INTEGRATING ELF AWARENESS INTO PRE-SERVICE TEACHER EDUCATION:

INSIGHTS FROM THEORY AND PRACTICAL EXPERIENCE

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DECLARATION OF ORIGINALITY

I, Elif Kemaloğlu Er, certify that

- I am the sole author of this thesis and that I have fully acknowledged and documented in my thesis all sources of ideas and words, including digital resources, which have been produced or published by another person or institution;

- this thesis contains no material that has been submitted or accepted for a degree or diploma in any other educational institution;

- this is a true copy of the thesis approved by my advisor and thesis committee at Boğaziçi University, including final revisions required by them.

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Date ....30 May 2017.......................

ABSTRACT

Integrating ELF Awareness Into Pre-Service Teacher Education:

Insights From Theory and Practical Experience

This qualitative case study presents an in-depth analysis of English as a Lingua Franca (ELF)-related reflections and teaching practices of ten pre-service teachers in an ELF-aware teacher education course. The course consists of theory- and practice-based phases and aims to raise awareness of the ELF concept and the pedagogy of ELF through intensive theoretical training, continuous critical reflection, reflective interactions and active teaching practices. The study is significant since it is the first of its kind to design and investigate a sample process of ELF-aware pre-service teacher education. The data were collected through questionnaires, interviews, observations, audio and video recordings of lessons, responses to reflection questions based on the readings of the course and documents. According to the findings, participants' ELF conceptualizations underwent substantial changes during the training: ELF was first defined as a global concept. At the end of the theoretical phase, it was defined as non-native speakers' use of English for communication characterized by intelligibility, their ownership of English and communicative advantages such as an increase in self-confidence. At the end of the practice-based phase, ELF was perceived as a perspective that accepts the non-native use and users of English with their own variability. The participants integrated ELF into English lessons in explicit and implicit ways and reported both advantages and hindrances to ELF-aware pedagogy. Overall, they were found to be content with the program and all of them stated they were planning to incorporate ELF into their future teaching practices.

ÖZET

ELF Farkındalığının Hizmet Öncesi Öğretmen Eğitimine Entegre Edilmesi:

Teori ve Uygulamalı Deneyimden Edinilen İçgörüler

Bu niteliksel vaka incelemesi Ortak bir Dil olarak İngilizce (ODİ / English as a Lingua Franca / ELF) konusunda farkındalık yaratmayı amaçlayan bir öğretmen eğitim dersine katılan on hizmet öncesi öğretmenin ODİ ile ilgili düşüncelerinin ve öğretim uygulamalarının derinlemesine bir analizini ortaya koymaktadır. Ders, teori ve uygulama temelli aşamalardan oluşmakta ve yoğun teorik eğitim, sürekli eleştirel düşünme, derin düşünme içeren etkileşimler ve aktif öğretmenlik uygulamalarıyla katılımcıları ODİ kavramı ve ODİ pedagojisiyle ilgili olarak bilinçlendirmeyi amaçlamaktadır. Araştırma, hizmet öncesi öğretmenlerde ODİ konusunda farkındalık yaratmayı amaçlayan örnek bir eğitim sürecinin tasarlandığı ve incelendiği türünün ilk örneği bir çalışma olması nedeniyle önemlidir. Veriler anket, mülakat, gözlem, derslerin ses ve görüntü kayıtları, dersin okumalarına dayalı derin düşünme sorularına verilen yanıtlar ve dökümanlar aracılığıyla toplanmıştır. Bulgulara göre katılımcıların ODİ'yi eğitim boyunca kavramsallaştırma sürecinde önemli değişiklikler olmuştur: ODİ başlangıçta global bir kavram olarak tanımlanmıştır. Teorik aşamanın sonunda ODİ, ana dili İngilizce olmayanların İngilizce'yi iletişim için kullanmaları olarak tanımlanmış ve bu kullanım anlaşılırlık, ana dili İngilizce olmayanlar tarafından İngilizce'nin sahiplenilmesi ve özgüven artışı gibi iletişimsel avantajlar ile karakterize edilmiştir. Uygulama temelli aşamanın bitiminde ODİ, ana dili İngilizce olmayanları ve bu kişilerin dil kullanımlarını kendi çeşitliliğiyle kabul eden bir bakış açısı olarak algılanmıştır. Katılımcılar ODİ'yi İngilizce derslerine açık ve örtük şekillerde entegre etmişler ve ODİ farkındalığıyla

uygulanan pedagojiye yönelik avantajlar ve engeller bildirmişlerdir. Katılımcıların

programdan genel olarak memnun oldukları bulunmuş ve hepsi gelecekteki öğretmenlik

uygulamalarına ODİ'yi entegre etmeyi planladıklarını ifade etmişlerdir.

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"Be yourself, no matter what they say."

Sting – Englishman in New York

To Native Speakers,

Non-Native Speakers

and

Everyone

Who are Themselves.

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ABBREVIATIONS

ATHS	Anatolian Teacher High School
CSRA	Critical Self-Reflection of Assumptions
EFL	English as a Foreign Language
EIcL	English as an Intercultural Language
EIL	English as an International Language
ELF	English as a Lingua Franca
ELFA	English as a Lingua Franca in Academic Settings
ELF-TEd	(Bayyurt and Sifakis') ELF-Aware Teacher Education Framework
ELT	English Language Teaching
ENL	English as a Native Language
ESOL	English for Speakers of Other Languages
LFC	Lingua Franca Core
L1	First / Native Language
L2	Second Language
NS	Native Speaker
NNS	Non-Native Speaker
SE	Standard English

SLA   Second Language Acquisition

TESOL   Teaching English to Speakers of Other Languages

TLT   Transformative Learning Theory

VOICE   Vienna-Oxford International Corpus of English

WE   World Englishes

CHAPTER 1

INTRODUCTION

1.1 Background and significance of the study

English as a lingua franca (ELF) used as the common means of communication among

speakers from diverse cultural and linguistic backgrounds in every nook and corner of

today's global world is a dynamic social reality experienced every second on our planet

by millions and millions of non-native speakers (NNSs). In these interactions typically

taking place in multilingual and multicultural settings, ELF is continuously appropriated

by the individual interlocutors as a means of communication to reach mutual

intelligibility. ELF, therefore, with its variability-rich nature, cannot be defined with the

norms of Standard English established by native speakers (NSs). It is a complex

phenomenon with a life of its own marked with linguistic, pragmatic and cultural

flexibility and shaped by the contextualized experiences of the interlocutors with myriad

practices, constructs, and performances (Jenkins, 2000, 2007, 2015; Mauranen, 2012;

Seidlhofer, 2004, 2010, 2011).

English has achieved this lingua franca status because of a tremendous growth in

the number of second language speakers of English in the world today who believe it is

to their benefit to acquire English as an additional language. From a time in the 1960s

when the majority of speakers were thought to be first language speakers, we moved into

a situation where NNSs outnumbered NSs of English by almost three to one (Crystal,

2003). As stated by Crystal (2014), at present, this ratio is well out of date and it is now

around five to one. Therefore the estimate of Graddol (1999), claiming that the balance between native and non-native speakers of English will shift significantly with L2 speakers eventually overtaking L1 speakers in the next 50 years, has already turned out to be true.

This global power of English has given rise to many studies on the spread and status of English around the world (e.g. Crystal, 2003, 2008, 2012; Graddol, 1997, 1999, 2006; Kachru, 1985, 1992; Philipson, 1992, 2003, 2009), the new varieties of English and the use of English as an international language or lingua franca, which altogether paved the way for questioning and challenging the dominance and supreme authority of British and American English. The idea that the only owners of English are NSs has been shattered by the efforts to define English as a lingua franca and to set a comprehensible framework for ELF (Jenkins, Cogo & Dewey, 2011), a highly complex construct.

In linguistic terms, what basically makes ELF complex is that ELF communications are constantly in flux and display billions of situation-specific and user-dependent cases and many of them are between participants who do not abide by standard grammar and whose lexis and pronunciation do not conform to any recognized norm, yet are still intelligible to each other (Seidlhofer, 2011). Thus, ELF has "a life of its own, independent to a certain degree of the norms established by the native users and that warrants recognition" (Seidlhofer, 2004, p. 212).

In sociolinguistic terms, the diversity, fluidity, and variability of cross-cultural ELF communications add to the complexity of the term, which means ELF is not only about the form but also explores the functions fulfilled by the forms, the underlying processes they reflect, and thus the ways in which they help speakers from different

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language backgrounds understand the messages (Seidlhofer, 2009a, 2009b). As stated by Baird, Baker and Kitazawa (2014), ELF as a field presents a great potential of conceptualizations as the use of English language today is interwoven into various contextualized practices, constructs, and performances. Moreover, that ELF is not necessarily geographically constrained in the technological world increases the sociolinguistic complexity of the ELF construct and its contextualization. Today millions of ELF interactions are carried out through remote, virtual processes and due to ELF's intrinsic and contingent fluidity and variability, rather than the nation-state boundaries, the context of ELF communications is the 'communities of practice' characterized with ultra-dynamic interactions in multilayered technological contexts (Cogo, 2015; Jenkins 2014; Mauranen 2012).

In sociolinguistic terms, ELF can also be taken as a paradigm, according to which most speakers of English are NNSs and all English varieties, native or non-native, are accepted in their own right rather than assessed against a native speaker benchmark. In this paradigm, NNSs are not the 'failed NSs' but they are highly skilled communicators who make use of their multilingual resources in ways not available to monolingual NSs (Jenkins, Cogo & Dewey, 2011).

As categorized by Jenkins (2015), the research on this richly defined phenomenon has presented a historical pattern starting with i) a focus on forms and definitions of ELF as a variety or a language, then switching to ii) a focus on functions with a definition of ELF as social practice. ELF is now conceptualized as a co-constructed, flexible, and multivariate means of communication. Rather than the static descriptions of the formal linguistic properties, it is practices and processes that have gained prominence so fluidity and flexibility are significant aspects of ELF research

(Cogo, 2015). Also multilingualism is a salient feature predominating emerging and future ELF conceptualizations (Jenkins, 2015). In today's multilingual dynamism, ELF is a shared means of wider transnational communication that can cross cultural and national borders (Kramsch, 2014; Kramsch & Whiteside, 2007; Vettorel, 2016). In this perpetual process in which communications in English are carried out more and more among 'multicompetent L2 users' (Cook, 2002), several issues that have long been established as tenets in Second Language Acquisition (SLA) and English Language Teaching (ELT), like the monolingual NSs as the unquestionable 'target' model, the 'imperfection' of NNSs' varieties, and Standard English (SE) and NS's culture as a default option are being questioned (Vettorel, 2016).

The ongoing ELF-related research in this post-modern context with multiple definitions has also paved the way for debates concerning the inclusion of ELF into the English classroom. However, the literature on this subject mostly comprises assumptions and general pedagogical suggestions rather than research in the real classroom setting. Moreover, most scholars making these suggestions have been cautious in specifying what the teachers should do due to varying contextual factors as exemplified by Jenkins (2011) stating it is ELT teachers who will "decide whether / to what extent ELF is relevant to their learners in their context" (p. 492). The common features of the pedagogical suggestions include i) recognition of the diverse ways in which bilingual speakers make use of English to achieve their specific purposes, ii) exposing learners to diverse samples of NNS discourse, iii) assessing learners' forms with regard to their functional effectiveness, and iv) an emphasis on communication activities allowing the innovative use of the language which is mutually intelligible (e.g. Bayyurt, 2012; Dewey, 2012; Ferguson, 2012; House, 2010; Kirkpatrick, 2006, 2012; Kohn, 2011,

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2015; MacKenzie, 2014; Matsuda, 2003, 2009; Matsumoto, 2011; McKay, 2003, 2006; Seidlhofer, 2011; Sifakis, 2004, 2006). There are also suggestions emphasizing the significance of i) integrating local cultures and locally appropriate methodologies into the curriculum, ii) treating individuals with their own distinct identity and iii) incorporating the NNS learners' own culture and allowing limited use of L1 as a resource in the classroom (e.g. Akbari, 2008; Alptekin, 2002; Bayyurt, 2006, 2012; Bayyurt & Altınmakas, 2012; Llurda, 2009; MacKenzie, 2014; McKay, 2003, 2006; Sifakis, 2004, 2006).

Bayyurt & Sifakis (2013a, 2013b) also propose an educational perspective for English language teaching called "ELF-aware pedagogy", an original term devised by the scholars. In this pedagogical model, they suggest integrating ELF into the English classes in order to raise the awareness of the learners of the varieties of English use, the reality of the NNSs and their own NNS identity. In this approach which is context-sensitive and locally produced, English language teaching is not bound with strict adherence to native norms and NSs' culture/s. Thus in ELF-aware pedagogy both learners and teachers can use English for their own purposes provided that they maintain mutual intelligibility. ELF-aware pedagogy also allows the inclusion of local culture and limited use of L1 as a resource in the English classroom as both are deemed to be the unique assets of the NNS. Bayyurt & Sifakis (2013b) itemize the following aspects to define ELF-aware pedagogy (http://teacherdevelopment.boun.edu.tr/definition.html):

> (i) ELF is seen as primarily spoken (oral) orientation, (ii) the teacher engages in a manner of teaching that does not focus primarily on correction but on intelligibility, (iii) the teacher designs / adapts tasks that do not demand that learners lose their own personality and cultural background to the effect of blindly imitating native speaker behavior,

(iv) the teacher allows for learners using elements (linguistic, cultural or otherwise) from their L1 / mother tongue or even other languages they may share, (v) the teacher adopts a pedagogy that advocates active planning for and attention to learners' differences in classrooms.

On the other hand, despite the fact of globalization and these pedagogical suggestions about the inclusion of the ELF perspective into ELT, a great majority of teachers are still unaware of the ELF construct and the pedagogy of ELF and several of those who are aware do not seem to be willing to embrace ELF-aware practices (Widdowson, 2012). The latter are inclined to attach to SE and this mostly derives from their experience in the traditional NS governed ELT world both as learners and teachers, which makes them feel responsible for the application of the dominant norms and act as "custodians of English for their learners" (Bayyurt & Sifakis, 2015b, p. 125). Hence teachers who adhere only to NS norms and cultures seem to be in the majority (e.g. Bayyurt, 2006; Sifakis & Sougari, 2005, 2010; Sougari & Sifakis, 2007, 2010). There are also several teachers who may well accept what ELF theory suggests but then may find ELF hard to adapt to real practice, thus the link between theory and practice of ELF is a pressing issue in most contexts (Dewey, 2012).

All these facts signal the need for teacher education models which focus on raising teachers' awareness of ELF in theory and in classroom practice both at the pre-service and in-service level where the teachers are informed about, critically reflect on and discuss ELF-related issues, share their ideas and novel teaching experience, and discuss their concerns and seek solutions for them. It is the teachers who can act as the agents of change in the classrooms as both ELF users and conveyors and it is teacher education that plays a vital role in making teachers aware of ELF and the NNS reality

and helps them develop an appropriate pedagogy with a pluricentric rather than a monocentric approach to the teaching and use of English. Thus it is necessary to design ELF-aware teacher education courses as well as test their effectiveness and develop them through research.

On the other hand, there are few studies where ELF-aware teacher education courses or modules have been designed and / or ELF-related opinions of the teachers participating in these courses / modules have been investigated (Bayyurt & Sifakis, 2015a, 2015b; 2017; Blair, 2015; Dewey, 2012, 2014, 2015; Sifakis, 2014, Sifakis & Bayyurt, 2015; forthcoming; Vettorel, 2016). Furthermore, all these studies have been conducted with experienced in-service teachers and none of them has focused on the actual ELF-aware classroom practices experienced by the participant-teachers. Thus there are no studies which aim to both design an ELF-aware teacher education course for pre-service teachers and investigate the ELF-related reflections and ELF-aware teaching practices of these teachers. The other ELF-related studies with pre-service teachers in the literature investigated the pre-service teachers' extent of attachment to NS norms by exploring their perceptions (Azuaga & Cavalheiro, 2015; Coşkun, 2011; Illes, Akcan & Feyer, 2013; Öztürk, Çeçen & Altınmakas, 2010; Tekin, 2015), and practicum teaching processes (Illes, Akcan & Feyer, 2013). There are also very few studies on pre-service teachers' opinions on ELF and / or the pedagogy of ELF (Deniz, Özkan & Bayyurt, 2016; Öztürk, Çeçen & Altınmakas, 2010; İnal & Özdemir, 2013, 2015) and the necessity to make it a part of the English language teacher education programs (İnal & Özdemir, 2013, 2015).

Thus the field of ELF-aware pre-service teacher education still remains largely underexplored and there are no studies where an ELF-aware pre-service teacher education model has been applied and the participants' ELF-related reflections and teaching practices have been investigated. This makes development and investigation of novel language teacher education models and testing their effectiveness necessary.

As an initiator model in the field, Bayyurt & Sifakis' ELF-aware teacher education model aims not only to inform teachers but also to make them tangibly and critically aware of key ELF-related concerns (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming). Such awareness challenges many teachers' deep-seated convictions about language, communication and teaching and their long-held beliefs about native-speakerism. The aforementioned model was applied in 2012-2013 at Boğaziçi University, as a project with in-service teachers from Turkey and Greece led by Bayyurt and Sifakis. In this in-service teacher education project which focused on ELF in theory and practice, the participants first got informed about ELF and ELF-aware pedagogy through intensive reading, continuous critical reflection and discussions with colleagues and then applied ELF-aware teaching practices in their own ways within their classes. According to the findings, they were reported to come to terms with ELF concerns and use their newly acquired knowledge when designing their ELF-aware lessons (Bayyurt & Sifakis, 2015a, 2015b; Sifakis, 2014; Sifakis & Bayyurt, 2015).

The application of this model to pre-service teacher education is non-existent in the literature. Indeed as mentioned above, at present there is no research where an ELF-aware pre-service education model is applied and the participants' ELF-related reflections and ELF-aware teaching practices have been studied. Also whether pre-

service English language teachers in Turkey gain awareness of ELF-related issues in their four-year teacher education programs and, if so, how this is done and how they put their ELF-related knowledge and insights into practice still remain unexplored. This study as an initial attempt to fill these gaps in the field aims to build an educational framework for pre-service teachers to raise their awareness of ELF and ELF-aware pedagogy and analyze the ELF- and ELF-aware pedagogy-related reflections, ELF-aware teaching practices as well as the course evaluations of the teachers attending this teacher education course.

Moreover, in this research the pre-service teachers were asked to define ELF in their own terms before, in the middle and after the whole training process so that the participant teachers' changing definitions, if any, could be studied. There is only one study which has asked the student-teacher participants of the ELF module within an English language teacher education program to define ELF (Dewey, 2012), and this was done with a survey given once. Thus the current study is the first example of its kind where the personal ELF definitions were collected at three intervals within the entire ELF-aware teacher education course in the search for whether there was a change in the participants' ELF definitions before and after (the theoretical and practice-based phases of) the course and if so, in what way this change took place. Thus the study is the first of its kind with regard to not only the application of an ELF-aware teacher education model but also the longitudinal exploration of the ELF definitions of the participants before the training, after the theoretical training and after the practice based (and thus the entire) training process.

1.2 The researcher: Background and positionality

This dissertation is a qualitative case study and in qualitative studies the researcher is the key instrument for data collection, analysis and interpretation (Creswell, 2009). Since qualitative research is a process consisting of lived experiences and the meanings attached to these experiences in the form of values and philosophies, it is suggested researcher's background and philosophical stance in the form of an honest narrative be presented to the reader to show the reader the researcher aspect of this multilayered process (Creswell, 2009; Hatch, 2002; Merriam, 2009). Thus, this section illustrates how the main components of this dissertation study, namely i) ELF and ii) ELF-aware pedagogy were shaped by my teacher-researcher background and compatibility of the ways they are represented in this study with my teacher-researcher positionality.

I, the researcher of the present study, am an instructor of English at the School of Foreign Languages at the university where the study was conducted. I have had extensive English language teaching experience, a period of 19 years, in the English preparatory classes of two state universities in Istanbul. As soon as I received my B.A. from Translation and Interpreting Studies, I started working as an instructor of English at a state university in the same city. Working as an English teacher and teaching at a university had always been my desires since I was a child so I have been working as an instructor of English for almost two decades with great happiness and enthusiasm deriving from doing the right job at the right place. As I have always loved learning new things concerning social sciences including my field and doing research, I did an MA in Teaching English as a Foreign Language, followed by my current PhD experience.

I first became aware of an essential ELF-related issue through the first course, I took in my PhD program, the Aspects of Bilingualism, in which Prof. Cem Alptekin emphasized the uniqueness of the bilingual through intense readings and lectures. Dr. Alptekin continuously stressed Grosjean's (1985, 1992, 1996) holistic view that the bilingual is not two monolinguals in one person. Rather, the coexistence of two languages in the bilingual has produced a unique and specific speaker-hearer. Thus he was the one who introduced me to the idea that the NNS is a unique being, a multicompetent user of language in Cook's (2002) terms who should be assessed in his / her own right rather than assessed against a native speaker benchmark. I have firmly supported the view since then as I have always felt myself to be different from the native speaker as well as my English to have a life of its own not similar to a native speaker's English. Also, I have found any type of impositions to blindly imitate the native speaker unreasonable and these kinds of imitative speaking artificial and insincere all my life. Following this striking course, I gradually delved into the ELF issue through the extensive courses I took lectured by Prof. Yasemin Bayyurt, primarily the World Englishes course, my intensive readings on ELF, and the ELF conferences I attended. I then discovered that I was integrating an ELF perspective into my classes as a teacher without being aware of the fact that I was doing so. Thus until I was introduced to ELF, I was like the teacher type categorized by Sifakis (2016) as 'the one who may know nothing about ELF but may unknowingly integrate it in their classes'. That is, I had never forced my students to imitate NSs and acknowledged the way they spoke English as long as they maintained intelligibility; being intelligible had been a criterion in my corrections in speaking; I tended to skip the pronunciation sections of the books that seemed to be too prescriptive and 'foreign', and I had also done my best to integrate the

students' local culture in the classes and allowed L1 in the class as a resource when need be. Thus I then discovered that my stance as a teacher had always been ELF-oriented and I have been incorporating ELF more consciously in my classes since I became aware of it.

The ELF perspective is also in line with my egalitarian and humanistic worldview. It accepts the NNSs as they are with their own, intelligible ways of speaking, local cultures and L1/s and is against the insensible view of expecting and/or forcing them to be like a being (a native speaker) that they have never been. I believe both native and non-native speakers are unique and have their own rights and I think English teachers should definitely become aware of these facts, which would have a great impact on the recognition of ELF, pedagogy of ELF and NNS reality across the world. However in line with the goal of ELF-awareness, I believe raising teachers' awareness is what a teacher education model should do and transformation of teachers into ELF-aware practitioners is a desirable outcome, but not an absolute necessity. Thus in line with my humanistic and freedom oriented worldview and researcher position, I also believe in teacher autonomy in ELF-aware teacher education, i.e. it is teachers who will decide whether or not they will integrate an ELF perspective in their classes and how. Yet, first of all, they should become aware of ELF and understand, apply and assess its pedagogy with the advantages and hindrances, as applied in this study.

The originality of this study, namely ELF-aware pre-service teacher education targeting inexperienced student-teachers investigated for the first time to the best of my knowledge, has also been a great incentive for me as a researcher open to exploration, experimentation and innovation. Finally, with its focus on continuous critical reflection, real life-oriented practice and constructive and reflective dialogues with peers and the

instructor, the methodology devised and applied in the teacher education model of this study also reflects the constructive and reflective pedagogical perspective I have been putting into practice for years in my own classes.

1.3 ELF-aware pre-service teacher education model explored in the study

Aiming to raise the language teachers' awareness of the concept of ELF and make them tangibly and critically aware of key ELF-related concerns, the model in this study, namely ELF-aware pre-service teacher education, focuses on raising the pre-service English teachers' awareness of ELF and ELF-aware pedagogy and ultimately changing them into ELF-aware practitioners through intense theoretical training, active teaching practice, continuous critical reflection as well as reflective interactions with colleagues. It is an extension of the teacher education model pioneered by Bayyurt & Sifakis (2015a, 2015b) and applied with in-service English teachers. In this study, the model for the first time has been practiced with inexperienced pre-service teachers in their senior year. The training lasted two academic semesters and different from the original model with in-service teachers, it was intensified with reflection-oriented practices and technological enhancement. Also, the pre-service teachers in this study had very little teaching experience or none at all. The only opportunities of these teacher candidates to practice teaching in their teacher education program were peer teaching with their colleagues and practicum in the assigned K12 schools where they were supposed to practice teaching. Thus they were asked to practice ELF-aware pedagogy by means of both ways, namely, peer teaching and practicum.

Underlain by the theoretical framework of ELF-awareness (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming), the ELF-aware pre-service teacher education model applied for the first time with this study has the following components that are central to the process of ELF-awareness: i) critical reflections on one's ELF-related established viewpoints and English language learning and teaching context; ii) lesson plans reflecting originally designed ELF-aware instructional interventions; iii) actual implementations of ELF-aware lessons; iv) critical reflections on the implementations of ELF-aware lessons; and v) an open and reflective communication with the other participant teachers with the aim of exchanging ELF-related ideas and improving ELF-aware practices. It should be underlined that the pre-service teacher education model applied in this study espoused full teacher autonomy, i.e., throughout the entire training process, there was no prescription or persuasion of any kind by the educators; participant-teachers were perpetually told they should negotiate their own ways of defining ELF and implementing ELF-aware pedagogy. Essentially, the model offered participants the tools, facilitated the process and responded to queries and problems posed, but was in no way involved in influencing their perspectives about ELF-related concerns.

1.4 Aims of the study and research questions

This study aims to investigate the ELF-related reflections and teaching practices of senior pre-service teachers who attended the above-described ELF-aware pre-service teacher education course. In specific terms, this research aims to explore i) the ELF definitions of the pre-service teachers before the course and after the theoretical and

practice-based phases of the course and the way/s they changed if any, ii) how the pre-service teachers integrated ELF-aware pedagogy into peer teaching and practicum and the pre-service teachers' reflections about iii) their ELF-aware peer teaching and practicum teaching practices, iv) the advantages and hindrances to ELF-aware pedagogy, v) the ELF-aware teacher education course they attended as well as vi) the integration of ELF-aware pedagogy into their future teaching practices. This research therefore aims to analyze the awareness of the participants of ELF as both a concept and a pedagogical aspect. It also attempts to test the effectiveness of this course and understand its effects on the ELF- and ELF-aware pedagogy-related views and teaching practices of the actual participants.

The research is a qualitative case study conducted with pre-service teachers studying in the Foreign Language Education Department of an English-medium university in Istanbul, Turkey. Ten senior pre-service teachers participated in the study which lasted two academic semesters. The following research questions were addressed:

1. How did the pre-service teachers define ELF

a) before,

b) after the theoretical phase &

c) after the practice-based phase of the ELF-aware teacher education course?

2. Did their ELF definitions change after attending the theoretical and practice-based phases of the course? If so, in what ways did they change?

3. How did the pre-service teachers integrate ELF-aware pedagogy into

a) peer teaching?

b) practicum?

4. What did the pre-service teachers think about their ELF-aware teaching practices

a) in peer teaching?

b) in practicum?

5. What did the pre-service teachers think about the advantages and hindrances to

ELF-aware pedagogy?

6. What did the pre-service teachers think about the ELF-aware teacher education course

they attended?

7. Were the pre-service teachers planning to integrate ELF-aware pedagogy into their

future teaching practices at the end of the ELF-aware teacher education course? If so,

how? If not, why?

In the teacher education model of this study, the participants are exposed to ELF

in theory and research and then expected to translate what they gained from this

theoretical training by i) designing, ii) implementing and iii) evaluating their ELF-aware

lessons. The research questions follow this sequence and aim to address the analysis of

this entire teacher education process consisting of mainly theory, critical reflection,

practical experience and evaluation components from the beginning to the end and even

the extensions of this process to the future.

In order that the participants can apply ELF-aware pedagogy, they must first

form their own understandings of what ELF means and gain insights into it through

theoretical training marked with critical reflection as well as practice-based training.

Research question 1 and 2 aim to explore these ELF conceptualizations and their

possible change/s after each phase of the entire education process. Secondly, in this model, the participants are expected to design and implement ELF-aware lessons or do relevant activities, as addressed by research question 3 exploring the "how" aspect. According to the model, critical reflection on the effectiveness of the lessons or activities is essential and research question 4 targets researching this evaluation aspect. The participants' critical views on the advantages and hindrances to ELF-aware pedagogy were also analyzed as seen in research question 5. Another aim of the study is the evaluation of the effectiveness of the whole course in the end displaying the participants' level of satisfaction with each component as well as the things to be changed and / or improved, if any, investigated by research question 6. Finally the impact of the course on the participants' plans for their future teaching practices is the research target of question 7.

The data concerning the ELF- and ELF-aware pedagogy-related reflections of the participants were collected by means of open-ended questionnaires, semi-structured interviews, portal answers, classroom discussions and practicum portfolios. The data about the participants' ELF-aware teaching practices applied within the study were gathered via classroom observations and video recordings of peer teaching sessions, video or audio recordings of practicum sessions, lesson plans, practicum journals, practicum portfolios and semi-structured interviews. Field notes of the researcher were also employed as supportive means to collect and analyze the data. The data were analyzed through thematic analysis.

1.5 Definitions of key terms

These definitions are presented just to give the reader an idea about the key terms used in this study. For more elaborate definitions, the reader should consult the whole thesis.

 a) English as a Lingua Franca (ELF): In very simple terms ELF can be defined as "English as it is used as a contact language among speakers from different first languages" (Jenkins, 2009, p. 142) or "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). Thus ELF is the use of English among NNSs with different first languages and sociolinguistic and sociocultural backgrounds. ELF communications are constantly in flux and display billions of situation-specific and user-dependent cases and many of them are between participants who do not abide by standard grammar and whose lexis and pronunciation do not conform to any recognized norm, yet are still intelligible to each other, thus they are characterized with variability and complexity (Seidlhofer 2004, 2009a, 2009b, 2011). ELF interactions therefore typically involve a great variety of uses of English that deviate from native norms and in these variations being able to communicate the message across or intelligibility in communication is usually more important for interlocutors than correctness according to native norms.

On the basis of this reality of variability and functionality in ELF use deviating from native norms, ELF can also be taken as an accepting and flexible way to understand the English language and English language teaching. Accordingly, ELF is a perspective which acknowledges the non-native varieties of English in their own right and the non-native users of language with their own unique characteristics (i.e. with their own use of English, L1s and sociolingual and sociocultural backgrounds). According to

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this perspective, the non-native varieties should be accepted in their own right rather than assessed against a NS benchmark, thus deviations from the native norms are not signs of incompetence if they do not deteriorate intelligibility, rather they are acceptable variations specific to the NNSs to attain their communicative goals (e.g. Jenkins, Cogo & Dewey, 2011). This perspective also accepts the NNSs with their own features (e.g. their variations, L1/s, local cultures and their own sociolinguistic and sociocultural paths) and argues that these features should be integrated in the English lessons (e.g. Bayyurt & Sifakis, 2013a, 2013b ; Jenkins, 2006; MacKenzie, 2014). Note that ELF perspective contrasts with the mainstream EFL perspective dominating the English classes (e.g. Bayyurt, 2006, 2012; Sifakis & Sougari, 2005, 2010; Sougari & Sifakis, 2007, 2010; Timmis, 2002), according to which non-native speakers' goal is to approximate the native variety as closely as possible and deviations from the native norms are accepted to be signs of incompetence (Jenkins, Cogo & Dewey, 2011). Also EFL perspective in its typical form puts emphasis on the native speakers' cultures and neglects the cultural backgrounds and intercultural insights of non-native speakers (e.g. Alptekin, 2002, 2010; Bayyurt, 2006; 2012; Widdowson, 2003). Hence, in very simple terms EFL as a pedagogical perspective highlights Standard English and its culture - usually British or American - whereas ELF as a pedagogical perspective highlights the non-native varieties and non-native speakers' own local cultures.

 b) ELF-aware pedagogy: This is an ELF-focused pedagogical approach for English language teaching proposed initially by Bayyurt & Sifakis (2013a, 2013b). Bayyurt & Sifakis (2013b) itemizes the following aspects to define ELF-aware pedagogy:

(i) ELF is seen as primarily spoken (oral) orientation, (ii) the teacher engages in a manner of teaching that does not focus primarily on correction but on intelligibility, (iii) the teacher designs / adapts tasks that do not demand that learners lose their own personality and cultural background to the effect of blindly imitating native speaker behavior, (iv) the teacher allows for learners using elements (linguistic, cultural or otherwise) from their L1 / mother tongue or even other languages they may share, (v) the teacher adopts a pedagogy that advocates active planning for and attention to learners' differences in classrooms (http://teacherdevelopment.boun.edu.tr/definition.html).

Bayyurt & Sifakis name their pedagogical approach to ELF "ELF-aware pedagogy" which is based on the tenets above and this study takes their pedagogical view as basis for English language teacher education.

c) Pre-service English language teacher education: This refers to the education and training given to student teachers of English Language Teaching before they formally start their professional teaching career and where they gain the fundamental academic and professional capabilities they will utilize as a part of their future career. In Turkey, pre-service English language teacher education is arranged as a four-year undergraduate (BA) program given by Faculties of Education with two major preparatory components: Course work and practicum. Course work is extended to the whole educational period addressing the specific needs of the teachers. Practicum mentioned as 'School Experience and Practice Teaching' in the curriculum involves actual observation and teaching at a specific school with the guidance of a mentor teacher and a supervisor in the last two semesters using the knowledge and skills that have been learned in the pre-service education program.

d) Peer teaching: This refers to formal practical training providing pre-service teachers with a simulated situation to put the theories that they have learned into implementation and to develop confidence and teaching skills while presenting a mini-lesson to their colleagues. Peer teaching also enables teacher trainees to have additional practical experience before they start their teaching practice in real classes.

e) Practicum: This is a course of study for pre-service teachers where they observe and practice teaching in a real school context. In the practicum experience, the student teachers are expected to gain teaching experience in real life settings and critically reflect on the internal and external factors concerning curriculum, evaluation and pedagogy influencing the learning and teaching contexts under the supervision of their practicum supervisor and mentor teacher.

f) ELF-aware teacher education: This is a teacher education model devised by Bayyurt & Sifakis and applied and investigated in Turkey and Greece with in-service teachers (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming). It forms the basis of this thesis study conducted with pre-service teachers. It is a model which aims at raising the English language teachers' awareness of ELF and ELF-aware pedagogy and the critical reorientation of their established beliefs and convictions about native speakerism, English language teaching, learning and communication via intensive theoretical and practice-based training synthesized with continuous critical reflection. The model is underlain by Bayyurt & Sifakis' context-sensitive, teacher autonomy-focused and potentially transformative ELF-awareness framework inspired by Mezirow's (1991) transformative learning characterized with the transformation of one's meaning perspectives through critical reflection, reflective

dialogues and real life experience (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis,

2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming).

CHAPTER 2

LITERATURE REVIEW

2.1 Definitions of English as a Lingua Franca (ELF)

An attempt to define ELF should first start by appreciating the complexity and

variability of this construct. Today English is the global language of our planet and

every second millions and millions of people from diverse sociocultural and linguistic

backgrounds interact using English as one of their means of communication in their

professional, academic and personal lives. The constant dynamism, fluidity and

variability of these interactions underlain by multilingualism, and their integrated roles

in human communication as well as the unique experiences of the interlocutors with

their own ways of speaking to achieve mutual intelligibility in varying contexts add to

the complexity of the ELF phenomenon (Baird, Baker and Kitazawa, 2014; Jenkins,

2000, 2007, 2015; Mauranen, 2012; Seidlhofer, 2004, 2010, 2011). According to Jenkins

(2015), in this 'online' age, ELF presents tremendous variability and ultra-dynamic

fluidity so it cannot be considered with boundaries. It is an entity transcending

boundaries beyond description.

On the other hand, in the course of the history of ELF, there have been several

attempts to define this profound construct from different perspectives. Jenkins (2015)

explores the content of ELF research shaping the definitions of ELF in three phases:

Firstly, the focus was extensively on form where ELF was defined as a variety or a

language, then it shifted to the sociocultural processes underlying the forms, through

which ELF was depicted as a social practice and as she points out currently there is a need for further theorization concerning its multilingual nature.

In the first phase of ELF research, there was no previous ELF research to be used as a reference. Yet, the early World Englishes literature (e.g. Kachru, 1985, 1992), which defended the acceptance of Outer Circle Englishes, was a useful guide. Thus in this first phase, under the influence of World Englishes, it was believed that eventually describing and possibly even codifying ELF varieties was possible. To this end, research focusing on language features was conducted in two major areas: pronunciation and lexicogrammar. In the field of pronunciation, the Lingua Franca Core (LFC) was compiled by Jenkins (2000). LFC was made up of native English pronunciational features whose absence was found to cause potential intelligibility problems in intercultural communication. In a parallel vein, as a result of her empirical study, Jenkins (2000) also described the non-core features whose absence or presence were found to be inconsequential with regard to mutual intelligibility. In the field of lexicogrammar, it was Seidlhofer (2001) who in her article first referred to the fact that little description of the linguistic reality of ELF was currently available and this hampered the conception of speakers of lingua franca English as language users in their own right as the native norms were still deemed to be the only objective for learners. Then the researcher announced the compilation of the first ELF lexicogrammar corpus, the Vienna-Oxford International Corpus of English (VOICE), which would comprise the salient lexicogrammatical features of ELF use, irrespective of speakers' first languages and levels of L2 proficiency. The data collected through the corpus similar to those collected by Jenkins (2000) revealed aspects of ELF concerning mutual intelligibility. That is, some common aspects of variation specific to ELF communication such as the

omission of the third person -s in present tense were stated not to cause problems regarding intelligibility. Following these two studies, the corpus of English as a Lingua Franca in Academic Settings (ELFA) was collected by Mauranen (2003). In this work the compilation criteria were not based on linguistic register features, but on socially defined prominent genres of the discourse community such as speech events.

In this first phase of ELF marked with corpus studies, ELF was defined as a new variety, "an emerging English that exists in its own right". According to Seidlhofer (2004) English used in the Expanding Circle between L2 users captured ELF in its purest form and as alleged by Kirkpatrick (2007) the expectation was that the lingua franca English of highly proficient NNS multilinguals would be recognized as legitimate varieties. These definitions of ELF comprise the "strong" version, which tends to emphasize the notion of ELF as an 'emerging' or 'emergent' variety or varieties (Maley, 2009). As mentioned by Maley (2009), the proponents of the strong version of ELF claim to ascertain the emergence of one or more distinctive new varieties of English in the Expanding Circle. According to them, they should be accorded due recognition, so that non-standard usages in these contexts will not be subject to negative prejudice or discrimination. Hence in this view, ELF was regarded as a new variety or varieties on the threshold of existence. Jenkins (2015) says at that time it was believed such varieties would include not only the items specific to each L1, thus would give rise to for instance German English, Japanese English and the like but also items commonly employed by speakers from different L1 groups.

