in this study. Duff (2008) stresses that in studying individual learners through case study methodology, researchers may prefer to focus on learners' perceptions of their linguistic abilities rather than their actual linguistic ability or development in time as it was the case in Norton's (2000) study with immigrant women. This study did not aim to depict linguistic development of participants over time. The participants' self-perception was focused on.

Yin (2003; 2012) lists three types of case studies: explanatory or causal case studies, descriptive case studies, and exploratory case studies. An exploratory case study aims to define research questions or hypotheses in a following study; whereas, an explanatory case study explores and describes phenomena and is used to explain cause and effect relationships by answering 'why' questions (Mills et al., 2010). A descriptive study aims to "reveal patterns and connections, in relation to theoretical constructs, in order to advance theory development" (Mills et al., 2010, p. 288) and it "presents a complete description of a phenomenon within its context" (Yin, 2003, p.5). For the purpose of this study, a descriptive case study was used. The reinterpretations of pre-occupied beliefs regarding ELF-related notions and its relationship to the learner's identity reconstruction after an intense ELF-aware course were studied. Online teaching and other data collection procedures contextualize the abundant amount of information to describe the findings of the study. This study could also be called "descriptive–interpretive qualitative research" (Elliott & Timulak, 2005) in the sense that it focused on the interpretations of focused language phenomena.

This study also used a qualitative research method through a conceptual content analysis to explore the abovementioned research questions as it enables researchers to indulge in in-depth explorations of target phenomenon. In this sense it was heuristic as it aimed to enable the participants and the researcher construct a meaning out of the phenomenon and deeper understanding of the target issue throughout the study. Heuristic research caters to opportunities for the researcher to "deepen the contact with both oneself and the participants enabling one to dive into the experience and come to conclusions about the phenomenon" (Brisola & Cury, 2016, p.103) through dialoguing. It aimed to

describe the process that the students went through while a WE and ELF-aware approach was implemented. The changes in the perception of the students on varieties of English and how it affected their perceptions of ownership of English were described.

2.3.3 Context of the Study

2.3.3.1 The Setting

The study was conducted at a public university in Gaziantep with the permission of the institution. Gaziantep was one of the leading trade and industry centres for Southeastern and Eastern Turkey. It hosts hundreds of thousand refugees. Gaziantep University acquired state university status in 1987, but had already been an extension campus of the Middle East Technical University in 1973. It is one of the largest universities in Turkey, with its 20 departments, 5 institutes, 2 academies, 11 vocational academies and 27,000 students.

Gaziantep University's Institute for Migration, founded in 2018, was one of the most promising departments in the university. The Institute had five sub-programs: Women's Studies, Urban Studies, Migration Studies, Immigrant and Refugee Health Care, Urbanization and Social Integration. The curriculum of the institute mainly focused on gender studies and migration studies. In addition to migration courses, there were also other courses, such as 'Literature and Social Gender', 'Woman and Migration', and Women in the Middle East and Social Movements. English was used as a medium of instruction in some of the courses mentioned. Students were expected to have skills needed to use the language to read and respond to literary and academic texts. The institute also publishes a journal called International Review of Migration and Refugee Studies since 2020 and hosts international panels and seminars.

2.3.3.2 The participants

As for the participants, convenience sampling method was followed. It is non-random sampling. The target population consisted of participants who were chosen regarding practical criteria, such as "availability at a certain time, easy accessibility, or the willingness to volunteer" (Dörnyei, 2007). All the participants in the master's program in 2021 in the Institution for Migration Studies were informed about the study on "English

as a Lingua Franca" via their school Whatsapp groups. 4 participants (n=2 females; n=2 males) who volunteered to participate made up the population of this study. Their level of English was not taken into consideration during recruitment. Participants' ages ranged from 27 to 39. Participants, all of them were employed full-time, and one of them married with two children all share the same L1, Turkish. Two of the participants also spoke German and French. The participants used English actively for their jobs. They were all active users of the Internet, which was important for participating the online sessions.

As for the knowledge of ELF, none of the participants were informed about ELF paradigm before the study. In fact, only one of the participants had heard of WE/ELF before. However, they were exposed to some different kinds of WE on the Internet and they interacted with ELF users from different linguistic backgrounds. Even if they thought they were aware of different varieties of English, when they were asked to name some, they came up answers mainly including Inner circle varieties. All of them stated that they knew and accepted that English is a global language, but their definition did nor match notion of ELF as a global and international language.

2.3.3.3 World Englishes and English as a Lingua Franca awareness raising (online) courses

This study consisted of 9 sessions (Table 4) including activities (Appendix C) taken or adapted from "The Amazing World of Englishes" (Siemund, Davydova & Maier, 2012, pp. 36-271). The coursebook was chosen for its availability and convenience to the online ELF-aware course syllabus. The book included authentic examples from different varieties of English from three circles and classroom activities on these examples. Also, the content of the book was tested in the classroom by the authors. Some of the examples which were suitable for ELF-related issues and appropriate for online teaching were selected and taken as they were or adapted by the researcher. They were integrated in the syllabus which also included YouTube videos, two books called The Paper Menagerie and The Thing Around Your Neck and authentic online articles.

The participants were provided with examples of English use from different countries, yet they were also informed about the ELF corpus studies briefly. The study aimed to enable participants to come up with their own descriptions and definitions

regarding WE and ELF as they constructed their own conceptualization of the phenomena.

In another research in a private university in Istanbul, Turkey WE-based English Communication Skills Course was developed by Bayyurt and Altinmakas (2012) to integrate principles related to WE and EIL in EFL classes and these courses included presentations of videos, new articles, news interview broadcasts from Inner, Outer and Expanding circle countries. The classroom debates on WE/EIL-related notions such as the definition of native speaker, multiculturalism, intelligibity were included in the syllabus. A great amount of time was also attributed to WE literature. At the end of the term the scholars observed that students got more awareness of varieties other than British and American ones, and their perception on WE varieties changed positively. Furthermore, institutional policy makers in the university agreed to add courses 'Post-Colonial Readings', 'European Novel' and 'World Englishes' for the following academic years.

Table 4. The WE ELF awareness course plan and syllabus

12-14. 07.2021 Pre-interviews	
Session 1	
Date	15.07.2021
Variety	British-American English
Content and course materials	Vocabulary activity A video by a British and American couple **https://www.youtube.com/watch?v=7IGa-HHFpmU** **https://www.youtube.com/watch?v=Uaz2DjV0KwU**
Debate Question	What is standard English?
Session 2	
Date	18.07.2021 26.07.2021
Variety	Australian English
Content and course materials	Reading activity Vocabulary- Memory game based on a paragraph about Aussie-English A news video **https://www.youtube.com/watch?v=9QCgqQdmr0M**
Debate Question	Who is the native speaker?
Session 3	
Date	26.07.2021
Variety	Indian English
Content and course materials	Vocabulary- Indian English words. A matching game

Debate Question	What is multiculturalism/multilingualism?
Session 4	
Date	01.08.2021
Variety	Indian English
Content and course materials	Role Playing based on a video about the traffic jam in India **https://www.youtube.com/watch?v=cLlgtDy24GE**
Debate Question	Is ELF monolingual or multilingual?
Session 5	
Date	06.08.2021
Variety	Nigerian English
Content and course materials	A Jigsaw Reading activity **https://www.youtube.com/watch?v=RYDBiHEW1Os** What is Nollywood? A documentary trailer on Nollywood Movies:
Debate Question	Who is the owner of English?
Session 6	
Date	08.08.2021
Variety	Nigerian English
Content and course materials	A Jigsaw Reading activity **https://www.youtube.com/watch?v=RYDBiHEW1Os** What is Nollywood? A documentary trailer on Nollywood Movies:
Debate Question	Who is the owner of English?
Session 7	
Date	09.08.2021
Variety	English in Europe & Middle East
Content and course materials	Users of English **https://www.youtube.com/watch?v=kLX6fXqu0-8** **https://www.youtube.com/watch?v=qWO8e54zgPA**
Debate Question	Who is the user of English in the world?
Session 8	
Date	14.08.2021
Variety	People from Turkey speaking ELF
Content and course materials	Reflective Circles: Reflection on People from Turkey speaking ELF: Orhan Pamuk's Nobel Banquet Speech **https://www.youtube.com/watch?v=5wKq9Ki22ms** Aziz Sancar's Nobel Prize Speech **https://www.youtube.com/watch?v=-n4_5_KC42o** Canan Dağdviren's Speech at the third International Day of Women and Girls in Science **https://www.youtube.com/watch?v=BYpyhCcyWKk&t=70s&ab_channel=Cumhuriyet%2CBilimveK%C3%BClt%C3%BCr** Accents **http://www.dialectsarchive.com/globalmap**

Debate Question	What is your purpose of learning and using English?
Session 9	
Date	20.08.2021
Variety	World Englishes Literature
Content and course materials	Reading activity: An example of Chinese English : The Paper Menagerie (Liu,2016) An example of Nigerian English: The Thing Around Your Neck (Adichie, 2009)
Debate Question	What do you think literature in Englishes mean?
06-17.09.2021 Post-interviews	

The initial phase of each course session was devoted to reflective class discussions on the previous content, which aimed to enable the participants to keep on the track to build awareness and perception of WE and ELF. The flow of the sessions was as follows:

Session 1. British-American English: Participants watched two videos of a couple including some daily dialogues and they were asked to decide which of the speaker was British or American and explain their choice. Participants also jotted down American and British versions of words they heard in the videos. "What is standard English?" was the question of classroom debate at the end of the session.

Session 2. Australian English: Participants were given a short paragraph about "Australianism" to read and they played a matching game with the given words. They watched a video from a news channel and tried to differentiate features of Australian English. The participants were invited to discuss who the native speaker was at the end of the session.

Session 3 and 4. Indian English: Participants watched a video by Mumbai Police Department (MPD) called "The Punishing Signal" which was about a solution that MPD came up with to prevent unnecessary honking. Then in a role-play game, they were given some roles to discuss about the traffic jam in the country using ELF. Before starting the activity, they were asked to search online to prepare for their roles to gather some information such as "where Mumbai was and what the population of India was". At the end of each section, "What is multiculturalism/multilingualism? and Is ELF monolingual or multilingual?" were asked respectively to open a classroom debate.

Session 5. Nigerian English: The participants form groups of 6. Each member was given a different paragraph and asked to report the content of the boxes. Then they watched a trailer of a documentary about Nollywood. They were asked to reflect on sociocultural elements they realize in the trailer about the country. They also discussed what Nollywood and English meant to them. The participants expressed their opinions on 'who the owner of English is' in classroom debate.