After the period when ELF was described as a variety or a set of emerging varieties, the second phase of ELF followed (Jenkins, 2015). In this phase, purely focusing on ELF features was identified as a problem and instead it was emphasized that

ELF was a social practice characterized with variability and fluidity and free from bounded varieties so the processes underlying ELF speakers' variable use of forms should be at the center of ELF research (Seidlhofer, 2009a, 2009b). As MacKenzie (2014) states, the claims about the variety status of ELF were made especially during the first few years of the 2000s and when such codifiable varieties became somewhat chimerical, there was a sudden functional turn in ELF research. Following this, the importance was given especially to ELF's dynamic interpersonal processes characterized with inherent fluidity and pragmatic strategies (e.g. Ferguson, 2009; Firth, 2009, Seidlhofer, 2009a, 2009b; Cogo & Dewey, 2012). According to Friedrich and Matsuda (2010), ELF should be conceptualized from a functional perspective which recognizes context and situation specific choices as well as different pragmatic strategies since its linguistic features cannot be described.

So how is ELF defined in Phase 2? In simple terms ELF is defined as "English as it is used as a contact language among speakers from different first languages" (Jenkins, 2009, p. 142) or "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). Thus ELF was depicted as a "contact language" or "any use of English" among speakers from different first languages. We also see that the concepts of "choice" and "culture" are embedded in the communication-related definitions of ELF. For instance Jenkins (2007, 2009, 2012) mentions ELF is a common language of choice among speakers who come from different linguacultural backgrounds. Also, House (2010) defines ELF as a 'default' means of communication among people who do not share a common language or culture. Mortensen (2013) objects to seeing ELF as a reified object and defines ELF as "the use of English in a

lingua franca language scenario" (p.36). "Language scenario" in her definition refers to the linguistic resources available to the speakers through their individual language repertoires. As she puts it, the definition is seemingly simple with complex implications as it implies the highly heterogeneous content of ELF encounters having a multicultural and multinormative texture.

On the other hand, in practical terms, as Seidlhofer (2004) points out, ELF talk in its purest form comprises Expanding Circle speaker-listeners, also described as non-native speakers (NNSs). They are in Jenkins' (2015) terms, non-mother tongue speakers. Roughly only one out of three or four users of English in the world is a native speaker (NS), thus a great majority of speakers of English are non-native (Crystal, 2003). Therefore it is a fact that most interactions in English occur among NNSs of English. However, speakers from Inner and Outer Circles by contacting NNSs can become a part of these interactions, so are not excluded from the ELF communication (Jenkins, 2006). Thus instead of forming a particular variety for a group of people, ELF encounters accommodate all parties for mutual negotiation and intelligibility. As Jenkins (2009) argues ELF shares common ground among the many varieties of English.

In the second period of ELF, not only the concept of variety but also that of speech community was questioned (Jenkins, 2015). As stated by Meiercord (2004), ELF involves "different constellations of speakers of diverse individual Englishes in every single interaction" (p. 115). According to Mollin (2007), "ELF communications are constantly in flux rather than staying stable and fixed" (p. 45). Prodromou (2008) also emphasizes the point that "the speech community of ELF is by definition diverse and heterogeneous" (p. 57) so it becomes not plausible to talk of endonormative standards in ELF as one does in the case of Singaporean English or the English of West Africa. Also

speech community is a term to be transcended in our age since in global patterns, communications most often occur beyond territorial boundaries and geographical proximity and cohesion seem to be getting less and less significant for the communities (Vettorel, 2014). As stated by Seidlhofer (2011) "when communicating internationally, ELF speakers do not live in immediate physical proximity with each other and do not constitute a speech community in this sense" (p. 83). The old notion of speech communities characterized with frequent, local, non-mediated contact among people living in close proximity to each other is now replaced with the concept of 'communities of practice', which operate both at the local and the global level at the same time with the aid of technological means and where the ELF interlocutors engage constantly in online negotiation of meaning (Seildhofer, 2011).

Although not situated in Jenkins' (2015) classification, in ELF 2 period, from 2008 to the present, ELF has also been defined as a "perspective" (Jenkins, Cogo & Dewey, 2011) or depicted with similar terms indicating a framework of basic assumptions, ways of thinking and methodology like an "approach" as in the "Lingua Franca Approach" (Kirkpatrick, 2012) or has been viewed as a way of thinking about the English language and English language teaching (e.g. Jenkins, 2006, 2009; Seidlhofer, 2004, 2011). Methodological aspects of ELF as a perspective are detailed in the next section below. On the other hand, for an introduction, the ELF perspective is elaborated below with respect to its basic assumptions and ways of thinking. It is contrasted with the traditional EFL (English as a Foreign Language) perspective, as being entirely different from ELF, for a better understanding of the term (Jenkins, Cogo & Dewey, 2011, p. 283-284):

The ELF perspective belongs to the Global Englishes paradigm. According to this paradigm, most speakers of English are NNSs and all English varieties, including the native or the non-native, are accepted in their own right rather than assessed against a NS benchmark. On the contrary, EFL is part of the Foreign Languages paradigm, according to which the interactions involving NNSs are assumed to be mostly with NSs of the language, and NNSs' objective is to approximate the native variety as closely as possible.

From an ELF perspective, the differences from English as a Native Language (ENL) are not supposed to be signs of incompetence, as opposed to what is done in the EFL perspective. In the ELF perspective, the deviations from the ENL are explored as emerging or potential features of ELF.

According to the ELF perspective, NNSs are highly skilled communicators who employ their multilingual resources in ways not available to monolingual NSs. NNSs may, for example, code-switch so as to strengthen solidarity and / or reflect their own cultural identity. They may also accommodate to their interlocutors from a wide variety of first language backgrounds and this may result in deviations from the native norms, thus different variations in form. However, according to the EFL perspective, influence from an Expanding Circle speaker's L1 is termed "L1 transfer" or even "L1 interference" and its outcome is "error", which has to be eliminated. Yet, according to Jenkins (2006)

> The problem with assigning the status of error to any and every item affected by L1 transfer is that it attaches a 'contamination' metaphor to current language contact while ignoring the vast amount of previous language contact which influenced the English from the days of Old English onwards and resulted in much of the present-day Modern English(es) now spoken by the Inner Circle's educated NSs (p. 34).

Thus, ELF perspective states that as long as these variations are mutually intelligible to the interlocutors, they are to be taken as "manifestations of (L2) regional variation, which allows speakers' identities to 'shine through' while still ensuring mutual intelligibility" (Seidlhofer, 2006, p. 43). But mutual intelligibility as a criterion for successful ELF communication is something to be negotiated and developed by ELF speakers themselves rather than imposed by NSs or NNS admirers (Jenkins, 2006).

To sum up, despite the EFL view in which variation is perceived as deviation from ENL norms and described in terms of interference, errors or even fossilization and where Expanding Circle is expected to conform to the norms of the Inner Circle, the ELF view sees ELF as a linguistic phenomenon in its own right. It is a sui generis kind of communicative interaction in which speakers creatively rely on the material of more than one language (Ferguson, 2012; Seidlhofer, 2004, 2011). Accordingly, ELF interactions are different from those between NSs and those between native and non-native speakers (Pickering, 2001). Many ELF interactions in English are therefore between participants who do not abide by standard grammar and whose lexis and pronunciation do not conform to any recognized norm, yet are still intelligible to each other. Thus, "ELF has taken a life of its own, free (to a considerable degree) of the norms established by the native users and that warrants recognition" (Seidlhofer, 2004, p. 212).

Hence, if we are to conceptualize ELF as a perspective on the basis of these facts mentioned above, such an attempt could involve the following features:

- Questioning of the deference to hegemonic native speaker norms in all contexts,
- Emphasizing the legitimacy of variation in different communities of use,
- Highlighting the need to pursue the attitudinal and linguistic implications of the global spread of English,
- Acknowledging the need for description and codification
(Seidlhofer, 2004, p. 214).

Sifakis (2007) also elaborates on the issues involved in the ELF perspective more specifically. In doing so, he makes a distinction between primary issues, i.e. those that are immediately evident by looking at samples of ELF discourse and secondary issues, namely those that require more extensive awareness of communication and attitudinal, cultural, policy-related, history-related and pedagogical concerns. The primary issues raise mainly linguistic and communication concerns related to the ELF discourse itself. This can include elements of the ELF lexicogrammar such as the non-use of the third person singular marker, the use of all-purpose question tags, and the heavy reliance on verbs of high semantic generality or generalizations about the pragmatics of ELF regarding, for example, the importance of intelligible discourse and the scarcity of misunderstandings or L1 interference, the use of communication strategies such as rephrasing and repetition, and the overall mutually supportive cooperation among interlocutors. The secondary issues raise more general concerns like the hegemonic role of the native speaker of English; the notion of Standard English vis-à-vis the different 'types' of English found around the world; the characteristics of ESOL (English for speakers of other languages) policies and pedagogies; the widely different ESOL teaching situations found around the world (English for testing, English for specific purposes, English for young learners, etc.); methodological approaches, testing and teacher education.

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So far the definitions of ELF in the first two phases of ELF history (Jenkins, 2015) as a variety, a social practice and a perspective have been presented. In these periods, there have also been efforts to compare ELF with the commonly used linguistic terms concerning the global spread of English, namely 'English as an International Language' (EIL) and 'World Englishes' (WE).

The traditional meaning of EIL refers to uses of English within and across Kachru's Circles, for the purpose of intranational as well as international communication so ELF can be regarded as a part of the more general phenomenon of EIL (Seidlhofer, 2005). In EIL, the emphasis is placed more on the diversity and complexity of the process of using English internationally. Yet, when people from different first language backgrounds choose English as the means of communication across linguacultural boundaries, the preferred term is 'English as a lingua franca' (Seidlhofer, 2001). On the other hand, EIL can assume this specific meaning as well (Jenkins 2000) or ELF and EIL can be used interchangeably in some contexts (e.g. Kirkpatrick, 2007; Rubdy & Saraceni, 2006a, 2006b).

Coming to ELF's status in the framework of World Englishes (WE), ELF may be primarily identified with Kachru's Expanding Circle, but obviously communication via ELF frequently happens in and across all three of Kachru's circles. On the other hand, as stated by Seidlhofer (2009b), research in the WE paradigm has been less concerned with the Expanding Circle as their main concern is Outer Circle or nativitized Englishes. Also, the position of ELF research is that the world has become so interconnected, and English so bound up with processes of globalization that a traditional varieties orientation is no longer feasible, and that we should, instead, focus on English as fluid, flexible, contingent, hybrid and deeply intercultural (Dewey 2007). On the other hand,

there are noteworthy similarities in responses of these fields, i.e. WE and ELF, to research agendas focusing on non-native Englishes. As pointed out by Seidlhofer & Berns (2009), both are concerned with the implications of the spread of English far beyond its earliest contexts of use and both explore the ways in which the resulting 'new' Englishes develop in their own right as a means of expressing their speakers' sociocultural identities instead of conforming to the norms of a distant group of NSs. According to Pennycook (2007), "the World Englishes framework places nationalism at its core" (p. 20) and by contrast, ELF, with its context open to variability, is similar to Pennycook's (2007) notion of plurilithic Englishes. Jenkins (2015) says ideologically both are very similar in for example suggesting that it is a fallacy to believe that the main aim in learning English in Outer and Expanding circles is contacting native speakers or that non-native Englishes are interlanguages, yet, conceptually World Englishes represent non-native models of English whose linguistic and geographical features can be defined, but ELF cannot be deemed to have bounded varieties.

So far the two phases in the history of ELF research until the present and related definitions of ELF within these phases have been analyzed. At present the increase in the diversity of English use has reached a level far higher than ever before so there is a need for further theorization according to Jenkins (2015). Thus she introduces the third phase of ELF ('ELF 3') with suggestions for future ELF research. She emphasizes that research orientation should give priority to the multilingual nature of ELF communication not adequately foregrounded until then and states that multilingualism has spread not only physically but also virtually way beyond the postcolonial countries. In this super-diversity, ELF speakers should be conceived from the multi-competence perspective (Cook, 2013) where ELF alongside the L1/s and other language/s form a

complex supersystem. As Jenkins (2015) states when the languages of bi- or multilinguals are considered, there are not clear-cut boundaries between the languages in the language continuum they form as languages are not autonomous and closed linguistic and semiotic systems. Thus in ELF 3, i.e. in the future of ELF research, there should be more significance attached to the multilingual nature of ELF potentially involving many research areas such as the creativity of the multilingual ELF user, hybridity of ELF and the like.

2.2 ELF in pedagogy: Integration of ELF into ELT classrooms

If we are to assume an ELF perspective in English language teaching (ELT), English as a subject matter will be different in various ways. In order to achieve this, as Seidlhofer (2011) suggests, first we must acknowledge that most users in the world are non-native speakers, and a great number of them are indeed communicatively capable because it is witnessed that language partially and imperfectly learnt according to the conventional point of view can be put into implementation in communicative use. That is, learners judged to 'fail' according to the native norms can be or become effective users of English.

When these states of affairs are taken into consideration, two options arise and either one can lead to a teaching competence learners rarely attain and may not require as subsequent users of language. On the other hand, it is also possible to set realistic and attainable objectives which fit the needs of the actual users of the language (Seidlhofer, 2011):

The first option is to go on with a pedagogy based on purely native norms with the assumption that all uses of English in the world should be compatible with native norms and somehow an approach to teaching will be devised in order to have the learners acquire it. However, records show that a majority of learners who put what is learnt into ELF use are stigmatized as incompetent users of the language and thought to be stuck somewhere in the interlanguage.

The second approach would be to accept the reality that NS competence is not an achievable goal and what is learnt does not and cannot match up with what is taught. Thus the goal should be the development of a capability for effective use which involves exploiting whatever linguistic resources are available no matter how formally defective they are.

Therefore the focus here is on communicative function and the forms produced are assessed with regard to their functional effectiveness not to their degree of approximation to NS norms. Learners, thus, are not learning a language but 'learning to a language' in Seidlhofer's (2011) terms and learning to a language covers "the use of strategies for making sense, negotiating meaning, constructing understanding and it involves the strategic exploitation of the linguistic resources of the virtual language that characterizes it" (p. 198).

Unlike the pedagogical approach that emphasizes NS competence and sees partial acquisition as deficient, according to the one suggested by Seidlhofer (2011), all language acquisition is partial and can never be otherwise. Nobody can know a language, nothing but the language. So the notions of both learning a language and NS competence are fictions. Thus, how much language learners acquire is irrelevant.

What matters is the extent to which whatever parts they have learnt can serve to activate their capability for using and thus for extending their linguistic source.

As for forms to be used, Seidlhofer (2011) states it would be pointless to prescribe a set of ELF norms as a set of ENL norms detached from their function. What is really significant is that the language should engage the learners' reality and activate the learning process. Any kind of language taught aiming for this effect is appropriate and this will be a matter of local decision. This is what Kumaravadivelu (2004) suggests with his post-method pedagogy where the teachers are advised to rely on their context-sensitive local knowledge to identify problems and apply solutions. So what is crucial is not what language is presented as input but what learners make out of it and how they do this. The pedagogic significance of ELF pedagogy is that it shifts the focus of attention to the learner and the learning process. As a result, what matters is not the language content, but how it is exploited for learning so what the teaching materials offer is not that significant but the important thing is how they are used. Jenkins (2007) similarly states that "it would be unreasonable to expect tests or materials to focus for production of ELF forms" (p. 244).

MacKenzie (2014) also refers to the fact that it is now premature to present a model for ELF pedagogy where ENL forms are absent and it is standard variety that should act as a linguistic model both in the context of EFL and ELF. On the other hand, Dewey (2012) suggests being still selective about this content by pointing out that teachers should spend relatively less time on ENL forms, especially those not widely used in other varieties and shouldn't penalize non-native-led innovative forms which are intelligible. According to Dewey (2012), ELF communication is "usually characterized by a high degree of linguacultural diversity, routinely resulting in highly variable and

creative use of linguistic resources. This is wholly at odds with the characterization of language in ELT. . . , in which received wisdom maintains that intelligibility is norm driven (thus privileging grammatical accuracy), and that effective communication is best achieved by conforming to the arbitrarily fixed language norms of Standard varieties. . ." (p.163). Thus, in the ELF-informed alternative Dewey (2012) suggests, there are both the SE standards and an emphasis on the innovative use of the language which is mutually intelligible. Hence, the "post-normative approach" suggested by Dewey (2012) is not against a SE model, it just suggests being selective about the norms to be included in the classroom through reflective thinking. It is thus significant to help teachers "to develop a more rationalized, informed perspective on the (de)merits of selecting language norms in the classroom" (p. 166).

McKay (2003, 2006) also highlights the need to abandon strict adherence to native norms in teaching EIL and she emphasizes the significance of integrating local cultures and locally appropriate methodologies into the EIL curriculum development. She argues the development of English as a global lingua franca has changed the very nature of English in terms of how it is used by its speakers and how it relates to culture. The current spread of English is largely the result of macro-acquisition, leading to a tremendous increase in bilingual users of English. Thus due to the rapidly growing number of bilingual users of English, the various ways in which English is used within multilingual communities must be set as a basis for curriculum development. These bilingual users of English would typically have specific purposes for using English, using their other languages to fulfill their additional language needs. They often use English to access the great amount of information currently available in English and sometimes to contribute to this knowledge base. Yet a leading common purpose among

all these people is to use English as a language of wider communication, resulting in cross-cultural encounters.

Hence, according to McKay (2003), one of the major assumptions that needs to inform the teaching of EIL is a recognition of the diverse ways in which bilingual speakers make use of English to achieve their specific purposes. The second major assumption that needs to be integrated into the teaching of EIL is that many bilingual users of English do not need or want to acquire nativelike competence. There are several reasons for this. First of all, on a practical level they may not require acquiring the full range of registers needed by monolingual speakers of English since their use of English may be limited to largely formal settings. Secondly, there are attitudinal reasons why they may not want to acquire nativelike competence, particularly with reference to pronunciation and pragmatics. Third, if English as an international language is owned by all its users, it is pointless that some speakers of English should be more privileged and thus provide standards for other users of English. Finally it must be acknowledged that English no longer belongs to any one culture, and thus it is necessary that the curriculum is culturally sensitive to the diversity of contexts in which English is taught and used. What this refers to with respect to materials is that the traditional use of Western cultural content in ELT texts is not relevant to the contexts of the learners from diverse cultural backgrounds.

Finally, the detachment of English from the culture of Inner Circle countries has important implications for the adopted methodology. According to McKay (2006) teaching methodology has to be designed in a manner that respects the local culture of learning and an understanding of local cultures of learning depends on real examinations of specific classrooms rather than false assumptions depending on cultural stereotypes.

It is thus essential to recognize that what happens in a specific classroom is affected by political, social, and cultural factors of the larger community. However each classroom is unique in terms of the interactions of learners and the teacher in the learning of English. Considering the diversity of local cultures of learning, it is therefore unrealistic to imagine that one method, such as Communicative Language Teaching, will meet the needs of all learners. Rather, local teachers must be provided the right and the responsibility to use methods that are culturally sensitive and productive in their students' learning of English.

As a result, McKay (2003, 2006) highlights the changing needs for learning English in the global world in which learners acquire English as an additional language of wider communication. These developments seriously challenge the dominance of NSs and their culture. According to the researcher, depending on this shift in the nature of English, it is necessary that the multilingual context of English use is recognized and a NS model of pedagogy is put aside and the best way to do this is that local educators must take ownership of English and the manner in which it is taught. To illustrate, Kirkpatrick's 'Lingua Franca Approach' (2012), suggested mainly for East and Southeast Asia, where multilingualism is the norm, is a good example of a local model which recognizes the multilingual nature of the learners as a positive resource. The approach suggests that rather than a native speaker, the trained language teacher who is multilingual and is able to develop intercultural competence of this type among learners represents a more suitable model for the learners.

Sifakis (2004, 2006) also proposes a cross-cultural framework to teach EIL with a model where the norm bound situations and those prioritizing interlocutors' mutual comprehensibility and cultural identity are to be integrated within a comprehensive

syllabus. As he suggests there are two perspectives to communicative and teaching situations that can be placed on a continuum: N-bound and C-bound. N-bound perspective focuses on regularity, codification and standardization whereas in the C-bound perspective, the process of cross-cultural comprehensibility takes precedence over the notions of accuracy and standards. It is called C-bound perspective as the three operative words (communication, comprehensibility, culture) start with 'C'.

The general tendency of traditional N-bound approaches is generally correlating the languages around the world with their NSs. This is the approach seen in many Expanding Circle countries as exemplified by the study of Sifakis and Sougari (2005), where most English teachers were found to be predominantly norm-bound. Also, Timmis (2002) in his study with English teachers and learners from 45 countries reported some desire to conform to native norms among learners, stronger compared to teachers'.

N-bound perspective disregards varieties and nominates a central variety as the 'standard norm' of the language. Furthermore, N-bound interaction between native and non-native speakers is understood as communication between NNSs, who are the 'learners' and NSs who are the 'owners' of the target language and all the features of NNSs' own L1s are seen as obstacles likely to hamper communication. On the other hand, with C-bound situations, the very notion of a 'native speaker of English' fails to act as a measure for the many different forms of communication across circles since C-bound interaction is the kind of communication among speakers / 'owners' of the target language and their L1s (or experience in communicating in other languages) constitute an inseparable and a very welcome and 'desired' feature of their cultural identity. Furthermore language communication in the N-bound approach is seen primarily from

the perspective of the addressor, or producer of the message to be communicated. In C-bound terms whether an interlocutor is a NS of English is not significant, but whether their communication is intelligible or comprehensible to their interlocutors is what matters.

Sifakis (2004, 2006) further claims that while in-class learning may be N-bound, real life NNS-NNS and NNS-NS communication, and communication between fluent and less fluent bilingual speakers is, and has always been, C-bound. This is because in real life communication, there are often loads of pronunciation, syntax and expression errors and lapses of intelligibility that are almost always situation-specific and usually have very little to do with the way the language has been taught / learned in the ELT classroom.

What Sifakis suggests (2004, 2006) at this point is to shift the focus from international usage to intercultural use by all speakers including the native and the non-native. The former, which refers to EIL characterizes a N-bound route that aims at delineating that variety (or varieties) of English that is globally comprehensible, whereas the latter, which Sifakis calls English as an Intercultural Language (EIcL) follows a C-bound route, through which the use of widely different varieties becomes possible with elements that are not necessarily regularized. What this means for the EIL teacher is that learners should be exposed to and become actively aware of as many diverse samples of NNS discourse as possible and be trained in making themselves comprehensible in as many different communicative situations and with as many different types of NNSs as possible. EIcL not only encompasses the issues that make a communication successful, but also include the usage of some kind of norm. Yet, that norm can change in the

process of communicating, as interlocutors become aware of certain linguistic and non-linguistic elements that make their communication successful.

It is therefore necessary for teachers to devise a comprehensive syllabus that has codified, or N-bound, characteristics of EIL use and synthesize it with C-bound material governed by EIcL use that concentrates on and gets learners involved in the creation and understanding of NNS communicative discourse that is comprehensible. As such a syllabus is not readily available, Sifakis (2004) makes some suggestions to the teachers considering adoption of such a curriculum: Firstly for an effective needs analysis, the teacher should investigate whether learners adopt a predominantly N-bound or C-bound perspective. Also the best EIcL situations can be created in settings that display variety in the learners' cultural and linguistic backgrounds. If the learners' L1s are different, it would be a productive environment. If not, communication with learners from other countries through technology is advised. Also because of the scarcity of C-bound material, the EIcL syllabus should be created by the teacher with the active help of the learners themselves. In doing so, learners can be encouraged to write or speak about themselves and their cultural backgrounds. They should also be made aware of using certain techniques in making their messages intelligible. Finally teachers must create real-life EIcL tasks that are challenging, motivating and devoid of cultural stereotypes treating individuals with their own distinct identity and ideas.

Kohn (2011, 2015) also emphasizes that in the English classroom, there should be space for learners to develop their own "signature" and make English truly their own. As he states, the pedagogical orientation in Germany is towards Standard English (SE) and according to the commonly applied communicative approach the pupils are evaluated against SE norms; sometimes in stricter, sometimes in more lenient ways.

According to the researcher, as long as ELT and ELF quarrel and disagree about the status and role of SE in language learning and teaching, they will stay in separate camps and act against each other. The solution lies in a re-conceptualization of the SE issue and synthesizing it with a social constructivist understanding of communication, language acquisition and ownership. What Kohn (2011, 2015) calls "social constructivist weak SE orientation" offers a framework to serve such a purpose.

Firstly, according to the strong SE orientation, learners are required to abide by the SE teaching norms imposed; the closer they get, the better their marks. Such a view according to Kohn (2015) is clearly a reflection of a behaviorist understanding of successful language learning as an imitation-based cloning process; and it is deeply embedded in our everyday talks about language learning and teaching. The strong version of a SE / NS orientation, thus, needs to be replaced by a weak version according to which learners' SE / NS orientation does not constitute a target to be copied but rather a direction for their social constructivist learning activities. Depending on how strong or even strict the learners' own SE / NS orientations are, the more effort they invest, the closer they will get to the target; yet the language they develop will always be their own creation, essentially marked by "deviations" from the target model. Thus they will appropriate a chosen target language (e.g. SE) to their personal and local ELF communication needs. In the conceptual framework drawn with the social constructivist "my English" condition, using English as a lingua franca therefore refers to using one's own English for lingua franca communication purposes.

In order to apply this approach into the classroom, Kohn (2015) suggests awareness raising activities where the learners learn about the characteristics, possibilities, and challenges of ELF as well as exposure to a wide variety of ELF

interactions. In those activities teachers should help learners develop ELF-specific comprehension skills for coping with non-intelligibility problems such as unfamiliar pronunciation, unclear meanings, or weak coherence. Herein, the criterion for communicative success is determined more by speaker/hearer satisfaction than compliance with an external norm. Because in natural communication, speaker / hearer satisfaction is a key indicator of communicative success comprising all levels of communicative performance: gestures, pronunciation and fluency, grammar and lexis, thematic coherence and development, situational appropriateness, poignancy of expression, and comprehensibility. External norms have their place in this through their manifestation in a speaker's requirements, knowledge and skills. As a result, as Kohn (2015) claims, social constructivist weak SE orientation enables teachers to accept their learners' "own" English, guided by their "own" SE orientation, pushed by their "own" communicative needs and identification purposes and fueled by their "own" non-native speaker creativity.

Like Kohn and Sifakis, Ferguson (2012) also supports a curriculum view where SE and ELF are integrated and where the focus is on communication. First of all, he mentions teaching for ELF is far more than teaching a collection of forms, but this is also essential. And the forms to include in the curriculum should involve both those that exist in SE and those found in distinctive ELF use. Doing this is necessary to communicate globally with the whole world. Yet, for Ferguson (2012) in ELF pedagogy, we should go beyond forms and focus more on processes of communication where certain communication techniques such as paraphrase, repetition, exploitation of redundancy, variation in lexis and exploitation of plurilingual resources (e.g. borrowing or code-switching) are applied. This methodology thus requires more focus on

awareness raising through practice than simple presentation followed by practice. As a result, the students' repertoire of linguistic resources must involve both L1 standard and ELF variants since it is possible that they will be mobile across all the locations in the world and the classroom activities should be accordingly built around communication patterns across all the circles.

Likewise, as MacKenzie (2014) states, exposing learners to a broad range of accents right from the start through listening and speaking activities is a useful approach. Thus language awareness should be raised among the learners. According to Matsuda (2009), increasing student awareness of English varieties can be done in various ways. One is to expose students to different varieties of English. Instead of depending exclusively on CDs that accompany the textbook, we can supplement with textual and audio samples of other varieties of English. The other approach is to increase their meta-knowledge about English varieties. For example, some textbooks include references to different varieties of English. Reading and discussing the information presented in such materials offers an opportunity to explicitly teach students about Englishes. Also inviting international visitors and residents in the community to the class is another useful method (Matsuda, 2003). Such interaction not only creates opportunities for students to interact in English but also shows them that being an effective EIL user does not require being an NS. Seidlhofer (2004) even suggests teaching language awareness as a separate course which would include instruction on ELF awareness as one element. In addition to this, as mentioned by various scholars above, language teachers must devote time and energy to communication activities and attract attention to common cooperative, interactive, pragmatic or discourse strategies like focusing on intelligibility rather than correctness, requesting repetition or clarification when necessary, signaling

non-comprehension in a face-saving way, making things explicit, paraphrasing

utterances by adjusting their form, making prompts and suggestions etc. (House, 1996;

2010; MacKenzie, 2014).

Furthermore, as Matsumoto (2011) suggests sequential analysis of the

interactions among speakers of English as a lingua franca may display useful examples

of successful communication among these groups. Thus data from such analysis should

be included in English language teaching as a model of successful interaction strategies

directed toward students who will face these situations.

According to Honna (2012), in order to recognize English as a multicultural

language and to use it as an international language, intercultural literacy should be

developed in ELT through language awareness training. These pedagogical efforts are

necessary for improving our competence in using English across cultures. Thus ELF

research has a major role to play in studying what people do to secure mutual

intelligibility and understanding while speaking English in various ways.

Also L1 is something that both the learners and teachers can make use of when

necessary and it is a reality of plurilingualism (MacKenzie, 2014). Thus abandoning the

traditional language teaching practice of banning L1 is necessary since as stated by Cook

(2002) the English classroom is potentially a code-switching setting where all members

speak at least two languages. Alptekin (2002) also underlined the importance of the

learner's first language and cultural background in becoming interculturally and

communicatively competent users of English. Akbari (2008) also points out that L1 is an

asset that can facilitate teaching and communication in the L2 class; but it shouldn't be

used as the language of instruction, yet it has useful functions like maintaining discipline

in the classroom, providing instructions for certain activities and / or explaining delicate points of grammar or abstract vocabulary.

Another remarkable point to pay attention to in the ELF classroom is the inclusion of learners' local culture. As Holliday (2009) states the NS models of English must withdraw from defining the nature of culture and language, to allow local educators and students to claim English and English language education in their own terms.

Herein the study of Bayyurt (2006) with Turkish ESOL teachers which investigated 1) the teachers' concept of culture, 2) the cultural information presented or omitted in the EFL classroom, and 3) the role of non-native educators in presenting cultural information is worth mentioning. It was found that there is not a consensus among teachers about the integration of culture. Some agreed that culture should be involved in the course books, but some sometimes disregarded focusing on culture, and yet some insisted that not only target language culture but other cultures should also be included. As for the content of the cultural information, most answers focused on target language culture. However, there were also some who claimed that students in Turkey learn English just for passing exams or getting a job, not to go or live abroad; therefore the content of the culture should be based on the local culture so that the students would learn the language more easily as they are familiar with this content.

As for the reasons for including or omitting cultural information, some stated that culture and language cannot be separated, that is to say, learning about the culture will ease using that language in appropriate contexts. Some said that in Turkey, with such an education system which urges students to learn that language for passing exams, the culture can be ignored. Lastly, for the role of non-native educators in presenting cultural

information, it is concluded that non-natives are preferred because they know the local language and international culture, and also they have passed through the same processes, so know where students may have difficulty, what they may ask etc. However, native educators are also needed in terms of improving communicative skills and introducing the target culture.

The study of Bayyurt (2006) with the teachers underlining the significance of local culture as well as local and international cultures thus implies the fact that local culture can well become a part of the English classroom together with the international culture. This, as also is shown by the study, requires instructors' knowledge and experience about both culture types and / or collaboration of native and non-native teachers with their balanced cultural shares in the educational setting. Likewise Llurda (2009) emphasizes that non-native teachers can be the best promoters of EIL with their local culture background especially within contexts dependent on target culture norms. Ho (2009) is also for the inclusion of both the local and the target culture in the ELT classroom. She proposes discovering the target culture through an understanding of the learners' own culture by means of activities leading learners to compare, contrast and reflect on the cultural values of both. Akbari (2008) views the same issue through the angle of critical pedagogy, which is an attitude relating the classroom context to the wider social context and aims at social transformation through education. Akbari (2008) emphasizes basing one's teaching on students' local culture in L2 learning mainly due to two facts: 1) non-native speakers of English have a distinct cultural identity of their own and in most communicative settings people would try to communicate their own cultural values, not those of the target culture; 2) inclusion of local culture in the class enables learners to critically think about the different facets of the culture they live in and

suggest and apply solutions and changes in the society where they are needed. Such local topics may well include the sore points in the society like honour killings and students' real life concerns as well as the issues faced by marginalized groups, which would also be an attempt to get away from the neutral topics of the commercially produced coursebooks focusing on far removed lives. Kirkpatrick (2012) in his 'Lingua Franca Approach' suggested mainly for East and Southeast Asia, where multilingualism is the norm, also emphasizes the integration of local culture/s into the English classes conveyed by non-native teachers. Matsumoto (2011) contends local culture is not restricted to traditional culture, such as "kimono" in the case of Japan, or knowledge of the formal political system, history, and the constitution. Any beliefs and practices in which students' experience is situated —e.g., school, family, community— also constitute the local culture. To illustrate, interacting with international visitors and trying to answer their questions require the knowledge of and the ability to explain local culture. Creating an English website of their own school or hometown for international visitors is another possibility. These experiences allow students to critically reflect upon what they take for granted and work on skills to explain their local culture while practicing their English in authentic global communicative situations.

ELF pedagogy can thus be said to address the development of globalization and localization of language and the global and local values inherent to different languages and cultures. The interaction between the two, that is "the local in the global" and "the global in the local" was termed as "glocalization" by Robertson (1995) and the term has been adapted to language and language teaching studies ever since (Anderson, 2013).

Tsou (2015) says ELF in language teaching can be achieved through the integration of the notion of "glocalization" into education. "Glocalization" in this sense refers to considering both global and local perspectives in curriculum development and aims at raising learners' awareness of variations of the English language used by people from different parts of the world. The instruction can be done by comparing L1/s and English in terms of the use and frequency of structural aspects. Glocalization can also be made by allowing local tendencies in academic writing like the structure of essays or use of some L1-influenced expressions. Hybrid words can be highlighted in vocabulary teaching and L1-influenced examples from real local contexts such as business communications can be included in the curriculum. Tsou (2015) emphasizes glocalization-oriented curricula should also highlight intercultural skill development. This means global exposure of learners to different English usages as well as learning to be open-minded so that they can be tolerant to expressions used by NNSs of English that do not adhere to SE norms. Glocalization can even comprise learning interpretation skills in non-verbal communication in cross-cultural interaction. Tsou (2015) also highly suggests incorporation of this concept into teacher education programs and concludes this training can aid learners to avoid stereotyping different uses of English and at the same time minimizes miscommunication among users. Tien & Talley (2012) summarized the essence of glocalization with the expression "Think globally, act locally" and investigated in their research the student and teachers' perceptions of glocalization on the basis of their responses to this expression. Although a great majority of students and teachers were not aware of the notion of glocalization in the first part of the study, upon reflection they concluded that they had to improve their foreign language skills and their knowledge about not only their local culture but also

multicultural issues in order to "think globally and act locally". Tien & Talley (2012) similarly suggested construction of courses addressing both local and multicultural issues that would help students to become globally compatible citizens.

As stated by Alptekin (2010) bilinguals are neither the sum of two monolinguals (Grosjean, 1992, 1995) nor the representatives of the sum of two cultures. They display a special cultural configuration blending aspects of the two cultures. From the perspective of ELF, their development presents a unique form of multicompetence comprising a synthesis of a variety of cultural aspects that interact with bilingualism. Thus what Alptekin (2010) suggests is a context sensitive eclectic ELT methodology underlain by the notion of a multicompetent bilingual whose distinct state of mind reflects the interactive effects of two or more languages and cultures.

Bayyurt (2012) also highlights the importance of a socially sensitive pedagogy for English language learning in Turkey and mentions that the widest use of English in the world is for communication among non-native speakers in diverse cultural contexts, thus any pedagogy not taking this fact into account will fail to meet the needs of the users in Expanding Circle countries. The sensitive pedagogy Bayyurt (2012) proposes has the following features as defined by McKay (2010) for teaching EIL:

1. Foreign and second language curricula should be compatible with the local linguistic ecology,
2. The professionals should strive to change language policies that serve to promote English learning among the elite of the country,
3. The curricula should involve examples of the diversity of English varieties used today,
4. The curricula must exemplify L2-L2 interactions,
5. The other languages spoken by English speakers must be fully recognized,
6. English should be taught in a way that respects the local culture of learning. (p. 308)

Finally, a WE-based English communication skills course designed by Bayyurt &

Altınmakas (2012) can exemplify a concrete case that can be adapted to ELF

classrooms. The course was intended to equip learners with the skills needed to use the

language while reading and responding to literary texts. The instructor noticed that

students held firm and rigid beliefs and attitudes about the English language. They

focused only on NSs and they thought of English only in terms of American English and

British English. And they believed that one should sound like a native British and

American speaker to be accepted to be proficient in English. The students accepted the

idea that English is an international language, yet they were slightly aware of the other

varieties in English. Thus awareness raising activities were integrated into the course

designed to challenge the students' views on native-speakerism and to introduce them to

other varieties of World Englishes. The syllabus focused on a variety of topics including

stereotyping, concepts of multilingualism and multiculturalism, varieties vs. Standard

English, English as a world language, curriculum building according to the World

Englishes approach and intelligibility. The activities varied greatly. The students listened

to different varieties, read many newspaper articles as well as a literary work written by

a NNS, *Kite Runner*, watched you-tube videos, played games, made presentations and

had discussions. The instructor always related the course content to the background

knowledge of the students. She elicited student responses to each new topic, introduced

important issues about WE /EIL and did the activities with student involvement.