Session 6-7. English in Europe & Middle East: Participants were given some sentences containing non-standard features frequently found with NNSs of English. They were asked to transform (not correct) them into the American or British English varieties. They were asked to check out the pictures of billboards, road signs, shop windows and graffities in Iran to reflect on why they used English in the advertisements and what it implied about the perception of English in Iran. They also checked global map showing accents all around the world on http://www.dialectsarchive.com/globalmap to hear the same story read by different people from different parts of the world in English to answer some reflection questions.

They all participated in a classroom debate questioning 'what makes a successful communication' and 'who the user of English in the world is' at the end of each session.

Session 8. English in Turkey: They watched two Turkish scientists and a Turkish author speaking ELF in important worldwide contexts to reflect on their communication contexts. In reflective circles of 4 they discussed their own purpose of learning and using English in their daily life.

Session 9. World Englishes Literature. Literature was integtared into the online courses because literary works supply the participants with opportunities to integrate "their own experiences and beliefs into the meaning of the text" and foster "metacognitive awareness" (Özkan& Töngür, 2014, pp. 66-68). The participants were asked to look at the title of the story called *The Paper Menagerie* and check the date of publication, and the name of the author on the book cover. They commented on lines from three different stories to guess which lines belonged to *The Paper Menagerie*.

The participants were told that two of the lines were examples of WE Literature and they were given two extracts from the stories mentioned. They were asked to guess the features of WE literature in groups after they read two the stories which were *The*

Paper Menagerie and *The Thing Around Your Neck*. In the class debate part, they talked about what they think about literature in englishes and what implications literature may have for WE and ELF use in the world.

Under ongoing pandemic of coronavirus disease conditions in Turkey, all of the courses were taken online by the Participants.

2.3.4 Conceptualization of validity and reliability in the qualitative paradigm

In addition to validity, reliability and generalizability there are also other criteria on which a case study as a qualitative research method relies. Guba and Lincoln (1989) came up with trustworthiness criteria which includes credibility, transferability, dependability, and confirmability. Some of the techniques proposed by Guba and Lincoln were used to meet these criteria.

According to Guba and Lincoln (1989) instead of focusing on "reality out there" researchers need to seek for "establishing the match between the constructed realities of respondents (or stakeholders) and those realities as represented by the evaluator and attributed to various stakeholders" (p. 237). To meet this criterion, the following techniques out of six were followed: Prolonged engagement, persistent observation, peer debriefing, progressive subjectivity, member checks (Guba & Lincoln, 1989, pp. 237-239) and triangulation (Lynch,1996).

Prolonged engagement is immersion of the researcher into the process to prevent misinformation, to maintain rapport and to build trust. During the whole research process from time to time, participants informed the researcher about their daily life before the online courses via phone calls or instant messages and these casual conversation about current events in their lives helped the researcher to build rapport. Online courses enable to keep in touch with participants awareness development week by week and they created a sincere atmosphere for participants to feel safe to express their ideas as they included also fun through Youtube videos, role plays and other activities. In order to add depth to prolonged engagement, persistent observation during class discussions in 9 online workshops was carefully done and notes were taken about the participants' general attitude on the issues discussed.

In order to ensure credibility, peer debriefing was also used in this study. Guba and Lincoln (1989) suggested that discussion of the study "with a disinterested peer" to test out the findings and help the researcher to infer from the findings (p. 237). During this study, such constant discussions were carried out with advisor of the study and three other scholars who were experts on the methods and content of the study including ELF, World Englishes and English learner identity. Their precious comments, suggestions, and corrections enabled the researcher to see the flaws, to be aware of her own biases and to avoid making mistakes, which consequently helped her to handle the study more objectively.

"Progressive subjective" is a control mechanism on the researher's own a prior constructions about the research. In other words, if researcher eventually finds "only what he or she expected to find", credibility criteria cannot be met (Guba and Lincoln, 1989, p. 238). The researcher of this study took personal notes before, during and after the interviews with the participants and during the online courses and compared them from time to time. This process helped her to prevent overemphasizing the initial constructions which might lead to biases.

According to Guba and Lincoln (1989) the most vital technique for establishing credibility is member checking. They suggest that "verifying … multiple constructions with those who provided them" is the most certain way to test their credibility (p.239). To meet this end, the transcription of the interviews and notes taken from the online courses about individual participants were sent to the participant so that they could read and reflect on them before publication. They were also asked to write additional reflection reports on the transcriptions if they wanted, which enriched the awareness process.

Guba and Lincoln (1989) underscore that in terms of transferability, the researcher "provide[s] as complete a data base as humanly possible" so that others who may be interested in applying the study to their own situations could develop transferability judgements (p.242). Their technique to do so is called thick description and it includes to supplying "an extensive and careful description of the time, the place, the context, the culture in which hypotheses were found to be salient" (Guba and Lincoln, 1989, p. 242). This case study which focused on perception construction of the participants made it possible to follow the process with providing background information and developing

constructions of the participants. In other words, concentrating on social background, daily life experiences in the interviews, previous education experiences, their language learning process, and the class discussions a thick description of the study is provided.

Guba and Lincoln (1989) define dependability as "the stability of the data over time" and they noted dependability audit as the suggested technique (p. 242). To do so researchers record the logic of process and method decisions, which was achieved in this study by describing the process of data collection including all 9 online courses step by step including the course materials and their application, and data analysis extensively.

According to Guba and Lincoln (1989) confirmability is being "concerned with assuring that data, interpretations, and outcomes of inquiries are rooted in contexts and persons apart from the evaluator and are not simply figments of the evaluator's imagination" (p. 243). It is important that data construction process could be tracked from beginning. To do so, audit trail as suggested by Guba and Lincoln was followed and research steps taken from the beginning of the study until the conclusion were described in detail transparently. In other words, "data and the process by which the conclusions were drawn are available for inspection by an outside reviewer" (Guba & Lincoln, 1989, p. 243).

Triangulation, another confirmability technique which refers to "gathering and reconciling of data from several sources and/or from different data gathering techniques" (Lynch, 1996, p. 59), was used by gathering data from several sources i.e., interviews and online class discussions. Online courses attached a great deal of importance to the study as the participant had chance to analyse, reconsider and change their opinions about the themes discussed during the classes with their peers. Presentation done by the researcher were meant to be helpful for the participants to review already existing believes. This was an important part of awareness process in the study.

2.4. Data Analysis

Qualitative data analysis was conducted in this study. Data analysis was a process which started right after the first interviews and went on after each online course and post interviews.

2.4.1 Content analysis

The content of the data obtained from all data collection instruments was analysed in reference to target phenomena. Content analysis is commonly used to reveal the presence or absence of certain concepts and make inferences from them to come up with implications for the related field. In content analysis, texts can be described as different discourses varying from the whole coursebook to a single word, which makes the method practical for this study in which words, sentences and communicational discourses are prone to be studied inductively. As for the designing coding schemes, word, word sense (such as idioms or proper nouns), sentence, theme, paragraph and the whole text level coding are included. Correspondingly, for delineating the meaning units, the length of the meaning unit varies from a word to longer dialogues.

In content analysis, using computer-aided coding increases the accuracy; however, WE and ELF variables such as culture indicators are too broad to be coded one by one by a computer. Therefore, human-coder criteria are chosen as the basis for data analysis. To obtain stronger face validity the definitions of the concepts are supplied and discussed in detail in literature review so that codes for the analysis can be designed to test what the study aims to test. Semantic validity is heavily focused on the data analysis as different use of words or different meanings attributed to the words carries high importance in describing WE and ELF variabilities.

In order to analyse the final data obtained from semi-structured interviews and questionnaires, the steps proposed by Marshall and Rossman (1999) for thematic analysis are used. They were "organizing the qualitative data, generating themes, coding and transcribing the verbal data, evaluating emergent interpretations of the data, critically overviewing the data, writing-up the data analysis" (as cited in Biricik Deniz et. al., 2020.)

Three main domains called self-identity representation, attitudinal changes regarding ELF and ELF-related issues and perceptual changes regarding their own English were categorized and then 10 themes were extracted from the answers given by the participants (Lemke, 1998). The interviews were intended to be descriptive and exploratory thus independent variables such as participants' age, gender, nationality, and years of English education were neglected in the analysis.

Table 5. Themes per domain in data analysis

Domains	Themes
Domain 1: Attitudinal changes regarding ELF and ELF-related issues	Native speaker and Non-native speaker The ownership of English Variability Multiculturalism
Domain 2: Perceptual changes regarding their own English	Intelligibility One's own English Pedagogical prejudices
Domain 3: Self-identity representation	Self esteem Competence and effectiveness Learner/user identity

The domains and themes were listed by focusing on the theoretical discussions on ELF pedagogy and learner identity in relation to language learning. The themes and domains were crosschecked with the advisor and another scholar from Marmara University who worked on learner identity construction.

2.5. Ethical Issues

Ethical issues were seriously concerned in this study. Guba and Lincoln (1989) listed four areas of concern in terms of ethics in research: "guarding subjects from harm; guarding subjects against deception; guarding the privacy of the subjects and the confidentiality of the data obtained from them; and obtaining fully informed consent" (p. 120). In parallel to these areas, the main concerns in the study were "voluntary participation, informed consent, confidentiality and researcher bias" (Ersin, 2014, p. 62). First of all, the purpose and the process of the study were presented to 8 master's degree students in Immigration Studies. The ones who were volunteered to participate were given a personal information survey.

The participants were assured that their participation or non-participation would not affect their school grades. The researcher of this study had no formal ties with the institution where the participants were studying. They were also informed that the results of this survey would remain confidential and would be used only by the researcher for the research purposes. In the written consent taken from them it was noted that they could withdraw from the project whenever they liked to do so. Furthermore, to protect their confidentiality they were offered to choose a pseudonym of their own; however, none of

the participants thought it was necessary. Finally, interview questions and data coding were crosschecked with the advisor of the study and other scholars to avoid the researcher bias.

CHAPTER 3. RESULTS

Chapter 3 presents the analysis of the data from the interviews and online courses. The interviews were conducted in Turkish; however, the participants felt free to use some phrases in English. The parts from the transcriptions which were used in this chapter were translated in English by the researcher. As for the translation, instead of word-to-word translation a sense-to-sense translation approach was followed to express the intention of the participants.

The pre-interviews lasted for approximately 24 minutes; 13.54 min the shortest and 35.51 min the longest. All the participants attended all of the 9 online courses. The courses lasted for approximately 50 minutes; 40.35 min the shortest and 64.29 min the longest. The post-interviews lasted for approximately 18 minutes; 04.50 min the shortest and 27.50 min the longest. A number of recurrent themes were categorized under 3 domains in accordance with the study's research questions.