Awareness raising in the course had a gradual progression: The first step involved

uncovering embedded beliefs and ideas, the second step constituted enabling students to

recognize and understand the selected issues, and the last step aimed at helping them to

frame and reframe their attitudes, beliefs and ideas. At the start of the term, it was

observed that students had almost no knowledge about the varieties of English. For the students only two varieties were acceptable: British English and American English. They also considered the NS to be the ideal speaker-hearer whose usage defines SE. The rigidity of their responses mostly derived from their high school education, their teachers' lack of knowledge about EIL, ELF or WE and the cultural content of the textbooks they used. However, when their firm beliefs were challenged by the course, they started to be interested in the subjects and reconsider their concept of English from a different perspective. As revealed by Bayyurt & Altınmakas (2012), as a result of the course, the students recognized the significance of mutual intelligibility, explored the varieties of WE, learned that English is the official language of some Asian and African countries and also became aware of the fact that English is spoken in Inner, Outer and Expanding Circle countries for instrumental and integrative purposes. Thus such a course raised students' awareness and motivated them to think positively about WE & ELF.

Bayyurt & Sifakis (2013a, 2013b) also proposed an educational approach for English language teaching called "ELF-aware pedagogy", an original term coined by the scholars. In this framework, the aim is integrating ELF into the English classes so as to raise the awareness of the learners of the varieties of English use, the reality of non-native speakers and their own non-native speaker identity. Thus, English language teaching is not bound with strict adherence to native norms and NSs' culture/s. The use of English for one's own purposes with their linguistic sources available and communicating on the basis of the mutual intelligibility are the main aspects underscoring the communicative goals. Also inclusion of local culture and limited use of L1 as a resource in the English classroom are emphasized since they are acknowledged

as the unique assets of the NNS. As stated by Bayyurt & Sifakis (2013b) ELF-aware

pedagogy is underlain by the following tenets

(http://teacherdevelopment.boun.edu.tr/definition.html):

> (i) ELF is seen as primarily spoken (oral) orientation, (ii) the teacher engages in a manner of teaching that does not focus primarily on correction but on intelligibility, (iii) the teacher designs/adapts tasks that do not demand that learners lose their own personality and cultural background to the effect of blindly imitating native speaker behavior, (iv) the teacher allows for learners using elements (linguistic, cultural or otherwise) from their L1/mother tongue or even other languages they may share, (v) the teacher adopts a pedagogy that advocates active planning for and attention to learners' differences in classrooms.

According to Kirkpatrick (2006, 2012), adoption of a lingua franca model is liberating

for teachers and learners as they are no longer under the pressure of a native model that

they themselves do not speak and is not culturally appropriate. Thus cultural content of

the classes becomes significantly broadened and English becomes the property of all in

such contexts, as exemplified by Bayyurt & Altınmakas's (2012) case above.

On the other hand, Kuo (2006) criticizes the ELF perspective and states that a

native speaker model would be an appropriate starting point and TESOL professionals

should decide to what extent they want to approximate to that model. Kuo (2006)

justifies this view on the basis of several arguments. First she claims that an

intelligibility-driven language model is problematic since second language acquisition is

based on enhancing competence, production and correction in which learners notice

their gaps and attend to the accurate linguistic signals, yet this model seems to contradict

and misinterpret the correction-and noticing-based nature of language learning.

Secondly, the computerized corpus data collected in the framework ELF reflect the

imperfect L2 repertoire of L2 users to communicate more or less effectively in international and intercultural contexts. The data set is inadequate in that it is not likely to meet learners' needs that extend beyond mere international intelligibility, thus it cannot replace current grammatical and phonological descriptions of English for pedagogical purposes. Also ELF data consist of quantity-based phenomena, i.e. frequent occurrences that involve structural but intelligible variations but do not reveal the quality-based aspects of the interactions such as why these variations were produced or intentions of the speakers in producing these forms of data. Moreover the data focus on only speaking but do not have implications for writing and reading. For all these reasons, corpus-driven data cannot be an alternative for Standard English. Thirdly, Kuo (2006) maintains that most learners desire to attach to native models of English since they think phonological and grammatical inaccuracy can be tolerated in the real world to some extent but description of such language exchange does not serve as a suitable model in the English classroom. Finally, the last argument concerns the role of English in intra-national competition in most countries in the Outer and Expanding Circle. According to Kuo (2006), "English for them is not simply the language to start conversations on a train or to place orders in a restaurant when travelling in a foreign country. It is the language of which they have to demonstrate a degree of mastery so as to win a place in education and employment in their own contexts and abroad" (p. 219). Thus Kuo (2006) concludes the ELF perspective makes a reduced and incomplete description of English and due to its sociocultural richness, a native speaker model would be a more effective model in the English classrooms worldwide.

In contrast to this view, according to Jenkins (2007), both WE and ELF researchers share the need for a pluricentric rather than a monocentric approach to the teaching and use of English and as Bayyurt (2012) points out we need research to guide the development of appropriate curricula in the Turkish sociocultural and sociolinguistic context, aimed at optimal results. Finally according to Bayyurt & Akcan (2015) for the development of an ELF pedagogy, it is feasible to start with teacher education, which in turn would influence the design of language teaching materials and the criteria used for assessing achievement in language learning.

2.3 ELF in teacher education: Theory and models

To integrate the above-mentioned ELF-specific aspects into the English classrooms, it is essential to pave the way for a framework aiming to change the perspectives of the teachers on ELF and ELF-related pedagogy. With this aim in mind, a teacher education model called "ELF-aware teacher education" has been developed, applied and investigated in Turkey and Greece with in-service teachers (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming). This model forms the basis of this thesis study conducted with pre-service teachers. In this section firstly Bayyurt & Sifakis' ELF-aware teacher education model will be elaborated as it forms the basis of the ELF-aware teacher education model implemented with pre-service teachers in this study. To this end, first, the model will be introduced together with its earlier version (Sifakis, 2007). Following this, the concept of "ELF-awareness" underlying ELF-aware teacher education will be explained. The next section will introduce Mezirow's Transformative Learning Theory (TLT) which inspired the

pedagogical framework of Bayyurt & Sifakis' ELF-aware teacher education model. This will be followed by the analysis of how TLT is interpreted and applied in Bayyurt & Sifakis' ELF-aware teacher education model. The final section explores ELF-aware teacher education in terms of its benefits and challenges. This will be followed by another major ELF-aware teacher education framework in the field, which this thesis study is in line with, namely Dewey's post-normative teacher education framework. In the last part of the section there will be views and suggestions by different ELF scholars on ELF in teacher education.

2.3.1 Bayyurt & Sifakis' ELF-aware teacher education model

The initial steps of the ELF-aware teacher education model (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming) date back to Sifakis (2007). As suggested by Sifakis (2007), for appropriate teacher education, it is significant to go beyond a limited set of pre-formulated techniques for specific contexts and develop an extensive model enabling teachers to judge the implications of the ELF concept for their own teacher education contexts as well as adjust their methods to the needs of their learners. Hence, teacher education concerning ELF should create a change in the worldviews of the English teachers. Sifakis (2007) discusses how this can be achieved by a transformative approach to teacher education. This education model aims to change teachers' long-held and deeply-rooted viewpoints on various aspects such as "the importance of Standard English, the role of native speakers and the negotiation of non-native speakers' identities in cross-cultural communication; the imposition of an imperialistic attitude permeating ESOL course

design and pedagogy (Phillipson 1992); and the particular pedagogical decisions that need to be made (Sifakis 2004)" (p. 358). The model he proposes is based on the theory of transformative learning by Mezirow (1991), which combines reflective learning with action research procedures, i.e. prioritizes "active reflection" in Sifakis' (2007) terms. This engagement is made with the intention of having the teachers understand and prepare for teaching ELF by transforming their deeply-rooted beliefs. The framework is intended to make teachers aware of the issues raised by ELF research as well as their implications for communications and pedagogy. The process involves critical analysis and reflection, open and uncensored communication, dialogue, deep listening and networking with colleagues at all levels. The phases are summarized as follows:

Before starting the process, the participants are requested to respond to some questions about their own professional background, studies and interest. This is done in order that the educator can get to know the participants well and establish a suitable framework. Then in the second phase the participants are encouraged to become aware of what is involved in ELF communication in terms of linguistic and communication aspects (that Sifakis (2007) calls "primary issues" in ELF discourse) and to make interpretations on them. They are for instance exposed to sample excerpts from authentic spoken ELF discourse. This is followed by reading selected articles and / or chapters on ELF and reflecting on them so that the participants can extend their understanding on the primary issues and also slowly and progressively get involved with other ELF elements that necessitate deeper and more localized reflection (called "secondary issues" in ELF discourse by Sifakis (2007)). The subjects may vary from history of English, corpus studies, research on native and non-native speakers and teachers to policy and pedagogy issues. The important point is that the participants must relate these issues to their own

way of looking at English and the educator must remain objective at all times. The next step deals with the participants' reflection on their professional identity, that is, the factors that shape their individual teaching situations and choices. After a narrative reflection, they can also be asked to reflect on video / audio recordings of their own classes, their teaching processes, the learners' responses, the curriculum, and the textbooks through an ELF perspective. The point is to make them understand why they teach what they teach and why they teach it the way they do. Lastly, the participants are asked to design, implement and evaluate an ELF action plan as they are aware of ELF issues and are expected to put what they have accumulated about ELF and pedagogy into action. As a result the approach that Sifakis (2007) suggests integrates theory, reflection, discussion and practice constantly focusing on the personalization of the ELF-based knowledge and experience.

Following Sifakis (2007), Sifakis (2014) made a change in the above-mentioned seven-step process and described the ELF journey he proposes for teacher education in basically two steps: In phase one, teachers are asked to read the selected pieces from the ELF and related research literature and also from the research framework of critical pedagogy and post-modern applied linguistics. At this phase, they are also asked to relate these readings to their own experience and context through open-ended, structured questions. Then, in phase two, teachers design and fulfill action research projects related to ELF-related issues in their contexts and assess the process. Sifakis (2014) emphasizes this is a reflective journey and it prompts teachers to become conscious of, challenge, and ultimately transform their deeper convictions about communication and teaching. This model as revealed above is specifically called "ELF-aware teacher education" (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015,

2016, forthcoming) and it has been developed and applied in Turkey and Greece with in-service teachers with a specific research focus and it set the grounds for this thesis study conducted with pre-service teachers.

The essential feature of "ELF-aware teacher education" is that it aims at the critical reorientation of the teachers' deeper beliefs and convictions about ELT, learning and communication. According to the researchers, English teachers may be aware of the global function of English as well as some of its consequences, yet they may still be in confusion with regard to the incorporation of ELF into ELT pedagogy and their own teaching context. Thus, if the aim is full appreciation of research in ELF and WE, it is necessary that they internalize this research by reflection and actual teaching experience so that their long-held and deeply-rooted viewpoints about native speakerism can be challenged. In this framework the English teachers first get involved with the concepts, principles and criteria of the ELF and WE literature and relate it to their own teaching practice through reflection and action to become "ELF-aware".

Two concepts underlying Bayyurt & Sifakis' ELF-aware teacher education model are ELF-awareness and transformative learning. These two phenomena will now be explored in detail to get new and deeper insights into this teacher education framework.

2.3.1.1 Defining "ELF-awareness" in ELF-aware teacher education

In ELF-aware teacher education, the term "ELF-aware" was intentionally used to refer to ELF-aware teaching and by extension teacher learning and development (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming). Both ELF-aware teacher education and ELF-aware teaching are underlain

by the concept of ELF-awareness, which 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' (Sifakis & Bayyurt, forthcoming). Thus ELF-awareness paves the way for teachers to appreciate ELF research and its implications on the ELT practice as well as to understand how theoretical aspects of ELF can be incorporated into their own teaching context through continuous critical reflection. In becoming ELF-aware, one must go through an extensive intermediary process through which they can link the implications of ELF in theory and research to their own teaching practices.

The process consists of three phases: a theoretical phase, an application phase and an evaluation phase (Sifakis, 2016; Sifakis & Bayyurt, forthcoming). The theoretical phase familiarizes the pre- / in-service teachers with ELF- and WE-related literature so that they can gain insights into the global use of English and the status and role of non-native speakers, the meanings of the ELF construct and the changes experienced in ELF in theory and practice from its earlier phases till now. The teachers are expected to read about these issues and reflect on them by responding to the given reflection questions. They are also encouraged to discuss the readings and their reflections with their colleagues. The application phase involves teachers' integration of ELF into their teaching context in their own authentic ways with their accumulated ELF-related knowledge via lesson plans and instructional activities. Critical awareness is a sine qua non of this stage, thus it is significant that teachers be sensitive to the needs and idiosyncrasies of their learners and take into consideration as much information as

possible about the school setting and the attitudes and expectations of other stakeholders (e.g., learners, directors of studies, learners' parents, school advisors, etc). In experimenting with ELF in the English classroom, teachers should avoid judging EFL teaching as irrelevant or even downright wrong. Instead, they are supposed to enrich the EFL practices with insights gained from ELF (Kordia, forthcoming; Sifakis, 2016). The evaluation phase involves online- and face-to-face meetings to assess the implementations as well as raise questions, discuss issues, reflect on new ideas in the path of potential perspective transformation.

In Sifakis & Bayyurt (forthcoming), the researchers define the term "ELF-aware" in contrast to "ELF-informed" and describe the essential characteristics of "ELF-aware teaching": First of all, it is stated that "ELF-aware" was intentionally chosen by the researchers instead of "ELF-informed". According to them "ELF-aware" describes a process of becoming, but "ELF-informed", a process of being. The latter also implies a passive form of receiving knowledge. In the process of the former, the teachers should be actively and critically involved with ELF in theory and practice, thus there is design, experimentation, evaluation and co-construction of ELF lessons. "ELF-aware" therefore is more suitable to describe ELF in teacher education.

Also as defined by Sifakis & Bayyurt (forthcoming), ELF-aware teaching has two significant features: it is ecological in nature and potentially transformative. The ecological nature of ELF-aware teaching reflects teachers' awareness of the micro- and macro-ecosystem around themselves, the idiosyncratic local features as well as the constraints and problems. Thus an "ELF-aware" teacher should be aware of not only ELF theory and research but also the ecological context/s surrounding him/her including his / her own classroom as well as the wider institutional and social settings. While

being ecological refers to being aware of the context, the second characteristic of being ELF-aware, i.e. being in a transformative process means one's being fully cognizant of their deepest convictions about language use, teaching and learning so that they can question, confront and possibly change their established beliefs about ELF-related issues including the nature and role of SE in interactions including NNSs, the role and the status of native and non-native speakers and the function of feedback and correction methods in the classroom. Thus the transformative framework challenges teachers to take a more proactive, a more autonomous position. The teacher engaged in transformative learning questions, discovers and tries to take an active role in changing not only the context-specific characteristics around him / her but also his / her convictions about issues that are typically taken for granted (Bayyurt & Sifakis, 2015a, 2015b).

Thus, the framework set in this model is potentially transformative and it draws from the transformative learning theory pioneered by adult education theorist Jack Mezirow (1991) and developed by Mezirow and Associates (2000). The transformative learning theory applied in this model aims at making the participants confront and change their own established viewpoints so that they can gain a critical perspective about the status of English today as well as current English teaching and learning practices. Yet, it must be acknowledged that the transformative framework goes beyond the critical perspective, which mainly focuses on practices that lie outside the teacher's mind. The transformative ELF-aware teacher education model proposed by Bayyurt & Sifakis (2015a, 2015b, 2017), Sifakis (2014, 2016) and Sifakis & Bayyurt (2015, 2016, forthcoming) focuses on making the teachers ELF-aware and possibly transforming their native-governed mindsets. As stated by Sifakis & Bayyurt (2015), the critical

perspective is a prerequisite for the teacher to assess and identify his / her teaching

environment critically, yet it is not adequate by itself since the teacher must also be

engaged in a more pro-active position and change his / her own beliefs about language

teaching and communication and apply new ideas to change his / her context in an ELF-

oriented way. The following section elaborates on Mezirow's transformative learning

theory, which will be followed by the analysis of the connections of this theory to

Bayyurt & Sifakis' ELF-aware teacher education framework.

2.3.1.2 Mezirow's transformative learning theory

Mezirow's transformative framework synthesizing lived experience with critical

reflection and dialogue was therefore seen as a more feasible way of making teachers

ELF-aware by Bayyurt & Sifakis (2015 a, 2015b, 2017), Sifakis (2014, 2016) and

Sifakis & Bayyurt (2015, 2016, forthcoming). Transformative learning, according to

Mezirow (1991) is "an enhanced level of awareness of the context of one's beliefs and

feelings, a critique of one's assumptions, and particularly premises, and an assessment of

alternative perspectives" (p. 161). According to transformative learning theory, learning

is not simply concerned with acquiring knowledge, it is a process of making meaning or

in Mezirow's (1991) terms it is "making sense of or giving coherence to our

experiences" (p. 11). Through this meaning-making process, transformative learning

serves to awaken the learner to a new manner of viewing and examining the world

(Dirkx, 1998; Kitchenham, 2008). Ideally, the learner develops an open and

accommodating view of the world. Beyond transmitting content, transformative learning

also develops skills for ongoing autonomous thinking (Mezirow, 1997) as it allows

participants to engage in their own knowledge construction and find their own ways through critical reflection, dialogue and action, where the teachers assume the role of facilitators (Dirkx, 1998).

Transformative learning theory aims to clarify how our expectations, shaped within the context of cultural assumptions and presuppositions, directly affect the meaning/s we derive from our experiences. Mezirow classifies the meanings we form into two: meaning schemes and meaning perspectives. Meaning schemes are "sets of immediate specific expectations, beliefs, feelings, attitudes, and judgments" (Mezirow, 2000, p. 18). Meaning schemes are based on the experiences we have; and through these experiences, we form habitual expectations about what will happen next. Meaning schemes are processed in a rather conscious and flexible way, i.e., meaning schemes can be consciously monitored and can be easily changed through the incorporation of novel thoughts and experiences. A meaning perspective is a frame of reference, consisting of assumptions and expectations often passively and uncritically acquired as a result of socialization and acculturation especially in the course of childhood most frequently during significant experiences with teachers, parents, and mentors. They "mirror the way our culture and those individuals responsible for our socialization happen to have defined various situations" (Mezirow, 1991, p. 131). They operate as perceptual filters or frames of reference that determine how an individual will organize and interpret the meaning of his / her life's experiences. Over time, together with numerous compatible experiences, these frames of reference or meaning perspectives become more and more ingrained, thus compared to meaning schemes, meaning perspectives are apt to stay fixed and changing them is less frequent.

Each new experience is interpreted and given meaning through meaning perspectives. As the new experience is assimilated, the result may be either reinforcing the perspective or gradually stretching its boundaries. In these cases, the degree of congruity between the experience and the perspective is at an acceptable level. However, when an incongruent experience cannot be assimilated into the meaning perspective, it is either rejected or the meaning perspective is transformed to accommodate the new experience. It is this change in our meaning perspectives, i.e., a world view shift, which is at the center of Mezirow's theory of perspective transformation. Transformative experiences can be linked with adult development or rapid change (Merriam, 2005). For instance, becoming a parent, engaging in a new community or being exposed to a novel paradigm and engaging in it in one's own ways (as in the case in this thesis study) may trigger drastic changes in one's worldview.

Mezirow (1995) calls the situation deriving from this shaking experience "disorienting dilemma" and for perspective transformation to take place, there should first be a disorienting dilemma, in which one's equilibrium is distorted. Also the disorienting dilemma places the person in a temporary space in which roles, meanings and knowledge are renegotiated until the person reaches a new equilibrium (Mezirow, 2000). In order that equilibrium can be arrived at, there are some steps one should follow. First there is the critical reappraisal of previous assumptions and interaction with others about similar issues. This would then lead to exploring options for new roles, relationships, and actions. Then a course of action is planned and knowledge and skills required for this plan are acquired. Following this, the participants try out their new roles to help build up competence and self-confidence and in the final stage of the

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transformative process, there is reintegration of the new perspective in the participants'

life and practice.

Thus the transformative process potentially includes critical reflection, reflective

interaction, and making and implementing an action plan aiming to internalize the new

perspective. According to Sifakis (2009) "If the process is successfully fulfilled,

transformative learning leads to the participant's autonomy, self-learning and,

ultimately, empowerment." (p. 248). As Mezirow writes, the transformed meaning

perspective is "a more fully developed (more functional) frame of reference . . . one that

is more (a) inclusive, (b) differentiating, (c) permeable, (d) critically reflective, and (e)

integrative of experience" (Mezirow, 1996, p. 163).

"Critical reflection by the self and with others on a potentially shaking

experience" and "planning and engaging in a connected action and changing one's

viewpoint" are thus two essential steps of Mezirow's transformative process and the

common themes of transformative learning are experience, critical reflection, and

discourse.

Experience in transformative learning can be taken either as a life experience, the

first step that starts the transformation process or as the learning experience, i.e. the

course of action that one goes through on the way to transformation to arrive at a new

viewpoint. As mentioned above, transformative learning is about the education of adults

who have already formed particular frames of reference, through which they interpret

the world around them. Learning that is transformative in nature takes place when adults

engage in a life experience that causes them to question the currently held frames of

reference and alter them with a new perspective or frame of reference. Hence, not only

the first striking experience but also this learning experience where the participant

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explores new roles, relationships and actions that will guide them to a new direction play a key role in transformation (Mezirow, 1995). The learner, as a part of the action process must acquire knowledge and skills sufficient for implementing the new action plan, provisionally try out the new roles that are associated with the new action plan and assess the action after the plan is implemented so as to define the new viewpoint s/he has acquired in the best way. Experience is deemed to be socially constructed, so that it can be deconstructed and acted upon by the self. It is experience that paves the way for critical reflection. According to Tennant (1991) in an educational framework compatible with transformative learning "The teacher may consciously try to disrupt the learner's world view and stimulate uncertainty, ambiguity, and doubt in learners about previously taken-for-granted interpretations of experience" (p. 197). In this way s/he sets the stage for critical scrutiny as well as shared learning experiences, on the basis of which each learner constructs meaning by means of personal reflection and group discussion. As a result, for adults to effectively engage in action that is transformational in nature, after encountering a disorienting dilemma, critical reflection and rational discourse are necessary.

The second aspect of transformative learning is critical reflection and according to Mezirow (1991), it is a characteristic peculiar to adult learning. In critical reflection the integrity of one's assumptions and beliefs are questioned based on prior experience. It often takes place following an awareness of a contradiction among our thoughts, feelings, and actions. Distorted assumptions including epistemic assumptions (concerning the nature and use of knowledge) as well as psychological assumptions (acting inconsistently with regard to our self-concept), and sociolinguistic ones (mechanisms by which society and language limit our perception) may cause such

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conflicts. In simple terms, the person realizes something is not consistent with what s/he believes to be true and acts accordingly, as a result of which a new perspective is acquired. By reflecting on experience "we change our minds, literally and figuratively. It is the process of turning our attention to the justification for what we know, feel, believe and act upon" (Mezirow 1995, p. 46).

Mezirow (1991) identified three types of reflection on experience: content reflection (i.e., an examination of the content of the actual experience itself); process reflection (i.e., checking the problem-solving strategies about the experience); and premise reflection (i.e., questioning the problem) (pp. 107-108). In other words, content reflection is concerned with the "what" aspect, process reflection "how," and premise reflection "why." Indeed, critical reflection cannot occur without learners asking questions using such words as "what," "how," and "why." According to Mezirow, the three types of reflection help learners think reflectively upon their external situations. Yet, premise reflection is an inseparable part of transformative learning. It involves in-depth questioning of a person's established perceptions, thoughts, feelings and actions and in doing this it is essential to critically reflect on the socially constructed effects which are deeply seated in our mindsets.

Another useful categorization regarding reflection is Mezirow's (1998) taxonomy of critical reflection: (1) critical reflection of assumptions and and (2) critical self-reflection of assumptions (CSRA). The former is based on instrumental learning (e.g., critiquing a text) through objective reframing with the aim of improving performance and the latter is done with subjective reframing focusing on the psychological and cultural limitations of one's world view. CSRA frees the subject from cultural distortions and constraints and is marked with open discourse. Hence CSRA

plays a very significant role in transforming our main meaning structures, i.e. perspective transformation.

In addition to experience and critical reflection, discourse is also a significant component of transformative learning. Mezirow (2003) defines discourse as "dialogue involving the assessment of beliefs, feelings, and values" (p. 59). According to Mezirow (1997) "discourse is learner-centered, participatory, and interactive, and it involves group deliberation and group problem solving" (p. 6). Thus learning is both individual and social and open, non-threatening discourse aids learners in reframing their assumptions through critical reflection and discussion (Mezirow, 1994). Discourse should be rational for transformation (Mezirow, 1991, 1997). Rational discourse is that specialized use of dialogue through which transformation is promoted and developed. Contrary to everyday discussions, it is used "when we have reason to question the comprehensibility, truth, appropriateness, (in relation to norms), or authenticity (in relation to feelings) of what is being asserted or to question the credibility of the person making the statement." (Mezirow, 1991, p. 77). In this type of dialogue individuals share and evaluate their experiences, defend reasons supporting their beliefs and make use of evidence to support or refute competing interpretations. It is important that the participants engaging in rational discourse "set aside bias, prejudice, and personal concerns" (Mezirow, 2000, p. 10). Discourse is then a medium for critical reflection to be implemented, where experience can be reflected upon and assumptions and beliefs questioned.

Lastly, in transformative learning, in addition to the use of these transformative components, the role of the educator is very significant. The educator should assume a facilitating role rather than a prescriptive one, thus educators should help adults in

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learning to think for themselves (Mezirow, 1998). Autonomous thinking is essential for

full participation in a democratic society, thus it is the goal of higher education to

produce autonomous thinkers (Mezirow, 1997). Educators must know that their goal is

to assist learners to function as more independent, rational, socially responsible thinkers

(Mezirow, 1997). The educator as a facilitator in transformative learning must also take

actions to decrease hierarchical relationships and increase horizontal dialogue, which

equally values all participants (Cranton, 2006).

2.3.1.3 Transformative learning and ELF-aware teacher education

ELF-aware teacher education is inspired by the transformative learning theory (TLT)

and uses the means the transformative framework offers as vehicles for the participants'

potential transformation of their viewpoints built on NS norms (Bayyurt & Sifakis,

2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming).

As stated by Sifakis (2007) in his initial proposal for ELF teacher education "what

makes Mezirow's paradigm an interesting suggestion for ELF teacher education is that it

identifies effective learning not merely with using reflective practice and action research

in order to improve one's efficiency in teaching, but with engaging with it in a way that

will change one's perspectives about its subject-matter (in our case, understanding and

preparing for teaching ELF)" (p. 364). The reflective process in the model, on the basis

of TLT, aims to help the teachers to become conscious of and critically revise their deep

convictions about Standard English, the role of native speakers, the importance of

mutual intelligibility in interactions involving NNSs, and their own role as feedback

providers in the classroom. TLT is considered to be a compatible framework because it

prompts the teachers to reflect on, confront and ultimately change their established

'frames of reference' through what Mezirow calls a 'disorienting dilemma' (1991)

namely, a psychological situation stimulated by a life experience or event on which they

can build a critical mechanism that will aid them to change their established viewpoints.

Bayyurt & Sifakis (2015a) indicate that in their teacher education project, the

disorienting dilemmas were triggered by the given readings and the questions that were

asked about those readings had the participants reflect on the relevance of them to their

own contexts. The process therefore places them in a reflective journey that prompts

them to assess the power of the NS and their educational context in a critical way

(Sifakis & Bayyurt, 2015) since through critical reflection it is possible to become aware

of the "uncritically assimilated half-truths of conventional wisdom and power

relationships" (Mezirow 1991, p. 11).

Autonomous learning and dialogue among colleagues are also significant TLT-

based components of ELF-aware teacher education. This is a process of critical

reflection on ELF in theory and ELF in real teaching practice in line with open

communication and dynamic networking among colleagues and it is expected to lead to

"whole-hearted engagement with the issues raised in ELF research as well as

participants' empowerment as users of English and as pedagogues" (Sifakis, 2007, pp.

358-359). As stated by Sifakis & Bayyurt (2015), their project lets each participant

pursue their own independent path and go as far as they are willing to go. The teacher

educators in this process should not interfere with these individual processes but do their

best to promote dialogue among teachers. As they say

> What we see in both our face-to-face and online seminars that have taken place
> in Turkey, Greece, Cyprus, Poland and elsewhere, is that all teachers enjoy their
> engagement with ELF-related issues and become involved in heated discussions

that always bring up the importance of being aware of differentiation of teaching context, learner needs and expectations. What teachers enjoy the most in these seminars is that they are not told what to do in their classes but are prompted to think autonomously and collaboratively about issues they have been taking for granted. (Sifakis & Bayyurt, 2015, p. 149).

As a result in all the reported studies and descriptions of the ELF-aware teacher education model, the means brought about by TLT, namely (i) experience with ELF in theory and in teaching practice and (ii) critical reflection on them both by oneself and through (iii) group discussions are used (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis 2007, 2009, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming). With the aid of these vehicles, teachers engage with the current-day reality of using English and appreciate the different functions English owns and the increased complexity in interactions and they read and reflect on their impact on the issues that are taken for granted in EFL contexts such as the role of Standard English, the supremacy of the native speaker and prescribed methods of teaching and correction ignoring context-specific qualities. Then they try out activities and whole lessons with their learners that deviate (sometimes significantly) from established or expected practices (Sifakis & Bayyurt, 2015).

While ELF-aware teacher education is potentially transformative, complete transformation has never been the ultimate objective of the project as it would be contrary to common sense and unrealistic in an autonomous learning environment (Sifakis & Bayyurt, 2015). Thus transformation is desirable, but not a necessity (Sifakis & Bayyurt, forthcoming). We see that since the initial stages of this proposal it has been mentioned that the process is potentially transformative but it does not necessarily aim for a complete and immediate change in the worldviews of teachers about ELF and its

pedagogy, it rather focuses on raising awareness of issues related to ELF and its

pedagogy (Sifakis, 2009). Also everything in the project is not bound with

transformation. For example, the order and selection of articles and chapters that form

the theoretical training follow the "conservative" framework in the way that the

"known" and the more general come before the "unknown" and more specific,

introducing teachers to general perspectives about global English prior to specific

descriptions of the ELF construct (Sifakis & Bayyurt, 2016, p. 148). Moreover, the

expectation that by the end of the project all participants will have transformed their

perspectives is not sensible according to researchers' experience. As their analyses have

shown, participants can be classified into three groups (Bayyurt & Sifakis, 2017; Sifakis

& Bayyurt, 2016). The first group includes "the supporters", i.e. teachers who join the

project with a salient willingness to change their perspectives and have positive attitudes

about ELF-aware teacher education, but cannot apply ELF-aware pedagogy in their

immediate environments for various reasons. To illustrate, they may be working at a

private school or they may be preparing the students for an exam. The second type

involves the "risk-takers", i.e., the ones who are very enthusiastic about ELF-related

theory and practices and are eager to apply them in their classes. They are courageous

and are very motivated to develop their own ways to make not only their students but

also other stakeholders ELF-aware. The third group includes the "sceptics" who attend

the program, might take an active role in the first stage, but are unwilling, resistant, or

downright dismissive in later stages. They may even reject the entire construct as

irrelevant or inappropriate to their contexts. Taking these categories into account, then it

can be said that transformation is not a necessity in the framework, but it is called a

"worthwhile pursuit" by the researchers (Sifakis & Bayyurt, 2016, p. 148) as reframing

the EFL-based frames of reference to the extent that it is possible and desirable by individual teachers, is the aim of ELF-aware teacher education (Sifakis & Bayyurt, in progress) and gaining ELF awareness in teaching is a "demanding and therefore slow process" (Bayyurt & Sifakis, 2017, p. 12).

2.3.1.4 Advantages and challenges of ELF-aware teacher education

In becoming ELF-aware, there are several benefits that teachers would gain as well as several challenges that they would confront (Sifakis & Bayyurt, forthcoming). The first advantage is that teachers can see the bigger picture, the global use of English as a lingua franca by NNSs in much greater numbers compared to NSs and become aware of their use of English deviating from standard norms which can still be intelligible, the complexity of interactions involving non-native users and their potential strengths. Secondly, they can realize themselves as ELF users and focus more on their viewpoints and attitudes as NNSs and their own use of language. Thirdly, teachers are motivated to engage in critical reflection to discover, confront and ultimately change their established viewpoints. Lastly, they can focus on their own teaching context and analyze the needs of their learners as well as the local features and devise their own methods of integrating the ELF construct into their lessons. As for challenges, there may be inherent resistance to change, that is, teachers may appreciate ELF but may not be eager or able to implement it in their teacher contexts. This may be due to the strict restrictions of the settings such as contexts prioritizing NSs and their norms or exam preparation classes as well as teachers' perceptions about their traditional roles in the normative English classroom and their lacking enough courage. The related challenges include learners'

and other stakeholders' perspectives and expectations oriented towards the superiority and dominance of SE and NSs. Also the aim of the teaching context may well be preparation for passing high-stakes examinations and the curricula are usually apt to be referenced by native norms and centred on textbook/s. On the other hand, in overcoming those obstacles, it is necessary to understand that ELF-aware teaching is not an 'either / or' situation since ELF is not a teachable construct. ELF-aware teaching enriches the already existing repertoire of the teachers by giving the teachers chances to activate their ELF potential in their own ways. For instance, in their classrooms they can focus more on the use of ELF, the complexity of interactions involving NNSs, the significance of intelligibility and the NNS reality with their specific use of language and culture. As noted by Sifakis & Bayyurt (forthcoming), ELF teacher development is different from established ELT practices in the way that in the former the teachers learn about the theory of ELF and then continue to develop, teach and evaluate their own original applications.

As a result, the ELF-aware teacher education model aims to make the EFL teachers aware about several issues on ELF and ELF-aware pedagogy through reading-and-critical reflection practice, followed by real teaching experience as well as the evaluation of this experience (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis, 2014, 2016; Sifakis & Bayyurt, 2015, 2016, forthcoming). The model is intended to challenge the teachers' deeply-seated convictions and practices in their mindsets about several ELF-related issues including SE, the roles of native and non-native speakers, mutual intelligibility in communications with NNSs as well as their roles as correctors and feedback providers in the classroom. It is this model which set the stage for the ELF-aware pre-service teacher education model applied in this study.

The following part reveals an innovative framework of another researcher, Martin Dewey, on ELF-aware teacher education, in alignment with the viewpoints and practices underlying this thesis study.

2.3.2 Dewey's post-normative framework of ELF-aware teacher education

Dewey (2012) emphasizes that integration of ELF into ELT can be achieved only with teachers and correspondingly with teacher education. According to Dewey (2012) although the established beliefs about traditional EFL classrooms have been extensively questioned and challenged by ELF research, little has been debated on the alternative ways to transform these conventional, native governed practices into ELF-related ones, which has caused a feeling of unease and insecurity as would be expected in such transition periods. It is thus essential to directly relate the findings of ELF studies to teachers' perceptions about good practices. Dewey (2012) also observed ambivalence towards ELF and a non-standard pedagogical model among teachers, usually as a result of their investment in standards and 'native' norms, through their own language learning and teacher training experience. Thus it becomes crucial to consider what ELF means with regard to teacher knowledge about language and language teaching methods and this necessitates a systematic long-term empirical engagement with practising teachers.

Dewey (2012) emphasizes that to identify an ELF-informed pedagogy better, it is necessary to conduct much more empirical research which involves teachers directly. In order that this can be done properly, teachers should be encouraged to do critical reflection with guidance and support. Dewey (2012) also suggests the adoption of the post-method condition of Kumaravadivelu (1994), empowering practitioners to form classroom-oriented theories of practice, a novel approach to language teaching in the

classroom which enables practitioners to generate location-specific, classroom-oriented innovative language models. He calls this the 'postnormative condition'. ELF paves the way for this, because it enables us to move beyond normativity. Thus teachers must better comprehend how language is always modified to fit local contextual uses. To incorporate an ELF perspective in practice, researchers should do more to work collaboratively with teachers, which should involve classroom observation, critical discussion as well as classroom-based action research involving academics as well as language teachers re-analysing current methodology and practice in context-relevant ways.

As Dewey (2012) reports, the teacher education programs in the UK like DELTA or TESOL tend to include ELF as a concept but they devote very little time to ELF in theory and practice and the approaches they convey attaching significance to errors and error correction among students reveal a norm based approach. Thus it is necessary that these kinds of prescriptive and norm-bound teacher education programmes be revised in conformity with the suggestions made above.

Dewey (2014) also criticizes the conventional beliefs about the non-native teachers in the ELT field and their being perceived to be inferior to the native teachers. As he suggests the former group is conventionally considered to lack adequate knowledge of language rules and to be less reliable in judging what counts as acceptable or appropriate and in order to overcome this, a considerable reexamination in terms of the current situation regarding theory and practice is necessary. Hence, there is much to be gained from a model of teacher education which he suggests should reevaluate the current practices from sociocultural perspectives and critical pedagogy and connect the conclusions to research findings in ELF / Global Englishes. Dewey (2014) underlines

the significance of connecting the theories and approaches to particular teaching contexts and day-to-day classroom realities. Thus in his opinion, in order to achieve this, there should be concrete practical activity. However, in undergraduate degrees in pedagogy and MA TESOL programmes, the practice is still limited. For instance, when there is a practicum or internship this is often done at the very end of a programme. Also among the more integrated practical components, microteaching in the form of peer teaching is the most common means. Yet microteaching has some drawbacks like conceptualizing teaching as a discrete set of behaviours. This is likely to cause imitation. Also as microteaching lacks professional authenticity in the original pedagogic context, it doesn't have the social, institutional and historical factors specific to teaching. These technicist methods can be overcome through the adoption of a sociocultural approach which emphasizes presenting relevant social facts as well as scientific concepts and research and linking them to real practical activity and making the teachers develop critical awareness and critical practice. In order that this can be done, it is essential to investigate teachers' existing beliefs on what to teach and how to teach and the extent to which these beliefs are constructed socially. What Dewey (2014) proposes for the the re-examination of beliefs and practices is a narrative inquiry approach by which teachers can be prompted to tell their personal stories of experiences, which would help their mentors to see how their understandings of teaching have evolved and to reshape their existing knowledge, beliefs and practices.

Dewey (2015) states a norm-bound approach to ELT is present in teaching materials and ELT-related documentation. In other words, the understanding of language and language syllabus in both are predominantly based on ENL norms and adds that these are reflections of prevalent and deep rooted beliefs in the field, the effects of which

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should be investigated among pre- and in-service teachers. Dewey (2015) at this point criticizes professional preparation programmes for both pre-service and in-service language teachers that continue to cling on a norm-based approach to language. According to Dewey (2015), if we move beyond this representation of language, and see it more as a dynamic set of resources that can be adapted to fit functional needs, an alternative where there is reflection on the socio-contextual properties of language becomes necessary. Thus teacher educators need to develop strategies for producing a more critical pedagogy involving much wider inclusion of themes and topics from sociolinguistics in the curriculum as well as a pedagogy in which the interconnectedness of this language use with wider sociopolitical and sociohistorical factors is taken into consideration. This requires validating students' linguistic repertoires, including not only L1 (and Ln in the case of multilingualism) but also the manner in which they use English and where this differs from prescribed norms. And it would be the integration of ELF into teacher education synthesized with critical reflection and local practice which would not only help teachers overcome their long-held community based principles but also supply relevant empirical evidence to them so that they can construct their personal pedagogic principles.

It is therefore evident that teacher education plays a vital role in making teachers aware of their non-native assets and in preparing them explicitly to exploit these assets in the development of an appropriate pedagogy (Seidlhofer, 1999) and the following section highlights the viewpoints of different ELF researchers about this awareness raising and pedagogy formation process.

2.3.3 ELF in teacher education: Viewpoints of different ELF researchers

Seidlhofer (2011) suggests that if teachers are urged to be reflective practitioners, then it is necessary for them to reconsider the assumptions on which traditional practices are based. That is, instead of seeing the process of learning dependent on the goal of reaching native-speaker proficiency, 'learning' and 'using' should be viewed as the facets of the same process, which is 'languaging' where the learners make use of what they know of the language. So what counts should be what the learner achieves through the usable language for his / her purposes, whatever the extent of conformity to native norms is. How this capability practice can be implemented within the methodological practice is a local question according to Seidlhofer (2011), but one thing is certain, which is the fact that the hope lies in teacher education, tailored to the local needs. According to the general scheme she suggests, process should be privileged over form and awareness over certainty. Thus the teachers should be strengthened with work on language awareness, communication strategies, intercultural communication, language variation and social psychology. The teachers should also be encouraged to analyze real-life ELF interactions through for instance transcriptions with respect to language and communication strategies. Finally, they should be encouraged to rethink and assess the process of learners' communication from the perspective of intelligibility.

Jenkins (2012), on the other hand, is more careful about suggesting what ELF practitioners should do, as she thinks it is up to them to decide whether / to what extent ELF is relevant to their learners in their context. As she points out "ELF researchers have also always argued in favour of learner choice as to which kind of English to aim for (a choice which, it has to be said, often is *not* available in traditional EFL classrooms). All they ask is that learners are presented with the sociolinguistic facts of

the spread of English around the world before they make their choice." (p. 493).

According to Jenkins (2012), the general ELF-oriented pedagogical suggestions of both hers and Seidlhofer's are tentative since she does not consider that it is appropriate to intervene in the local territories of teachers as ELF researchers. However, Jenkins (2012) is also content with the current mobility in the field with regard to ELF-related practices as revealed by for instance, increasing conference papers on this issue and according to her this may in turn give rise to the development of ELF-oriented materials, which, have been inadequate to date. As she states as of 2012, Walker's (2010) handbook on teaching ELF-oriented pronunciation was the only book for teachers involving an ELF approach and there are very few ELF-oriented coursebooks for teachers to use in their classrooms (Jenkins, 2012).

Dogancay-Aktuna & Hardman (2008) emphasize incorporating WE and EIL paradigms in teacher education courses concerning language, culture, methodology as well as practicum, applying a context-sensitive and reflective pedagogy. In their model suggested for teacher education for EIL, Dogancay-Aktuna & Hardman (2012) view teacher education as an interaction between place (Inner, Outer and Expanding Circle), proficiency, praxis (thought, desire and action) and a set of understandings about language, culture, identity and teaching that are relevant to global English teaching. The model integrates theory and action and it emphasizes not only the application of theory in the classroom but also seeing classroom action as a place generating theories.

Blair (2015) states that since in this century, the ever-moving pedagogical target can be defined as 'beyond-native' competence, with no 'final state' to the acquisition process, it is crucial to set the grounds for an effective pedagogy underlain by Cook's (2002) multicompetence and 'ELF-aware teaching' compatible with the conditions of

the 'post-native' era. He recommends that in order that the teacher education programs can move beyond the 'native' / 'non-native' dichotomy and traditional concepts of speech community, proficiency and method, towards a model based on principles of multilingualism and "meta-cultural competence", they should put greater emphasis on process than product, assigning central roles to accommodation strategies, intercultural and pragmatic competence, flexibility and tolerance to variation. Teachers as ELF mentors are successful L2 users, role models for their learners, and constitute part of the next generation of practitioners and teacher educators. Thus, the long-term future of 'effective ELF pedagogy' rests with them, and it is the responsibility of current teacher educators and researchers to inspire them.

2.4 ELF in teacher education: Studies and findings

The findings of the research on Bayyurt & Sifakis' above-mentioned ELF-aware Teacher Education Framework (called ELF-TEd in their own research context) were reported in Bayyurt and Sifakis (2015a, 2015b), and Sifakis and Bayyurt, (2015). In this section the research process and findings reported in Bayyurt and Sifakis (2015a, 2015b) will be presented first as follows:

Twelve in-service teachers from Turkey and Greece participated in ELF-TEd. They were first asked to upload their autobiographies on the project's portal. Then, they were asked to read the articles on the projects' portal and answer the questions that were based on those readings. They were then asked to upload their answers and reflections to the questions. In the final phase of the project, the teachers uploaded their own ELF-aware lesson plans, reflections on their ELF-aware lessons on the portal and their self-

evaluations. In the project, the participants were not given any ready-made ideas or formulas to use in their teaching context so they were asked to explore their own orientations towards ELF-aware activities that would be suitable for their learners and teaching context.

In the project, portal entries, teachers' reflections, and focus group interviews were used as data collection instruments. The data were analyzed through thematic and content analysis, and this yielded mainly two categories, namely native / non-native speakers of English and pedagogy of ELF. According to the findings the following general points were raised concerning "nativeness / non-nativeness": obligation to use one specific variety of English, British or American; feeling of being advantaged compared to native speakers because of cultural knowledge, L1 knowledge, and familiarity with communities of practice, intelligibility, ownership of English, and ELF-aware pedagogy.

It was highlighted by the teachers that learners should acknowledge the global character of English and their being ELF users. The teachers suggested not prioritizing standard varieties of English and underlining successful communication patterns across the globe involving NNSs. They also stated they personally experienced advantages brought about by ELF-awareness and their self-awareness as NNSs such as an increase in self-confidence and realizing that they have a rightful claim to English. However it was also stated that learners seemed to find the ELF perspective less agreeable than teachers.

The teachers also referred to the involvement of third parties (e.g. parents) in making decisions about which standard variety of English will be taught in a primary school and as stated they tend to opt for a native variety. Thus kindergartens were said to

hire native teachers or non-native English teachers who are expected to meet the high standards of native or quasi-native English speakers. In addition, the participants mentioned that even though they were trained to speak like a NS and encouraged toward the goal of speaking English like a NS throughout their whole education, they did not feel safe when expected to do so. Also what they believe is that they should not pressure their students to speak like NSs since this would make their students feel more confident. This is one of the perspectives ELF-TEd has brought to the participating teachers. Moreover the ELF-TEd experience helped these teachers to acknowledge the importance of their contributions as non-native English language teachers to English language programs. The participants, thus, agreed that being non-native English teachers in the Turkish socio-cultural context is, in fact, an advantage for their students and themselves as they share a common language and culture. Besides, they believe non-native speaking English teachers represents a successful language learner model as they become the teacher of the foreign language they learnt. As for intelligibility, the agreed idea is that the emphasis in ELT should be on successful communication rather than nativelike pronunciation since not pronouncing English with a nativelike pronunciation still let the participants understand each other. This also seemed to affect the teachers' perceptions about the correction strategies as they believe that the students should not be corrected during speaking unless they deteriorate intelligibility. Thus in the teachers' opinion, intelligibility was more important than sounding like a NS and they preferred to focus on goals of intelligibility and fluency rather than accuracy and to encourage their students from an early age to think of themselves as belonging to a wider community of NNSs of English.

Coming to materials, some teachers complained that their materials are culturally loaded in favour of the British or American varieties of English so they did not find these materials authentic. Therefore, they adapted the materials to local culture which seemed more meaningful for their learners. Some, on the other hand, wanted to give their students the feeling that they belong to a multilingual and multicultural world where English is used as a common language so they included examples from different varieties of English spoken all over the world.

At the end of the project, the teachers evaluated the whole process and wrote about their transformation from a traditional English language teacher to an ELF-aware English language teacher. The overall results of these reflections revealed an increase in their self-confidence in using English, allowing the use of L1 in the classroom when necessary, and the shift of the English user model in their minds from an ideal native-speaker model to the one with a more realistic and achievable ELF-aware competent-user-of-English. Also the English teachers working at primary schools discovered that their students were more open to ELF-awareness than parents and school administrators. The teachers also stated that professional development for teachers is not adequate to make a change in the system. Other stakeholders, such as parents, must also be involved. Parents expect the teachers to teach British or American English because they think NS English is a product they can buy and this causes a conflict between what teachers want to do in their language classes and what parents expect from them. While teachers transform into a more realistic view of English language teaching to be more effective in their language teaching, parents' expectations from them bring limitations to their ELF-aware practice. Thus there can be some restrictions in the teachers' application of an

ELF-aware pedagogy in their classes due to stakeholders' strong influence on what the ideal language teaching environment must be.

To sum up, the teachers' engagement with ELF / EIL / WE literature and the questions associated with each reading broadened their horizons and they moved from a conventional EFL perspective to an ELF perspective, which enabled them to think critically about the educational system of their own country and re-evaluate their classroom practice. Their new approach in their teaching allowed for more confident use of L2 as non-native speakers, focus on intelligibility and more emphasis on fluency and interaction, inclusion of L1 in the classroom and more emphasis on local culture and multicultural issues like non-native varieties of English and NNSs' cultures. They also thought an ELF-aware classroom is more relaxing and comfortable for the students of kindergartens and primary schools. As they newly start to learn English and are ready to make mistakes, the teachers believe an ELF aware classroom, which emphasizes the meaning and the context rather than strict rules, works better for them.

In the second study on Bayyurt & Sifakis' ELF-aware teacher education model, the theoretical basis and the framework of the same ELF-TEd project described above are introduced as well and the findings from the data analyses of focus group interviews are presented (Sifakis and Bayyurt, 2015). In the interviews, ELF was in general defined to have a system of its own dictated by successful communication between NNSs, and standardised English was identified as a 'force' imposed globally. Another aspect of teachers' exposure to the ELF literature is their awareness of the global role of English and what they are and are not 'allowed' to do as teachers. For instance ELF-aware lessons were said to have caused a shift in the way that they handle error correction in the classroom, i.e. they avoided correcting mistakes which do not disrupt intelligibility.

Some of them also quit their teaching method which put a lot of emphasis on native-bound pronunciation drills. Also this project was stated to have raised the teachers' and the students' self-confidence as English users and led to a classroom environment with more sense of security and tolerance. Another issue raised was the extent to which the local school context helps or hinders ELF-aware teaching. Especially privately owned primary schools, which attach a great deal of importance to learners' exposure to NS English was said to prohibit L1 use in the class and display a lot of pressure on the use of native English especially from parents. However young learners at the same school contexts were stated to be more open to ELF awareness than other stakeholders. ELF-aware teachers also expressed their role as facilitators, using everyday circumstances like NNSs around them or the internet as opportunities for raising learners' awareness of how English is used in different communicative settings. As a result, the teachers' engagement with ELF gave them a broader and critical view and drove them to re-assess and change their teaching practice as reflective practitioners. The experience also highlighted the implication that ELF-aware language learning materials work best when they are 'locally' designed, by the teachers who know the idiosyncrasies of their own classroom context better than anyone else.

These studies on the ELF-TEd project with in-service teachers (Bayyurt & Sifakis, 2015a, 2015b; Sifakis & Bayyurt, 2015) thus imply that if ELF-aware teacher education is organised in conformity with the principles of transformative education, it has the potential of causing teachers to become more innovative, critical, active and aware with regard to ELF and ELF-aware pedagogy and helping them transform not only themselves but also their learners and even their wider social circle. This is necessary in both kinds of teacher education for pre-service and in-service teachers since

in both Turkey and Greece, current teaching seems to be attached to NS norms, as evidenced by the studies in Greece on in-service primary and secondary teachers' beliefs (Sifakis & Sougari, 2005, 2010; Sougari & Sifakis 2007, 2010) which have shown that teachers adhere more to NS norms and in Bayyurt (2006), where a majority of Turkish teachers showed preference for teaching the cultures of Inner Circle countries in their lessons.

Another study concerning ELF-aware teacher education was done by Dewey (2012), who conducted a questionnaire study with teachers enrolled in MA TESOL / ELT and Applied Linguistics programmes at UK-based Higher Education institutes, having a wide range of teaching backgrounds and levels of experience. The research was done to specifically find out teachers' knowledge of and responses to ELF. To illustrate, the participants were asked to describe what they understand by "English as a Global language", "World Englishes", and "English as a Lingua Franca" and to then write brief comments describing whether and in what ways they feel these concepts are relevant to language teaching. It was found out that a majority of the practising teachers in the study are sufficiently aware of these terms to comment on them. Also many participants provide sophisticated definitions of the three terms. The teachers were found to be aware of several essential points namely, the nativization of the language that has paved the way for indigenized varieties with distinct linguistic properties; the agency of English speakers outside traditional ENL contexts; and the broad diversity and plurality within the globalization process of English. The participants were also observed to manage avoiding certain misconceptions like identifying ELF with a single monolithic form of English. In terms of ELF-awareness, the participants were reported to be aware of the communal nature of ELF, that it is a shared means of wider 'transnational'

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communication, that it can 'cross cultural and national borders', and that it can incorporate NSs as well as NNSs. Yet, the participants' responses on the relevance of ELF to current practice displayed far less consensus. That is, there was an array of different positions ranging from the 'all embracing' to 'dismissive' in Dewey's (2012) terms. To put it another way, some participants at one end of the continuum stated all the given concepts (English as a Global language, World Englishes, and ELF) were relevant whereas some at the other end saw ELF as acceptable in theory but in terms of practical teaching, it was defined as an illusion, an unfeasible matter. The ones in the middle made expressions like "all are relevant to a certain degree, but relevance also depends on the origins and needs of students in the class" or "It is good to raise teachers' and students' awareness towards different varieties of English. However, it is still important to teach the Standard form of English, as in reality, it is the form of English that is used by the gatekeeper in universities, in the academic world, in many kinds of careers". Thus a number of participants displayed awareness and acceptance of language diversity but also expressed the practical difficulties of putting this diversity into English classroom practice. Dewey (2012) suggests the link between theory and practice of ELF is a pressing issue for some language teachers since the teachers may well accept what ELF theory suggests but then may find ELF disagreeable with or hard to adapt to real practice surrounded with challenging external factors.

Dewey (2015) also reports a study with experienced English language teachers enrolled in a Master's programme in ELT and Applied Linguistics on their perceptions of knowledge about language to identify which aspects of current thinking about language are markedly different from the language view that an ELF perspective would call for. It was found that the knowledge about language was primarily described with

respect to its formal (essentially grammatical) properties: that is, in relation to its 'components' and 'structures', 'tenses' and 'grammar rules' and the 'common grammatical knowledge' used by NSs. Thus, they were markedly different from characterizations of English emerging in ELF research, which tend to emphasize the fluidity and adaptability of language use in ELF interactions. Dewey (2015) links these findings to the (1) normative perspective governing the discourse of ELT resources, where grammar is seen as a precondition for communication, and (2) an ideology of standardization, which maintains that it is useful for a society to promote linguistic homogeneity and adopt a single prestige variety.

In another study, Dewey (2014) states that adapting narrative inquiry, which prompts teachers to produce personal stories of their experiences, to teacher education is one useful way, through which this critical reflection can be fulfilled systematically and in depth since it is a powerful alternative to more traditional knowledge-transmission based teacher education. According to Dewey (2014), narrative inquiry acts as a means to pursue professional development in a reflective way and facilitates the re-examination of beliefs and practices from a critical perspective. The researcher illustrates this by reporting on the experiences of a Korean English teacher collected through narrative inquiry as a part of his study on the non-native English speaking teachers' beliefs about their own professional expertise. This teacher in his study for instance comments that coming into contact with recent research on ELF and WE in her postgraduate study helped her to reconsider her self-perception regarding English since she discovered that it was not possible for her to master the norms of English used in England. She also stated that not only as a teacher but also as a teacher trainer, she would try to help

Korean English teachers to feel more confident with their own English use since it is not sensible to be stressed out with one's idiosyncratic use of English.

Blair (2015) in his qualitative study with experienced NNESTs who have taught or received some of their professional training in the UK explored the teachers' views in terms of their own lived experience through interviews, online discussion forums and e-mails to investigate their teacher identity and the implications of this for ELF-aware teacher education. It was found that most teachers complained about the inadequacy of their previous education and in-service training, yet there was growing consciousness among the teachers of ELF and there were ones who had reached even a richer understanding of what it means to be a multicompetent communicator in the 21st century through experience and education. The standard pedagogical models as well as lack of ELF-aware teaching materials were criticized by some teachers and teachers believed there are limited opportunities to implement change in their local practice. Blair (2015) concludes there is a pressing need to move towards a 'post-native', multilingual model, where 'beyond-native' competence is the learning goal, and 'effective pedagogy' is focused in this direction. Such a shift incorporates adding ELF / Global Englishes elements and a more overtly sociolinguistic approach to teacher education programmes, a greater emphasis on pragmatics and intercultural competence, teachers' reflections on their own experience of learning a new language, and a critical evaluation of theory and literature to develop the necessary analytical skills and awareness as well as emphasis on students' future roles and influence on ELT practice and policy.

Lopriore (2015) as a part of her study on the progression and achievement of young learners of English as a foreign language in Italy investigated young learners' in-class oral interaction in English with peers or with their teachers to gain an insight into

possible pedagogical implications for ELF-aware school curriculum and for teacher education. It was found that in almost all the guided interactive tasks occurring between the children and their teachers, ELF features such as the dropping of the third person present tense 's', the omission of definite or indefinite articles and non-standard word order and question formation emerged as consistent characteristics of children's oral production. According to Lopriore (2015), the emerging ELF features in early language learners might be attributed to the children's exposure to NNS teachers who usually avoid intervening in learners' errors, particularly those that do not hamper effective communication. This was thought to be relevant due to the fact that almost all the teachers of English, when interviewed about their learners' English and their ability to communicate, responded that their learners' ability to effectively communicate was much more significant for the children's achievement and relevant for their self-confidence than correcting the commonly regarded mistakes in oral production. On the other hand, as in the study of Bayyurt & Sifakis (2015b), teachers felt the pressure of societal conditions where parents often expect the teachers to be updated and fluent in their use of English. Also in Lopriore's (2015) study, neither teachers nor parents seemed to be aware of the existing varieties of English besides British and American, and of the emerging and widespread diffusion of ELF. Based on these results, Lopriore (2015) suggests an approach to teacher education allowing teachers to develop professionally beyond the courses and in a life-long perspective by means of language awareness activities and reflective practice.

Vettorel (2016) in her study with experienced in-service teachers of English attending the WE- and ELF-related module given by a pre-service teacher education program investigated the participants' beliefs concerning WE- and ELF-informed ELT

practices. For this purpose the teaching proposals and opinions of the subjects concerning the implementation of WE and ELF in teaching practices were analyzed. According to the findings, the proposals focused on fostering awareness of the spread of English in the world and its diversification, exposure to WE varieties and English used in ELF / EIL contexts as well as cultural issues and communication strategies and in several cases the activities were developed taking existing published materials as a starting point. The courses were also found to contribute in several ways to a modification in perspective reflecting an inclusive and realistic view of the current pluralization of Englishes and of the widespread lingua franca role this language retains today. The participants' views about the potential 'barriers' to the implementation of ELF in teaching practices were also explored, and creating confusion, lack of time and materials, preoccupation with grammatical accuracy, and lack of models for error correction were stated as the leading problems. Vettorel (2016) states that the findings showed, on the one hand, the readiness to move towards a WE- and ELF-informed approach; on the other hand, uncertainty about how to deal with pedagogical parameters concerning for example the varieties to choose and the error correction strategies to apply. According to Vettorel (2016), teacher education is essential in raising critical awareness of well-established SLA assumptions and ELT practices and moving towards a change of mindset towards a less monolithic and WE- and ELF-aware approach in pedagogic practices and her study has been an example of this.

Azuaga & Cavalheiro (2015) in their study with pre-service teachers studying at Portuguese universities investigated their perceptions about the variety of English they think they use and the importance of what should be taught regarding culture, as well as language skills in the courses along with some other aspects. When trainees were

questioned about the variety of English they believe they use, the majority considered their English to be American and/or British English. Also when respondents were asked to rank the importance of which cultures ought to be taught in English classes, they put British, American, and other Inner Circle cultures in the first three ranks followed by the students' own culture. The skills they mentioned to be included in the courses also reflected strict adherence to native norms. The conclusion was that many non-native English-speaking teachers remain attached to old ideals and hierarchies, by establishing the native speaker as a model and a symbol of perfection in language use, mainly due to two reasons: 1) governmental policies imposed on them and 2) the rich abundance of source materials made available, both published and available online. It was suggested that the notion of ELF should also be introduced into pre-service teacher training programs through the transformative framework described by Sifakis (2009).

In the Turkish context there are no studies where an ELF-focused pre-service teacher education course or module has been applied and the participants' reflections and teaching practices are investigated. However, there are a few studies on the pre-service teachers' perceptions of ELF and related issues. Öztürk, Çeçen, & Altınmakas (2010) analysed the pre-service teachers' perceptions of ELF through interviews. According to the findings, none of the participants could tell what the acronyms EIL and ELF stand for and they considered the status of English as a global language and mostly mentioned the impact of the USA and the UK as the responsible agents in the globalization process of English. It was also found that standard language ideology was prevailing among participants and a great majority of them believed English belonged to its NSs. Yet, there were a few participants who stated NNSs may have the right to claim ownership of English. The participants also viewed the real bilingual as a person who is

equally fluent in two languages, which reflected the fractional view of bilingualism, maintaining that the bilingual is two monolinguals in one person, a rare figure in the real world (Grosjean, 1992). Concerning future teaching practices, the pre-service teachers showed norm-bound attitudes although they acknowledged the importance of the intelligibility factor in communicating in English. They thought of themselves as 'correct' models for their students and stated that they valued grammatical accuracy and fluency. Öztürk, Çeçen, & Altınmakas (2010) suggested that the curricula of pre-service teacher education programs as a whole should raise awareness of ELF and encourage critical thinking of the notions and issues related to ELF.

Coşkun (2011) conducted a study to determine the attitudes of pre-service teachers towards ELF pronunciation. The findings showed that most of the participants perceive that the goal of a pronunciation class is to speak like a NS. They were not very tolerant of a non-native accent and allowed only a faint non-native accent. Moreover the idea of teaching a non-native variety was rejected by most of the participants and the ideal pronunciation teacher was perceived to be a native speaker. Although they thought that they used English mostly with other NNSs in real life situations, most stated they would not like to see NNS-NNS interactions in the pronunciation parts of coursebooks and expressed negative criticisms when they were presented with Jenkins' (2000) pronunciation model. The tolerance to pronunciation errors varied between a zero tolerance approach to a quite flexible one. The study thus showed that NS norms were dominantly preferred and were accepted as norm-providing among teachers and according to Coşkun (2011) they will remain as the teaching model since the study was

done with future teachers. The main implication of the study was mentioned as a growing need for raising awareness of the current status of ELF and its reflections on ELT in Turkey.

İnal and Özdemir (2013, 2015) in their large scale study conducted in 42 cities of Turkey studied the perceptions of academia, pre-service and in-service teachers of English regarding the concept of ELF and the necessity to make it a part of the English language teacher education programs. The findings showed that pre-service teachers embrace ELF considerably more than academia and in-service teachers. They show the highest inclination towards an ELF approach by favoring the non-standard and non-native paradigm in the context of ELF. The researchers conclude that pre-service teachers are more inclined to question the validity of the normative perspective of English language teaching and are more critical of native-speaking teacher superiority. They believe that NNSs of English can use English for a range of purposes just as well as NSs. The most important criterion to pre-service teachers in learning and teaching English is intelligibility. They think that the way English is taught should involve the needs and desires of NNSs who use it to communicate with other non-natives. Pre-service teachers would like ELT programs to devote more space and time to ELF through courses specifically designed to raise awareness of ELF and related issues. In these courses, they would expect to receive specific instruction on linguistic features that can cause problems in intelligibility as well as communicative strategies that they can utilize in intercultural communication.

Illes, Akcan, & Feyer (2013) in their study on the target language-related changes prospective English teachers face during their practicum in Hungary and Turkey, conducted observations and interviews with pre-service teachers. It was found

that prospective teachers' English showed features of ELF use whereas what they taught was ENL because of external pressures. Another finding was that although the teachers were aware of the invalidity of the ENL ideal in theory, their pedagogic decisions were informed by ENL rather than ELF use in practice. A majority of them also thought that the non-native teacher can be a good model for learners, yet for teachers, the model should be the native teacher. Also even if the pre-service teachers accepted the relevance of NNS use and norms, they were not confident enough to reflect such an ELF model in the classroom. The researchers conclude that compulsory language awareness courses which include i) issues concerning the varieties of English and ii) the use and teaching of ELF should be integrated into teacher education programs.

Tekin (2015) in his study with the Turkish pre-service teachers found that the majority of them do not have a liquid and dynamic understanding of culture, but they rather have a traditional understanding of both culture and its place in ELT, as well as the English variety to be used in the language classroom. However, when interculturalist instructional practices were applied in an experimental way, perceptional changes were reported by the experimental group students following the intervention. The researcher believes that a true revolutionary change in ELT will only be possible by a paradigm shift from modernism to postmodernism. Besides, a true change in perceptions about culture and language in ELT can only be accomplished by means of adopting a more global perspective in ELT and making the courses more reflective of diversity from a critical pedagogy perspective.

Atay, Kaşlıoğlu & Kurt (2015) analyzed the perceptions of pre-service and in-service teachers of WE and its integration into teaching English before and after designing WE-integrated lesson plans as a part of a small-scale WE-related training

project consisting of readings and a lesson design. The findings showed that the pre-service teachers did not have a clear idea of WE and its integration into the class before the implementation and showed preference to teach native varieties while the in-service teachers had some idea about the issues. After the implementation, both teacher groups showed improved understanding of WE. The pre-service teachers also reported improved self-confidence. Following the implementation, both teacher groups were willing to integrate WE into teaching but also desired to focus mainly on Standard English due to linguistic standardisation, availability of resources, and students' expectations. Both teacher group also thought WE integrated instruction should start in the early stages of language learning to raise students' awareness of and tolerance to other varieties and to help them overcome their speaking anxiety.

Derince (2016) as a part of her study on critical literacy in an English preparatory class analysed an ELF-aware teacher aiming to equip and empower her students to gain insights into the concepts like WE and ELF and critically question native-speakerism in English language teaching and learning contexts via an educational setting in which both the teacher and the students ask critical questions, explore alternative perspectives and reconstruct and negotiate meaning on ELF-related issues. It was reported that students expressed their feeling of relief and increase in self-confidence in watching different Englishes, criticized their teachers for insisting on the necessity of native accents and compared the situation to Turkey, as a result of which most students came to an understanding of why people disrespect or look down on different Turkishes and ethnic languages. Most students also emphasized in discussions that English is shaped at least as much by its NNSs as by its NSs.

Deniz, Özkan & Bayyurt (2016) conducted a study on the pre-service teachers' perceptions on ELF-related issues. According to the findings, most participants chose to define ELF by associating it with the current global status of English across the world. Also a great majority of the participants resisted adopting the ELF approach in their language teaching context. It was also found that more than half of the participants favored implementing the norms of Standard English instead of World Englishes based on the notion of ELF. There were also participants thinking that cultural information in the class should merely focus on target language culture. As stated by the researchers, these results strongly implied that these pre-service teachers had ELF-related pre-occupied assumptions which they had not questioned yet because of the lack of awareness-raising ELF-related courses in language teacher education programs. Hence according to Deniz, Özkan & Bayyurt (2016) the ultimate implication of the research is that it is urgent to integrate ELF into language teacher education programs either as a separate course or a part of already existing courses which provide the common core for ELF.

To sum up, in the Turkish context there are no studies where an ELF-focused pre-service teacher education course or module has been designed and implemented and the participants' reflections and teaching practices are investigated. Although there is research focusing on pre-service teacher education concerning WEs and cross-cultural instruction, the studies are still few. These studies report improved understanding of the issues following the interventions, thus prove the effectiveness of teacher training. On the other hand, although few in number, there are studies about the pre-service and in-service teachers' perceptions of ELF and related issues in Turkey conducted without any instructional interventions and they reveal predominantly native-bound attitudes. Yet,

pre-service teachers in Turkey seem to be more apt to question the validity of the

normative perspective of English language teaching and are more critical of native-

speaking teacher superiority compared to academia and in-service teachers as reported

by some researchers. All these facts highlight the necessity to design, implement and

investigate the effectiveness of ELF-focused courses or modules in pre-service language

teacher education programs in Turkey.

CHAPTER 3

METHODOLOGY

3.1 Aims and research questions

This study is about the ELF-related reflections and teaching practices of pre-service

teachers. In specific terms, it presents an in-depth analysis of the ELF definitions, the

ELF-aware pedagogy-related reflections, ELF-aware teaching practices as well as course

evaluations of a group of senior pre-service teachers attending an ELF-aware pre-service

teacher education course. To this end, the following research themes were analyzed:

(i) the ELF definitions of the pre-service teachers before the course and after the

theoretical and practice-based phases of the course and the way/s they changed if any,

(ii) how the pre-service teachers integrated ELF-aware pedagogy into peer teaching and

practicum and the pre-service teachers' reflections about (iii) the ELF-aware peer

teaching and practicum teaching practices, iv) the advantages and hindrances to ELF-

aware pedagogy, v) the ELF-aware teacher education course they attended as well as

vi) the integration of ELF-aware pedagogy into their future teaching practices.

The model in this study, namely ELF-aware pre-service teacher education is built

on theory- and practice-based phases and it aims to raise the pre-service language

teachers' awareness of ELF and ELF-aware pedagogy and help them change them into

ELF-aware practitioners through intensive theoretical training, critical reflection, active

teaching practices and reflective interactions. It is an extension of the teacher education

model pioneered by Bayyurt & Sifakis (2015a, 2015b), applied with in-service English

teachers. In this study, the model for the first time has been practiced with inexperienced

pre-service teachers in their senior year. The original model has been modified with more critical reflection-oriented practices and technological enhancement. Moreover, the pre-service teachers in this study did not have any or had very little teaching experience and the only chances they had to practice teaching were peer teaching and practicum so they were asked to implement ELF-aware pedagogy in both ways. The study therefore aims to contribute to the field of ELF research by deeply analyzing the effectiveness of an ELF-aware pre-service teacher education course in raising the participants' awareness of ELF and ELF-aware pedagogy.

The research questions aim to analyze the awareness of the participants of ELF as both a concept and a pedagogical aspect. They also reflect the attempts to understand the possible effects of this training on the actual participants' ELF-related views and teaching practices. For this purpose the research questions focus on each phase of the entire training process from the beginning to the end and even the extension of the process to the future:

1. How did the pre-service teachers define ELF

 a) before,

b) after the theoretical phase &

 c) after the practice-based phase of the ELF-aware teacher education course?

2. Did their ELF definitions change after attending the theoretical and practice-based phases of the course? If so, in what ways did they change?

3. How did the pre-service teachers integrate ELF-aware pedagogy into

 a) peer teaching?

 b) practicum?

4. What did the pre-service teachers think about their ELF-aware teaching practices

 a) in peer teaching?

 b) in practicum?

5. What did the pre-service teachers think about the advantages and hindrances to ELF-aware pedagogy?

6. What did the pre-service teachers think about the ELF-aware teacher education course they attended?

7. Were the pre-service teachers planning to integrate ELF-aware pedagogy into their future teaching practices at the end of the ELF-aware teacher education course? If so, how? If not, why?

In our model, firstly, the participants are prompted to form their own understandings of what ELF means through theoretical training synthesized with critical reflection as well as practice-based training. Research question 1 and 2 are intended to investigate these ELF conceptualizations and the possible change/s in them. Secondly the participants are expected to design and teach ELF-aware lessons or do activities on that basis, which relates to research question 3. According to the model, evaluation of the effectiveness of the lessons or activities should follow each implementation phase, thus, the effectiveness of these practices was also evaluated and investigated in our model as displayed in research question 4. This research also investigates the participants' critical reflections on the advantages and hindrances to ELF-aware pedagogy as shown by research question 5. The study also aims to have the participants evaluate the whole course in the end, which would show their level of satisfaction with each component as well as the things to be changed and / or improved, if any, as reflected in research question 6. Finally the last research question aims to address the

impact of the course on the participants' future practices. As a result the research

questions address the participants' ELF conceptualizations, reflections and teaching

practices concerning ELF-aware pedagogy in actual practice, evaluations of the ELF-

aware pre-service teacher education course as well as future teaching plans related to

ELF-aware pedagogy. Figure 1 shows the contents of research questions addressed in

this study:
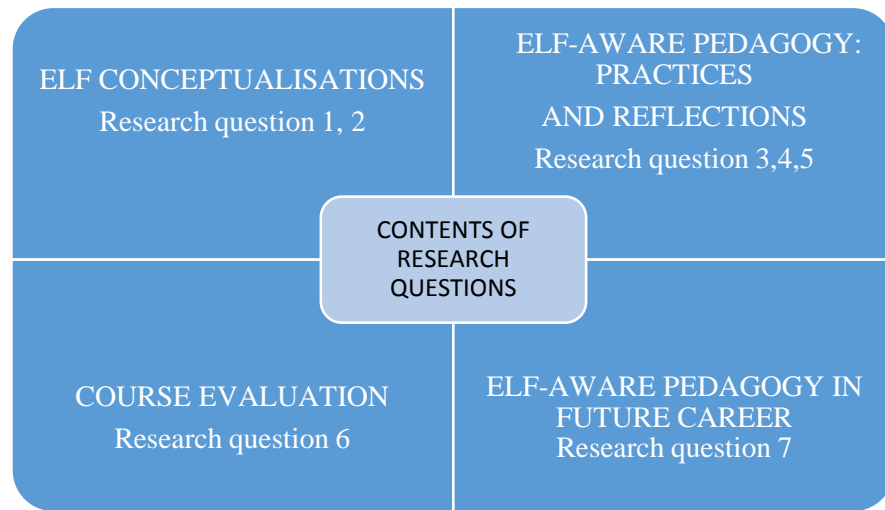
Figure 1. Contents of research questions

3.2 Research paradigm

The research stance I have adopted in this study is the constructivist / interpretivist

research paradigm which is concerned with how "the world of human experience" is

interpreted, understood, experienced, produced or constituted (Cohen & Manion, 1994;

Silverman, 2001). The underlying belief is that all the realities and perspectives, which

may appear in the form of interpretations, practices, discourses and / or processes are

socially constructed and they can display dynamism and flexibility depending on the

uncertainties in human interaction, perception and creation of meaning (Mertens, 2005;

Silverman, 2001; Willis, 2007).

The constructivist / interpretivist researcher, therefore, tends to depend on the

participants' views and experience of the situation being studied and co-create

understandings with the participants, and uses methodologies such as interviews and

observations conducted in naturalistic settings (Denzin & Lincoln, 2005). I have adopted

the constructivist / interpretivist research paradigm in this study since I believe that the

reality is socially constructed and meaningful interpretations of this complex, multi-

layered and multi-textured social world can best be made through the multiple views and

practices of the active agents constructing it. Thus, the ELF-aware teacher education has

been investigated on the basis of the participating pre-service teachers' ELF-related

views and experience as they are the active agents constructing and reconstructing their

own ELF reality and are expected to integrate it into their classes in multivariate ways.

As a constructivist / interpretivist researcher, I have adopted qualitative research

design in this research as will be explained below.

3.3 Research design

3.3.1 Qualitative design

The qualitative research design, based on the constructivist / interpretivist research

paradigm, was selected for this study. Unlike the quantitative research which assumes a

stable reality and tries to predict and control it, the qualitative research assumes multiple

dynamic realities and aims to understand, discover and describe them. (Creswell, 2013;

Mackey & Gass, 2005). According to qualitative approaches to research, the

interpretation of a phenomenon under study varies in accordance with the context so what we know is meaningful only within a given context.

Along with this context-dependent view, qualitative research aims to gain a deeper understanding of a person's or a group's lived experience. In qualitative research the efforts aim for an in-depth understanding of the experience and the new meanings that come along or are constructed by people on the basis of this experience (Merriam, 1998). Therefore qualitative research seeks to answer questions about real-life experience and then applies those possible answers to similar situations by means of thick descriptions.

In this study, qualitative research design has been adopted in order to attain deeper knowledge and a clearer perception of the pre-service teachers' ELF-related reflections and experience in the present teacher education course. As the participants' own reflections and practices have been chosen as the guiding force in understanding the effectiveness of this ELF-aware teacher education course and the data analyses have focused on multifaceted issues, i.e., teachers' ELF conceptualizations and their possible change/s throughout the education, their ELF-aware teaching practices as well as reflections on such practices, their thoughts about the ELF-aware teacher education course they attended as well as integrating ELF-aware pedagogy into their future teaching practices, it was thought that qualitative data collection and analysis methods would better clarify such variety and complexity. This is because qualitative research design paves the way for rich descriptions that make it possible for understanding the matter more profoundly. Thus ELF-related reflections and teaching practices of the teachers have been richly described through the data collected via open-ended questionnaires, semi-structured interviews, portal answers, classroom observations,

audio and video recordings of the lessons, classroom discussions as well as teaching journals and portfolios.

3.3.2 Case study design

Case study design was preferred for this study. As stated by Creswell (1998) "A case study is an exploration of a "bounded system" or a case (or multiple cases) over time through detailed, in-depth data collection involving multiple sources of information rich in context" (p. 61). According to Merriam (1998), a case is "a phenomenon that is inherently bounded, with a finite amount of time for data collection or a limited number of people who could be interviewed or observed" (p. 27), and qualitative case study is "an intensive, holistic description and analysis of a bounded phenomenon such as an institution, a person, a process, or a social unit" (p. xiii). Stake (2005) indicates the case is a system with boundaries, and with certain features inside those boundaries. The work of the researcher is to identify the coherence and sequence of the constructs within the boundaries of the case as patterns. The case needs to be organized around issues such as complex and situated relationships and questions around these issues will aid to deepen the theme of the case. According to Stake (2005), a case study researcher is the builder of a clearer view of the phenomenon being investigated through explanation and thick descriptions as well as integrated interpretations of situations and contexts. Stake (2005) maintains that this constructivist position provides readers with good raw material for their own generalizing.