3.1 Domain 1: Attitudinal changes regarding ELF and ELF-related issues

In the pre-interview phase, only one of the participants (Ahmet) mentioned about Lingua Franca by its name, all the participants were aware of the fact that English was used worldwide and had positive attitudes about it, though. When participants talked about 'having an accent' they always referred to the native accent, namely British or American or Inner Circle accents. Two of the participants said they had 'respect' for NNS for speaking another language. Online courses gave the opportunity to participants to elaborate on ELF and ELF-related issues. In the post interviews, all the participants stated that being exposed to varieties of English increased their awareness of ELF and WE.

Native speaker and non-native speaker

One of the themes participants have varied opinions about was the definition of native speaker and the importance they attributed to being a native speaker before the study. Even though the participants stressed that communication was more important than native speaker accent, they used positive verbs such as to have a thing, to like, to admire to express their feelings about native accent. Half of them did not restrict the definition

of being native to Inner Circle varieties. All the participants referred to Inner Circle accents when they mentioned 'having an accent in communication.'

Ahmet related being native to family environment and he stated that accents of Inner circle varieties were obstacle to communication. However, he did not deny that he had a thing for Inner circle varieties accents. One thing which was obvious in Ahmet's attitude towards NNS was that he had respect for all NNS because he thought learning a second language required effort. He also stated clearly that there was no hierarchical discrimination between being NS or NNS.

Esra stated that being native was about geographical descriptions. She accepted that being a native speaker of English was not restricted to Inner Circle varieties and gave India as an example. She referred to Indian accent and Indian syntax as a potential contradiction to being a NS; however, she thought differences did not negate their being NSs. Esra admitted that she envied people (NS and NNS) who spoke with a native accent as it was a sign of being intellectual to her. She affirmed that communication was more important than having a NS accent. Like Ahmet, Esra also articulated her respect for NNS. She stated that it was sufficient to use English as a foreign language in global environments as people met in a communication network and used that tool to get things done.

For Hülya, English was native language of Inner Circle countries and colonized countries. She could name African English as a variety. She expressed her admiration for native accent saying that she wished she could be like them. She thought NS had no difficulties in communication and learning English as foreign language made it difficult to communicate effectively. She stated that she had difficulties understanding people who spoke with native accents like her Canadian manager at work. She though NS spoke 'the right English' and by real English she meant British English.

Melih came up with only two varieties of English and stated that English meant British English to him. According to him, American English developed a very good language reservoir in the progress stage, they lost that language with pop culture, 'African American immigrants and Latinos', though. He expressed high consideration about NS' attitudes and perceptions about NNS. He thought in conversations NS evaluated NNS' competence of English use and they built the conversation on it. He stated that not being

able to speak with a native accent created foreignness and made NS have prejudice against NNS. He defined this situation as NS arrogance. He also highly valued having native-like accent especially when communicating with NS.

Two of the participants (Ahmet and Esra) worked as an English Teacher in a public school in Gaziantep, and one of them (Melih) had worked as an English lecturer at a university before. All of them had positive attitudes towards NNS teachers and they did not support the assumption of the native speaker as the ideal teacher. They mainly talked about professional qualification of a teacher when they were asked about their opinions about ideal English teachers. They all expected an English teacher to have high English proficiency, though. One of them (Hülya) preferred a teacher who spoke English like a native speaker.

During the online courses they discussed the homeland and social background of native speakers. Two of the participants stated that their vision of native speaker changed through the discussion in the online course after they had seen samples from different englishes.

In the beginning of the Session 2, Melih vividly described native speaker as someone who was 'British, could pronounce all words very well, drank his tea in the evening and dressed more classically with a light scarf'. However, at the end of the course his image of native speaker broadened. He said the geographical border of being native speaker expanded to include other countries such as Australia or India. The socio-economic background of native speaker changed as well. He said he could imagine other people from 'working class next to the British gentleman with the scarf'.

Esra stated that she had preconceived prejudices about native speakers which changed after having been exposed to varieties of English. She explained that she used to think only British and American varieties had native speakers, whereas she came up with the idea that there were natives of englishes as opposed to one kind of native speaker of English.

Hülya contributed to the discussion in Session 2 from a different point of view. She explained that it was possible for English users to become a native speaker at any period of life. In her opinion being a native speaker was not related to place of birth. She associated the term with being fluent in the language.

In the post interviews, all the participants stated that the online courses increased their awareness of being NS and NNS and changed their opinions of NS and NNS. Hülya stated that the study changed her ideas about the definition of native speaker. She used to think that English was the mother tongue of Inner Circle countries such as Canada, America, England, but after the online courses she adopted a different stance. Giving English spoken in Mumbai as an example, she explained that courses made her understand that English belonged to people who spoke it, adopted it, and expressed themselves comfortably in it. She went on to explain that she realized that using English as a mother tongue was not important for her anymore as she saw different varieties being successfully used for communication. They might have sounded wrong to her before; however, she observed that they were the means of successful communication where they were spoken. Naming German and Chinese English, she said that she understood the important thing was to be able to communicate.

Ahmet explained that he had not been aware of the quantitative dominance of NNS all around the world and this awareness helped him to understand the number of the people he could communicate with was more than he used to know.

The ownership of English

In pre-interviews all the participants explained that they did not think English belonged to any particular nationality or country, but Hülya thought that English belonged to England because real English came from there. Ahmet and Esra clearly stated that English belonged to whole world and Melih expressed that the fact that nobody could claim ownership of a language led to globalization, which he thought was a positive thing.

The ownership of English was addressed in various sessions (Session 3,5 and 9) even though the main discussion was about another subject.

Esra dwelled on the example of Indian English to explain how speech communities integrated English into their own culture and associated it with it in Session 3. She also clearly stated that no one could own any language and it was possible to talk about ‘a group of people who spoke that language, but not owners’ in Session 5. Esra also explained that her idea of literature in englishes changed after sessions. Before the study, according to her ‘works written in the name of English in world literature meant only American or British literary works. After the study she realized that literary works in

other englishes such as Chinese and Nigerian were also worth reading. She stated that those works were as valuable as Shakespearen works in Session 9.

In Session 3, Hülya explained that she changed her idea on ownership of language after hearing Melih's statement which was nobody held the title deeds to language. She stated that in this program she got the chance to think about it in Session 5. She pointed out that after learning about Nollywood for the first time in Session 9, she thought that movie industry and literary works made the nationalities be proud of themselves as they produced works by appropriating world englishes to their own country.

Melih associated ownership of English with life acquisitions and experiences like acquiring words in computer games. He thought that those words become a part of children's identities. In the flow of the course, he stated that being able to use a language competently, which meant being able to express himself, gave right to one to claim ownership of that language. He emphasized that people could adapt a language which made them feel that they owned it. According to him, in ordinary activities of daily lives such as playing a game or watching a movie, belonging emerged. He made an analogy between belonging to a country and owing a language in the sense that everyone who felt that they belonged to it could claim ownership. He stated that nobody held the title deeds to language.

In the post-interviews Melih and Hülya stated that they realized that there were many more varieties of English than they used to think. Hülya explained that she was not aware of the fact that English became such a different language in some countries, became like their mother tongue and grew.

Melih stated that in the example of Nigeriean English, he realized that words were adopted for a reason, with a purpose, and it was about uniqueness of that variety. He went on to explain that the language adventure of each society was different, which resulted in so many varieties of English.

Variability

In the pre-interviews all the participants agreed that there were varieties of English all around the world; however, they named Inner Circle varieties and some one or two other Outer Circle ones such as Indian or African English.

In the online courses standard language was discussed so that participant could re-evaluate their perception on variability. Unlike Melih who thought BBC or CNN English was the standard model, Esra and Ahmet expressed that there was more than one standard English.

Melih defined standard English as the language used by the press such as BBC or CNN without any flaws in Session 1; however, he explained that he realized that he misjudged some versions of English as he was ‘a bit of a perfectionist by nature’ in Session 3. As a result, he came up with conclusion that if it could transfer the message to the other side, no one could not claim that the language was a misuse.

In Session 1, Esra asked the question of ‘standard to whom?’ and she concluded that she did not think there was a standard English which everyone should obey. She defined standard English as the language in which people could meet and communicate.

Ahmet justified that there was more than one English by giving Indian movies as an example. He pointed out that there were hybrid englishes such as Indian English in which some English grammatical patterns were mixed with Indian words.

In the post interviews, Ahmet stated that because of his profession he had been aware of ELF before the study. Yet he expressed that even though he was aware of the fact that there were various englishes he could come up with examples from Inner circle countries before, whereas the study helped him to learn more about the varieties of englishes.

Esra admitted that the study changed her perception of ELF. She told that even though she had been aware of the fact that English was a lingua franca, she had not had much awareness of English varieties, namely englishes. She expressed that before the study she used to mention Inner Circle varieties to refer to English. She also told that she had not been aware of the products of englishes, like cinema or literature and she became very happy to learn about those.

Multiculturalism

Participants discussed multiculturalism and multilingualism in Session 4. In the beginning of the session, they all stated that English was multicultural, but for

different reasons. They stated that they changed their ideas on multiculturalism after the activities.

In the beginning of Session 4, Ahmet stated that English was a multilingual language for historical reasons. He explained that English gained some suffixes from other languages such as French and Celtic languages, which made it multilingual. However, after the activities he explained that the first argument he made was not that valid and added that he thought languages were intertwined. He came up with a different definition of multilingualism. He went to tell an experience in which one of his Turkish friends used English as a lingua franca in Germany with a Syrian person who could speak Turkish as well.

Melih agreed that English was multilingual as English was the language of a kingdom that has been invaded and occupied too many times in history.

Hülya stated that after the exercises about Indian English she became more aware of the fact that English was multilingual because it interacted with other cultures where it spread. She thought that English took something from the local languages as well.

Esra also stated that the role play activity in the study made her better understand that it English was multilingual. She went on to explain that multiculturalism and multilingualism were inseparable from ELF like her children. She expressed that even though people used words from their mother tongues, they used ELF to explain it.

3.2 Domain 2: Perceptual changes regarding one's own English

Intelligibility was the theme about which all the participants had similar beliefs. They all expressed that intelligibility was the most important thing in communication when they answered questions about effective user of English and 'proper English'. All the participants were active users of ELF in their daily lives whether for professional aims, leisure or in social interactions. They expressed positive attitudes towards their own English; however, they revealed their hesitation about except Ahmet in the pre-interviews. They all mentioned their school experiences either as a learner or a teacher even when they were not asked to do so.

Intelligibility

Ahmet and Esra expressed that ‘understanding the other and giving appropriate answers’ and ‘conveying your message’ made English correct and true. Hülya and Melih described correct English as ‘a language that can be expressed in its simplest form and understood in its simplest form’ especially ‘with clear and plain words’.

In the online courses participants’ perception of successful communication was discussed in order to reveal their perception of intelligibility. Three of the participants stated that successful communication was all about intelligibility and intelligibility was sufficient all alone. On the other hand, Melih stated that the context of the interaction determined the criteria for successful communication.

One’s own English

In the pre-interviews Ahmet thought there was nothing negative about speaking a language that’s why he said that he was satisfied with his own English. His criteria for that were being able to understand and being understood. Esra described her English as ‘sufficient enough, fluent enough for communication’ and without a ‘bad or heavy accent’. She stated that her perception of her English use depended on the content of communication. Hülya also thought her English was effective; however, she thought she might overuse some words, which was the negative thing about her English in her view, whereas, using simple and daily words made her English powerful. She worked in an international association where she had to communicate with her managers and colleagues who were generally foreigners in English. Still, she thought she was not good enough.

Melih stated that for reading and writing his English was okay; however, as for listening and speaking he wouldn't call himself active as he did not ‘have all the accents’. He thought he had difficulties in conveying his own thoughts spontaneously in English.

Throughout the online sessions the change in two of the participants’ perception was clearly observed. Esra and Melih felt more positive about their English use in formal contexts. Hülya openly explained that her addressee shaped her perception of her English. Ahmet had positive perception of his English even when he used it differently from standard English.

In Session 5 Ahmet stated that due to liquidity of language by nature, people could bend language to keep communication flow. He explained that due to fact that he was an English speaker from Turkey, his English could meander, that is it could stray structurally and functionally, which did not cause any trouble for him.

In Session 7 Hülya expressed that her perception of her own English depended on her interlocutor's being a NS or NNS. She did not find many mistakes in her speech when talking to non-natives. Even though she realized that she made a mistake, it did not bother her as her interlocutor understood her. However, she explained that she felt nervous when talking to her Canadian manager because she thought that being a native speaker of English, her manager might judge her for her mistakes. She wondered if the manager had negative thoughts about her personal traits like being an unsuccessful English learner, as well.

In Session 8, while commenting on Turkish ELF speakers, it was possible to follow how Esra changed her mind about her English in formal contexts. Before watching the videos, she stated that it was a must to speak 'in a fluent language in standard', but she would not think that her own English was good enough to speak in such contexts and she wouldn't feel very confident about her English. After watching the speeches of Turkish ELF speakers, she expressed that they did not speak in standard English, but with a Turkish accent, which did not hinder communication or prevent being respected by the audience. At the end of the session, Esra pointed out that the speakers used Turkish English as a Lingua Franca so she could communicate with her own English even if the group was large.

In the same session, Melih also clarified that watching those speeches changed his perception of his own speaking competence and cleared the question mark in his mind. He explained that he thought he ought to prepare to speak perfect English at the beginning; however, he felt more relaxed after watching the key figures who spoke English in their own way, without caring too much. He realized the audience did not focus on pronunciation or language use or judge their language use.

In the post-interviews, all the participants, except Ahmet, stated that the online courses changed their perceptions of their own English. Accent was one of the leading

discussion points for the participants when they were asked about the change in their perception of their English.

Ahmet stated that there was no significant change in his perception of his own English; however, online courses strengthened his previous thoughts.

Esra stated that there was a change in her perspective on her own English. She explained that being an English teacher, she put herself under pressure because she was prejudiced against her own English in that she used to think she had to speak like a British or the American or with a British or an American accent. She clearly stated that her opinions changed. She considered communication as the main point after the study. She expressed that she used to sweep her self-control mechanism under the carpet.

Hülya also clearly stated that she had changed her perception of her own English. She expressed that she did not wish she had a British accent anymore after having seen examples of NNS talks. For her, expressing herself and being understood were more important than speaking with a native accent after the study.

Melih stated that attending WE and ELF online classes changed his mind. He explained that he had been a little more judgmental about the language he used, but he started the ask the question of 'English for what purpose?'. He said that as one should not forget the functionality of the language his opinion turned out to be that his English was correct if he could function properly. He also told that before the study, he was stuck with the categorization of English as right and wrong, which made him nervous. He complained that this had had negative effects on him. Even though he knew that he was at a level to talk about everything while speaking, he was always occupied with grammatical correctness.

Pedagogical prejudices

Ahmet stated that it was not possible to use English as a teacher at school. Esra emphasized that there was a lot of prejudice against English Turkey. Hülya also agreed that learning English in Turkey, even when compared to other Expanding Circle countries, was difficult because of education system. Melih expressed that what he called as his personal traits like perfectionism, overthinking, prolonging sentences, thinking before talking bothered him a bit. He discussed that language was a medium to

communicate so there was no room for perfection. However, he stated that he was taught to ‘use English perfectly’ at school and this made him a little nervous.

3.3 Domain 3: Reconstruction of self-identity representation

All the participants adopted new self-perceptions or adapted their already existent ones during the study except Ahmet, who thought that being an effective ELF user made him feel self-confident. Participant reflected on their competence and effectiveness level during the activities in the sessions. All the participants agreed on the idea that they considered themselves both as a user and learner of English.

Self esteem

Before the ELF-aware courses Ahmet clearly stated that the fact that he could use English effectively in international contexts and for professional reasons increased his self-confidence. He explained that he had been abroad many times and he communicated with foreigners in Turkey. He was an English teacher. These were the proofs for him to show that he was an efficient communicator. As a result, he felt confident as an English user.

Esra explained that she made a living with teaching English, and she used English when communicating with her foreign friends who worked for international non-govermental organizations in Gaziantep. According to her, this made her an effective user. She also felt satisfied and proud when she helped a foreigner when the was no other person around who spoke English or who could communicate with foreigners. She also expressed her happiness to be able to understand other people and share something in common by using English as a common tool.

Hülya thought she was effective in communication with people who came to Gaziantep for international voluntary services or exchange projects. She restricted her effectiveness to these cases. She told that she had a meeting with a Dutch person on the day the interview was done and she sounded confident about it. Yet, she mentioned ‘problems’ which made her feel nervous, incompetent, doubtful and unconfident. She stated that she quickly forgot the meaning of some words, which made her doubt herself. She even wondered whether it was because of a mental disease such as memory loss.

Melih stated he did not consider himself as an efficient user of English in order not to hinder his learning process. He explained that he did not have 'native speaker comfort' level, he could express himself though.

Competence and effectiveness

Hülya told a memory of her when she had been abroad. She was with a friend who she thought had better English competence than her, which put her under pressure and prevented her from practising English as efficiently as she wanted. She overcame her lack of confidence and motivation later in Turkey.

In Session 7 Esra clearly stated that she identified herself with NNS in the videos they watched during the sessions. She explained that she was aware of the fact that she was a NNS like the ones in the videos therefore she spoke English with a Turkish accent. She accepted it as positive situation.

All the participants, except Ahmet, stated that the online courses changed their perceptions of themselves as a user of English and how they felt about being an English user.

In the post-interviews Esra stated that there had been a change in her perspective of herself. She expressed that she used to speak English very carefully or by doing self-monitoring; however, she could accept her English as it was and speaking Turkish English or speaking with a British or Indian accent would not be a big deal for her after the study. Furthermore, she had not thought that being a user of Turkish-English was proper for neither her nor her friends or students. She admitted that she subconsciously considered Turkish English wrong, and consequently she would put pressure on her Turkish English-speaking friends and correct them. However, she declared that after having seen the NNS in the activities she considered their way of speaking English as 'natural.'

Although Hülya still had some doubts about her vocabulary knowledge, she stated that after the study she had more positive feelings for English. Melih also expressed that after attending WE and ELF classes he had overcome anxiety which he used to have while speaking English. as he became more aware of the fact that language use was a flow that could not be postponed until full proficiency.

Learner/user identity

All the participants said that they consider themselves both as a user and learner of English. Melih explained it with cultural considerations in reference to native speaker culture. Ahmet stated that it was not possible for anybody to 'know all of the words in the dictionary' or 'all the idioms. Esra agreed that language learning process never ended. Hülya expressed that she continued to learn new things in different life experiences. Her master's degree courses were one of the examples of how she went on learning English. Melih, who said he could use English actively more than 10 years, explained that he might have missed some cultural knowledge about English as he learned English in Turkey. He referred to Inner Circle cultures.

Participants stated different points about how they represent themselves as an English user. Hülya stated that English was a part of her identity as she used it in her daily life because of her job. She referred to the role-playing activities in Session 4 to reflect on how people blend their cultural features with English 'in order not to lose their own culture'. She gave her adding local words in her speech as an example.

Ahmet expressed that it was not until this study that he thought about whether language was part of his identity and he added that nobody could claim ownership of English including himself. Esra explained that being a user of English created a different personality for her. She thought that English was not a part of her identity, but it created a second self.

CHAPTER 4. CONCLUSION

This part included Conclusion, Implications for ELT and Recommendations for Further Research.

4.1 Conclusion

In the light of research question 1 ‘How does ELF/WE awareness affect reconstruction of foreign language learner identity in terms of attitudinal changes regarding ELF and ELF-related issues?’ the findings hint that awareness raising activities resulted in attitudinal changes regarding ELF and ELF-related issues. They even caused changes in attitudes of the participants who claimed to have full awareness of ELF and WE before the study

First of all, despite the general acceptance of English as a world language, participants were not aware of the real features of ELF, which led them to restrict their understanding of English as a common language to precisely British or American varieties. After the ELF-aware courses they appreciated the role of ELF and uniqueness of each variety.

The discussion revolved around accent many times. They all referred to British or American accents, when they mentioned speaking with an accent. They ignored that NNS have their own accents like NS. This showed that they used to associate being a user of English with being a NS or being a NS like user. Therefore, the study shows that even though the participants admired NS accent in the first place, ELF-awareness made them start to consider them as one of the possible accents. They also quitted the idea that they needed to speak like a NS.

The present study also shows that participants put across an alternative point of view for NS and standard language after ELF-awareness courses, and they came up with new descriptions and even new definitions for them. The image of NS, which was restricted to being a white, middle class, British male, was enlarged to include people from users of different varieties from different nationalities and sociological classes. Furthermore, NS was defined from a plurilinguistic perspective by the participants. It may display the multilingual and multicultural awareness they built. Their new definition for

NS and standard language might also show that ELF-awareness helped them to describe users of English with their effectiveness in communities of practice instead of describing them with nationalities and geographical borders.

Ownership of English was as one of the most important parts in the study as it occurred many times as a discussion point in online courses. One of findings is that even though participants could use English effectively and they ostensibly had awareness of ELF, they tended to associate English with two varieties. The results demonstrate that ELF users, not being aware of the different conceptualization of ELF, felt that they used British or American English to communicate, varieties that belonged to specific nations. It also caused the feeling of otherness, or the feeling of borrowing one's language to talk. However, growing awareness of WE and ELF enabled the participants to claim joint ownership of English with a louder voice, especially after realizing that any variety was as legible as British English in its own speech community. Participants discarded a geographically defined ownership concept to adopt a definition based on speech communities, which showed the effect of ELF-awareness courses. The participants' authentic definition was consistent with the prior conceptualizations proposed in literature review.