Several of the case study features above can also be seen in this research. Firstly, the case under investigation has been the ELF-aware teacher education process of a

group of pre-service teachers studying in a Turkish academic context. The process has been applied in a fixed period of time, an academic year of two semesters in which a theoretical phase was applied in the first term followed by a practice-based phase in the second term. Secondly, the investigation has been conducted in the teachers' real-life context through multiple sources of information including open-ended questionnaires, semi-structured interviews, portal answers, classroom observations, audio and video recordings of the lessons, classroom discussions as well as teaching journals and portfolios. Lastly, the case has been descriptively and intensively analyzed and interpreted by the researcher with respect to the pre-service teachers' own ELF-aware experience as well as the meanings they construct through this experience on ELF, ELF-aware pedagogy and ELF-aware teacher education.

There are three types of case study as categorized by Yin (2003): exploratory, explanatory, or descriptive. An exploratory case study is designed to learn more about an issue so as to set the grounds for developing hypotheses and research questions for a following study or to decide on the feasibility of research procedures. An explanatory case study aims to explain the cause-effect relationship between different variables and tries to explain how an event happened in a longitudinal way. A descriptive case study seeks to describe a case or an issue together with its contextualization through in-depth analysis. Stake (1995) also suggests a tripartite categorization for case studies: (i) intrinsic case study – which analyzes one particular case not intending to generalize findings to those of similar cases or contexts; (ii) instrumental case study – which aims to describe, interpret and assess a specific issue, problem or theory; (iii) collective or multiple case study, where more than one case is the subject of study to explain a specific issue within the given context.

This study is a descriptive case study. It describes the ELF-related reflections and teaching practices of a group of senior pre-service teachers attending an ELF-aware teacher education course. More specifically, the descriptions have covered i) the pre-service teachers' definitions of ELF, ii) their experience with ELF-aware pedagogy through peer teaching and practicum and their reflections about these practices, iii) their reflections on ELF-aware pedagogy, iv) their reflections on the teacher education course they attended, and v) their reflections on integrating ELF-aware pedagogy into their future teaching practices. Through thick descriptions, the study also aimed to investigate whether there was a change in the meanings the pre-service teachers attached to ELF and if so in what way the change took place. To achieve these aims, an abundant amount of information was gathered in multiple ways to richly describe the findings of the study in its naturalistic setting. As a result, the findings in the form of thick descriptions aim to provide an in-depth and multifaceted understanding of ELF, ELF-aware pedagogy and ELF-aware teacher education as perceived and practised by pre-service teachers in an intensive education process. This study is also an instrumental case study as it aims to describe, interpret and evaluate a particular issue, not investigated beforehand, which is ELF-aware pre-service teacher education. In order to investigate the issue, an ELF-aware teacher education model has been applied for the first time in this study. The model is marked with intensive theory and practice-based training targeting awareness raising among teachers through theory building, reflection, experience, and interaction. Thus the study also serves the purpose of interpreting and evaluating the effectiveness of this teacher education model. Lastly, the study has served an instrumental function in investigating several ELF-focused issues such as the definitions ELF can assume and the ways to integrate ELF-aware pedagogy into teacher education as well as ELT.

3.4 Context of the study

3.4.1 Setting

The present study was carried out in the Undergraduate Program of Foreign Language

Education Department at an English-medium state university in Istanbul, Turkey. The

department aims to (i) prepare pre-service teachers of English as a foreign language to

teach at all levels (primary, secondary, and tertiary levels) and all age groups (young

learners, adolescents, adults) and (ii) encourage research in the field of language

education. The Department offers a BA program in English Language Education and

graduate programs leading to MA and PhD degrees in English Language Education.

The pre-service English language teacher education program of the department lasts 4

years (8 semesters), at the end of which a BA degree is offered. The curriculum is

monitored and inspected by the Higher Education Council as in other pre-service

English language teacher education programs in the country. Basically, the pre-service

teacher education program is based on English language development, linguistics, and

professional courses including foreign language teaching methodology. In each semester

the students are expected to take 5-7 courses. There are three major phases of the

program. The first phase aims at English language development of the teacher

candidates (e.g., academic writing or public speaking), the second phase involves

theoretical training (e.g., survey of applied linguistics, second language learning

theories, sociolinguistics and education), the final phase focuses on the practical aspects

of English language teaching (e.g., foreign language teaching methods, skills teaching,

practicum). In addition to the main program, the candidates take elective courses from

various programs at the university providing them with opportunities to pursue

individual interests in various cultural and professional subjects.

In the last two semesters of the program the pre-service teachers are expected to gain teaching experience through practicum. The first phase of the practicum aims at observation of the classes in various K12 schools in the city where the university is located so that the pre-service teachers can be familiarized with the contexts of teaching. They are expected to observe one primary, one lower secondary and one upper secondary class throughout the first semester of their senior year at university. During the second semester, the pre-service teachers do teaching practice in the classes they have observed. They are supposed to do at least 3 teaching sessions monitored by their mentor teacher and 3 by both the mentor teacher and the practicum supervisor. Both supervise the whole practicum process collaboratively and constantly give feedback to the student teachers about their progress.

As for ELF-aware pre-service teacher education, before this study there was no ELF-related course in the BA program. The instructor of the ELF-aware teacher education program in this study is a professor in the BA program teaching mainly sociolinguistics classes to the undergraduate students and as she stated she had given brief information on ELF to her students in those classes while talking about her research interests, yet within the curriculum, there was no formal systematic instruction given to the pre-service teachers on ELF and / or ELF-aware pedagogy before this training program.

In this study, the ELF-aware teacher education was given to the senior undergraduate students in two terms, i.e. in the seventh and eighth (the last two) semesters of their BA program in the academic year 2013-2014. That is, the first term focused on theory building, critical reflection and discussions on the issues concerning ELF and ELF-aware pedagogy while the second term was based on the integration of

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ELF into the teaching practice and critical reflection on this experience. The teacher education model taken as basis in this study is the one applied to in-service teachers from Turkey and Greece since the 2012-2013 academic year and investigated by Bayyurt & Sifakis (2015 a, 2015b; 2017), Sifakis & Bayyurt (2015; forthcoming) and Sifakis (2014). The tenets and the framework of their model was initiated by Sifakis (2007), through a proposal synthesizing critical reflection with actual teaching experience.

The proposal of Sifakis (2007) that extended to the ELF-aware teacher education model for in-service teachers aimed to make the EFL teachers aware about several issues on ELF and ELF-aware pedagogy through reading-and-critical reflection practice, followed by real teaching experience integrating ELF into the classroom as well as the evaluation of this experience. Such awareness was intended to challenge the teachers' deeply-seated convictions and practices in their mindsets about several ELF-related issues including Standard English, the roles of native and non-native speakers, mutual intelligibility in communication with non-native speakers as well as their roles as correctors and feedback providers in the classroom.

In designing our ELF-aware pre-service teacher education model, this model applied with in-service teachers laid the grounds and it has been adapted to the pre-service teacher education setting used in the study and enriched with several forms of critical reflection, discussion and practice patterns and technological enhancement.

Before elaborating on both models, it is necessary to state that in these ELF-aware teacher education models, as the name suggests, the notion of "ELF-awareness" is central to the process. According to Sifakis & Bayyurt (2015) the term "ELF-aware" was preferred because it seemed to them more appropriate to refer to the autonomous

teacher conscious of the ELF construct who can define it in his / her own ways and adapt it to his / her own context/s rather than submit to an authority or what the research may be defined to impose. In a similar vein, Jenkins (2012) refers to the fact that teachers should be autonomous in deciding "whether / to what extent ELF is relevant in their contexts" (p. 492). However as stated by Sifakis & Bayyurt (2015), teachers' being informed about ELF is taken for granted in such remarks but first they should be made "ELF-aware" through a comprehensive intermediary process aiding the teachers to connect the implications of ELF theory and research with their actual teaching practices.

In this intermediary training process acting as a bridge between the teachers and the classroom, it is necessary to follow some steps. That is, in becoming "ELF-aware", the teachers

1. engage with the principles of ELF and WE;
2. are prompted to form their own understanding of what these may mean for their own teaching context;
3. design whole lessons or activities on that basis;
4. teach these lessons or activities;
5. evaluate the impact of the lessons or activities for their learners, themselves and other stakeholders. (Sifakis & Bayyurt, 2015, p. 4).

Throughout all these phases, the teachers should be engaged with critical reflection on their established beliefs, deeper convictions and practices on language learning, teaching and communication. Thus becoming ELF-aware is an active process which necessitates experimentation, evaluation and the co-construction of ELF in teaching and learning experience through practical implementation.

As defined by Sifakis & Bayyurt (forthcoming), ELF-awareness has two essential qualities: it is ecological in nature and potentially transformative. The ecological nature of ELF-awareness refers to the fact that teachers should be aware of the micro- and macro-ecosystem including their own classrooms and the wider institutional and social settings, the idiosyncratic local features and other constraints and problems that arise. Secondly, ELF-awareness is potentially transformative, which means it sets the basis for teachers' becoming conscious of their deepest convictions about language use, teaching and learning so that they can question, confront and possibly change their established beliefs. This aspect of ELF-awareness was inspired by the transformative education framework of Mezirow (1991) and Mezirow and Associates (2000).

According to Mezirow (1991), transformative learning happens only if
i) one's frame of reference (or meaning perspective) is challenged by a life experience or an event and ii) that lived experience is critically reflected upon not only by the self but also via critical discourse from others. This would then lead to confronting and ultimately changing one's established meaning perspectives. Thus, transformative perspective aims for critical reflection on the established worldviews (NS-bound views in our case) formed within the mindsets of the teachers and their transformation.

3.4.2 ELF-aware pre-service teacher education model

The original model of ELF-awareness inspired by transformative learning consisted of two phases. First, the teachers in this original model received intensive theoretical training through WE- and ELF-related articles, book chapters and videos. At the same time they were asked to respond to the reflection questions based on the documents they

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were assigned to read aiming at aiding the participants to reflect on the given content and the possible links of it to their own teaching. All this reading and reflection practice was conducted through a website prepared specifically for this training consisting of the readings, videos and questions (http://teacherdevelopment.boun.edu.tr). The website was called "portal" by the participants and was accessible to all the participants. The in-service teachers responded to the questions either by typing their responses in the spaces provided to them next to the question or in a separate file they were expected to upload on the portal. Therefore, in the first phase of the original model, the participants used the given website to learn about ELF-related issues and reflect on them through the questions. In the second phase, the participants were prompted to design an ELF-aware lesson inspired by the intense reading and reflection practice they did in the first term and to be used in their respective classrooms. They were also asked to upload their lesson plan on the website and write their reflections on the whole lesson practice experience including the preparation, implementation and evaluation. Thus they were expected to integrate their ELF perspectives into their lessons and reflect upon this experience. This original ELF-aware teacher education model with in-service teachers was originally organized around distance learning methodology, but in the real practice it was decided that it was also necessary for teachers to meet and share their views. Thus the teachers and the supervisors occasionally had face-to-face meetings for real life interaction, rapport, discussion and evaluation.

This original model implemented with in-service teachers was then modified for the pre-service teacher education in this study by being enriched with several forms of reflection, discussion and practice patterns and technological enhancement. In this ELF-aware pre-service teacher education model, the elements central to transformative

learning described above have also been taken as grounds. That is, the model is also based on i) critical reflection on established viewpoints, ii) lived experience, iii) critical self-reflection on the concerning experience as well as iv) open and reflective communication with the other stakeholders. Unlike the in-service teachers in the original model, the participant-teachers were inexperienced pre-service teachers not having their own classes. Thus in designing the ELF-aware pre-service teacher education model, it was thought every opportunity possible in the curriculum should be used to have the participants practice ELF-aware pedagogy. Since the options available were peer teaching with their colleagues and practicum experience in the K12 schools where they were supposed to practise teaching, every attempt was made to have the participant-teachers employ these options as much as possible as will be described below. The participants were also asked to reflect on those practices through classroom discussions and journals. Secondly, in the original model there was only an online e-portal used as a technological means, but in the current model technology was enhanced through the addition of online discussions and mobile learning as will be elaborated below. The characteristics of the participants, i.e. their being young generation, thus being relatively experienced and agile in using technology were also influential in such a decision. Using several technological opportunities was also preferred as the internet and mobile technology present a ubiquitous and potentially productive platform giving the users a chance for participatory training wherever they are. Thirdly, as in the original model, discussion was chosen as a method to engage the participants in reflective communication and critical discourse, but unlike the original model where there were occasional face-to-face meetings, the participants interacted every week both in the classroom and online and reflected on and discussed the issues.

To gain deeper insights into the ELF-aware pre-service teacher education model, it is necessary to elaborate on how the model was designed and practiced in the study both in the first and the second term. To start with, training in the first term focused on theory building, critical reflection and discussion with the colleagues. The pre-service teachers received this education in the form of an official elective course in the first term. The course requirements they were asked to meet were reading the articles and / or watching the videos on the e-portal of the course and answering the relevant reflection questions; attending and giving responses to the online discussions each week initiated by the researcher as the mentor teacher; attending the class each week where the readings of the week were to be discussed and preparing an ELF-aware lesson plan as the final project. These components are described in detail below.

The pre-service teachers were expected to read WE- and ELF-related articles and book chapters and watched some videos where the experts gave information on the given issue and answer the relevant reflection questions related to the readings and videos on the e-learning portal specially designed for the ELF-aware teacher education. The readings and videos followed an order from the general to the specific. They were presented under the following titles respectively: a) Understanding the global character of English, b) Presenting the ELF paradigm, c) Describing the ELF paradigm, d) Some critiques of and additions to the ELF paradigm. Appendix A shows the contents of the theoretical training given within this research and thematically categorized by the researcher. Each reading or video was presented with the reflection question/s attached which helped the participants to summarize the main points in the reading / video and / or compare them with the points in the previous readings. The student-teachers were also asked to present not only their personal opinions on the given issue but also the

relevance of the issue to their teaching context. They were asked to read 25 reading items and watch the videos related to them if any. They were also expected to give responses to 37 reflection questions following the given readings and videos (See Appendix B for sample questions on the portal).

As another novel component in the aforementioned ELF-aware teacher education model, the participants also had on-line discussions each week about the given articles. The online discussion was added to the model in order that the viewpoints of the participants could be enriched through interaction. Furthermore, according to Mezirow's transformative learning model (1991, 1995, 2000) that the ELF-aware teacher education models (both the in-service and the pre-service) were inspired by, in order that one's new meaning schemes (specific beliefs and attitudes) and meaning perspectives (frames of reference) can develop, one should engage in critical self-reflection accompanied with reflective discourse with others. Kitchenham (2008) confirms that discussion with peers provides an ideal vehicle for transformative learning. Thus discussion with colleagues as a form of reflective practice and as a potential trigger of critical self-reflection was integrated into the model and applied in both face-to-face and online forms. In the online application, each week the researcher as the mentor teacher of the class sent the class prompts related to the readings / videos of the week through Google groups. In order to sustain attendance, it was announced that each participant was expected to post at least one comment about the prompt and one comment about his / her classmate's response and their responses would be graded. The discussion prompts complemented the given readings and reflection questions and they all aimed to make the teachers reflect on their teaching context and connect the pertinent issue to it. There were ten online discussions in total held about the readings of the week.

Moreover, the class had weekly in-class meetings led by the course instructor and the researcher as the mentor teacher. In those meetings the readings / videos of the week were discussed face-to-face and the technical problems related to the portal, if any, were settled. Attendance to those meetings was announced to be compulsory and in-class discussions were also announced to have an effect on the teachers' grade. In those meetings, the aim was maintaining autonomous thinking and self-reflection. Thus there wasn't prescription or persuasion of any kind and the participant-teachers were perpetually told that they should find their own ways of defining ELF and implementing ELF-aware pedagogy and asked to focus on making their own definitions, comments and discoveries. There were twelve in-class meetings in total held with the group.

As for another novelty added to the original ELF-aware teacher education model, mobile learning has been used as a supportive means for both content guidance and class interaction in order that the pre-service teachers could deal with the theory building phase loaded heavily with readings, critical reflection and discussions with colleagues as described below.

In their study on mobile learning, Liaw, Hatala, & Huang (2010) found out that students' interest in the subject matter, motivation and academic success increase when online learning and published learning sources are used together. This finding and the reported benefits of mobile learning like ubiquity and continuity and spontaneity of access and interaction (Kukulska-Hulme & Shield, 2008) have led the researcher to develop a novel mobile application specifically designed for the ELF-aware teacher education group expected to complete the readings and respond to the reflection and discussion questions. That is, parallel to the readings, each week, the teachers received quotes / excerpts selected from the given readings through a mobile communication

platform, which is WhatsApp in our case. The quotes / excerpts were selected in such a way that they would make the students reflect on some points of the articles connected to the reflection questions and remember the essence of readings upon revision. Since the portal questions were reflection questions which did not have a specific correct answer, the quotes were mainly intended to serve the purpose of increasing participation and motivation in this heavily loaded course, reminding the teachers of their weekly duties and creating a sense of community and belongingness. The teachers were always reminded that the excerpts had the function of a reminder and a motivator and they were expected to give their own answers. Indeed since the whole ELF-aware teacher education process is underlain by autonomous learning, most excerpts were chosen and sent to the pre-service teachers paying attention not to affect the pre-service teachers' own ideas so they usually had a neutral tone and an informative content. For example if the reflection question was to what extent they agreed with the writer's claims, some of the statements in the reading reflecting these claims were sent. This mobile learning application was named "Quote Reminders and Thought Provokers". Each quote / excerpt was numbered and sent with the surname of the author and the year of publication. They were sent at the weekends as it was expected that the teachers would then work on their readings, papers and discussions extensively. The teachers also posted their immediate comments on the sent quotes or interacted on the course content or requirements on WhatsApp.

In addition to the above pedagogical practices, there were in-class meetings with guest speakers invited to the class. One of the guest speakers was Nicos Sifakis, the co-initiator and co-coordinator of the ELF aware in-service teacher education project with Yasemin Bayyurt. He attended two meetings through Skype. In the first Skype meeting

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in the beginning of the theoretical training, he gave information about how the in-service teacher education was implemented and briefly told the teachers about the transformative learning theory which inspired the teacher education project and towards the middle of the theoretical training, he also gave brief information about the historical background of the ELF concept and asked what ELF meant to the pre-service teachers. The other guest speaker was a high school teacher working at a state school in Istanbul, who had attended the ELF-aware teacher education project with in-service teachers, completed all the questions on the portal as well as attended ELF conferences worldwide. She was invited so as to share samples from her experience about applying ELF-aware pedagogy in the English classroom. She mentioned examples like inviting non-native speakers to the classroom, practicing speaking with them and reflecting on this experience, analyses of sample writings written by non-native writers, allowing L1 when need be, integrating the students' local culture into the lessons.

The theoretical training in the first term was completed with the submission of the final project. The final project was designing a hypothetical lesson that would raise the students' awareness of ELF. The teachers were required to describe their imaginary teaching context and their imaginary students and their needs first. If a teacher thought it was possible to apply it in his / her practicum class, then s/he was invited to design a lesson plan for this class. All the teachers were asked to elaborate on what they were going to do at each step giving each and every detail including the activities and methods they were going to apply in the lesson. Also they were expected to include all the material they were going to use giving reasons why they chose them as well as references.

Each component in the theoretical training had their weighted scores and the pre-service teachers were graded by the course instructor on the basis of the completion of the assignments and the satisfactoriness the assignments presented. After the first term was over, there was the semester break. During that period it was learned that it was not possible to implement the second part of the teacher training as an official course due to the course load of the instructor so I contacted each and every teacher explaining the second phase of the study and inviting them to participate in it on a voluntary basis. Ten teachers volunteered to participate in the second part of training.

In the second term, the focus was on the integration of ELF into teaching practice. Since living new experiences and reflecting on them are vital in transformative learning for perspective transformation, it was deemed necessary to make use of any opportunities possible to drive the teachers to personally experience ELF-aware pedagogy. To this end, the pre-service teachers practised ELF-aware pedagogy in the form of both (i) peer teaching with their colleagues and (ii) practicum at the K12 schools where they were supposed to practice real teaching. For the peer teaching sessions, the group met once each week and in those meetings the teachers were asked to present the lesson plans they prepared at the end of the first term. That is, in each class, a pre-service teacher implemented his / her lesson plan in the form of peer teaching, i.e. s/he tried out what s/he had planned with his / her colleagues as if the colleagues were the students of his / her language class. It was suggested that they revise their lesson plans before they present them and make any amendments or additions through negotiations with the mentor teacher if they thought it was necessary. Each week one or two participants made a lesson presentation. Following

each peer teaching session, the colleagues of the pre-service teacher gave feedback about the content and presentation of the lesson considering the feasibility of the lesson in real-life Turkish contexts. I acted as the supervisor in those meetings.

In those weekly sessions, the pre-service teachers were also provided with guidance about applying ELF-aware pedagogy in their practicum. As one of the aims of the research was to investigate how the teachers would practise ELF-aware pedagogy in their practicum, they were asked to make ELF-related lesson plans for their practicum and apply it and / or integrate ELF-related elements into their teaching practice in the practicum. Since the teachers' practicum class was different from their ELF-aware teacher education class, the meetings in the latter were used as means to encourage teachers to do such practice and find solutions for their possible problems with the practicum schools and teachers as mentioned in the findings. The teachers were also asked to keep a journal about the practicum experience and write about their ELF-related observations, experience and reflections. Table 1 shows the components employed in the theoretical and practice-based phases of the course.

Table 1. Components of the Theoretical and Practice-Based Phases

Theoretical Phase	Practice-Based Phase
•Portal (Intensive reading, video-watching & responding to the reflective questions about the given readings and videos) •Weekly online discussions •Weekly in-class discussions •Mobile learning component ("Quote Reminders & Thought Provokers") •Mobile class communication •Guest speakers •Final project (Preparing an ELF-aware lesson plan)	•Weekly peer teaching & evaluation sessions (Presentation of the ELF-aware lesson plans submitted at the end of the theoretical term to peers, followed by critical reflection in the form of classroom discussions) •Integration of ELF into practicum & evaluation (Integrating ELF into at least one practice teaching session and critically reflecting on this experience through classroom interactions & journal writing)

The whole education process was underlain by the theoretical framework of ELF awareness (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis & Bayyurt, 2015, forthcoming), one of whose tenets is context sensitivity so it was believed that it was necessary to have the teachers reflect upon ELF-related issues in their country and within their own teaching contexts and discuss them with their colleagues for this purpose. However, simply reflection and discussion were not considered adequate. For ELF-awareness, firstly experience and secondly reflection on this experience are essential, thus every opportunity including peer teaching and practicum was used to make the teachers observe, experience and question teaching English from the perspective of ELF-aware pedagogy.

Lastly, as autonomous learning and self-reflection and discovery are the key components of ELF awareness (Bayyurt & Sifakis, 2015a, 2015b, 2017; Sifakis & Bayyurt, 2015, forthcoming), there was not prescription, persuasion or imposition of any kind as it was always stated especially by the supervisor and the mentor teacher of the

course that the participants were expected to define ELF and ELF-aware pedagogy in their own ways as there is no single definition of these concepts and they were always welcome to bring in their comments and criticisms. As a result, the educational stance taken in the course was the one defined by Bayyurt & Sifakis (2015b) as follows:

> We did not require teachers to accept the ELF 'gospel', nor did we merely inform them about ELF and related issues. Instead, we exposed them to those issues, prompted them to think about them, and asked them to connect what they were learning to their own context for teaching. For this reason, it was essential that they design, teach, and evaluate lessons that embodied their engagement with the issues. As a result, it was hoped, participants would take a step toward becoming 'ELF-aware' teachers. (p. 120)

3.5 Participants

Ten pre-service teachers studying as seniors in the Undergraduate (BA) Program of the Foreign Language Education Department of an English-medium state university in Istanbul, Turkey participated in the study. There were 18 volunteer student-teachers (13 females and 5 males) in the first (theoretical) phase provided as an official course. However, in the second semester, an official course could not be offered so the student-teachers were asked to participate in the second part of training, again on a voluntary basis. Out of 18 pre-service teachers, 10 volunteers participated in the second (practice-based) phase of the research.

   As a result, 10 subjects (6 females and 4 males) who attended both the first and second term phases of the ELF-aware teacher education course in this study are the participants of this research. Their ages varied between 22 and 24. Thus the research was conducted with all the participants who attended the entire education course from the

beginning to the end. The information about the sampling method of this study and the backgrounds of participants is given below.

a) Sampling

The sampling method used in this study is purposive or purposeful sampling, also known as judgmental, selective or subjective sampling. It is a type of non-probability sampling technique. Non-probability sampling includes sampling techniques where the units that are investigated are determined by the judgements of the researcher. Purposive sampling is employed when a researcher chooses particular people within the population or the entire population to use for a particular study or research project that would yield the richest information as would be possible in a case study (Merriam, 2009). It is based "on the assumption that the investigator wants to discover, understand, and gain insight and therefore must select a sample from which the most can be learned" (Merriam, 2009, p. 77).

The criterion I chose to set my sample group was "student-teacher experience with the ELF-aware pre-service teacher education in the research setting". That is, as the sample group I aimed to choose the entire population who experienced the ELF-aware pre-service teacher education course as student-teachers in the research setting from the beginning to the end extending to a period of two terms in the 2013-2014 academic year. Firstly, this was necessary to collect and analyze rich and profound data concerning the ELF-related reflections and practices of the participants experiencing the entire process and to present a clear picture of the ELF-aware Pre-service Teacher Education Course designed and investigated for the first time both in the research setting and the ELT context to the best of my knowledge. Secondly, the choice of the entire

population attending the training from the beginning to the end was necessary to present the signs of change in the personal ELF definitions, if any, at certain intervals as required by research question 2 and to investigate the theory- and practice-based longitudinal data in full form as intended by the whole set of research questions. Thus all the student-teachers who attended the ELF awareness course in the first term and who volunteered to participate in the practice-based extension of this course in the second term were chosen as the participants of this study.

b) Educational background of the participants

The participants were all graduates of Anatolian Teacher High Schools (ATHS) located in different parts of Turkey. According to Anatolian Teacher High School Regulations published in Official Gazette in October 2000, these schools aim to not only provide students with general culture at secondary education level but also prepare students for teacher training in higher education institutions. They have four years of training time and offer courses that arouse desire and interest toward the teaching profession.

ATHSs used to be among Foreign Language Weighted High Schools with one year for English preparatory class, in which the students had intensive language learning for 24 hours a week. After the preparatory class, the high school education used to last three years. However, in 2005, high school education was extended from three to four years and the application of the preparatory year was terminated with law 184 (Tebliğler Dergisi, 2005). According to this new implementation, the total number of foreign language classes per each grade was changed. In the first grade of high school, all the students had ten hours of English, then the following year, the students were supposed to choose their areas of study for the University Placement Exam, namely Science, Social Sciences, Turkish-Maths, and Foreign Languages. The students in the first three areas

had 4 hours of English classes per week while the ones who chose the Foreign Languages had 13. The books to be used in each grade at ATHSs as in other types of Anatolian High Schools were the series titled *English-New Bridge to Success* (2005) prepared with the guidance of Ministry of National Education. As presented in the introductory parts of *English-New Bridge to Success* (2005), the curriculum was built on units with themes from everyday life aiming to teach the relevant real-life focused vocabulary as well as grammar with speaking, listening, reading and writing tasks.

The participants of the study had all opted for the Foreign Languages field in the University Placement Exam, thus had 10 hours of English classes per week in the 9th grade and 13 hours in the following three years. They all took the University Placement Exam with Foreign Language, Turkish and Social Sciences sections and were admitted to their program on the basis of their exam score. However, it must be noted that compared to the other candidates, these students had an advantage as they were ATHS graduates. That is, on the basis of the Law of Higher Education, ATHS graduates who opt for any department of educational faculties receive an *additional* score in the University Placement Exam. Also if an ATHS graduate enters an educational department that is in the same field with the graduation field in high school, s/he receives an extra score. Thus, not only the participants of this study but also almost all the pre-service teachers studying in the relevant BA program were ATHS graduates. So the participants of this study can be said to be representative of the group of pre-service teachers doing their majors at the time.

Also since the BA program they were admitted had the highest university entrance exam score compared to other BA programs in the same field, it is possible to state that the participants were among the most successful examinees in the University Placement Exam of their time.

c) English language learning backgrounds of the participants

The participants were asked to write about their English language learning backgrounds in order to get a holistic picture of their relations with ELF both as a learner and user. According to their reports, a great majority of them started learning English in the 4th grade in the English lessons of state schools as a part of the primary school curriculum. Yet, one participant said he had started learning English in Germany in the third grade and went on learning English until he returned Turkey at the seventh grade.

In general, the English teachers in the primary schools of the participants were thought to have low proficiency levels with few exceptions and many of them were said to come from irrelevant backgrounds like Chemistry, Art or even Religion Teaching. In the beginning, there were four hours' English classes per week and they were characterized with stereotyped small dialogues, some basic grammar as well as some basic words and phrases used in one's daily routine practiced mostly through the grammar-translation method and mechanical activities like "fill-in-the-blanks". In the following years, English was still a limited subject taught mostly with the coursebook via the grammar translation method. Production was often non-existent or limited and listening activities were mostly skipped. There were a few exceptions with more importance said to be given to communication, songs or and / or games with some enthusiastic teachers. Also, some of the participants said they went to English courses in summers or during school and the lessons there were relatively more enjoyable and

communicative. However, as stated by those subjects who went to courses as well as those who did not, they were happy about learning and using English whenever possible, but there was not enough room for English in their life especially in the seventh and / or eighth grade since the preparation for the High School Entrance Exam with Turkish, Math, Science and Social Sciences sections took precedence over other subjects.

When the participants entered ATHSs as a result of their scores in the High School Entrance Exam, they started dealing with English much more intensively. This was because the intensity of English in the curriculum in the 9th grade was ten hours per week and also they chose Foreign Languages as their field for the University Placement Exam in the 10th grade. As stated by most participants, they were encouraged by their English teachers, some of whom were the graduates of well-known prominent English-medium universities including the subjects' university, to choose the Foreign Languages field. Also according to the participants' reports, although in the 9th and 10th grade, there was some time allocated to communicative activities, in the following years their main concern was getting well-prepared for the exam so the main focus was on multiple-choice tests. Thus reading, grammar and vocabulary study were their main concerns and they did not have much chance to practice speaking and listening in English. According to their reports none of them had native teachers and there seemed to be little (and in most cases almost no) pressure on them about being nativelike in their severely constricted speaking activities.

As the participants pointed out, they had started to communicate as well as write in English in the real sense at their English-medium university during their undergraduate classes. In addition, one participant said she wanted to cover her speaking gap by choosing to study English in the preparatory class of the university and going to

London for English courses. Another subject said he went to the US and worked there for a short time to practice listening and speaking. According to their reports, they first believed in the superiority of the native speaker in those settings and they were anxious about making mistakes or not being nativelike in speaking but this experience also gave them a perspective, through which they realized the variability in Englishes in the world. As one said, through this ELF-aware teacher education course he realized that the strategies he employed in those international communications to get his meaning across was a natural part of the process of communicating as an ELF user.

As for ELF use in their BA program, most of the pre-service teachers complained about not having enough chance to speak in the classes as well as the courses where they were overcorrected and overcriticized while speaking on the basis of native norms and prescribed to speak like native speakers with too much emphasis on the production of some sounds like "th". This, as exemplified below, caused them to lose their courage and hesitate to speak for fear that the instructor/s would detect and correct their 'mistakes', causing embarrassment:

> A2: It seemed as if we didn't know anything about the language just because we couldn't pronounce some sounds correctly. (Excerpt 1)
>
> A1: The more the native teachers urged us to speak with a correct pronunciation emphasizing "th" sounds and alike, the more we lost our courage to speak. (Excerpt 2)

The criticisms about the native-bound pressure in the participants' speaking as student teachers were also revealed in the portal answers. Some participants also expressed their contentment with the ELF-aware teacher education they received in their responses:

A9: The understanding of English as a lingua franca clearly explains it is not necessary to have or pretend to have a nativelike accent of English. On the other hand, it is quite difficult to enable people to get rid of such kind of boundaries. Actually, there are many instructors in our university asking students or wanting students to speak in an American or British English accent, I believe this approach just thickens the boundaries and keeps us away from the spirit of international communication. (Excerpt 3)

A2: Native speakers' "othering" non-native speakers causes non-natives to admire and envy natives, while giving natives the right to look down on or humiliate non-native speakers. . . .We have been taught by being told that we could never be like natives. It was very discouraging and resulted in learned helplessness with time. As for the ways we have been trained as a teacher, I think thanks to this course and some other teachers, I feel that we are also seen valued, although there still are some opinions in the department that native teachers are the best models for being a good English teacher, and that only the naive teachers can help us in terms of the nature of the language while the others can teach the methodologies better. (Excerpt 4)

A8: When it comes to be trained as teachers, I think that some professors tried to make the native speaking teachers models for us because they were the ultimate level of learning and teaching. However, some teachers and especially with this course, I think we are getting more in realistic grounds because we are also considered as very good teachers of a foreign language if we become professional in both languages. This is something very motivating for us as teachers. (Excerpt 5)

Lastly, several teachers also emphasized in their language learning background reports that in the ELF-aware teacher education classes they attended, they felt more free and comfortable while speaking English as they were allowed to speak it in their own ways without hampering intelligibility. Figure 2 illustrates the general scheme showing the English language learning backgrounds of the participants until they were exposed to the ELF-aware pre-service teacher education within this study.

Started learning English in state primary schools in the 4th grade and went on learning English at state schools predominantly taught through grammar translation method

Attended Anatolian High Schools and exposed to an intensive English program in the 9th grade, highlighting speaking to some extent for the first time

Chose Foreign Languages as the University Exam Field at the 10th grade and received exam-based training governed with multiple-choice tests

Started studying Foreign Language Education at an English-medium university

Use of four skills intensively and integratedly

Reported pressure to be nativelike in speaking

Figure 2. Participants' English language learning backgrounds: A general scheme

3.6 Data collection: Instruments and procedures

The data collection instruments used in the study are open-ended questionnaires, semi-structured interviews, classroom observations and video recordings of microteaching, video or audio recordings of practicum teaching, peer teaching and practicum documents (lesson plans, practicum journals, and practicum portfolios), portal answers, the audio recordings of classroom discussions in the teacher education course as well as field notes. The data collection instruments used within the entire study are shown in Table 2.

Table 2. Data Collection Instruments Used within Three Phases of the Study

First phase (Before the entire training)	Second phase (During and/or after the theoretical training)	Third phase (During and/or after the practice-based training)
• Open-ended questionnaires	• Open-ended questionnaires • Semi-structured interviews • Portal answers • Field notes	• Semi-structured interviews • Classroom observations and video recordings of peer teaching • Video and audio recordings of practicum teaching • Peer teaching and practicum documents • Audio recordings of classroom discussions • Field notes

The data concerning the ELF- and ELF-aware pedagogy-related reflections of the

participants were collected via open-ended questionnaires, semi-structured interviews,

portal answers, classroom discussions and practicum journals. Moreover, the data

concerning the participants' ELF-aware teaching practices applied within the study were

gathered through classroom observations and video recordings of peer teaching sessions,

video or audio recordings of practicum sessions, lesson plans, practicum journals,

practicum portfolios and semi-structured interviews. Moreover, field notes of the

researcher were also used as supportive means to collect and analyze the data. Table 3

illustrates the data collection instruments used to answer the research questions of this

study.

Table 3. Data Collection Instruments Used to Answer the Research Questions

Research questions	Data Collection Instruments
1. How did the pre-service teachers define ELF 　　　a) before, 　　　b) after the theoretical phase & 　　　c) after the practice-based phase of the ELF-aware teacher education course? 2. Did their ELF definitions change after attending the theoretical and practice-based phases of the course? If so, in what ways did they change?	Open-ended questionnaires Semi-structured interviews
3. How did the pre-service teachers integrate ELF-aware pedagogy into 　　a) peer teaching? 　　b) practicum?	Classroom observations and video recordings of peer teaching Video and audio recordings of practicum teaching Lesson plans Practicum journals Practicum portfolios Semi-structured interviews
4. What did the pre-service teachers think about their ELF-aware practices 　　　a)　in peer teaching? 　　　b)　in practicum?	Classroom discussions Semi-structured interviews Practicum journals
5. What did the pre-service teachers think about the advantages and hindrances to ELF-aware pedagogy?	Semi-structured interviews Portal answers Classroom discussions
6. What did the pre-service teachers think about the ELF-aware teacher education course they attended?	Semi-structured interviews Open-ended questionnaires
7. Were the pre-service teachers planning to integrate ELF-aware pedagogy into their future teaching practices at the end of the ELF-aware teacher education course? If so, how? If not, why?	Semi-structured interviews Open-ended questionnaires Classroom discussions
*Field notes of the researcher were also used as supportive means to collect and analyze the data.	

In the sections below, each data collection instrument used in the study will be elaborated.

a) Open-ended questionnaires

Open-ended items in questionnaires allow respondents to express their own thoughts and ideas in their own manner, and thus may lead to more unexpected and insightful data (Mackey & Gass, 2005). The list of open-ended questionnaire items used to collect data in this study is given in Appendix C. The open-ended questionnaires were mainly used to elicit in-depth data about the ELF definitions of the participants and they served as a comparison tool to analyze whether their ELF definitions changed or not, and if so, to discover the ways they changed. For this purpose, there was one constant statement which asked the subjects to define ELF in their own terms and each participant answered the question alone on their own. The open-ended questionnaires were given to the respondents in the first and the last in-class meeting of the theoretical training and the last session of practice-based training. Interviews were also used to gather data about the subjects' own ELF definitions; however in the beginning of the term, only open-ended questionnaires were used for this purpose because it was thought what the subjects know about ELF would be more visible and more realistically displayed with this method. Moreover, using open-ended questionnaires rather than interviews in the beginning of the term was also useful because in the interviews the interviewer is more able and apt to give details about the content of the subject matter being questioned (especially when the interviewee seems to be silent or unknowledgeable); however the aim of the course was the pre-service teachers' own discovery of the ELF concept and its possible transformation in their mental and experiential framework so it was thought an open-ended questionnaire with one item would keep the personal definition of the ELF

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concept more intact at the start of the training. Then at the end of the theoretical term, the participants were asked to define ELF in their own terms again and there were two more items in the questionnaire as mentioned below.