A similar conclusion is reached after the presentation of WE literatures and cinema industries such as Nollywood. The presentation of literary works and film productions enabled the participants to realize how a certain variety of English could gather a speech community together to create a sense of belonging and help construction of their speech community identity. Also, the class discussions demonstrated that the participants consider English as a property of Britain or the United States of America; however, it bothered them.

As for variability, the participants developed awareness of the effect of varieties as a bridge builder within and among speech communities. This enabled them to stop making a discrimination between 'proper and inappropriate' English on the basis of NS norms.

During the online sessions all participants increased their awareness of multiculturalism and multilingualism as a part of ELF awareness. Therefore, this might

be an important finding in the understanding of the relationship between multiculturalism, multilingualism and ELF awareness.

In the light of research question 2, 'How does ELF/WE awareness affect reconstruction of foreign language learner identity in terms of perceptual changes regarding their own English?' the results of the study may hint that awareness raising activities resulted in perceptual changes regarding one's own English.

Despite of the fact that all the participants ostensibly had positive attitudes towards their own English, they revealed their hesitation about themselves. As the study shows, their hesitation might result from some external factors such comparing themselves with NS, or native speaker-based self-evaluation criteria they adopted in formal education. Their perception of their own English was shaped by their addressee's being NS or NNS. However, the results displayed that being exposed to examples of successful interactions in different varieties of English confirmed the participants' perception about importance of intelligibility in interactions. Having their own definition of standard English based on intelligibility might help them to appreciate intelligibility more. These might result in change in their attitudes towards their own English.

Another important finding might be that the attitudinal changes investigated in research question 1 may foster personal awareness for the participants in terms of their English. It may be suggested that reconceptualization of the hierarchical relationship of NS and NNS, questioning purpose of learning English, discussing ownership of English and being exposed to possibility of different legitimate varieties of English helped them develop a different point of view for their own English in which they did not put themselves or any other NNS under pressure to be like someone else, namely like NS. ELF awareness, which results in reflective thinking, might enable the participants question and break down their prejudices and judgements about their own English and competence. Even though the participants were aware of the fact that they could use English effectively for their own purposes, they were still hindered by NS criteria from feeling successful and satisfied with themselves as users of English. They were trapped by the prejudice that being a Turkish English user was neither proper nor desirable enough in the pre-interview phase. ELF awareness enabled them to change their point of view for

themselves and ELF users around them. It was also seen that ELF awareness enhanced positive attitudes towards NNS accents of their own and others.

In the light of research question 3, 'How does ELF/WE awareness affect reconstruction of foreign language learner identity in terms of self-identity representation?' the results of the study find support for the change in English users' self-identity representations due to WE/ELF awareness raising.

The study may show that the effects of ELF-awareness investigated in research questions 1 and 2 might result in changes in identity reconstruction of ELF users. In other words, developing new perceptions of ELF and ELF related issues which were not formed by the dominating pedagogical approaches might help ELF users to reshape their perceptions of their English. The participants analytically identified themselves with NNS in international exchanges. Being exposed to varieties of English might ease down nervousness, anxiety and self-doubt which might stem from native speaker level expectancies. Moreover, ELF awareness in daily communities of practice increased self-confidence and it triggered feeling of success and self-esteem even without any direct ELF-awareness. More importantly, they repositioned themselves within communities of practice as the real users of English, which made them feel as a part of a bigger speech community. The whole process might be considered as reconstruction of sociolinguistic learner identity of an ELF user. It is the reconstruction of an identity which they already had, but which was hidden as a result of certain prejudices and misconceptions.

The result also confirms the findings about basic characteristics of ELF user identity. Identity is dynamic, fragmented, contradictory, and multi-faceted. One of the participant's self-perception as a white-collar worker who uses ELF and as a language learner might appear to be multi-faceted and contradictory. She thought that she was incompetent as a user of English when she compared herself with NS, while she felt successful and satisfied as an ELF user at work. Being an English user created a second self for another participant, which may highlight fragmented and hybrid nature of ELF user identity. The results lead to similar conclusion where learner/user identity was discussed. All the participants considered themselves both as a user and learner of English all along the study. According to them such a dichotomy was useless as it was context-bound. They defined themselves as users when they could communicate in English

abroad or at work. They considered themselves as learners when they acquired new vocabulary day by day.

All in all, these findings support that ELF/WE awareness, even when not overtly focused on, might affect reconstruction of foreign language learner identity in terms of attitudinal changes regarding ELF and ELF-related issues, perceptual changes regarding their own English and self-identity representations positively. From this standpoint, the change resulted from WE/ELF awareness can be considered as a trigger in ELF user's sociolinguistic identity reconstruction.

4.2 Implications for English Language Teaching

Despite using the merits of modernization with garish technical advancement and modernity in foreign language teaching, teachers who base their teaching on communicative approaches suffer from recurrent issues. Communicative Language Teaching and Learning (CLTL) has been welcomed as an innovative way of language teaching after the demise of explicitly form-focused predecessors and has been the most common teaching model since then. It owes its fame to essentials such as student-centred teaching, meaningful learning, communicative activities, and negotiation of meaning. Despite the beneficial contributions it has made in language teaching such as focusing on real-life situations, there occurred shortcomings which led some critical questions about its validity and credibility like who the students in the centre of teaching are, what we are communicating, and it is meaningful to whom.

CLTL was developed in a movement which was led by the Council of Europe. So was Common European Framework of Reference for languages (CEFR). These two have affected foreign language teaching traditions and have formed the national syllabuses all over the world for ages. The main aim of CEFR is that students can reach the threshold level which is B1 and the goal of learning English is to speak like a native speaker of English, to acquire 'proper' linguistic rules, and to have the canonized accent. In a similar vein, a successful foreign language learner is the one who has all the skills and competences to speak and act like an 'idealized' native speaker. However, NNS have outnumbered NS, and NNS have more chances to communicate with other NNS when compared to NNS to NS interaction opportunities. In a milieu like this, CLTL, which markets native-like language learning goals, fails to attain its fundamental goal; namely

to prepare learners for real-life situations. This created a false perception of failure, and an identity as a decent individual for ELF users.

The missing links between teacher's implementations and students' realities, which proves the failure of contemporary attitudes, shed light on the fundamental necessity of pedagogical transformation. ELF-awareness brings conceptual clarification to the circumstances appearing upside-down as in a camera obscura, which may be of high pedagogical importance. Instead of criticizing themselves with the NS centred criteria which were imposed on during formal education, ELF users might gain new insight for identities they already had. As the study showed raising personal awareness of WE/ELF might result in changes in users/learners' perception of English, English language learning and themselves. Therefore, a pedagogical stance away from native speakerism may aim to go beyond communicative language learning to transform educational contexts with real people within the realities of them.

4.3 Recommendations for further research and application

ELF/WE awareness has references to all aspects of ELT. Therefore, its effect of it can be investigated in terms of speaking, reading, writing and listening skills. The participants of this study were all adults who were Masters' degree students. The identity construction with an WE/ELF awareness in early ages can also be studied in case studies in primary schools or high schools.

Furthermore, identity construction is a process which also include out of school occasions such as the Internet use. The effect of WE/ELF awareness can be investigated in such contexts as online gaming or social media use. Further research can be conducted on the implementation of WE/ELF-aware practices to reveal its effects on language learning. The formal education contexts in which English is used as medium of instruction can be another field for study in terms of WE/ELF awareness.

The suggestions can be provided in accordance with the findings of the

present research as follows:

- The paradigm shift starts with the discussion of how English is defined. English is a heterogeneous language with multiple norms and diverse grammars. (Canagarajah,

2007). In other words, what is meant by English in ELT, especially in Outer and Extending teaching contexts, should include englishes rather than one standard English.

- Native speakerism states in the centre of pedagogical applications. It spreads itself in terms of the importance given to NS accent, NS teachers, idealized native-like target competence. English teachers should be given opportunities to have reflective discussions on NS in their own teaching context. Instead of Inner-Circle based competence, WE/ELF-based competence approach should be discussed, which may lead to a policy change in institutions.

- ELT curricula should include different varieties of English. ELT materials need to be developed in accordance with the emerging needs of new users, with an awareness of WE/ELF practices. They should include authentic materials from ELF communications, even without Inner Circle speakers so that English teachers can design classroom practices to serve the real-life needs of their students.

- The complex relationship between identity construction and language learning should be taken into consideration by policy makers, teacher trainers and English teachers. ELF learners should be provided classroom and blended learning opportunities in which they can reflect on their identity construction.

- Teacher training programmes should include classes precisely on ELF pedagogies. English Literature programs at universities should be reconsidered as Literatures in Englishes, which underscore multiculturalism in ELF. Also, English teachers, scholars, teacher trainers should be encouraged to do action research on ELF and participate in research cycles.

- As for Turkey, there is an urgent need to construct a central non-profit education research and development organization which aims to cater for opportunities for ELF research and supply ELF materials to be used in language classes. The ongoing project at Boğaziçi University, English as a Lingua Franca Practices for Inclusive Multilingual Classrooms (ENRICH) is such an initiative. Educational Informatics Web (EBA) can also cater for this sort of organization in cooperation with scholars in Turkey with the support of Ministry Of National Education.

APPENDICIES

APPENDIX A

Semi-structured interview questions

1-What words would you use to describe "efficient user of English"? Possible follow-up:

1.1. Is accent important for being an efficient user? Why/Why not? (2)
1.2. What do you think about people speaking with native accents?
1.3. What do you think about people speaking with non-native accents?

2-Do you think you are an efficient user of English? Why/Why not?

Possible follow-up:

2.1. Can you tell me about any specific event of yours when you think you are efficient?
2.2. Can you tell me about any specific event of yours when you think you are not efficient?

3- What do you think 'proper English' is?

4- -Do you think you speak proper English? Why/Why not? How do you feel about it?

5- What words would you use to describe your English? In your view, what is positive and negative about your English?

6-Who do you think the native speaker of English is?

7- Is being native or non-native important in being communicatively efficient in global settings?

8- Who do you think the ideal teacher of English is? What words would you use to describe ideal teacher of English?

9-What do you think about different varieties of English? How many different englishes can you name?

10-Who is the owner of English?

11-Do you think you are a member of English-speaking community? Why/Why Possible follow-up:

11.1 Can you tell me about any specific situation of yours when you feel that you belong to the English-speaking community?

11.2 Can you tell me about any specific situation of yours when you do not feel that you belong to the English-speaking community?

12- Do you consider yourself as a user or learner of English or both? Why/Why not?

13- Did the 9 session courses change your opinions about a)English as a Lingua Franca, b) Your own English, c) Your self-perception as a user/learner? If so, in what ways?

APPENDIX B

Consent Form

01/07/2021

LÜTFEN BU DÖKÜMANI DİKKATLİCE OKUMAK İÇİN ZAMAN AYIRINIZ

Sizi Özge Kuru tarafından yürütülen "The Effect of Developing World Englishes and English as a Lingua Franca Awareness in Foreign Language Learner Sociolinguistic Identity Reconstruction" başlıklı **araştırmaya** davet ediyoruz. Bu araştırmaya katılıp katılmama kararını vermeden önce, araştırmanın neden ve nasıl yapılacağını bilmeniz gerekmektedir. Bu nedenle bu formun okunup anlaşılması büyük önem taşımaktadır. Eğer anlayamadığınız ve sizin için açık olmayan şeyler varsa, ya da daha fazla bilgi isterseniz bize sorunuz.

Bu çalışmaya katılmak tamamen **gönüllülük** esasına dayanmaktadır. Çalışmaya **katılmama** veya katıldıktan sonra herhangi bir anda çalışmadan **çıkma** hakkına sahipsiniz. **Çalışmayı yanıtlamanız, araştırmaya katılım için onam verdiğiniz** biçiminde yorumlanacaktır. Size verilen **formlardaki** soruları yanıtlarken kimsenin baskısı veya telkini altında olmayın. Bu formlardan elde edilecek bilgiler tamamen araştırma amacı ile kullanılacaktır.

1. Araştırmayla İlgili Bilgiler:

a. Araştırmanın Amacı:

Bu çalışma, Dünya İngilizcelerinin ve Ortak Dil olarak İngilizce kullanımı (English As a Lingua Franca) farkındalığının artırılmasının, yabancı dil öğrencisinin ikinci dil öğrencisi kimliği üzerindeki etkinlerini araştırmayı amaçlar.

b. Araştırmanın İçeriği

Araştırma, anket, yarı yapılandırılmış yüz yüze görüşme ve haftada bir saat olmak üzere 9 oturumluk çalıştaydan oluşan bir durum araştırmasıdır. Katılımcılardan gönüllü olmaları durumunda araştırma günlüğü tutmaları ya da reflektif rapor yazmaları da istenir.

c. Araştırmanın Nedeni: □ Bilimsel araştırma □x Tez çalışması

2. Çalışmaya Katılım Onayı:

Yukarıda yer alan ve araştırmadan önce katılımcıya/gönüllüye verilmesi gereken bilgileri okudum ve katılmam istenen çalışmanın kapsamını ve amacını, gönüllü olarak üzerime düşen sorumlulukları tamamen anladım. **Çalışma hakkında yazılı ve sözlü açıklama aşağıda adı belirtilen araştırmacı tarafından yapıldı, soru sorma ve tartışma imkanı buldum ve tatmin edici yanıtlar aldım. Bana, çalışmanın muhtemel riskleri ve faydaları sözlü olarak da**

anlatıldı. Bu çalışmayı istediğim zaman ve herhangi bir neden belirtmek zorunda kalmadan bırakabileceğimi ve bıraktığım takdirde herhangi bir olumsuzluk ile karşılaşmayacağımı anladım.

Bu koşullarda söz konusu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Katılımcının (Kendi el yazısı ile)
İmzası:

(Varsa) Velayet veya Vesayet Altında Bulunanlar İçin;

Veli veya Vasisinin (kendi el yazısı ile)

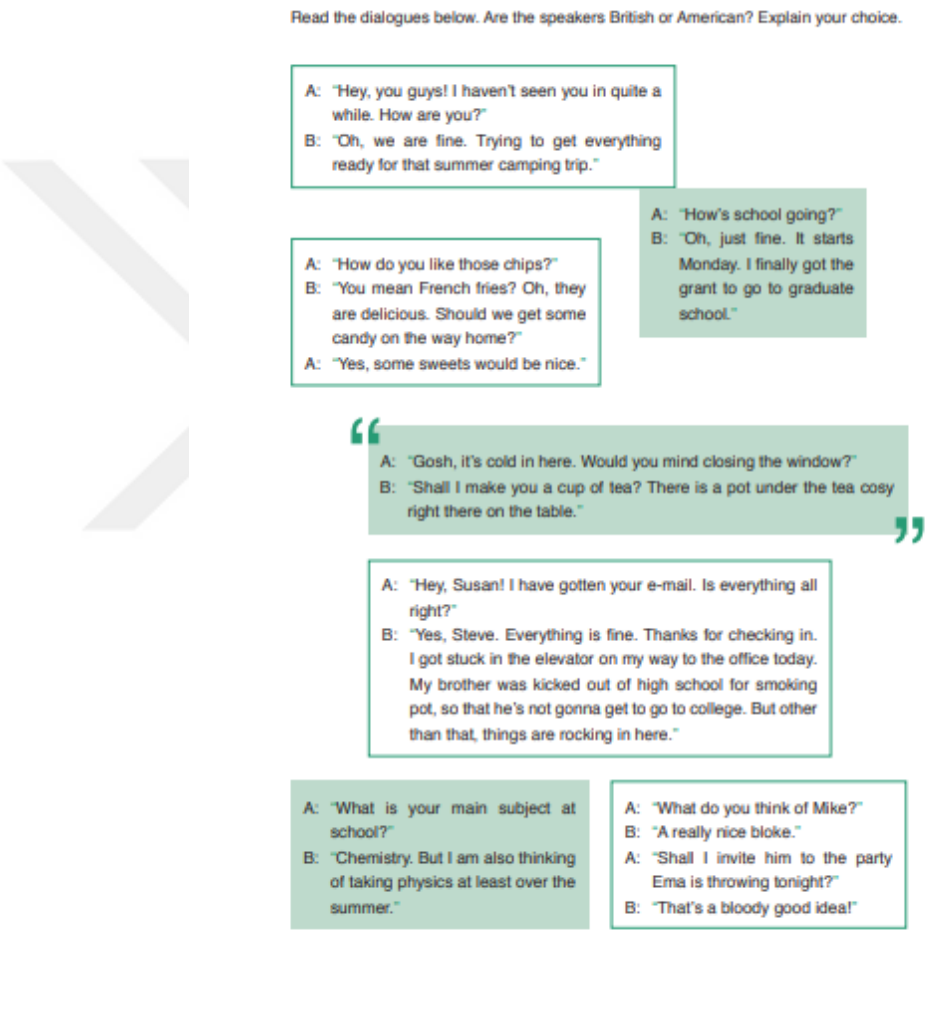
İmzası:

Not: *Bu form, iki nüsha halinde düzenlenir. Bu nüshalardan biri imza karşılığında gönüllü kişiye verilir, diğeri araştırmacı tarafından saklanır.*

APPENDIX C

Course materials and activities

Session 1.



Read the dialogues below. Are the speakers British or American? Explain your choice.

A: "Hey, you guys! I haven't seen you in quite a while. How are you?"
B: "Oh, we are fine. Trying to get everything ready for that summer camping trip."

A: "How's school going?"
B: "Oh, just fine. It starts Monday. I finally got the grant to go to graduate school."

A: "How do you like those chips?"
B: "You mean French fries? Oh, they are delicious. Should we get some candy on the way home?"
A: "Yes, some sweets would be nice."

A: "Gosh, it's cold in here. Would you mind closing the window?"
B: "Shall I make you a cup of tea? There is a pot under the tea cosy right there on the table."

A: "Hey, Susan! I have gotten your e-mail. Is everything all right?"
B: "Yes, Steve. Everything is fine. Thanks for checking in. I got stuck in the elevator on my way to the office today. My brother was kicked out of high school for smoking pot, so that he's not gonna get to go to college. But other than that, things are rocking in here."

A: "What is your main subject at school?"
B: "Chemistry. But I am also thinking of taking physics at least over the summer."

A: "What do you think of Mike?"
B: "A really nice bloke."
A: "Shall I invite him to the party Ema is throwing tonight?"
B: "That's a bloody good idea!"

,,,,,,

Vocabulary

Read the following British and American English words and put them in the two columns below: mobile phone, closet, lift, dustbin, cell phone, zip code, high school, French fries, main subject, line, trousers, candy, drugstore, university, chips, secondary school, wardrobe, queue, major, luggage, postcode, college, sweets, chemist, pants, elevator, underground, trash can, baggage, and subway.

British English	American English

Session 2.

What do *Oz*, *Strine*, *sheila*, and *pollie* mean?

One of the most famous characteristics of Australian English is its use of so-called 'Australianisms', i.e. words and phrases that are only used in Australia or have a special meaning there. A very famous example is the use of the term *sheila* for 'girl'.

Another striking characteristic of Australian English is its tendency to shorten words to one or two syllables: Thus, 'Australia' may be shortened to *Oz* or *Straya*, 'Australian' to *Aussie* or *Ozzie*, 'politician' to *pollie*, and 'afternoon' to *arvo*.



Kangaroo road sign



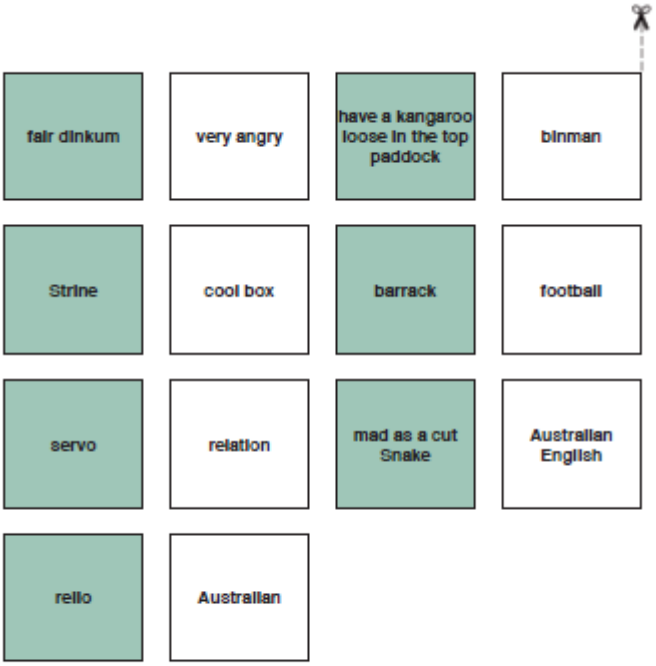
Map of Australia

LEARNING TO SPEAK AUSSIE-ENGLISH

REPETITION EXERCISE: AUSTRALIANISMS MEMORY

Take a look at the memory cards given below. Work with a partner and try to find the matching pairs. Write down the correct pairs.