The open-ended questionnaires this time asked the participants to not only define ELF in their own terms but also assess the ELF-aware teacher education course they attended. To this end, the teachers were asked to state the useful points and the problems about every component of theoretical training, namely the e-portal, online discussions, in-class discussions as well as the 'quote reminders and thought provokers' application. They were also required to make suggestions for the problems mentioned if any.

Thirdly, the open-ended questionnaires asked the subjects if they were planning to use what they had learnt in this course in their future classes, and if so, what specific things they were going to do in their classes to raise ELF awareness, and if not, why. This was done not only to see their intentions to use ELF-aware pedagogy in real life, thus to test the effectiveness of the first phase of the course but also to get a clear picture of the ELF-aware teaching practices in their minds to be used in the actual classrooms. The responses to the questions above were also gathered through semi-structured interviews following theoretical training. The third attempt to gather data about the ELF definitions, ELF in future career plans and course evaluations through open-ended questionnaires was made in the last class meeting when the practice-based training, thus the entire training was over. At this time of the research period, the participants expressed their willingness to respond mainly through interviews as they said because they had a lot to say since they had gained a variety of information, ideas and experience and found interviews a more sincere, comfortable and practical way of conveying their message. Thus the interviews not only complemented the open-ended questionnaires but

also served the purpose of collecting in-depth data about several issues after both the theoretical and practice-based training as mentioned in the following part.

b) Semi-structured interviews

Each of the participants was interviewed after the theoretical and practice-based training in a semi-structured format. As stated by Dörnyei (2007), interviews are very well-known communication methods and this allows them to be used so conveniently as a research instrument in qualitative studies. Among all types of interviews, semi-structured interviews are the most frequently employed ones in applied linguistics. The underlying reason is that while semi-structured interviews guide the interviewee with some questions or prompts, it also allows room for freely elaborating on topics or making additional comments (Dörnyei, 2007).

As for the interview layout, the interviews after the theoretical training focused on the following key issues: i) Participants' own ELF definitions, ii) whether they were planning to integrate ELF- aware pedagogy in their future teaching, if so, how, if not, why, iii) advantages of ELF-aware pedagogy, iv) hindrances to ELF-aware pedagogy, v) assessment of the ELF-aware teacher education course both in general and with respect to each component and iv) whether the participants experienced any changes in their communications in English after being introduced to ELF and if so how, if not why. The interviews at the end of the practice-based training both focused on the listed points above and asked in detail what the participants observed and did in the practicum with regard to ELF-aware pedagogy (See Appendix D for the interview questions).

Interviews paved the way for collecting in-depth data about the reflections of the participants concerning ELF, ELF-aware pedagogy, the ELF-aware teacher education course they attended and their own ELF-aware teaching and communication practices.

They also served as means to show the changes in their personal ELF-definitions, if any, between the end of the first and the second training term. It was thought that this would then show if there had been any changes in the ELF-related meaning perspectives of the teachers.

All of the interviews were digitally recorded and they were all conducted in Turkish upon asking which language (English or Turkish) the participant would prefer to use in the interview. They were transcribed and translated into English prior to data analysis.

c) Classroom observations of peer teaching

In order to collect data about how ELF could be integrated into the classroom, the lesson plans of the participants submitted at the end of the theoretical training were presented to their classmates in the form of peer teaching. That is, each participant-teacher had one ELF-aware class with his / her colleagues assuming s/he were the teacher of that class and the classmates were his / her students. There were ten peer teaching sessions in total. Each of these classes was observed by the researcher and also video recorded and analyzed. The focus of the observations was teachers' practices regarding ELF-aware pedagogy and they were noted under descriptive and reflective notes, all of which were included in the researcher's field notes in the end.

d) Video or audio recordings of practicum teaching

Since the researcher was not allowed to participate in the practicum lessons as an observer, the practicum lessons of the participant-teachers, which were reported to be ELF-aware, were asked to be video- or audio-recorded by or under the supervision of the participant-teachers. Herein it is necessary to note that most participants were restricted by the strict policies of schools prohibiting recording as well as the limitations of the

practicum regarding ELF-aware pedagogy as mentioned in the "Findings". Also as shown by the findings, most teachers were able to integrate ELF-aware pedagogy into their classes implicitly due to limitations of the practicum. Despite all these conditions, the teachers were asked to record whatever was possible in their practicum presentations and they did so as confirmed by their submissions. There were seven recordings submitted, six video recordings and one audio recording. Each of them was analyzed by the researcher with respect to explicit and implicit ELF-related features. The practicum analyses were also made with the aid of semi-structured interviews where the participants were questioned about what they observed and what they did with regard to ELF in detail, classroom discussions as well as supportive documents including their practicum journals and practicum portfolios as elaborated below.

e) Peer teaching and practicum documents

In order that in-depth information could be gathered, the ELF-aware lesson plans of ten participant-teachers that were presented in the peer teaching sessions were collected and analyzed.

As for practicum, there were two document types analyzed. First, the participant-teachers were asked to keep practicum journals, through which they were expected to reflect on and write about their observations of mentor teachers and describe their own teaching practices with regard to ELF-aware pedagogy. Thus each note they took with regard to ELF-aware pedagogy in practicum in the journals was analyzed. This was supplemented with the practicum portfolio documents the participant-teachers were expected to prepare for their official undergraduate practicum course. The participants themselves submitted their ELF-related portfolio documents for data collection or their supervisors were asked if they could provide the researcher with these documents.

f) Classroom discussions

In the second phase of training there were weekly meetings with the pre-service teachers. In those meetings there were often the peer teaching presentations of the ELF-aware lessons followed by classroom discussions. That is, after each peer teaching session, the presented lesson was assessed in the following classroom discussion including the participant, participant-teacher's colleagues and the mentor teacher. Therefore the classroom discussions mainly served the purpose of analyzing the strengths and problems of the presented ELF-aware lessons. Also in those classroom meetings, the participants were asked about what they were doing in their practicum with regard to ELF-aware pedagogy since the classroom meeting was the only chance to meet the participant face to face in that pertinent week. They also served to discuss possible ELF-related pedagogical practices in the participants' future teaching career and advantages and hindrances to ELF-aware pedagogy in real life. There were twelve sessions in total, all audio-recorded and transcribed. They helped the researcher to collect data about i) the participants' evaluations of ELF-aware practices in microteaching, ii) participants' ELF-aware practices in the practicum and iii) participants' reflections on ELF-aware pedagogy both in general terms and in their future career.

g) Portal answers

The participants' answers to the reflection questions given in the portal were also used as data to analyze their thoughts about the advantages and hindrances to ELF-aware pedagogy. There were thirty-seven questions in the portal and the answers of ten participants to these questions (370 answers in total) were analyzed with respect to

themes concerning advantages and hindrances to integrating ELF-aware pedagogy in the English classes.

h) Field notes of the researcher

I took many informative and reflective field notes throughout the research process about the training and research activities, data collection and analysis processes as well as the statements of the participants, my thesis committee members and my advisors. They helped me with technical details, emerging themes, retrieval of the necessary information as well as many research-specific decisions and interpretations, thus acted as supportive data.

So far the data collection instruments have been detailed. The following part describes the data collection procedures of the study.

The study was conducted in the academic year 2013-2014. The theoretical phase was implemented in the fall semester and the practice-based in the spring semester. In the fall semester, the pre-service teachers received the training in the form of an official course, from which they received grades. The meetings were done once a week for three hours on Mondays. They were mainly led by the course instructor, the main advisor of this thesis, and me as the mentor teacher of the course and the researcher. Eighteen pre-service teachers in total registered for the course until the end of the add-drop period. Among these 18 student-teachers, 10 attended the second term training and this study comprises the data analyses of these 10 teachers who attended the entire training.

The first actual class as well as the first data collection took place on 30th September. In the first meeting, firstly, there was a very brief introduction to the course, namely course day, hours and place. I as the mentor teacher and the researcher was also introduced by the course instructor. The students already knew each other and all of

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them had taken a course from the course instructor on sociolinguistics before so they knew the course instructor. The students were also asked if they would like to participate in the ELF-related PhD thesis study of the mentor teacher. They were informed about the content, objectives, duration and data collection methods of the research. They were told that if they agreed, they would be given consent forms to sign to participate in the research. All the course attendees agreed to participate in the study and read and signed the consent forms. Then open-ended questionnaires asking participants to define ELF in their own terms were given to the participants and each respondent responded to the questionnaire individually in the given time. After the questionnaires were collected, there was introduction to the e-portal. The person in charge of the technical arrangements within the e-portal also accompanied us to give the pre-service teachers technical information and have them register for the e-portal. Information was given about the course requirements, namely the readings to be completed each week and the questions to be answered on the e-portal, the online discussions to be held, the quote reminders that the class members would receive, and in-class discussions. In this session, also the e-mail addresses and telephone numbers were taken as well to form the Google and WhatsApp groups of the class. The participant-teachers who stated they did not have smart phones and thus WhatsApp were also told that they would receive the quote reminders through e-mail. The teachers were given their syllabus with the weekly assignments attached and were told that they were to read the assigned readings and answer the questions on the portal each week and react to the online discussion prompt and comment on at least one of their classmate's responses.

In the first week between 30th September and 6th October, the Google group and WhatsApp group were formed by the researcher and the first discussion prompt was given and the quote reminders were prepared and sent to the class members. From then on, the students were required to answer the reflection questions on the portal and attend the relevant online discussion by the end of each week so that in the next in-class meeting on Monday the pre-service teachers could come to the class having read and reflected on the articles. During the term, all the online discussion prompts and all the quote reminders were written and sent by me, as the mentor teacher. I also announced the weekly assignments through e-mail. As the online discussion initiator and supervisor, I continuously motivated the pre-service teachers by encouraging them to make comments online and summarized the points mentioned in discussions each week by e-mail. Furthermore, I attended the in-class meetings with the course instructor and guided the discussions when necessary asking the pre-service teachers' thoughts and summarizing the main points. Lastly, both the course instructor and I attached significance to having good rapport with the pre-service teachers and motivating them to reflect on the given issue with regard to their own role as an English teacher in their own teaching context. In doing so, since the ELF-aware teacher education model strongly emphasizes teacher autonomy, we paid utmost attention to participants' finding their own ways so we both refrained from prescribing any form of theory or personal opinion in any of these collaborative activities.

Until the end of the term, there were 12 in-class meetings on Mondays and the first interviews with the participants were conducted on 16th and 17th December, one week before the end of the last in-class meeting on 23th December. They were conducted outside the class with each student individually. On 16th December, open-

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ended questionnaires were also given to the pre-service teachers during class time. The teachers were asked how they would define ELF in their own terms, if they were planning to apply ELF in their future practices, if so, how and what they thought about the ELF aware teacher education course they attended. Furthermore in this term, another data set collected was the lesson plans as the final project submitted on 15th January 2014 by e-mail. This was also the date that all the submissions were due and the theoretical term was over.

During the theoretical term, a majority of pre-service teachers were observed to be very active in both online and in-class discussions and take the course seriously by keeping up with the loaded schedule. As they said this was the first time they had felt as real teachers since their opinions as teachers were asked about teaching in real life in such an intense and systematic manner for the first time. They often praised the course instructor for continuously motivating them, enhancing their confidence and giving them flexible deadlines when need be, yet they often complained about the overloaded schedule. However, they were seen to handle it as shown by the overall completion of their assignments, on which most teachers received very high or high grades. They also reported that the e-mail messages sent constantly by the mentor teacher helped them a lot to deal with the overloaded schedule and see clearly where they were and what had been done so far. The teachers were also observed to have good rapports with both the course instructor and me as well as their colleagues.

The second term of training was based on practising ELF-aware pedagogy and it started on 24th February 2014. Yet, the training could not be implemented as an official course due to the course load of the instructor so I as the researcher continuously invited the participants of the first term through e-mail and WhatsApp messaging as well as

telephoning to attend the second term training which would be attended on a voluntary basis. There were 10 voluntary participants who wanted to continue with this training. They were among the ones who had attended almost all the classes in the first term, completed a majority of their assignments and received high grades.

In the second-term, the meetings with the pre-service teachers were again held once a week for three hours on Mondays and they were led by me. In those meetings the pre-service teachers presented their lesson plans in the form of peer teaching every week and their colleagues watched and commented on them. Each in-class meeting was video and / or audio recorded.

These meetings also served the purpose of motivating the pre-service teachers for ELF-aware practices to be implemented in the practicum. In other words, I as the researcher continuously reminded the participants to include ELF-related elements into their teaching and record them whenever possible as well as to make observations with regard to ELF-aware pedagogy and take notes of them in their journals. I also collected information about what the participants had been doing in their practicum teaching until then by talking to them face to face. When necessary, I had one-to-one meetings with the participants to help them with their ELF integration into their practicum process.

After every meeting, I wrote e-mail to the group summarizing what had been done in terms of peer teaching until then as well as the in-class assessments about each peer teaching session. I also used every e-mail opportunity as well as WhatsApp to remind the teachers to integrate ELF-aware pedagogy into their practicum and record these practices and keep their journals. The pre-service teachers were also encouraged to participate in conferences on the basis of their experience in this ELF-aware teacher education course and five of them did so by making a presentation on ELF & ELF-aware

pedagogy as a group in an undergraduate students' conference. They were also encouraged by the researcher and the course instructor to attend the forthcoming ELF Conference, thus they prepared and sent their abstracts for poster presentations.

The practice-based training ended on 26th May following twelve in-class meetings. The interviews with ten pre-service teachers were conducted on 26th and 27th May. The journals, the portfolios and the audio or video recordings were also submitted by the participants before the interviews on those dates. Also several practicum portfolios submitted to the pre-service teachers' practicum supervisors were analyzed with the permissions of the supervisors in June 2014.

3.7 Data Analysis: Methods and procedures

 Qualitative data analysis has been employed in this study. Qualitative data analysis involves the identification, examination, and interpretation of patterns in textual data and determines how these patterns help answer the research questions at hand (Patton, 2002). Qualitative analysis is not guided by universal rules, is highly dependent on the evaluator and the context of the study and likely to change and adapt as the study evolves and the data emerge (Coffey & Atkinson, 1996). It is an ongoing, fluid, and cyclical process that starts with the first step of the data collection stage in the researcher's mind and carries over to the stages where data are entered and carefully studied (Merriam, 2009). In this dissertation study, my data analysis also started with the data collection stage which lasted one academic year and throughout this period I was able to roughly see, personally experience and deeply reflect on the flow of meaningful patterns emerging in the data in a gradual manner.

As a qualitative analysis method, thematic analysis was used to interpret the data. Thematic analysis is "a method for identifying, analysing, and reporting patterns [themes] within data" (Braun & Clarke, 2006, p.6). In thematic analysis, the researcher identifies and categorizes the emerging patterns or themes by moving back and forth within the data through multiple readings (Braun & Clarke, 2006; Creswell, 2013). There are some steps to follow suggested for thematic analysis. According to Braun and Clarke (2006) data analysis consists of the following stages: "familiarizing oneself with the data, generating initial codes, searching for themes, reviewing themes, defining and naming themes, and finally producing the report" (p. 87). Similarly Creswell (2013) suggests following the steps of "preparing and organizing data, reducing the data into themes via a process of coding and condensing the codes, and finally presenting the data in verbal form as well as with figures and tables" (p. 180).

In line with the suggestions of Braun and Clarke (2006) and Creswell (2013), I pursued the following steps: I prepared and organized all the data in the form of neatly organized separate files, reduced the data into meaningful themes by analyzing the recurring similar statements, grouping them and naming them, then reviewed the data for further refinement and condensation via iterative within- and cross-checking and displayed the final results in the form of coherent writing (through findings and discussion) as well as tables and figures. Therefore for the purpose of conducting a sound data analysis, I read the data again and again in the search for recurring themes and listed, compared and refined the emerging patterns within ELF definitions, ELF-aware teaching practices and reflections on these practices, reflections on the advantages and hindrances to ELF-aware pedagogy, reflections on the teacher education course as well as reflections on ELF-aware future teaching practices in order to convey the

findings in a complete, refined and accurate way. Coding was therefore primarily inductive, i.e. driven from the data as the thematic categories were step by step formed by working through the data iteratively. However, it must also be noted that in qualitative data analysis, the categories are not and cannot be mere reflections of the data as they are abstractions formed by the researcher (Braun & Clarke, 2006). The data analysis process involves the researcher's intuitions, sensitivity and analytical strength (Merriam, 2009). This was the case I experienced while forming the multiple and complex categories coded manually not only on the basis of meticulous analyses but also in line with my researcher orientation. Therefore the categories were also researcher-driven since they were constructed through the researcher's own meanings attached to the data.

The data analysis was made on the basis of two broad categories, namely participants' reflections and participants' pedagogical practices. The research questions and the research design which aimed to analyze the participants' reflections at specific intervals, that is before and after the training, formed the basis of my first thematic analysis. Thus the first categories, "ELF reflections before the training" and "those after the (theoretical and practice-based) training", were set and the data were collected and analyzed accordingly with respect to i) ELF definitions, ii) reflections on peer teaching and practicum, iii) reflections on the perceived advantages (mainly categorized as communicative and pedagogical advantages) and hindrances to ELF-aware pedagogy and iv) reflections on future ELF-aware teaching practices. As for subsequent thematic analyses, in forming the themes and their sub-themes, the data sources matched with the research questions (See Table 3) were systematically read and reread and the emerging themes were checked both within and across categories to make sure there were no parts

that went unnoticed or repeated. Along with this thematic categorization, the excerpts that reflected the themes and subthemes in the best way were chosen as well. For instance ELF definitions displayed a thematic change before and after (the theoretical and practice-based) training and there were three main definition categories defined: ELF as a global means of communication (in the beginning), ELF as the use of English among NNSs for communication (after theoretical training) and ELF as a perspective which acknowledges the non-native use and users of English (after practice-based training). Following this, the sub-themes emerging under these definition categories were formed through in-depth data analyses and they were all presented in the form of rich descriptions and interpretations as well as tables and figures.

Another example can be given from the participants' ELF-aware pedagogical practices. The ways of participants' integrating ELF in the lessons were coded as "explicit" and "implicit" in the researcher's mind during the data collection process upon receiving the lesson plans after the theoretical training. I realized that in most presentations there was direct reference to and explanations about ELF and related issues whereas in some of them there was no direct reference to and explanations about ELF and related issues. I named the former "explicit" and the latter "implicit". Then the categories became clear through not only the peer teaching presentations but also the practicum applications conducted simultaneously in the same period. Then during the data analysis process of peer teaching and practicum, it was seen through recurring analyses that these initial categories reflected the data. In this process, a more in-depth and refined categorization followed since what the teachers did under explicit and implicit ELF integration within not only peer teaching but also practicum was my focus.

For all the research question analyses, I read and reread my data for the purpose of coding and thematic categorization and finished coding when saturation was reached. The themes and sub-themes were then presented as findings through elaborate descriptions and interpretations as well as tables and figures.

This study is a descriptive case study and as the name suggests the analyses were presented in the form of thick descriptions, which would help the reader to comprehensively understand the research context, the training process and the participants' ELF-related reflections and teaching practices under investigation. "Thick description" involves successive addition of layer upon layer of detail to a phenomenon or process or event being described (Denzin 1989; Ponterotto, 2006), hence thick description goes beyond surface appearances and includes voices, actions and meanings (Ponterotto, 2006). Herein the process under investigation is ELF-aware pre-service teacher education, and I thickly described the process being experienced part by part on the basis of the pre-service teachers' ELF definitions, ELF-integrated teaching practices and reflections on these practices as well as ELF-aware pedagogy and I focused on the participants' voices and actions pertaining to ELF and ELF-aware pedagogy and the meanings they attached to these phenomena. The methodology and findings conveyed to the reader in the form of thick descriptions in this thesis also increase the trustworthiness of the study as discussed in Section 3.8 below.

3.8 Trustworthiness of the study

In terms of validity, reliability and generalizability, the qualitative research depends on some set of standards conceptualized as trustworthiness criteria ensured by the application of credibility, dependability, transferability and confirmability (Creswell, 2013; Guba and Lincoln, 1989; Miles & Huberman, 1994; Shenton, 2004).

Credibility refers to the internal validity as defined by the quantitative studies, that is, credibility is about whether the research findings captured what is really taking place in the context and whether the researcher learned what s/he intended to learn. Credibility therefore shows confidence in the 'truth' of the findings (Guba and Lincoln, 1989). As qualitative research investigates and demonstrates the socially constructed, multivariate reality from participants' perceptions and lived experiences, in order that credibility can be achieved, it is significant to fully depict and richly document the complete context and the process of the study. Credibility can be achieved via thick descriptions of the context, the participants, and the data collection methods as well as rich documentation and in-depth analyses of participants' viewpoints, and close relations between the researcher and the participants (Creswell, 2013; Guba and Lincoln, 1989) and in this study the researcher has done her best to meet these criteria. Also the strategies used to achieve credibility include prolonged engagement, triangulation, member checking, peer examination and researcher positioning.

Prolonged engagement means being present in the site where the research is being conducted long enough to build trust with the participants and experience the breadth of variation (Miles & Huberman, 1994). This may refer to an entire year or longer for some large studies or it could mean as little as a month or so for smaller studies. There is no set amount of time a qualitative inquiry should last; but the

assumption is that if it is evident the researcher has spent long enough time to see the variety of things to be expected in the research setting, the results produced will be more credible (Guba and Lincoln, 1989). I spent the whole academic year, a period of two academic terms including the fall and the spring semester with the participants and I was in close contact with them both face-to-face via meeting them in the class for the training and out of the class for interviews and online through e-mail and instant online messaging. It was felt that this led to the development of rapport and trust, facilitated understanding between me and the participants and contributed to the intensity and variability of the data.

In this study, triangulation, for the verification and validation of qualitative analysis was applied by collecting data through various data collection instruments and checking out the consistency of findings received from them (Patton, 1999). Data were collected via open-ended questionnaires, semi-structured interviews, classroom observations and video recordings of peer teaching, video or audio recordings of practicum teaching, peer teaching and practicum documents (lesson plans, practicum journals, and practicum portfolios), portal answers, the audio recordings of classroom discussions in the teacher education course as well as field notes. Moreover according to Lynch (1996), the researcher can gather data at different times such as before and after examinations to achieve triangulation. In this study the data were gathered at three intervals, that is, before the entire training, after theoretical training and after practice-based (thus the entire) training, which can be said to contribute to more credible results.

Peer debriefing is meeting with 'impartial' colleagues who are not directly engaged in the study to discuss the content of the study especially with respect to methodology, findings and interpretations; thus it brings an external check on the inquiry

process (Guba and Lincoln, 1989; Spall, 1998). A colleague of mine read the whole dissertation and commented on it. He is a professor in the Philosophy Department at Boğaziçi University. He is a native speaker of English who has been living in Turkey and teaching at the same university for twenty-four years. His comments and suggestions enabled me to check the quality, accuracy and completeness of the study. Also two colleagues of mine were entirely informed about the study and read and commented on the conclusions and implications of this dissertation. One is a Turkish colleague of mine working as an instructor in the English Language Teaching Department of a state university in Istanbul. She was about to complete her PhD dissertation in Foreign Languages Education at Boğaziçi University when she made comments and suggestions about this thesis. My other colleague who also gave feedback about my thesis is also an instructor working in the English Language Teaching Department of an English medium state university in Ankara. She did her PhD in English Language Teaching at the same university and her dissertation, which took critical pedagogy as its theoretical lens, explored the teacher roles a pre-service foreign language teacher education program at a state university prepares teacher candidates for and the socio-political reasons behind the adoption of certain teacher roles. The debriefing processes with them were useful and enlightening and their objective, commonsensical and feasible feedback highly contributed to the quality of the thesis. The external check was also made possible with the generous help of my thesis committee members who monitored and commented on the thesis study throughout the process.

Member checking is sharing the transcripts and / or the study reports with the participants to help ensure authenticity, validate the findings and enrich the findings and interpretations (Guba and Lincoln, 1989; Miles and Huberman, 1994). Six of the participants, whom I continued to interact following the training, read their interview transcripts right after they were typed and confirmed their accuracy. In addition, this thesis study was presented in various conference presentations while it was in progress and some research participants watched and some read and checked my conference slides where I reported the preliminary or completed findings. In the following personal interactions in which I aimed to receive their feedback, they confirmed the accuracy and completeness of the presented findings.

Dependability is "the stability of the data over time" (Guba & Lincoln, 1989, p. 242) referring to reliability in quantitative research. Since the human behavior cannot be constant, it is not possible to find the same results even if a similar study is done. However, it is significant that the data collection and analysis processes within a study should be consistent and dependable. In order to address the dependability issue more directly, the processes within the study should be reported in detail. Thus, the research design may be viewed as a "prototype model" (Shenton, 2004, p. 71), helping the potential readers understand the complete process in detail, thereby making it possible for future researchers to repeat the work if they desire. The ELF-aware pre-service teacher education model applied for the first time in this study as well as the processes of research design and data collection and analysis have been extensively described so as to help the future practitioners and researchers intending to conduct similar practices. It was also believed that such in-depth coverage would enable the readers to develop a thorough understanding of the methods and their effectiveness.

Transferability refers to the applicability of findings in the research context to other contexts (Shenton, 2004). It is like generalizability in quantitative research. It is not possible for the researcher of a qualitative study alone to find out whether findings can be transferred or not. The target context must be compared to the research context to detect similarities (Miles and Huberman, 1994). The more similar are the contexts, the more likely it is that the findings will be transferable. Persons reading the qualitative inquiry reports have to make this decision. In order to achieve transferability, the study must provide thick descriptions of the phenomena under study and the context in which the study was conducted (Guba & Lincoln, 1989). Herein the phenomena under study namely ELF, ELF-aware teacher education and ELF-aware pedagogy have been described and analyzed in detail and the context of the research has been comprehensively depicted in the belief that these thick descriptions together with the in-depth analyses of the phenomena under study would facilitate the transferability decisions of the potential readers.

The concept of confirmability is the qualitative investigator's comparable criterion of objectivity. It is the criterion of whether the work's findings are the result of the experiences and ideas of the informants, rather than the characteristics and preferences of the researcher (Guba & Lincoln, 1989). Triangulation plays an important role in promoting confirmability by reducing the effect of investigator bias. Furthermore, detailed methodological description is necessary to help the reader determine to what extent the data and the relevant concepts emerging from the data may be accepted (Shenton, 2004). In the present study triangulation has been applied by the use of multiple data sources at different times in the entire training process so as to achieve validation as well as ensure in-depth analyses of the phenomena under study. Moreover,

as seen in all the sections of this dissertation and as emphasized in many ways under this title of trustworthiness, thick description is a *sine qua non* of this study. Lastly, my thesis committee members as reviewers have audited the decisions and procedures of the research on a regular basis, contributing to the confirmability of the study.

3.9 Ethical considerations

Since qualitative research reveals the reflections and experiences of the respondents to a large audience, the ethical issues concerning the protection of participants' rights and identities, must be taken into consideration seriously. Some main issues to consider include voluntary participation, informing the participants about the research objectives and getting the consent of the participants before they become a part of the study and making sure that their rights and interests will be safeguarded (Creswell, 2013; Patton, 2002). Also participants must be ensured about privacy and confidentiality. That is, their names and identities will be protected and the results of the study will not be shared with others by using their names. In this research, the participants who participated in the research on a voluntary basis were informed before data collection about the researcher and the aim and the duration of the project and signed consent forms underlining participants' rights including anonymity, confidentiality, and withdrawal from the study (See Appendix E for a copy of the consent form). As described above and under the title of ELF-awareness in the Literature Survey, autonomy is a significant aspect of ELF-aware teacher education. It is also an ethical consideration that should be under scrutiny (Patton, 2002). Therefore at all steps of the research, I was careful about ensuring that the research setting and my researcher identity did not put or imply any pressure on participants and that they felt free and comfortable with my presence both as a

researcher and a mentor teacher. The relations between me and the participants were built on trust and rapport. There were no private questions asked. Furthermore, in the analysis and report of the findings, the names of the participants were not revealed and codes like A1, A2, A3, A4 and so on were used instead of their real names to protect their privacy. Moreover, to ensure confidentiality, the data have been protected safely, employed only to answer the research questions and not shared with anyone including the participants as well as people outside the research setting.

CHAPTER 4

FINDINGS

4.1 Participants' definitions of ELF

In this section the participants' ELF definitions before the ELF-aware teacher education

course and those after the theoretical and practice-based phases of the course will be

analyzed. The analyses of these personal ELF definitions aim to show the flow of the

participant teachers' perceptions about the ELF concept itself from the beginning to the

end of the training and the possible perceptual changes that may have taken place with

regard to the ELF concept and its sub-components as a result of the ELF-aware pre-

service teacher education course.

4.1.1 Definitions of ELF before the course

Before the course began, the definitions of ELF collected by open-ended questionnaires

tended to depict ELF as a global means of communication. Participant teachers'

definitions were rather short and simple and they usually referred to three facts while

giving their definitions: i) that English is a common communication medium for all

people in different parts of the world, ii) there are many non-native speakers of English,

or iii) there are more non-native speakers of English than native speakers of it, as seen in

the following examples:

A1: English is used all around the world as a means of communication. There are many non-native speakers of English. People from different countries, backgrounds and cultures communicate by using English. (Excerpt 6)

A2: English is not only the language of the British, American or Australian people who speak it as their native language, but it is also the communication medium of all the people from different parts of the world. In today's world the number of people speaking English as their second or third language is much more than the people speaking it natively. In almost every situation where people from different countries gather, English is the first and the best option to choose as a communication medium. (Excerpt 7)

A3: English has become a world language over the years by means of the communication across the world among many nations. (Excerpt 8)

A4: English is the bridge language between different countries, regions, cultures etc. When I see a Chinese tourist and I start to talk to him in English, I understand that English carries a more effective role than my and his language in communication. I accept English as a lingua franca as a common communication tool. (Excerpt 9)

According to these global definitions, English appears as a "world language" as seen in Excerpt 8 or a "bridge language between different countries, regions and cultures" as in Excerpt 9. This global spread and common use makes English a lingua franca, the first and the best common communication tool all over the world used more by the NNSs.

In some other definitions like Excerpt 10 below, ELF is not only a means of communication but it has become a "situation" deriving out of this globalization:

A5: In my opinion, this is the situation that English has more non-native speakers than its native speakers and it is the predominant language in most of the fields. (Excerpt 10)

Few participants referred to the ownership of English and variability in ELF use as in Excerpt 11 below mentioning the increase in the owners and varieties of English:

A6: English has become a world language over the years by means of the communication across the world among many nations. As a result of this, the language which previously belonged to a few nations has become a language spoken more by their second and foreign language users than the native speakers of it. As this situation suggested, having a standard dialect of English has become impossible. The language is owned by many speakers and having that much variety is a natural result of it. (Excerpt 11)

Intelligibility in ELF communication and not having to sound like a native speaker were also mentioned in few responses, exemplified in Excerpt 12 below:

A7: If an Arab and a French man can communicate today, this is thanks to English. As long as negotiating the meaning is possible, there is no need for sounding like a native speaker. Being a lingua franca, English paves the way for this opportunity for different people from different countries to negotiate meaning. (Excerpt 12)

Therefore, the participant teachers before the training had an idea of what ELF might be. They later stated in the interviews that they told what they heard of ELF in a previous course on Sociolinguistics given by the same instructor. The definitions overall stressed the globalization of English and defined ELF being a result of this process. Thus they focused more on the global aspect of English. Few participants mentioned the specific themes of ELF communication like mutual intelligibility, ownership of English and variability of ELF. Table 4 shows the common ELF definition at this stage and the main themes in ELF definitions before the training.

Table 4. Common ELF Definition and Main Themes within ELF Definitions Before

      Training

	Before the training
Common ELF definition	A global means of communication
Main themes	Global use of English
	NNSs as the users of English
	NNSs > NSs (NNSs are more than the NSs)

In conclusion, according to the common view, the ELF definitions revealed the global

use of English and that this global use involves not only NSs but also NNSs, whose

number in the world exceeds that of NSs, but apart from that, it is difficult to find a

commonality among the definitions.

4.1.2 Definitions of ELF after each phase of the course

The whole course of ELF-aware teacher education is divided into two phases as the

theoretical training followed by practice-based training. Briefly, in the theoretical

training the pre-service teachers read about, reflected on and discussed ELF and ELF-

aware pedagogy and in the practice-based training they integrated ELF into English

lessons through peer teaching and practicum and evaluated each type of experience, thus

practised and reflected on their own understanding of ELF-aware pedagogy. The

participants were asked how they would define ELF in their own terms not only before

the entire course began but also after each phase, that is theoretical training as well as

practice-based training.

4.1.2.1 Definitions of ELF after the theoretical phase

After the theoretical training in the first term, the data about the pre-service teachers'

own ELF definitions were collected by means of both open-ended questionnaires and

semi-structured interviews. The data from both of these sources revealed that the

definitions of ELF after the theoretical training practised with intensive reading, critical

reflection and continuous discussions among colleagues got broader and more specific.

At this stage, ELF was commonly perceived as the use of English among NNSs for

communication. Thus the participants focused on the communicative aspects of ELF and

conceptualized it as a kind of English use peculiar to NNSs. There was also special

reference to two themes: i) NNSs' ownership of English as well as ii) the importance of

maintaining intelligibility in communication without being nativelike.

As revealed by the questionnaire data, most definitions were underlain by NNSs'

ownership of English like Excerpt 15 and 16 below. The interview data also displayed

examples of ownership which emphasized the fact that English belongs to not only NSs

but also NNSs as in Excerpt 17, 18 and 19:

> A1: English is spoken by most of the people around the world as a means of
> communication between non-native speakers mostly. It is a global language not
> owned by just native speakers. (Excerpt 15)
>
> A3: ELF is admitting that the native speakers of English are not the only owners
> of language because the language has shaped itself throughout years by being
> used by many different people from different cultures in which they represent the
> characteristics of their native language and culture in their language use.
> (Excerpt 16)
>
> A8: ELF is owning English as a non-native speaker to a certain extent and using
> it in your own ways. (Excerpt 17)
>
> A5: Can we say ELF is a medium used by people with different L1 backgrounds
> and different cultures? I suppose we can. So what makes ELF an ELF: It
> establishes a common groundwork. And there is the issue of ownership. The

number of non-native speakers have far exceeded that of native speakers. English doesn't belong to native speakers any more. In terms of ownership now, there is not only Inner Circle, but also Outer and Expanding Circle. (Excerpt 18)

A6: Communication in English by NNSs. It is a worldwide phenomenon not owned by solely NSs. NSs were custodians before, but now NS variety is only one among many English varieties. (Excerpt 19)

Also the issue of ownership was mentioned in a relatively indirect way as exemplified in Excerpt 20 below:

A9: ELF enables NNSs to regard English as "their language", not the language of "others". (Excerpt 20)

Thus unlike the definitions before the entire training which were broad and globalization-focused and mostly failed to refer to the specific qualities of ELF, the definitions after the theoretical training got more intense and specific. One leading specific feature of the definitions was the NNSs' use and ownership of English. This was mentioned only by one participant teacher before the course; however after the theoretical training, a majority of definitions referred to the fact that English is not owned solely by NSs but also NNSs. To illustrate, according to Excerpt 19, English is now not a property to be safeguarded by NSs as implied by the word "custodian". That is, NSs are not custodians any more. English is a global language, in the context of which NNS varieties exist in their own right together with NS varieties.

The existence of the theme of NNSs' ownership of English within a great majority of the definitions as well as the emphases and implications made in the definitions about this ownership might also reveal that at this phase of training, namely after the theoretical training, the pre-service teachers are aware of the power and assets

of themselves as ELF users and have started to own English as NNSs. As confirmed by the further data on course evaluations below, the participants became aware of themselves as ELF users at this stage tending to own English more and use it in their own ways with increased confidence, paying more attention to negotiation of meaning rather than extreme correctness, and the definitions may be the reflections of their ELF user and owner identities being evolved at this stage.

The questionnaire as well as the interview data also showed that in addition to the matter of ownership, "maintaining intelligibility in communication" was seen to become a part of the participants' ELF conceptualizations. ELF was seen as a context where there is no necessity to speak nativelike as long as intelligibility is maintained. Below are some excerpts that exemplify this:

> A10: English is a communication way for NNSs of English. They are learning English as L2. In this context, the most important thing is to understand each other. There is no need to try to talk nativelike. Intelligibility plays the crucial role for communication. (Excerpt 21)

> A6: ELF is the use of language by people having different languages. Its aim is to pave the way for understandings among cultures and different backgrounds. English has become a language which is owned by nearly every country and every culture reflects its identity, its ways of use in it. ELF respects these changes and what it gives importance to is the intelligibility, that is, as long as people from different countries can understand each other even though they are not like natives in terms of pronunciation, grammar etc., there is no problem indeed. (Excerpt 22)

> A2: ELF is the communication tool of people all around the world. Without superiority, inferiority or ownership, it is a social area that people with their different backgrounds can communicate maintaining intelligibility. (Excerpt 23)

> A9: Actually, NNSs adopting ELF are very proficient speakers and users of English. However as producing or uttering certain patterns of English could pose some troubles and problems for them as a result of their mother tongue, such learners are allowed to use some structures of English if it does not pose any problems for the intelligibility of the message while communicating with other speakers of English. (Excerpt 24)

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As seen in the statements of Excerpts 21 and 22, in some definitions, intelligibility was

also defined in ELF definitions as understanding each other without speaking nativelike.

Moreover there were some attempts to combine two concepts, which is "ownership" and

"intelligibility" as in Excerpt 22. On the other hand, ELF use was seen to be free from

ownership but where intelligibility was a necessity by one of the pre-service teachers

(Excerpt 23). One participant teacher also stated why she thinks NNSs may not be able

to produce some patterns of English nativelike as in Excerpt 24 and the cause was stated

as mother tongue, not lack of proficiency.

Some pre-service teachers used creative ways to define ELF by referring to

intelligibility:

> A2: The use of language in a flexible way by non-native speakers as long as intelligibility is maintained and communication flow is kept. It is indeed not walking on a straight line in communication perhaps following some other branching paths. If for example there is a stone on the road, you turn around it if it is hard to jump above it, but if you arrive at the place through this road, which means if you achieve communication, then I think the aim is accomplished. (Excerpt 25)

> A4: Communication between non-native speakers and their ways of establishing intelligibility. Also we can say that it refers to all kinds of efforts that aim to make the NSs accept this intelligibility issue. (Excerpt 26)

As seen in Excerpt 25, "branching paths" on a main road was used as a metaphor to refer

to variations in ELF use and in the same statement "arriving at the destination" was used

to refer to maintaining intelligibility. Excerpt 26 presents a very original definition

where NSs are regarded as a challenge before the acceptance of the intelligibility issue

and ELF is defined as the totality of efforts targeting at making the NSs accept this

intelligibility issue.