Strayan	Australia	esky	honest / true
ambo	be crazy	footy	afternoon
reffo	petrol station	Straya	ambulance driver
garbo	referee or refugee	arvo	support / cheer for


fair dinkum
very angry
have a kangaroo loose in the top paddock
binman
Strine
cool box
barrack
football
servo
relation
mad as a cut Snake
Australian English
relio
Australian

Session 3.

ROLE-PLAYING GAME

IMAGINE THAT YOU ARE PARTICIPATING IN THE TV SHOW VOICES OF INDIA HOSTED BY AN INDIAN BROADCASTING COMPANY. THE QUESTION ADDRESSED IN THE PROGRAMME CONCERNS THE TRAFFIC JAM IN MUMBAI. TAKE ON ONE OF THE ROLES SUGGESTED BELOW AND PARTICIPATE IN THE DISCUSSION, PRESENTING THE ARGUMENTS FROM YOUR POINT OF VIEW.



You are a TV host who believes that there are too many cars for the roadway due to inadequate mass transit options. Think of some arguments supporting your position. Since you are a TV host, prepare a list of questions that you will ask your guests.



You are a 60-year-old policeman. You know that The policy wants to see 80% of all commuting done through walking, cycling or public transport. Think of arguments to support this point of view.



You are a Malayalam student who came all the way from Kerala to study at Jawaharlal Nehru University in New Delhi. You think there are too many cars for the roadway due to inadequate mass transit options or other reasons. Give your arguments in favour of this opinion.



You are a famous Indian politician. This programme is a nice opportunity to talk about the construction of new Metro lines and underway to amp up the city's public transit services. Think of several arguments to defend your position.

You are a German student majoring in Asian studies. Your main focus is on India and
its role in the global context. You are absolutely
convinced that traffic congession causes negative reputation worldwide. Give your arguments to support this point of view.





You are a businessman from China
who thinks the country needs electricity cars, heavy parking fees and increased public transport. Think of some arguments that may help you to convince the public.
4

Session 4.

Who lives in Nigeria?

Nigeria is the most populous country in Africa but just how populous it is, is not exactly clear. It has been estimated that about 155 million people lived in Nigeria in 2011, belonging to more than 250 different ethnic groups.

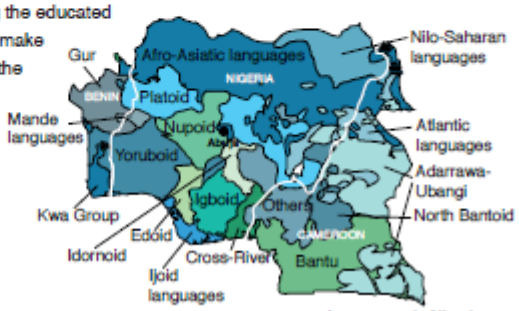
Of these many different ethnicities, the Hausa and Fulani, the Yoruba, the Igbo, and the Ijaw are the biggest, and also the most influential groups in political terms.

About half of the population, especially in the North of the country, is Muslim, while Christians make up 40 per cent of the population. The remaining Nigerians either adhere to traditional native religions or have no religion at all.

Which languages do people speak?

According to experts' estimates, more than 400 different languages are currently spoken in Nigeria. The most important native languages of Nigeria are Hausa, Igbo, and Yoruba, each of which is spoken by about 18 million native speakers. The non-native languages spoken in Nigeria include Arabic, French, and, of course, English. Although not actually stated in any law or government statute, English is often referred to as an official language of Nigeria.

Nevertheless, English is widely used for business, commerce, education, and official purposes of all kinds. It is a lingua franca in the national media and among the educated classes that helps to make communication within the country easier.



Languages in Nigeria

The happiest people in the world?

Although Nigeria still has to struggle with social and economic inequality, crime, and sectarian violence, a study carried out by the British *New Scientist* magazine (October 2003), in which 65 countries were analysed from 1999 to 2001, found that Nigerians were the happiest people on the planet. The report stated that family life and culture were more important to Nigerians than the country's problems and material wealth.



Nigerian flag

A quick guide to Nigeria

What kind of country is Nigeria?

Nigeria is a federal republic consisting of 36 states and one Federal Capital Territory, which is – as in other federal republics such as the USA – a state or district of its own. Nigeria is situated in the West of Africa and shares borders with Benin, Chad, Cameroon, and Niger. The capital city is Abuja.

The country gained independence from the United Kingdom in 1960 and has had a complicated history with a bloody civil war and constant alternation between democracy and military coups d'etat. Indeed, the 2007 elections resulted in the first transfer of power between civil governments in the country's history. Ever since Nigeria returned to democracy in 1999, the situation in the country, both politically and economically, has improved.

Nigeria's economy is rapidly growing, as the country has a rich supply of natural resources such as oil and minerals.



Map of Africa



Map of Nigeria

What's Nollywood?

Analogous to the American film industry, often referred to as *Hollywood*, and the Indian film industry called *Bollywood*, the Nigerian film industry has been called *Nollywood*.

The country's booming film industry has grown to such an extent within the last two decades that it has become the second largest film industry on the planet with regard to the number of films produced each year. In 2006, for example, the Indian film industry produced 1,091 feature films, followed by 872 Nigerian productions, while the American film industry only produced 485 movies.

However, basically all Nollywood films are produced and distributed directly as videos, as this helps to reduce costs and there are hardly any formal cinemas.

Only 44 per cent of all Nigerian films are produced in English. The remaining 56 per cent are produced in local languages.

What about Nigerian culture?

Nigeria's most famous authors are perhaps Wole Soyinka and Chinua Achebe. While the former was the first black African Nobel Laureate in Literature, Chinua Achebe is celebrated particularly for his most famous novel *Things Fall Apart*, which has been sold more than eight million times.

Furthermore, dance and music are crucial parts of Nigerian culture with each ethnic group having its own traditions and customs. Contemporary Nigerian music often fuses elements of Western music with traditional indigenous elements.

All in all, the ethnic diversity of Nigeria is reflected in the rich and diverse culture of the country.

Session 5.

English in South Africa: A part of South African culture?

In the boxes below, you find statements from South African students as to whether they think that English is a part of South African culture and how they perceive the status and importance of English in their country.

"Yes, I do think it is. Sometimes unfairly so, because so few people, actually, in South Africa, can speak English. So, the fact that it's spoken in university and that it is the language of university is quite a – a highly contested subject, because not a lot of people can actually speak it fluently. But ya, I do think, because it's such a – such a part of South African **tertiary education** it will naturally be part of culture."

"No. [...] If you're tracing back from our roots you found that, eh, English was not appearing here in South Africa. So, it is something new. Even our parents they don't know how to speak English. Even if I'm going at home in my, in my community, local people around me, they don't – even say one words of English, because English is a new thing, ya."

"Yes, a lot. Because English now is became **injected** even to Zulu speakers, you know. You find that some Zulu speakers who are from those schools which are called "Model Cs", you know, they started English from 'cratch up until grade twelve, so the others don't even know their language is Zulu. They don't even know Zulu, so it's became, English became South African culture to a larger extent because there is that mentality as well, that if you know English, you are **superior**. If you know English, you are better, you know. So that's what I can mention about English being a culture in South Africa. Yeah, I can say that they do need it, but they don't necessarily have to take English as the main thing or as the main language. But we do need English, because it's the communication language. Even to other countries or even to other languages, we use English just for communication. But others are misusing English because they even use English, even though there's no necessary. 'Cause you can find that you are the Zulu, I'm the Zulu. You supposed to speak isiZulu, but you keep on speaking English, you know? Ya."

"Well, I suppose – it depends what you take to be South African culture. It – it has to be a part of South African culture at some point, because, ehm, well, it's the national language and it's – it's – it does have a – well – ya. Ya, there's a lot of people who **resent** it as a – as a national language, but it – it played a big part in – in the struggle as well with – with, ehm, the Afrikaans regime at the time. The – the Africans used English as a – as a sort of neutral language of communication. That – that was – that was one sort of, ehm, politically neutral sort of thing that it did. It was useful. Ehm, but you can't – you can't avoid the fact that it is part of South African culture, because it just – as I said, it's the national language. It's used in all – all sorts of different environments and circumstances. Ya."

"Ah, perhaps not traditionally, but it has become a part of South African culture. Ehm, a lot of things, I would say, wasn't traditionally a part of South African culture. When I say traditionally, I mean in – in an **indigenous** sense. But it – ya, it's – English has become a part of South African culture. I mean you have – just the other day I was back home in Richards Bay and there was kids playing on a tree. And it was two African girls and they spoke the most beautiful English. And I complimented her and she said 'What else would I be speaking?', you know. And I was like 'Wow, don't you speak Zulu?' And she said 'No'. – I really like kids. I'm really interested in kids, you know. – And she said 'No'. 'cause I – I took my niece out to the park. She said 'No, we don't speak Zulu. You know, I can't even say a word in Zulu'. And so I think English has become part of South African culture, you know. It's – it's become something that I think 90 per cent of South Africans use every day, you know. That's – it's – it's – we – we – English is one with us now, you know what I mean? It's one – it's our – one of our eleventh official languages. It's part of that Rainbow Nation. So I would say English is a part of South African culture."

"Yes, I think, I think it plays a major part, see, 'cause there's this distinguishment here in South Africa, that according to the rankings of education, especially in high school, if you go to – if you been to a private school, it's assumed that you have a better education than a person that been to high school in a rural area. And with English, it's like, those private schools are usually described as the white schools, so you get a black person who suddenly develops a white accent. And they're called "coconuts" in society or you know there is those weird names, because it's assumed that they're tryin' to be white. Whereas, if a person from a rural area can't really speak English two hours they get to university, they are **ostracised** for being unintelligent. It's – there's a great misconception with English in South Africa that if you don't know English, it's assumed that you're unintelligent, which is not true. So I think, in that sense, English plays a major role."

Session 6.


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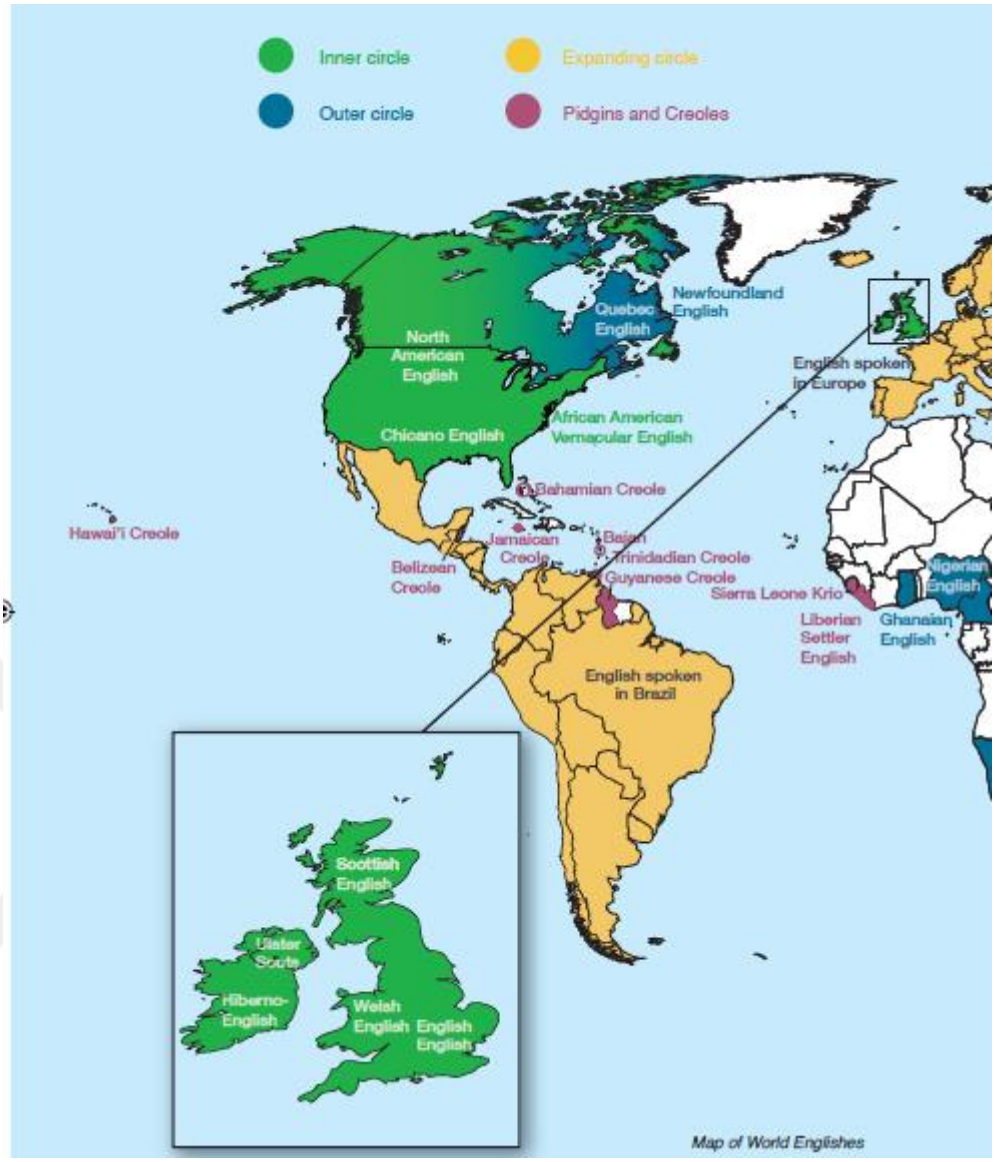

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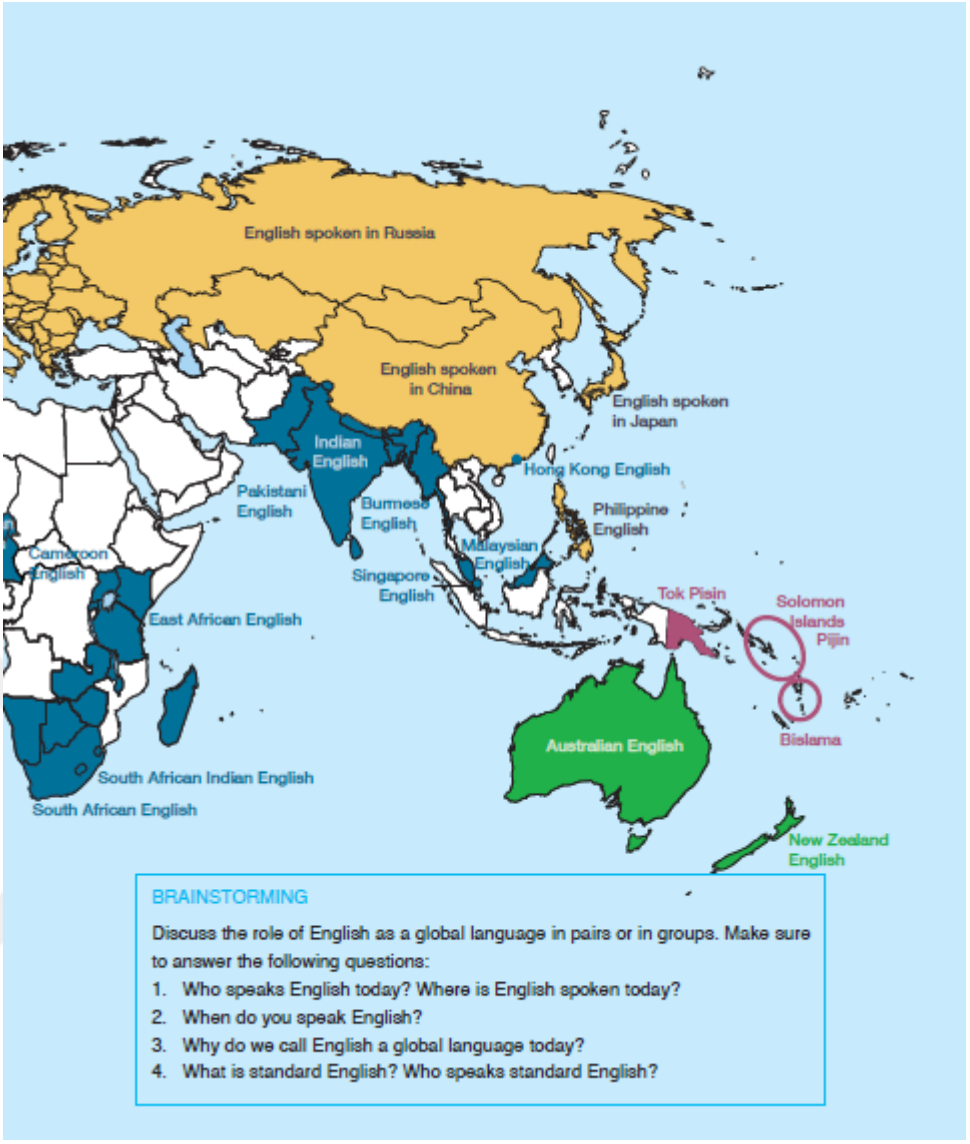

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سپید ۳


Inner circle
Expanding circle
Outer circle
Pidgins and Creoles
Newfoundland English
Quebec English
North American English
English spoken in Europe
African American Vernacular English
Chicano English
Bahamian Creole
Hawai'i Creole
Jamaican Creole
Bajan
Trinidadian Creole
Guyanese Creole
Belizean Creole
Sierra Leone Krio
Nigerian English
Liberian Settler English
Ghanaian English
English spoken in Brazil
Scottish English
Ulster Scots
Hiberno-English
Welsh English
English English
English
Map of World Englishes



Session 9.

Extract from The Paper Managerie by Ken Liu

One of my earliest memories starts with me sobbing. I refused to be soothed no matter what Mom and Dad tried.

Dad gave up and left the bedroom, but Mom took me into the kitchen and sat me down at the breakfast table.

“Kan, kan,” she said, as she pulled a sheet of wrapping paper from on top of the fridge. For years, Mom carefully sliced open the wrappings around Christmas gifts and saved them on top of the fridge in a thick stack.

She set the paper down, plain side facing up, and began to fold it. I stopped crying and watched her, curious.

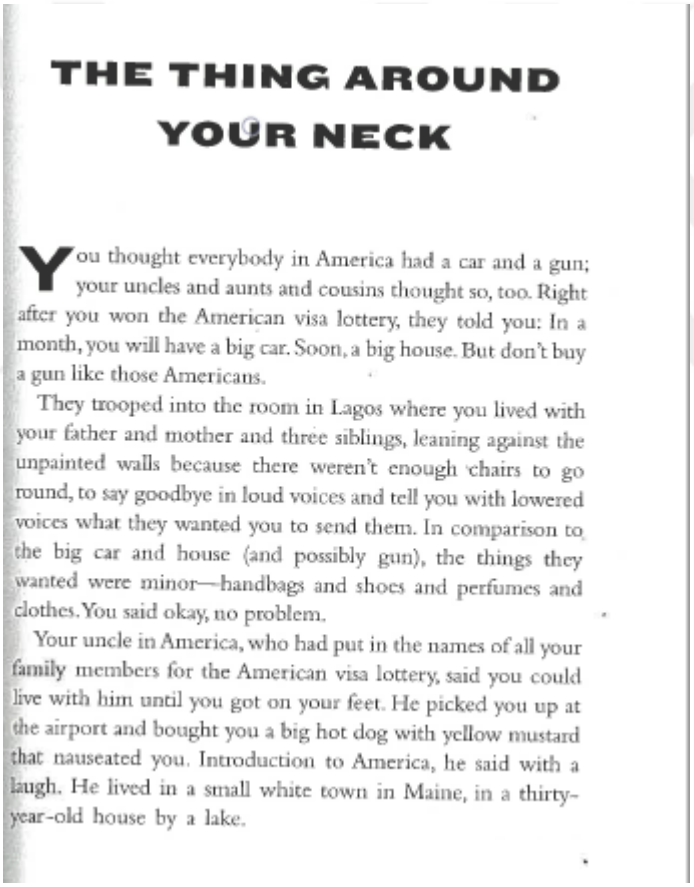
She turned the paper over and folded it again. She pleated, packed, tucked, rolled, and twisted until the paper disappeared between her cupped hands. Then she lifted the folded-up paper packet to her mouth and blew into it, like a balloon.

"Kan," she said. "Laohu." She put her hands down on the table and let go.

A little paper tiger stood on the table, the size of two fists placed together. The skin of the tiger was the pattern on the wrapping paper, white background with red candy canes and green Christmas trees.

….

Extract from The Thing Around Your Neck by Chimamanda Ngozi Adichie



THE THING AROUND YOUR NECK

You thought everybody in America had a car and a gun; your uncles and aunts and cousins thought so, too. Right after you won the American visa lottery, they told you: In a month, you will have a big car. Soon, a big house. But don't buy a gun like those Americans.

They trooped into the room in Lagos where you lived with your father and mother and three siblings, leaning against the unpainted walls because there weren't enough chairs to go round, to say goodbye in loud voices and tell you with lowered voices what they wanted you to send them. In comparison to the big car and house (and possibly gun), the things they wanted were minor—handbags and shoes and perfumes and clothes. You said okay, no problem.

Your uncle in America, who had put in the names of all your family members for the American visa lottery, said you could live with him until you got on your feet. He picked you up at the airport and bought you a big hot dog with yellow mustard that nauseated you. Introduction to America, he said with a laugh. He lived in a small white town in Maine, in a thirty-year-old house by a lake.

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