The intelligibility issue also caused some kind of questioning about the non-standard use

of English in one of the participants, showing the critical points in their perceptions:

> A5: In ELF, variations are tolerated as long as they are intelligible. OK. But if we are that loose, and there are too many variations, wouldn't there be too many deviations? I think we should have not a fully standard thing but something close to the standards. (Excerpt 27)

As seen in Excerpt 27, in ELF use, the problem of having too many variations was

thought to cause too many deviations and it was suggested that tolerance to variations

brought about by ELF use should be limited.

According to the interview data, ELF was also defined with some other new

suggestions not found in the literature. ELF was given as "a level" or "kind of

awareness" of the value of NNSs' use of English and intelligibility, implying that the

participants' awareness of these issues had been raised after the training:

> A3: A level of awareness where you realize the British or the Americans are not the sole owners of the language, that the Englishes used by others are as valuable as their English. (Excerpt 28)
>
> A7: A kind of awareness that you have while communicating. You don't have to speak like the British, you don't have to be like the NS. Intelligibility matters, it is the criterion. Also it is awareness gained after being taught the standard norms. You must convey the message in the right way. This is important. It is something that eliminates the pressure upon us. It aims to make everyone speaking English more flexible in their communication; it aims to make people use their communication tools at the maximum level. (Excerpt 29)

ELF as an awareness level was defined both as a process and a product by the

participants. In Excerpt 28, it is a process in a NNS's ELF-related developmental path

where s/he becomes aware of the value of the English s/he uses. In Excerpt 29,

according to participant A7, ELF is a product, it is a kind of awareness one has during

communication, through which one knows that s/he does not have to be nativelike

provided that his / her English abides by the intelligibility criterion. Also in this kind of

awareness, the interlocutor is still knowledgeable about the standard norms. With his /

her English which both complies with the Standard English and may deviate from it,

s/he tries to get his / her meaning across in the right way.

One participant also referred to this awareness as an "attitude change", where she

also referred to the value the varieties hold by using the word "respect":

> A7: ELF is an attitude change, not a technique or a method. An attitude in which
> you respect other varieties, in which one is flexible, but where there is not
> complete freedom; you still cling to some rules to be understandable. (Excerpt
> 30)

Hence, a few participants were seen to even make reference to ELF as a kind or level of

awareness or a change in attitudes possibly implying their raised awareness of ELF after

theoretical training.

As exemplified in Excerpts 29 and 30, most participant-teachers also referred to

the communicative advantages of ELF communication, the flexibility and comfort

brought about by ELF, yet such concepts have their borders, underpinned by

intelligibility as mentioned above. Furthermore, the other communicative advantages of

ELF communication as reflected by the subjects' perceptions can be listed as follows:

- An increase in willingness to speak English

- An increase in self-confidence

- A transition from artificial use of the language to a sincere one

As seen by the items, ELF was thought to have affective impacts making the communication more sincere and the interlocutors more willing to speak English and more confident in their interactions. As the findings showed, these positive points were also reported as the advantages of integrating ELF-aware pedagogy into the teachers' future practices as will be elaborated below.

As a result, as seen in Table 5 below, at this stage of teacher education the data showed that the pre-service teachers became aware of the ELF construct and conceptualized it as the use of English among NNSs for communication with its sub-components, the most commonly-used of which are "NNSs' ownership of English" and "the importance of maintaining intelligibility in communication without being nativelike". Apart from this, communicative advantages of ELF communication including flexibility, comfort, and sincerity in communication as well as increase in confidence and willingness to speak were mentioned. The definitions therefore became more intensified with a focus on the features of ELF communication (NNSs' ownership of English and maintaining intelligibility) and communicative advantages of ELF. As the participants themselves mentioned personally experiencing these communicative features in their own ELF interactions, these results also imply the change in the roles of the participants from "outsiders to ELF" to "ELF-aware users and owners of English" as discussed in Sections 5.1 and 5.6 below in detail. Hence the communicative focus of the definitions is an outcome of not only i) academic reading, critical reflection and reflective interactions on the ELF concept implemented actively and dynamically in this training through academic reading but also ii) the actual ELF communications that the participant teachers said they practiced in their communications in English where they became aware of themselves as ELF users and the changes this brought to the way they

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speak and communicate, like more focus on negotiation of meaning and increase in confidence.

Table 5. Common ELF Definition and Main Themes within ELF Definitions After

Theoretical Training

	After Theoretical Training
Common ELF Definition	The use of English among NNSs for communication
Main themes	NNSs' ownership of English
	Maintaining intelligibility in communication

	Communicative advantages
	   -Flexibility, comfort, and sincerity in ELF
	      communication
	   -An increase in self-confidence and
	      willingness to speak experienced by ELF use

4.1.2.2 Definitions of ELF after the practice-based phase

The second term of the ELF-aware teacher education course focused on the integration of ELF into the English classroom through peer teaching and practicum as well as evaluative reflections and discussions on these practices. At the end of this term when the whole education was completed, the pre-service teachers, who experimented with practicing ELF-aware pedagogy, were again asked to define ELF in their own terms through interviews. The findings showed that a great majority of participants perceived ELF as a "perspective" at this stage of training. They also used the terms "approach", "concept" and "way of thinking". The main themes were found to be about the integration of ELF into English classes; thus pedagogical issues dominated the definitions. This shows the transformative effects of actual experimentation with ELF-

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aware pedagogy in the participants' mindsets. That is, unlike the definitions after the

theoretical training, in which ELF was described by its communicative features, now

ELF was perceived mostly as a pedagogical viewpoint as shown by the changed

definitions. The definitions defining ELF as a perspective were also found to be about

humanistic and communicative issues. While defining ELF as a perspective, the

participants mostly referred to its acceptance of non-native use and users of English with

their own variability as elaborated below.

ELF perspective was defined to be a realistic, flexible and accepting way of

dealing with non-native use and users of English:

> A3: A perspective which takes non-native speakers' reality as basis rather than
> the native speakers'. It is teaching English not as the native's language, it is
> teaching it as a communication language used between non-native speakers, used
> between us, giving that flexibility to the learner. It has culture in it, it has identity
> in it. It creates a medium where the student can exist with his own non-native
> speaker identity and culture instead of speaking about the bla bla culture, I mean
> the palace culture of the queen of Britain that he will perhaps never meet.
> (Excerpt 31)
>
> A8: A perspective which embraces everybody. It reflects the culture, it reflects
> non-native speakers' cultures, and their owning English come to my mind.
> (Excerpt 32)

At this stage it was also seen that compared to the previous stages, there was much more

emphasis on variability in NNSs' English use as well as identification of NNSs with

their own features, namely the use of English, local culture/s and/or L1/s.

> A2: It is actually an approach, and definitely a perspective. To my mind, it is
> something which will shape English and ELT, all of them thoroughly. In this
> perspective there is no standardization. English is neither a separate language nor
> a single variety. It gets localized according to each context because everyone
> adds something from their culture and native language. (Excerpt 33)

A1: A Chinese adds something from his culture while speaking, a Spanish adds something while speaking, then different varieties emerge. ELF can also be taken as an umbrella term covering all these. (Excerpt 34)

The humanistic issues within the ELF perspective were highlighted by some participants and the equity of rights was also mentioned for the first time at this stage as a reality of ELF as in Excerpts 35 and 36 below. According to the definition, NSs and NNSs are seen as equal in ELF since they are all users of the language. Excerpt 32 above supports this view saying that ELF embraces everybody. Thus both NSs and NNSs are perceived to be members of the English speaking community as the users of language. Besides, they have not only their own rights but also the right to voice their own rights:

A7: A perspective which says both native speakers and non-native speakers should be treated equally and that non-native speakers are not less valuable than native speakers. (Excerpt 35)

A4: I used to see this theory as kind of enmity to native people, but then it changed, I mean there is no enmity. It is much above that. It is seeing everyone equal, they are all users of language so they have the right to voice their own rights. (Excerpt 36)

Tolerance was also seen to be an emphasized component of ELF perceptions and ELF was defined to be an approach tolerant to errors as long as they do not deteriorate intelligibility and was said to welcome different accents, different native languages as well as different cultures:

A5: We can say that the things ELF allows constitute a perspective. For example, as long as a misuse is intelligible, it is not wrong and ELF is not seeing varieties as a problem and making reference to students' cultures. They can all constitute a perspective. For instance in the first ELF lesson I did one of the students said, but teacher isn't this the language of the British? I didn't expect something like this. Then the student said 'If something is wrong, it is wrong. They have brought the rules and we must obey them one hundred per cent.'

However the opposite is what ELF allows. All this can be called an approach. …
I put tolerance in this approach. (Excerpt 37)

A1: We can define this as a way of thinking. It comprises more of non-native
speakers. It takes communication as basis and different varieties. It has a very
high level of tolerance, I think it is based on tolerance. Then there is
intelligibility, it is something that we emphasize all the time. (Excerpt 38)

However ELF is not an "anything goes approach" in the mindsets of teachers. There are

limitations to the tolerance it brings to ELT. For instance intelligibility is a criterion that

differentiates an error from an accepted use. Inclusion of L1 in the classroom should also

be limited and the lesson should be inclusive of not only non-native but also native

cultures:

A4: A theory turning into practice slowly and it emphasizes tolerance to accents,
but how? On the basis of intelligibility. There is tolerance to L1 but how?
Without deteriorating the lesson aim, I mean there can't be all L1, there is a
limitation. Then there is tolerance to multiculturalism and in this you can put the
native culture, but it can't be all native, it is a part of all cultures. (Excerpt 39)

The participant teachers were also seen to express or imply the strengths of the ELF

perspective in certain ways. In Excerpt 40 below, ELF was defined to be a concept

empowering communication implying the feeling of strength ELF perspective gives to

the interlocutors.

A10: A concept that emphasizes and empowers communication and that makes
people communicate comfortably… Now telling your concern in whatever way
possible is more important …Time is passing very fast, things are changing very
fast, we have to tell what we mean more rapidly so ELF is even more important.
(Excerpt 40)

Moreover, in another statement in Excerpt 33 above, in the expression "It is something

which will shape English and ELT thoroughly", the use of the word "thoroughly"

indicates a strong belief in the strength of ELF as an approach in changing the use of English and the ELT field. ELF was also seen to be powerful in the sense of ownership it gives to its users as in "exist with one's own non-native speaker identity" (Excerpt 31) and "to voice one's own rights" (Excerpt 36).

In addition to the strengths of ELF, some pre-service teachers criticized ELF or expressed their concerns about ELF, at this stage, reflecting their critical thinking. For instance in Excerpt 37 above, Participant A5 expressed his concern about his students' being against ELF and their demand for adherence to NS norms as they think NSs are the norm providers, which implies a criticism of the educational system and addresses a potential problem likely to cause difficulties for teachers in practicing ELF in pedagogy. In this study several teachers were seen to experience such resistance-based difficulties and devise implicit ways of ELF integration into the class as mentioned in the data analysis of the practicum below. There were some other concerns or criticisms stated while defining ELF as follows:

> A1: . . . It is communication-based so it has strategies. Communication strategies form an important part of ELF communication. However, ELF still remains vague for me in writing. I don't know how I will make a correction, what I will take as basis in writing. They remain unclear and actually I couldn't find sources on this. I think ELF is deficient in this area. (Excerpt 41)

> A5: . . . As long as mutual intelligibility is maintained, the variations are welcome, but here I have a concern. If there are so many variations, then the people will not understand each other. (Excerpt 42)

> A3: In our Spanish class, we weren't allowed to speak our L1 at all. I think this was good for us, but here in ELF we say there can be some Turkish. I don't know, I think banning may help. (Excerpt 43)

As seen in Excerpt 41 above, Participant A1 criticized ELF for focusing on speaking and said that writing is ignored, which is a missing area in ELF research. Although this is not the case now, as for instance the Corpus of Written English as a Lingua Franca in Academic Settings (WrELFA, 2015) has been completed, the teacher's reference to the great significance ELF attaches to speaking but not writing yet is noteworthy as a criticism of ELF. On the other hand, as seen in Excerpts 42 and 43 above, there were also other criticisms about the ELF perspective for accepting so many variations which may lead to confusion and for allowing L1 to a certain extent.

In addition to the definition of ELF as a perspective, a few participants opted for defining ELF as "the use of English among NNSs", similar to the previous stage. Note that it was after the theoretical training that the participants started to make definitions of this kind. Now that the whole training was complete, the participants were seen to have enlarged their ELF descriptions signaling it not only as NNSs' use of English but also as a perspective accepting and valuing the NNSs with their own English use and identities.

Apart from these definitions, the other conceptualizations of ELF at this level include "communication strategy package" and "a kind of awareness":

> A9: ELF is like a communication strategy package. It makes the communication flow easily without interruptions and without thinking; this is kind of adapting your language to the target person's norms. (Excerpt 44)
>
> A6: ELF is a kind of awareness where you can eliminate minor details like omitting –s after learning every structural rule about English. (Excerpt 45)

In Excerpt 44 above, ELF is seen as the combination of communication and accommodation strategies that contribute to the fluency of ELF communication. In the

following excerpt (45), ELF is regarded as a level in speaking where you are aware of your deviations from the standard use in your language production.

As a result, at the end of the practice-based training, through which the pre-service teachers had hands-on experience with integration of ELF into the English classroom, the definitions of teachers mostly reflected ELF as a perspective which accepts the non-native use and users of English with their own variability. Table 6 reveals this common definition at the end of this intervention together with the main themes.

Table 6. Common ELF Definition and Main Themes within ELF Definitions After

Practice-Based Training

	After Practice-based Training
Common ELF Definition	A perspective which accepts the non-native use and users of English with their own variability
Main themes	Tolerance to NNSs' deviations from SE norms which maintain intelligibility
	Acceptance of NNS varieties
	Acceptance of NNS identities (with their cultures and L1s)
	Acceptance of the effects of NNSs' cultures and L1s on their English use
	Acceptance of NSs' and NNSs' ownership of English
	Inclusion of the NNSs' cultures in the English lessons
	Limited inclusion of NNSs' L1/s in the English lessons
	Focus on intelligibility in communication & error correction
	NSs' and NNSs' equity of rights
	Strengths of the ELF perspective
	Criticisms or concerns about the ELF perspective

4.1.3 Changes in ELF definitions

The common ELF definitions and main themes found and analyzed at three stages of the
data collection, i.e., before the course, after the theoretical phase and after the practice-
based phase of the course are seen in Table 7 below.

Table 7. Common ELF Definitions and Main Themes within ELF Definitions at Three
Phases of Training

	Before the course
Common Definition	A global communication means
Main Themes	Global use of English
	NNSs as the users of English
	NNSs > NSs (NNSs are more than the NSs)
	After the theoretical phase of the course
Common Definition	The use of English among NNSs for communication
Main Themes	NNS' ownership of English
	Intelligibility
	Communicative advantages -Flexibility, comfort, and sincerity in ELF communication -An increase in self-confidence and willingness to speak experienced by ELF use
	After the practice-based phase of the course
Common Definition	A perspective which accepts the non-native use and users of English with their own variability
Main Themes	Tolerance to NNSs' deviations from SE norms which maintain intelligibility
	Acceptance of NNS varieties
	Acceptance of NNS identities (with their cultures and L1s)
	Acceptance of the effects of NNSs' cultures and L1s on their English use
	Acceptance of NSs' and NNSs' ownership of English
	Inclusion of the NNSs' cultures in the English lessons
	Limited inclusion of NNSs' L1/s in the English lessons
	Focus on intelligibility in communication & error correction
	Acceptance of NSs' and NNSs' equity of rights
	Strengths of the ELF perspective
	Criticisms or concerns about the ELF perspective

It is seen that there has been a change in understanding ELF through the effect of intensive education and training: The emphasis was on globalization first and at that point ELF was a broad and a global term for participants. Then it became more specific and local, focusing on ELF as a NNS-specific communicative phenomenon, highlighting NNSs' ownership of English and specific characteristics of ELF communication like focus on intelligibility and communicative advantages experienced by ELF users. In the last phase, the participants most commonly defined ELF as a perspective accepting the non-native use and users of English with their own variability. As potential ELF pedagogues who had just experienced ELF-aware pedagogy, they mostly revealed that ELF in their mindsets was now an internalized pedagogical phenomenon displaying an accepting and flexible way of dealing with the non-native use of English and acknowledging the speakers with their own English use not deteriorating intelligibility, their own cultures and their own L1/s.

As a result, throughout the ELF-aware teacher education course, the pre-service teachers may be said to gradually internalize ELF with changing and expanding social, cultural and humanistic dimensions and with increased knowledge about NNS reality. At the end of the intervention, the participants are found to have defined ELF in two ways, namely ELF as the use of English among NNSs for communication and ELF as a perspective with humanistic and pedagogical dimensions accepting the non-native use and users of English with their own variability. The data also reveal the pre-service teachers' increased critical thinking about the ELF concept throughout this reflection-based training. In the beginning, the pre-service teachers' ELF definitions had no criticisms of the ELF concept, but in the end the participants are aware of the multiple features of the phenomenon including not only the strengths but also the hindrances, as

also substantiated by the further findings on their reflections on the advantages and hindrances to ELF-aware pedagogy. As a result, the changes in ELF definitions reveal an increased awareness of the ELF construct as a result of this intervention. They also imply the evolving roles of the participants from i) outsiders to ELF to ii) ELF-aware users and owners of English at the end of theoretical phase and ultimately to iii) ELF-aware potential practioneers at the end of practice-based phase, to be elaborately discussed in Sections 5.1 & 5.6.

4.2 Participants' integration of ELF into teaching experience

The pre-service teachers in our study went through a process of experimenting with ELF-aware pedagogy in their own ways through peer teaching and practicum, the analyses of which led to two main categories:

i) Explicit ELF integration in the lesson

ii) Implicit ELF integration in the lesson.

"Explicit ELF integration in the lesson" refers to the introduction of ELF and /or ELF-related concepts to the learners by the teacher directly by means of pedagogical aids like videos, readings, and discussions. The teacher defines what ELF is and what features it embraces. The aim is raising learners' ELF awareness through theoretical information given directly as well as NNS samples from real life and merging them with critical reflection and discussion. Thus the main focus of the lesson is introducing and giving information about ELF and / or ELF-related subjects to the learners and the aim is raising the learners' awareness of ELF, ELF-related subjects and their NNS identity. In this methodology, ELF is an instructional subject matter to be covered in the lesson so

the themes of the lessons are ELF-based. Some possible themes include non-native varieties of English, the status and roles of NSs and NNSs, and the communicative aspects of NNS-NNS interactions like intelligibility. Hence the teacher makes direct reference to ELF and makes overt explanations concerning ELF.

"Implicit ELF integration in the lesson" means integrating ELF-related elements in the lesson without making direct reference to the concept of ELF. In this approach, learners get exposed to ELF-related components like accents of various NNSs through videos or the cultures of different NNSs; however there is no explicit information given about the ELF perspective and / or ELF-related concepts. Additionally, including the learners' local culture in the classroom, not correcting the intelligible variations in their speech as well as allowing limited use of learners' L1 in the classroom are also examples of implicit ways of applying ELF-aware pedagogy provided that they are not accompanied by explicit explanations about the ELF rationale behind them. Thus in the explicit ELF integration, ELF is an instructional subject matter to be directly explained to the learners. On the other hand, implicit ELF integration does not treat ELF as one of the lesson's themes to be introduced to the learners. For instance whatever the subject of the lesson is, be it daily routine, sports, or historical places, the teacher can enrich the lesson by displaying different videos of NNSs talking about the given subject. Also s/he can link the given lesson's theme to the learners' culture through reflective dialogues. Thus the teacher enriches the typical EFL lessons often bound with Standard English and its culture by integrating ELF-related elements, but does not make direct reference to or explanations about ELF and uses covert ways related to ELF.

In this study, according to the findings, the pre-service teachers implemented both the explicit and implicit ways of ELF integration in their one-shot experimentations with ELF-aware pedagogy through peer teaching with their colleagues and practicum in real school settings. The next section analyzes how explicit and implicit ways were applied in peer teaching and practicum.

4.2.1 Integration of ELF into peer teaching

In this section, first, the explicit ways of ELF integration into peer teaching will be displayed describing what each teacher did with regard to ELF-aware pedagogy. This will be followed by the description of implicit ways of ELF integration into peer teaching.

4.2.1.1 Explicit ways of ELF integration into peer teaching

It was observed that most participants chose the explicit way of ELF integration in peer teaching. This was done via different methods and aids in the following ways:

i) Using the video of a famous Turkish writer, Elif Şafak in TED Talks and using it as a basis to introduce ELF-related issues (e.g. the global use of English, Kachru's circles, non-native speakers' being more than native speakers, ownership of English and the issue of intelligibility in ELF communications), through mini-lectures and reflection questions leading to classroom discussions, reflection and discussion activities on the differences between communications with native and non-native speakers, and lastly having the class do a culture-

specific speaking activity based on a subject presented in the video, which is stereotypes about Turkey (See below for further description of this sample lesson and see Appendix E: Lesson Plan A for the plan of this lesson submitted by the student-teacher),

ii) Using the TED Talks video of a NNS, talking about the variety and the intelligibility of the speaker, connecting it to the introduction of the ELF concept and working on a reading and reflection practice through an article on ELF by Seidlhofer (2005),

iii) Speaking and reading practice through a reading on Kachru's circles,

iv) Exposing the learners to the videos and VOICE records of different NNSs of English from different L1 backgrounds, introducing them to the concept of varieties, adherence to native norms and intelligibility, having them listen to a NS through a video and comparing it with the given NNSs' speech with regard to intelligibility and having the learners write a reflection paper comparing their interactions with NSs and NNSs,

v) Informing the learners about the fact that English is used as a means of communication between people who are with different L1s and cultures and using a VOICE recording to have the learners analyze the dynamics of communication between NNSs such as variations which do not deteriorate intelligibility and communication strategies,

vi) Showing learners very different accents through the video of a person who can imitate accents, using it as a means to introduce them to the concepts of ELF and mutual intelligibility, having learners analyze a NNS-NNS conversation video

with regard to variations which do not deteriorate intelligibility and assigning the following portfolio as the ELF communication homework for the whole term:

> Each learner is supposed to find a pen pal from another country; the pen pal should be a NNS as well. Then, they are supposed to interact with each other, both through written language (e.g. using Facebook) and spoken language (e.g. through Skype). Then, everyone has to record their experiences and prepare a portfolio to submit at the end of the year. Moreover, every week, half an hour will be dedicated to this process, the learners will share their experiences, including the difficulties they have had during communication, how they got over those problems and achieved a successful communication.,

vii) Picking up a theme in the coursebook (i.e. language death), introducing it through informative videos and connecting it to an ELF-related issue (i.e. pressure on NNS varieties caused by the domination of the NS norms) through teacher's lectures on ELF and NNSs' rights, and classroom discussions,

viii) Explaining that L1 use in the class is limitedly allowed by lecturing on another ELF-related subject, the reasons for codeswitching in a monolingual class (e.g. not knowing the equivalent/s of the word, to attract attention, warnings, praises, humor or to show solidarity), followed by discussions and in-class activities related to codeswitching.

The level of students was stated to be upper-intermediate or advanced from i to vi and intermediate in vii and viii. Thus, overall, high levels of proficiency were chosen to make explicit introductions to ELF.

As seen above, the pre-service teachers' explicit ELF methodology had some similarities as they used the videos or VOICE recordings of non-native speakers (as in i, ii, iii, iv, v, vi, vii) to introduce the students to different non-native uses of English and

to display variations that deteriorate or do not deteriorate intelligibility as well as communication strategies. In addition to videos, readings were also used as seen in (ii) and (iii). These aids set the basis for the teacher's lectures on ELF or ELF- related issues as well as classroom discussions. However, in (vii), it was the coursebook, a curricular item, which set the grounds for raising ELF awareness. Moreover, in (iv) and (vi), the students were assigned homework, one of them was a reflection paper and the other was aimed at using language for authentic purposes in real and meaningful contexts so that the students could develop their communication skills and understand better the importance of the intelligibility. The explicit ways of ELF integration into peer teaching are shown in Table 8:

Table 8. Explicit Ways of ELF Integration into Peer Teaching

Explicit explanations of the ELF concept and related issues
Classroom discussions on the ELF concept and related issues
Displaying talks of NNSs from different backgrounds through videos / audio recordings accompanied with critical reflection and discussion
Displaying the talks of NSs and NNSs through videos accompanied with comparative analyses
Readings and critical reflection on ELF and related issues
Speaking activities where the interlocutors do not intend to imitate the NS and are explicitly guided about this when need be
Allowing L1 in the classroom limitedly as a resource with explanations about why and on which conditions it is allowed
Assignments to practise and / or critically reflect on ELF outside the classroom

Thus, the pre-service teachers chose various ways to introduce the ELF concept or some ELF-related concepts (e.g. intelligibility or code-switching) explicitly to the class including videos or VOICE recordings of NNSs, readings and lectures on ELF and reinforced the concept/s by classroom discussions, reflection-based activities and assignments. The commonalities of their explicit ways of ELF integration include

- direct reference to,

- explanations about and

- critical reflection and discussions about ELF and / or ELF-related issues.

As the participant teachers were expected to transform what they gained from the theoretical training into practice, they can also be said to have become potential disseminators of ELF knowledge at this stage, and there were intense introductory lessons where ELF was explicitly mentioned and presented as the outcomes of their first ELF-aware teaching experience.

Before ending this section, a sample lesson for explicit ELF integration presented in the form of peer teaching will be described below to clarify and substantiate the findings with a concrete example. Also see Appendix F: Lesson Plan A for the plan of this lesson.

The lesson was targeted upper-intermediate-level young adults studying English in a preparatory school at an English-medium university in Turkey. The teacher introduced ELF and some related concepts to the class explicitly and to do this, she used a real sample from the learners' own culture, a Turkish writer's (Elif Shafak's) TED talk in English (http://www.ted.com/talks/elif_shafak_the_politics_of_fiction.html). Elif Shafak is a famous Turkish novelist with an international background. She was born in

France, raised in and outside Turkey due to her mother being a diplomat and witnessed various contrasting environments and actions, like her mother's being a single mother and a secular successful woman going to different countries with her daughter and her grandmother's being a spiritual, less educated woman. In her talk, Shafak mentions her background, quite extraordinary when compared with the majority of Turkish people, her being a "representative foreigner" in an international school and the types of stereotypes she faced about Turkey as well as the experience of being a non-native speaker, in her words, "a latecomer" of English, which she thinks is both intimidating and stimulating.

In this ELF-aware lesson, the teacher used Elif Shafak's talk as a basis to introduce ELF-related issues and raise learners' awareness of their being a non-native speaker through reflective dialogues. She then had the class do a local culture-specific speaking activity based on a subject held at the video, namely, stereotypes about Turkey.

First, after having the learners listen to the talk, the teacher asked them if they liked the video and why. The class said "yes" and the reasons for liking the video were their familiarity with Shafak and her interesting life. The teacher then asked if they found the way she spoke English intelligible, if she seemed confident as a non-native speaker and what the learners felt about her talking in TedTalks. There were again positive responses. She then went on to point out that Shafak is a highly proficient non-native speaker of English. Following this, she said there are about nearly two billion people who use English in their lives and invited the class to estimate how many of these people are native and non-native. After a brief brainstorming, she wrote 400 million and 1.6 million on the board and wanted the learners to match them with native speakers and non-native speakers. After the matching was completed (400 million: native speakers vs.

1.6 million non-native speakers), the teacher referred to the fact that non-native speakers of English outnumber the native ones, so most of the interactions going on in the world are among non-native speakers of English.

Following this, she reminded the class that Shafak mentioned "circles" in her talk. Shafak mentioned the powerful influences of the social circles we belong to on ourselves by giving examples. She connected this to Kachru's circles. She reminded the students of the circles mentioned in the talk and said speakers of English can also be represented with circles as in Kachru's circles. She then explained Kachru's concentric circles and gave Turkey as an example of a country in the Expanding Circle. Next, she asked the class what these two pieces of information she had just given, i.e., the statistics of native and non-native speakers in the world and Kachru's circles tell them. She then went on and said non-native speakers have their own place in the circles and they do not have to be like native speakers. They may use English differently but as long as they are intelligible, their variations are welcome. She concluded as follows: "We should understand that English is not under the control of native speakers."

The next issue the teacher dealt with was the interactions of non-native speakers with native and non-native speakers. She asked the students how they felt in their interactions with native speakers compared to non-native speakers. Sample answers include feeling more self-conscious when talking to native speakers or feeling intimidated with native speakers because of thinking they speak better. The teacher then directed the students' attention to another part of Elif Shafak's speech about being a latecomer to English and the problems this might bring about. This led to a fruitful classroom discussion. For example, one student said "You don't feel as confident as a native speaker". Another said "You want to make jokes, but you just look and smile"

and one student added "Naturally we feel that we are not perfect like natives". At that point the teacher immediately said "But it's not a problem, it is not a problem, right?" One student said "Well, maybe." One student then said "In the end we accept this fact." The teacher went on "We don't have to be perfect. And meanwhile what does it mean to be perfect?" Another student said he observed that lots of native speakers do not speak perfect English and there are examples of this like "we was". The teacher emphasized the point by stating "We don't have to feel inferior then, right? We are non-native speakers and may use our own ways of speaking." There was a short silence in the class. One student then rushed "Yes, we are latecomers, but we have come" and some students smiled. One learner said "Here we are" and another said "We are the passengers of the same ship", a direct translation of an expression in Turkish. The teacher then said "Yes, we have our own place in this ship with our own ways of speaking so you don't have to feel bad as you are not like a native speaker. An American is an American, a Turkish is a Turkish. You are all non-native speakers, you don't have to be perfect, you don't have to imitate the native speaker but also you mustn't forget that you must be understandable."

Having attracted the students' attention to not having to be perfect speakers and using their own ways of speaking English while maintaining intelligibility, the teacher, moved on to a speaking activity where she would have the learners speak before an audience as "ELF-aware" non-native speakers. The subject centered on an ELF-related issue, i.e., students' own culture.

The teacher reminded the class of the stereotypes Shafak mentioned and shifted the topic to stereotypes about Turkey. She asked the class what stereotypes people in the world have about Turkey. After receiving some answers like using camels for transportation or women wearing veils and discussing their being away from the reality,

she said they would now do a speaking activity in which each student was expected to talk for five minutes in TED Talks about the stereotypes the people have about Turkey and whether they are true or not. She also encouraged the learners by saying "You will be confident speakers I believe after our talks today." The learners started working on the topic but as the class time was not enough, the teacher set this as homework and the lesson was over.

As shown and exemplified above, in this explicit ELF-aware lesson, the teacher's intention for raising her learners' ELF awareness was apparent. To this end, the steps she took include

i) using the video of a non-native speaker speaking about her experience of being a non-native speaker,

ii) reflective dialogues with the students on the non-native speaker's way of speaking and speech content,

iii) theory building through explicit introduction to ELF-related issues and discussions that orient the learners to critical reflection on being a non-native speaker, and

iv) public speaking practice where they are expected to perform as presumably ELF-aware and self-aware confident non-native speakers.

In addition to these explicit ways of ELF integration, there were also implicit ways of ELF incorporation into the lessons employed by some participants as displayed in the following section.

4.2.1.2 Implicit ways of ELF integration into peer teaching

Some pre-service teachers chose to integrate ELF-related elements into the lesson implicitly without making direct reference to the concept of ELF. The themes of the lessons were about topics completely different from ELF, thus there was no theoretical information given about ELF or ELF-related issues. However, the lessons were marked with exposure to different ELF-related elements such as displaying NNSs from different backgrounds talking about the theme/s of the lesson (e.g. zerocarbon cities), which is completely different from the theme of ELF. Also the learners were asked to play the roles of people from different sociolingual backgrounds to talk about a common topic, but in that lesson again there was no direct reference to or explicit explanation about ELF or their NNS identity in the role play. Moreover, inclusion of learners' own local culture and L1 in the English class (without any explanations about the rationale behind this) as well as teacher correction in speaking on the basis of intelligibility were other forms of the implicit ELF integration found in the data.

The pre-service teachers were observed to integrate ELF into their peer teaching sessions implicitly in the following ways:

i) One teacher prepared the lesson plan according to the given unit of the textbook so the subject of the lesson was not ELF or WE, but included a different theme, being helpful to each other, yet he enriched it by integrating the learners' own culture into the lesson. For example, the theme was discussed with respect to beggars and attitudes towards beggars in the learners' cultures. The teacher asked what the learners did when somebody asked them for money on the street and what they do in their hometowns and what their elderly people do in these cases and the subject was discussed from the perspective of the learners' own cultures.

ii) In another example, the theme in the coursebook unit was zerocarbon cities and the teacher had the class watch a video of a Brazilian speaker giving information about an example practice in Rio de Janeiro (https://www.youtube.com/watch?v=soRKXtJfdag). The teacher summarized the content of the video and asked questions to the class, but he did not make any reference to the way the NNS spoke.

iii) In another case, the subject was war and peace. The students listened to a NNS, an Iraqi woman, Zainab Salbi, talk about war sadly (http://www.ted.com/talks/zainab_salbi). There was no direct reference to her English and this was the first implicit way of ELF integration she employed. Then after a whole class discussion on war and the importance of peace, the students were asked to form groups and given texts about wars in different Expanding Circle countries (Iraq, Turkey, Japan, Myanmar and Spain). The groups were told to imagine themselves as presenters in an international conference on World Peace and asked to present a talk as a group to give information about their country's war experience and emphasize the importance of peace. Before the groups started working, the teacher showed sample short videos showing people from the given nationalities speaking English. After listening to the variety samples, the teacher just told the class that people with different native languages can speak English with their own accents and in their own ways as in the examples. Thus the teacher made an indirect reference to ELF, but did not emphasize it with further explanations and discussions. The students then worked in groups. The teacher did not intervene in group work (and so for example L1 was implicitly allowed) and this was the third implicit sample of ELF integration in the lesson. The learners made their presentations and the class gave feedback to them about the content of the talk. The teacher corrected the students on the basis of intelligibility and this was another example

of implicit ELF integration. At the end of the lesson, the teacher gave the class a writing assignment about the topic and the lesson was over. Appendix F: Lesson Plan B presents the plan of this lesson.

The level of target learners was stated to be intermediate in all of the above. The pre-service teachers used different means of implicit ELF integration like videos of non-native people speaking about the theme of the lesson, displaying different varieties of English and making indirect reference to ELF through them, making discussions on local issues, role play activities where the learners play NNSs from different backgrounds, allowing L1 as a resource and correcting the learners on the basis of intelligibility. As for the last item, since the proficiency level of the pre-service teachers pretending to be learners in the peer teaching sessions was advanced, they generally spoke accurately and fluently and when there were examples of errors that did not hinder intelligibility in communication, the presenter teachers were not seen to make corrections about them and they said they intentionally did so in the lesson evaluations. Some examples include "mention about" or "consider about"; "This poverty issues are…"; "we will give the same respond" or "what about the womens trying to sell you roses?"

Also, in two of the lessons, the lesson was done by using a coursebook and integrating ELF-related components (a video of a NNS talking about the unit's theme and a discussion about the local culture) into the given units in harmony with the given themes. Lastly, it was seen that explicit ways were preferred by more pre-service teachers in peer teaching compared to implicit ways. As a summary of the findings, Table 9 shows the implicit ways of ELF integration into peer teaching used by the pre-service teachers:

Table 9. Implicit Ways of ELF Integration into Peer Teaching

Integrating the video of a NNS speaking about the theme of the coursebook unit with no direct reference to his/her NNS identity
Linking the given theme of the lesson to the learners' local culture/s
Role play activity where the learners play the roles of people from different Expanding Circle countries
Allowing limited use of L1 in the classroom as a resource
Error correction by the teacher on the basis of intelligibility

Unlike explicit ways, in these implicit ways, the teachers made no direct reference to and explanations about ELF and / or ELF-related issues and there was no critical reflection and discussion about ELF and / or ELF-related issues since the ELF integration was tacit. Yet, as in the explicit ways, the teachers were ELF-aware and they reported that they intentionally incorporated ELF-related components into their EFL-based lessons.

After this peer teaching data analysis, the following section deals with the data about the pre-service teachers' ELF-aware pedagogy experience in the practicum.

4.2.3 Integration of ELF into practicum

In the second term of ELF-aware pre-service teacher education, in addition to peer teaching practice with the colleagues, the pre-service teachers were asked to incorporate ELF into at least one of their practicum lessons. This was done because practicum was the only opportunity for them to practice real teaching after the observations of actual classes at the time of their education.

The data for the practicum were collected through interviews, video or audio recordings of some teaching sessions, journals, and practicum portfolios. Due to the strict policies of most schools prohibiting researchers from making lesson records or observations, the lessons could not be observed or recorded by the researcher; however the pre-service teachers were encouraged to make audio or video recordings whenever possible.

According to the findings, all the participant teachers intended to integrate ELF into their practicum lessons, but a great majority of them reported they had difficulty trying to do so, the reasons for which are discussed below. Most participant teachers were able to incorporate only the implicit ways whereas some managed to practice explicit ELF integration in their practicum classes.

4.2.3.1 Implicit ways of ELF integration into practicum

Most participant teachers reported that their ELF-related practices were limited and governed by implicit ways. These common implicit ways were integration of the learners' and other ELF users' own cultures into the class through discussions and examples as well as using L1 limitedly in the class as a resource, mostly for instructions, warnings and / or giving the equivalences of some words. These participant teachers also reported that they did not correct the errors / variations that do not hamper intelligibility like "homeworks" or "equipments" and / or some non-pronounced sounds like "th". Also a few participants indicated they now felt more confident and more comfortable to speak English in their own ways as teachers and in this way they believed they set as a model for some learners and thus implicitly encouraged the learners' productive use of

language. Table 10 shows these reported implicit ways of ELF integration into practicum:

Table 10. Implicit Ways of ELF integration into Practicum

Integration of the learners' local culture
Integration of other NNSs' cultures
Limited use of L1 as a resource
Correction of errors on the basis of intelligibility
Teachers' setting as a model for their learners with their comfort and self confidence in speaking English

On the other hand, the pre-service teachers felt the practices were still limited as they were all implicit and hindered by several factors. The reasons for this perceived limitedness in ELF-aware pedagogical practice, as displayed by the interviews, classroom discussions and journals, are mentioned below:

Firstly, pre-service teachers have a limited autonomy in the practicum as the schools have predetermined curricula. Thus, pre-service teachers are most often given the rough plan of the lesson they are going to cover which fits the syllabus and some mentor teachers are also said to try to prescribe how to cover the lesson, the methodology, so in such cases there is often no flexibility in their decision-making.

Secondly, pre-service teachers are not the real teachers of their practicum classes and they spend limited time teaching the learners and this prevents them from owning these classes and managing them effectively. As well as this, they are young and novice

and most of them experience their first real teaching this way, which also contributes to class management problems.

Thirdly, the strict policies of most private schools dominated by native norms prevented the teacher candidates working at those schools from applying ELF-aware pedagogy explicitly. These schools tend to employ native teachers mostly as well as non-native teachers who usually have nativelike accents. Most of the learners are reported to be preparing for the universities where English is spoken as the native language. They attach great importance to nativelike pronunciation and learners are encouraged to model native speakers especially in the junior classes. This also derives from the pressure of most parents who believe their children should be exposed to native accents to be qualified in English. Furthermore, parental pressure is felt in many areas in such schools (e.g. Bayyurt & Sifakis, 2015b; Sarıcı & Kordia, 2013). As one pre-service teacher stated, she heard of a Turkish parent e-mailing the non-native teachers (including math and science teachers) in English and demanding the replies again in English even if both the teachers and the parent are native speakers of Turkish. Another teacher doing practicum in such a school with a light Kurdish accent said when he started speaking English, learners found it strange and funny because they were accustomed to hearing a native speaker accent or a nativelike one. Besides, these schools almost never let learners speak their L1 in the lessons. There are a few non-native teachers said to have ignored some L1 use by the learners in class at lower levels but overall, all English teachers are reported not to speak with the learners in their native language even in the breaks. Moreover, in the English lessons the focus is on global topics like environmental protection or health or the classes read some books on witches or science fiction and the

in-class activities are based on them so there is almost no reference to learners' own culture or NNSs' own cultures in such schools.

Furthermore, some pre-service teachers were under the pressure of their supervisors, that is, some supervisors were said to cling to native norms firmly, thus display an approach not favoring ELF-aware pedagogy, which makes the pre-service teachers hesitant to apply such practices in the practicum. Also most participant teachers said they could not talk about ELF-aware pedagogy with their mentor teachers and thus, make their intentions about ELF integration clear since during their observations they were seen to firmly cling to the standardized system of education at their schools.

What the pre-service teachers did in their practicum with respect to implicit ways of ELF incorporation is described below:

- Integration of Learners' Own Culture

Some of the pre-service teachers who said they used only the implicit ways in the practicum also made reference to the learners' own culture in the class and they did this consciously for ELF-related purposes as indicated by the teachers.

One teacher in an intermediate level 8th graders' class at a state school was going to introduce *Macbeth* as a book to the class. In the warm up part, she chose to show the trailer of a famous series in Turkey, *Muhteşem Yüzyıl (Magnificient Century)*, which is about the royal life of the Ottoman Empire during the reign of the Ottoman Sultan, Süleyman the Magnificient. The series especially focuses on the relationships of the imperial household, including throne fights, rivalries between the wives and the concubines of the Sultan and romantic entanglements. The trailer was prepared by Turkish people speaking English and this aspect of the lesson was also ELF-related as

the accent was Turkish. Then she moved on to *Macbeth* by making a connection between the royal themes of the series and the book.

In another teacher's class with 6th grade private school learners at the intermediate level, the theme was "Different Places" and the structure to be taught was "Simple Future Tense: will". In the warm up part, she chose the places from Turkey and showed their pictures in a video and introduced these places briefly. In the follow up part, she asked the learners to imagine themselves as people who will host a friend from a country on 23rd April, National Sovereignty and Children's Day in Turkey. Then she handed out cards to each group on which there are likes and dislikes of each guest. Each learner group was asked to prepare a plan to tour their friend across Turkey according to their likes and dislikes and share those plans with the class.

In another lesson by the same teacher with 10th grade private school intermediate level learners, which targeted revision of the simple past tense via a story, the teacher again attempted to relate the subject to the learners' own culture and asked learners to prepare an introductory powerpoint presentation about their favourite Turkish short story in the follow-up part.

Moreover, in a speaking activity with an upper-intermediate level preparatory class at a state school, the teacher candidate asked the learners to prepare an introductory speech to promote a concert by giving information about it and advertising it. The learners were divided into five groups and chose their music type among pop, classical, rock, Turkish folk music and "arabesk" so different music types from Turkey including Turkish folk music and "arabesk" were also included. The learners were told to pick a singer or a band or speak about their own imaginary bands. The learners were reported to make enjoyable presentations where they had a lot of fun choosing extraordinary

figures like Müslüm Gürses, a popular Turkish arabesk singer or Ajdar, a pop singer, which made them speak with heightened motivation. However, the teacher said it was quite important to manage the class effectively in such fun activities since the learners were apt to exceed the limits and forget about the aims of the activity such as speaking English.

Apart from these activities, two pre-service teachers doing their practicum at private schools stated that while they were covering some chapters from the novels assigned by the school with 5th and 7th graders, they asked what it would be like if a chosen event happening in the chapter occurred in Turkey.

- Integration of other NNSs' cultures

The teacher candidates also incorporated elements from the non-native cultures into their lessons. Some pre-service teachers who said they employed only implicit methods of ELF-aware pedagogy did so in the following ways:

In a lesson with the first graders at the beginner level at a private school, the subject was clothes. The teacher first taught the vocabulary of clothes to the learners, then she did a multicultural activity by showing the pictures of children from different countries like Germany or Denmark wearing different traditional clothes or casual clothes with their countries' flags on them. She then asked the learners what clothes they were wearing as a revision exercise. In the interview she said she could have added speech balloons to the characters like "I am ….. I am from…….." to show the fact that they all speak English as NNSs.

Another lesson targeted an upper- intermediate 7th grade class at a private school. The subject was different musical instruments from different countries including the *daf*, a Persian percussion instrument; the duduk, one of the oldest double reed instruments in the world which is purely Armenian, and the guitar. The teacher intended to introduce especially the first two with the videos of the non-native people speaking in English about those instruments in his lesson plan but couldn't do that as he said he couldn't find such videos. But he did introduce the instruments with texts and applied an information gap activity afterwards. Thus his lesson at least reflected cultural diversity rather than focusing on one single native culture.

The books covered in the English class were also used as means for cultural focus by some pre-service teachers as well. For instance in an advanced class of 9th graders at a private school, the teacher made a revision lesson about a book just finished by the class, *Persepolis*, an autobiographical graphic novel about the events a young girl and her secular family experience during the Iranian Revolution period, written by Marjane Sarpani. After a jigsaw activity on the summary of the book, the teacher conducted a press conference activity where learners from the class who would represent the characters of the book would be asked questions by three groups from the rest of the class as the representative reporters of different magazines with different ideologies. One group would represent the secular and suffering group of Iran, the other the radical religious Islamic group of Iran and the third group an international human rights defender group from New York. Thus in the question-answer sessions, learners were assigned both native and non-native roles and they had to follow and understand each other to communicate effectively.

Lastly, depending on a book just read by the class titled *American Born Chinese* by Gene Luan Yang with upper-intermediate 7th graders at a private school, another teacher did an activity on Asian countries. The learners were asked to gather information about different Asian countries in groups, fill in the charts given to them and present their country to the class.

- Limited L1 use in the class as a resource

Limited L1 use in the class as a resource was reported to be a common implicit way of ELF integration in practicum. Most participant teachers reported that they allowed L1 in their lessons with ELF in their minds. They thought limited and proper use of L1 is a practical way to get one's message across effectively. Even at private schools where L1 use in the class is banned, the participant teachers said they allowed L1 in group work or used it to give the equivalences of some words. The schools they taught at were mostly private schools and there was one state school. The levels of their classes were intermediate, upper-intermediate or advanced. Also one teacher mentioned in lower levels that it is difficult to make ELF integration even in implicit ways in private schools as for instance L1 is strictly forbidden.

The pre-service teachers said they allowed L1 when the learners got stuck in communication and couldn't express what they would say or couldn't find the English equivalence of a Turkish word or phrase or when they did pair or group work. L1 was also used by some pre-service teachers to give instructions, to give the equivalences of some unknown words, and / or to make warnings so as to set the discipline, to give praise and for humour. Yet, one participant teacher said he warned the learners who overused L1 in group work and let his / her learners use L1 only when they could not

find the right word in English. Also another participant teacher stated although he knew that both the school environment and his supervisor wouldn't tolerate L1 in the class, he allowed L1 use in the class by telling a learner to utter the word in his mind when he murmured "What was that? What was that?" and couldn't convey his message. The learner told the word and the participant teacher gave the English equivalence of the asked word and the learner continued again in English. However, after the lesson he was warned by his supervisor about that. One other example is another pre-service teacher at a private school who attempted to tell the Turkish equivalent of an unknown word and also a Turkish sentence to explain something but when she did these, she was immediately warned. The same teacher also reported that she happened to say "lütfen" meaning "please" in an English sentence accidentally to make a warning and the learners were amazed to find her using a Turkish word and then they repeated this "lütfen" several times in a witty way to show that this is something "inappropriate".

4.2.3.2 Explicit ways of ELF integration into practicum

While most pre-service teachers opted for implicit ways of ELF integration into their practicum due to the aforesaid conditions, a few were able to incorporate ELF into their practicum lesson plans explicitly due to the limitations of the practicum, explained above.

Two teachers made use of the same TED Talks video by Jay Walker titled "English Mania"

(http://www.ted.com/talks/jay_walker_on_the_world_s_english_mania.).

This video was mentioned enthusiastically in one of the classroom sessions within teacher training by one teacher. Later on, these teachers said in the interviews that they liked it and used it in their practicum and they were found to be unaware of each other. The video is about the craze of learning English in the world especially in China. In this video, the presenter explains why two billion people around the world are trying to learn English. He says Chinese learners start learning English at early ages, study very hard, e.g. 12 hours a day, to get high scores from the nationwide tests whose English part is heavily graded and he shares photos and audios of Chinese learners in stadiums screaming English sentences like "I want to change my life!", "I don't want to let my parents down!", "Most importantly I don't want to let myself down!" and "I want to speak perfect English!" by screaming them repetitively after an announcer telling these sentences to them like a commander. Jay Walker then moves on questioning if English mania is good or bad and if English is washing away other languages. He says this is not likely and one's native language is their life. However he adds English is a global language and represents hope for better future as it is the common language for the world to solve its common problems.

Overall, the attempts of the two pre-service teachers concerning the video focused on having the learners discuss topics like why we learn English, what we mean by perfect English and if we need to use perfect English and telling them about the importance of being intelligible as NNSs of English rather than speaking "perfect" English. Thus the explicit ELF-related part of the lessons aimed at having the learners discuss being intelligible versus being perfect in English and lecturing on intelligibility and its significance in NNSs' interactions as ELF-related issues. On the other hand, the parts that followed these discussions and lectures were quite different. One teacher

linked the video to a role play activity where different representatives from different Expanding Circle countries spoke about problems of English education in their countries after their investigation. The other teacher planned to use excerpts from the video to revise a grammar subject which is reported speech in our case and to have learners hold further discussions in pairs on the issues including learning English in Turkey, ownership of English and mutual intelligibility among NNSs. These lessons will be described in detail below to show the reader some real samples of ELF-aware pedagogy in practicum.

In our first practicum example, the class was a preparatory class at a private high school. The proficiency levels of the learners varied but as stated by the teacher they were expected to be at the upper intermediate level at that time of the year, which was towards the end of the second term. It was a class monitored by both the supervisor and the mentor teacher.

The teacher first had the learners watch the video and stopped it where the speaker said "English has become the language of problem solving" (See Appendix G for the transcript of the TED Talks video, "English Mania"). She asked what the learners thought about the video, especially the English mania. One learner said "It is all over the world and Chinese love speaking perfect." The teacher confirmed and continued "Yes, what do you think about Chinese people?" One learner said "They are crazy about learning English". Another said "They start English learning from the third grade". The teacher then asked "Yes, and you start learning English very early, don't you?" The learners confirmed and she went on "Why do you learn English then?" The answers

varied: "For a better life", "Because if we have language, we can find better jobs", "International language" and "we can communicate with foreign people".

Then the teacher started to go into the subject of ELF by moving on to the issue of NSs vs NNSs by saying "Yes sure, there are many many countries learning English, speaking English not just native speakers maybe but NNSs also. Do we know native and non-native speakers?" There were positive answers. The teacher continued "Yes, he said I want to speak perfect English, in the video you saw that. Yes, they are talking about using perfect English. What is perfect English for them and for you?" One learner said "I think if we have confident, we can talk very good English". The teacher confirmed and didn't make any corrections. Then she asked "For them what is the perfect English?" One learner replied "It is different for us for them perfect English. They don't speak English. They only learn grammar and it is very hard for them to speak perfect English". Then the teacher asked "And what do we mean by speaking perfect English? What is the rules of perfect English?" One learner said "We use grammar correctly". Another learner shifted the subject to Chinese speakers again and said "They can't spell some vocabularies in English" (most probably meaning 'They can't pronounce some words in English').

The teacher then moved the topic to being like native speakers or not. "Yeah you are really familiar with the Chinese, aren't you? Yes Chinese speaking English and … what is the most important thing do you think while communicating in English? Do we need to speak like…? Do we need to pronounce words like a British person for example?" One answer was "Erm, we aren't English. We are Turkish so we don't have to do, erm, we don't have to speak like English or British person. When I was in a conference, yes the speaker said that if you want to speak good English with your job

part… work partner, you don't have to speak like your partner because they like your pronunciation, they like your natural pronunciation." The teacher used this student confirmation to come to the main points, intelligibility and NNSs' ownership of English. She did so by saying "The most important thing is that you need to be intelligible, I mean understandable, right? Of course we are not English, we are not American and there are many variations of the language of course so we have an identity and we represent it as the speakers of it. We also own the language and the most important thing for us is to be intelligible, to be understood by others". Then she played the second part of the video about English as the problem solving language for the common world problems. This was the end of the explicitly presented ELF-related part and the beginning of the second part of the ELF-aware lesson, which included role play by different NNSs.

After watching the second part of the video, the teacher asked what it was about and there was silence. Then when she encouraged them to speak, one learner said "While people use English, erm, he gave examples like global problems". The teacher confirmed and introduced the second half of the lesson: "We need to know the language to solve the problems of the world. We have lots of global problems and they need solutions. OK, now we can see some of the problems of the world." She showed the problems itemized on Powerpoint slides with pictures, which were child labor, cheap labor, economic crisis, education, water shortage, wars, hunger and poverty. The teacher had the class talk a little about cheap labor and then she moved on the main activity.

She told the class to imagine themselves at an international conference on world problems and added they were going to do an activity with groups and in each group each person would represent a country (Turkey, Nigeria, Syria and China). She also said there were four main problem groups to talk about: money, food / water, pollution and medicine / health. First she wanted the class to open their school notebooks class notes section and draw a table there with three columns and four rows: the first column was to be titled "Main Problems", the second "The Effects on the Country" and the third "Solutions". She then asked the learners to write the given problems, money, food / water, pollution and medicine / health, one after another in the problem column. After the class finished making their tables, the teacher told the country representatives that they are to be given different colored papers representing different countries. The representatives were asked to write the effects of the problem on the country and suggest solutions for each problem thinking about their country. The groups then worked on their tasks and they were asked to tell what they wrote about the effects of problems and their solutions to each other as the representatives. The teacher wandered around the class and listened to the groups. In the second round of the activity, a different country representative from each group was asked to tell the class about the problems and effects of these problems on his / her own country and his / her suggestions for each problem. After all the countries were completed, the lesson ended.

As seen above, the teacher used both the explicit and the implicit ELF integration thus applied a "mixed" methodology. She started the lesson with an explicit way of ELF introduction by using a video display on "perfect" English and questioning this phenomenon through discussion. Then she went on with implicit ELF integration by focusing on sociocultural issues of different non-native speaker groups through group

work and role play. She was also observed not to intervene when L1 was used in group work and as seen from the excerpts above, she did not correct the sentences uttered by learners which displayed "errors" (e.g. "I think if we have confident, we can talk very good English"), but were still intelligible. The teacher was even observed to make some errors in English which didn't affect intelligibility (e.g. "What is the rules of perfect English?") and she was seen to go on speaking confidently and fluently without self-corrections. In this lesson that there was also no intervention by the supervisor or the mentor teacher and no hindrance by the school or syllabus against the application of ELF-aware pedagogy. The class was also seen to be silent, attentive and motivated. The supervisor and the mentor teacher were both there, which might have contributed to the smooth flow of the lesson. Lastly, there was no mismatch between the level of the presented material and the learners'. Thus all these factors could have been conducive to a successful application of an ELF-aware lesson in the practicum.

The other ELF-aware practicum lesson with explicit features displayed a sound attempt to apply ELF-aware pedagogy in practicum. The class consisted of 10th graders at a pre-intermediate level at a private high school. It was practice teaching monitored by only the mentor teacher. According to the lesson plan, the teacher first has the students watch "English Mania" provided with the transcript having the Turkish equivalences of the unknown vocabulary. Then she asks relevant questions to the students to have them question the aspect of speaking "perfect" English (what they think about the overambitious language learning experience in China, whether it is necessary to speak perfect English, whether there is an alternative way to speak English perfectly, what else one can aim for in communication other than correctness). She then states her ideas about the video, for instance, she says aiming for perfect English may sound good but in

real life it may prevent a person from speaking at all or speaking fluently. She also states in international communications getting one's message across is usually more important than being completely accurate so we should not be obsessed with being perfect and it is normal to make "mistakes" as long as the message is understandable. Then according to the plan, the content of the video is linked to the grammar subject which is reported speech. First the students are expected to convert some sentences from the video into reported speech. Then they are given a worksheet to be done through pair work where they are expected to ask and answer the questions and report the given answers in reported speech. The questions are related to learning English in Turkey and the world as well as to ELF-related issues, namely the issue of the ownership of English and intelligibility. Some examples are given below:

- Why do you learn English? For what purpose?

- Do you think there is a must to learn English in today's world? Why?

- Is English a world language now or does it still belong to the British or Americans (or to whom does it belong)? What do you think?

- Do you think you have to speak English perfectly to communicate with people from different parts of the world such as Europe, Asia, Russia or Middle East? Why or why not?

Following pair work where the students voice their own ideas, the teacher gets the answers to especially the ELF-related questions in class and comments on them if necessary by making direct reference to ELF.

So far the design of the explicit ELF-aware lesson plan for practicum has been presented. In practice, however, it couldn't be implemented properly due to the

intervention of the mentor teacher, uninterested learners and time management problems stemming from the mismatch between the level of the given activity and that of the learners. The lesson was done in the following way:

First the teacher said they were going to watch a video about an interesting subject and played the video "English Mania". In the first display, the learners listened to it from the beginning until the end and since they were provided with the transcript having the Turkish equivalences of the unknown vocabulary, they followed the content from the transcript. The teacher asked if the video was understandable and she asked what the talk was about. When there was no answer, she summarized the content briefly.

In the second display, when the announcer said "I wanna speak perfect English", the teacher paused the video and asked "Do you think it is important to speak very very perfect English or is it OK if you are understandable by the people you are communicating when there are errors?" One learner paraphrased what she understood from the question in Turkish and the teacher said "Yes, do you think it is very important to be perfect or is it OK to be understandable?" Another learner tried to understand what the teacher meant but at that time there was a sudden interruption by the mentor teacher who said "No, I don't agree, No I don't agree!". One learner asked "Why teacher?" and the teacher said "I think English is important for everyone so if you speak, yeah, you can speak and be understandable but it is not enough for you, you can develop it, you can do many things, more things then you can develop yourself you can educate yourself so can you see Japanese there? They are trying to learn English 12 hours maybe in a day, 12 hours they are studying so what are you doing, maybe 10 minutes maybe not, this is the difference I think". This showed the fact that the original, ELF-focused purpose of the activity was not understood by the mentor teacher and she was not informed beforehand

about what was to be done. She focused on a totally different aspect of the video, the hard work of the Chinese and used it as a means to rebuke the learners.

The teacher candidate was surprised and said "OK, I think" and there was a pause and she went on "Let's talk about it after the video, let's see" and played the video and didn't mention any other ELF related issue after the video and just said "Yes he explains why lot of people, many many people, why one third of the world population are learning English why do people learn English, yes". And then she moved on to the first exercise on reported speech, where there were sentences from the talk and the learners were expected to report them in suitable ways. The practicum teacher explained what was to be done with the first example on the board. Several learners were uninterested and noisy and it took a long time to finish the exercise and the lesson finished. The teacher was observed not to move on to the second activity, i.e. the pair work activity which aimed at critical reflection on ELF through relevant questions on the ownership of English and intelligibility. When asked why she did so in the interview, she reported there were time management problems due to the low level of the class as it took longer than expected to finish the first exercise with mechanical reported speech practice.

As seen above, although this section of the lesson could not be implemented, it aimed to make the learners think about the issues of learning English today, ownership of English and intelligibility issues critically and discuss them.

We must add that the same teacher, who was observed to be motivated about ELF-aware pedagogy, reported that she tried to integrate ELF into her other lessons as well by implicit ways like (i) drawing the learners' attention to the contents of the lessons by connecting them to the Turkish context, (ii) using L1 for instructions

especially with low level learners and allowing it to give the equivalences of the unknown words, and (iii) telling the learners while they are listening to a video including speakers with different accents that they do not have to understand everything but they should focus on the message and try to understand as much as they can.

As the last example, a pre-service teacher reported practicing explicit ELF integration with 10th graders studying at a state school in an extra unofficial class where he was asked to deal with the learners in the temporary absence of their English teacher. In that lesson the teacher first showed the class a TED Talks video of a NNS, used it as a basis to introduce some ELF-related issues (e.g. that NNSs exceed NSs in number as well as Kachru's circles and not having to imitate the native speaker as long as intelligibility is maintained), asking learners several reflective questions. As the last activity of the lesson, he asked the learners to prepare their own talks on a culture-specific subject presented in the video. In this lesson the learners in general were stated to be interested in the lesson and welcome ELF and the related issues positively. But there were also some students who got bored and wanted the teacher to do things relevant to their current syllabus like answering their questions about current grammar topics.

Overall, the common points of the explicit ELF integration into the practicum involved displaying a video with ELF-related themes or a video of a NNS, linking the video display to the explicit introduction of ELF-related concepts, reflective teacher-learner dialogues and classroom discussions on ELF-related issues. Table 11 shows these findings:

Table 11. Explicit Ways of ELF Integration in Practicum

Displaying a video with ELF-related themes or a video of a NNS
Linking the video display to the explicit introduction of ELF-related issues
Reflective teacher-learner dialogues and classroom discussions on ELF-related issues

4.3 Participants' reflections on the integration of ELF into teaching experience

The participants not only implemented but also evaluated their ELF-aware teaching

practices following both peer teaching and practicum. This section reveals the findings

of these reflection analyses.

4.3.1 Reflections on the peer teaching experience

At the end of each peer teaching session, the lesson was evaluated by the presenter and

classroom members through in-class discussions. The pre-service teachers were also

asked to assess the peer teaching sessions in general in the interviews. This section

therefore reveals what the teacher candidates thought about the peer teaching sessions of

the training and the implications and suggestions of the peer teaching lessons reported.

   The pre-service teachers reported in the interviews that overall, they were

content with the peer teaching application of the course. According to the reports,

although teaching was not conducted in a natural way, it gave them a chance to try to

apply the lesson plan they prepared and evaluate its feasibility, and see different ELF-

related lesson plan samples which gave them inspirations for their practicum and future

practices and thus broaden their horizons for teaching in real life.

The classroom discussions of the pre-service teachers after the peer teaching sessions also highlighted the significance of raising awareness among learners about ELF and the NNS reality. These reflections were thematically analyzed as syllabus-related and lesson-related reflections. As for the former, incorporating video watching, reading, listening, discussion, reflection and communicative tasks and lectures on ELF and related issues into an ELF syllabus were found to be beneficial means by several participants. While explicit ways were thought to provide a fast and straightforward introduction to ELF, implicit ways were deemed to be useful in complementing explicit ways through covert implementations. Yet, as stated by a great majority, most lessons were found to be too compact and beyond the level of the real learners outside who would most probably be unaware of ELF. Thus it was suggested by some teachers that in real life, the ELF-related content of the syllabus could be extended to the whole school term touching upon ELF step by step to raise the learners' awareness. According to these suggestions, the flow of the ELF syllabus can be from the implicit to the explicit or from the explicit to the implicit and since these two approaches are complementary, they should be integrated at some point. According to the participants' comments, in an ELF syllabus, if the implicit approach is applied before the explicit one, it would serve the purpose of helping a smooth transition by setting the grounds with its potential effects on the subconscious. If the implicit approach follows the explicit, the former would support strengthening of the ELF concept.

Another theme that was commonly discussed about ELF-aware pedagogy in peer teaching evaluations was the difficulty of correcting intelligible deviations from standard norms. Most pre-service teachers said at first they understood ELF use as *anything goes* without giving the issue a real thought. Then through reflection and discussion, they said

they started to think about what to correct and what not to correct and it was hard to decide as there are not clear set of criteria for intelligibility. Some said corpora studies would give them an idea about the correction criteria. Also some participants said students' needs and the goals of learning English would affect their correction decisions. Also a decision commonly reached by the participants in classroom discussions was that a set of SE norms should be taught up to a certain level of proficiency like the intermediate or the upper-intermediate and corrections should be made accordingly. Then following the intermediate or the upper-intermediate levels, students' intelligible deviations from SE can be tolerated. This was thought to be necessary because the students would be in need of standard norms at least to a moderate level to convey their messages accurately, to feel safe under the pressure of this EFL-dominant system and to pass the high stakes exams. Yet as some participants recommended, awareness raising activities about ELF use like showing videos of different NNS accents and talking about them should begin before the intermediate level to mitigate a possible student resistance to ELF at higher levels.

Apart from general, syllabus-wise evaluations, there were also specific lesson-related assessments and suggestions made to improve the contents of the ELF-oriented lessons:

1. Showing the learners videos of the NNSs is a good idea but asking the learners if they were intelligible or not may not be enough. The learners may state they have understood what the speakers said but this may not always be the case. It is thus necessary to test the comprehension of the content by some comprehension questions or info-gap activities.

2. The level of English in the videos should also match the learners'. The content of the videos must also be picked up from among the subjects the learners would be familiar with. Also if videos of NSs and NNSs are to be shown together in the class, it would be better if the themes in their talks are similar or related.

3. Using the VOICE corpus might also be useful as it allows seeing real life communication and analyzing samples. However, if the learners are to be asked to analyze the transcripts with regard to aspects that do not disrupt intelligibility as well as communication strategies, before such a lesson there should be enough time allocated to define each of these new aspects, i.e. the concept of corpus, intelligibility and communication strategies. Thus teachers must make sure that each novel ELF- related concept in the syllabus is comprehended by the learners.

4. The learners can also be asked to shoot their own videos aiming to show non-native varieties. In these videos they can act with international partners, for example Erasmus learners. Following this, each video should be displayed in the classroom and used as an aid to conduct ELF-related discussions and activities.

5. Not only NSs but also NNSs from different L1 backgrounds can be invited to the classroom to interact with the learners. The learners should then be asked to reflect on and discuss these different types of experience.

6. It was also suggested that comparisons can be made not only with Inner Circle and Expanding Circle varieties but also Outer Circle and Expanding Circle varieties. In this way the learners would be able to see different

varieties from World Englishes. It was also recommended that they can be given further investigation assignments on the similarities and differences between the Outer and Expanding Circles.

7. Learners can also be asked to reflect on their own English learning experience and question it with regard to the dominance of native norms and ELF-aware pedagogy.

8. The implicit ways of ELF integration into the class were favored as well, especially by the pre-service teachers who used explicit ways of ELF incorporation. Those teachers stated they thought an ELF-related lesson must show ELF as a subject matter but then realized after their friends' presentations that it could well be implemented in implicit ways.

9. In classroom discussions, in addition to the above-given implicit ways, having communication-oriented classrooms, i.e. having learners speak as much as possible about different topics in the form of whole-class discussions, pair and group work activities was also thought to be a very beneficial way of ELF integration into the class by several teachers. In this way the learners can well become aware of the non-native use of the language of themselves and others more effectively by active involvement in interaction.

10. Lastly, the pre-service teachers also reported that through these peer teaching lessons, they had the opportunity to test themselves as ELF-aware teachers for the first time although the setting was not natural as it was not a real classroom.

As a result, peer teaching gave the pre-service teachers a chance to not only practice ELF-aware pedagogy for the first time but also make suggestions for the content improvement of ELF-aware lessons and development of an ELF-focused syllabus through the assessments of the strengths and problems. Also the peer teaching aspect of this teacher training course was arranged in the form of design-implementation and evaluation cycle as suggested by Bayyurt & Sifakis (2015a, 2015b) and in these evaluations, as seen above, the teachers were engaged deeply in the critical reflection and analyses of the ELF-related pedagogical practices, which can also be said to contribute to their potential transformation as ELF-aware teachers ready for real life practices including the ones in practicum.

4.3.2 Reflections on the practicum experience

The practicum experience of the pre-service teachers was their first official real life teaching experience in an actual classroom. As the practicum experience above suggested, although the pre-service teachers felt this experience was precious in helping them get accustomed to the job, the limitations coming from the practicum experience itself made most of them feel "restricted". This limitedness was especially experienced in private schools and derived from the prescriptions of mentor teachers, the practicum school policy itself bound with native norms, and the parental pressure. So in this restricted setting, the autonomy of the pre-service teachers was undermined and this prevented or limited the integration of ELF into the classes as well. As one participant teacher said

A2: I don't have any kind of freedom to add something to the lessons let alone ELF. (Excerpt 46)

Some participant teachers were also critical of these limitations even in the breaks:

A9: We were talking with the mentor teacher in the aisle, the teacher was saying something to me in Turkish, then some learners came by and she suddenly turned to English. It is funny. You should have seen us. The teacher says 'Oh, a learner is coming, let's change our way' and we escape and switch into English when we get caught. So unnecessary, so artificial. (Excerpt 47)

One teacher also stated she felt as if she is in an American school and another teacher

mentioned the fact that use of English has become an indispensable part of children's

life even in their intimate relations:

> A2: For example the kids play games like hide and seek in the breaks and they say "I see you Efe" in English. (Excerpt 48)

Also parental pressure was a part of their criticisms:

> A8: Doing ELF isn't possible since the parents wouldn't approve of this. We do most of the projects for parents like the parents will come, we must catch up with the portfolio, the parents will come so we will sing a song, and it must fit their pronunciation and so on. (Excerpt 49)

On the other hand, there were some pre-service teachers whose school settings or mentor

teachers were more supportive about ELF-related issues like emphasis on learners'

culture and use of L1 in the classroom. This was seen especially in relatively religious

private schools or state schools. As for mentor teachers, native mentor teachers were

said to be more open to the integration of learners' own culture and other cultures and

L1 use than non-native mentor teachers. For example one native teacher was said to ask

questions about Turkish culture and encourage inclusion of different cultural aspects in learners' presentations. Another native teacher was said to do several ELF-related practices without being aware of ELF-aware pedagogy. For instance he was said to use lots of TED videos with speakers from different nationalities. He allowed L1 in group work and when what he said was not understood by the whole class he told overachievers to translate what he has just said into Turkish to underachievers. He also criticized the learners with 'fake' American accents and suggested using their own accent, and often asked learners questions about their own cultures. One other native teacher spoke Turkish with the learners when they insistently asked if he spoke Turkish and told them that he did and added that as he had to learn Turkish to survive in Turkey, they also had to learn English to survive in the whole world.

On the other hand, apart from these native mentor teachers, there was also one non-native mentor teacher working at a state school who was reported to be aware of ELF and its pedagogy and who tried to include many ELF-related videos in her lessons, lectured on ELF and WE to the class, allowed L1 use to a certain extent, corrected learners on the basis of intelligibility and had very broad discussions with the learners, focusing on learners' culture. The teacher had completed the in-service component of the ELF-aware teacher education program applied by Bayyurt & Sifakis (2015a, 2015b) so she was very competent and active in applying ELF-aware pedagogy. The trainee teacher in her lesson therefore comfortably integrated an element related to learners' culture into her lesson as seen in the example of *Macbeth* above.

Apart from the support of the school setting and mentor teachers, the personal

attitudes of the teachers themselves had an effect on their ELF-aware practices in the

practicum. That is, despite the strict school policies, there were some pre-service

teachers who acted a bit more courageously to apply ELF-aware pedagogy in the

practicum:

> A9: Giving the lesson plans to the trainee teachers was the policy of the school and I made some changes on them. I was really afraid while making them but I did them anyway. (Excerpt 50)
>
> A8: The school didn't allow the use of L1 in the class but sometimes the learners had difficulty. They were murmuring Turkish words for example and I said 'Come on, say it, say it' meaning 'Take it easy, relax' because the English version doesn't come to his mind; there is the Turkish version and I had them say it. My teachers were against this, in their later feedback they criticized this a lot and told me not to do it. To me, it was necessary. (Excerpt 51)
>
> A8: These are rich kids, they don't know about much our culture. They play games at home and they don't know much. And the things they know are foreign things because they are taught foreign things. But I asked them questions about our culture, about Turkey. I said "Have you been to Midyat?" for example. These are biscuit kids, they have always lived in Istanbul and they go abroad usually. But they like talking about the things they know so I ask them about their life, their culture, their family as well. The other day there was a suntanned girl and I asked her what happened to her and she said they had been to Dubai and talked about there for a long time. (Excerpt 52)

Thus the findings implied it was the willingness and risk-taking attitudes of the teachers

that drove them to try to apply ELF-aware pedagogy. On the other hand, some pre-

service teachers thought that "doing ELF no matter what" would not be suitable and

natural in such settings so they were hesitant about such practices:

> A4: I had no realistic ELF activity and some friends suggested I can put ELF in the follow up part as homework but I don't want do something unreasonable, something disconnected by including ELF no matter what. (Excerpt 53)

A2: I didn't want to do anything that would look enforced or artificial in my lessons. (Excerpt 54)

Among some of the participant teachers, it was lack of classroom management, a typical problem in practicum, which hindered their ELF-aware teaching practices:

A8: I was going to have them watch a video but the class was chaotic and there was no time. (Excerpt 55)

A6: I couldn't do anything. The kids made fun of me. They said 'Teacher, we've heard that some teachers are going to monitor you' they said. And they got more and more spoilt in the lesson. (Excerpt 56)

Despite all these factors, one pre-service teacher who was able to apply explicit ELF-aware pedagogy properly at a secular private school said it was primarily her willingness and her decisiveness that set the grounds for applying both explicit and implicit ways of ELF-aware pedagogy. Also the setting and her supervisor were not against ELF-aware pedagogy; she was allowed to apply her own lesson plan by the mentor teacher, and the class was quiet and consisted of active, participating learners, which altogether paved the way for a smooth flow of ELF-aware practices in her lesson. In the other two explicit examples the settings also seemed not to be restrictive of ELF-aware teaching attempts as one setting was a religious private school and the other a state school, thus the settings helped the teachers integrate ELF in their lessons. However in the former setting, the lesson was done with a mentor teacher who was not informed about the content of the lesson so the mentor teacher intervened in the lesson and attracted the attention to irrelevant points. Also although the teacher was very willing to apply ELF and had a well-prepared lesson plan, she could not implement it properly due to the disinterested students, lack of time management and the non-supportive attitudes of the mentor

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teacher. In the third example, the setting was a state school seemingly indifferent to autonomous implementations of teachers and the learners were at a high level of proficiency and interested in the subject, which might have contributed to the smooth flow of the lesson.

Overall, despite the factors inhibiting ELF-aware pedagogy in practicum schools, almost all the pre-service teachers were observed to make efforts at integrating ELF-related elements into their lessons and the experience was found to be useful and providing personal satisfaction to the participant teachers as they tried to put what they learnt for the whole term into real practice for the first time. Yet, most of them felt restricted and under pressure. They had to struggle with not only the natural facts of the practicum experience in Turkey not allowing for sound teaching experience but also the strict school policies limiting their autonomy, most of which are dominated by native norms. Yet they were seen to devise and apply creative ways of ELF integration into the classroom mostly in implicit form.

4.4 Participants' reflections on the advantages and hindrances to ELF-aware pedagogy

The pre-service teachers' reflections about the advantages and hindrances to ELF-aware pedagogy were also investigated on the basis of the data gathered from the interviews, portal answers, and classroom discussions.

4.4.1 Advantages to ELF-aware pedagogy

With regard to the advantages to ELF-aware pedagogy, the analyses yielded two main categories: Communicative and Pedagogical Advantages. The former category involves benefits concerning ELF spoken communication and its non-native interlocutors. The

latter category presents a broader framework and highlights the advantages experienced in the classroom that impact the process of learning English and the perception and use of non-native assets such as local culture and L1 as a resource. On the other hand, it is necessary to state that there is not a clear-cut distinction between these categories. To illustrate, communicative advantages may also be deemed to be a part of pedagogical advantages as speaking is a major part of language learning.

In ELF-aware pedagogy the focus is on mutual intelligibility, that is, as long as negotiation of meaning is achieved, variations in the use of English are welcomed. Thus the utterances that deviate from the native norms are acceptable as long as they do not deteriorate intelligibility. The advantages categorized below under the Communicative Advantages are direct extensions of this perspective:

- ELF-aware pedagogy increases not only the teacher's but also the learners' confidence in speaking.
- It increases the interlocutors' motivation to speak English.
- It contributes to the fluency of the speaker as the fear of making mistakes is diminished or removed.
- It enables the ELF users to feel that English is also their language and removes the distances between the user and the language if any.
- It brings comfort to communication and makes the interlocutors feel freer to speak English.
- It prevents artificial, imitative language use and helps ELF users feel English as a more natural way of communication.

- It gives the interlocutors a sense of equity since it provides an area where all speakers of English have equal rights.

Here are some sample excerpts from the interviews and classroom discussions that highlight some communicative advantages of ELF-aware pedagogy including confidence building, comfort and naturalness in speaking, sense of ownership and focus on intelligibility. As seen in the excerpts, the participant teachers tended to mention the advantages of ELF for not only the learners but also themselves as teachers:

A7: It brings comfort to the classroom, this is very important. If had met this before, I would have participated more comfortably in communications around me. There were times I couldn't speak since I was not confident, this sets back the students. One of the problems concerning speaking English in this country is people's giving up when they cannot speak perfectly. This is what I perceive and what I see around myself. (Excerpt 57)

A9: Why do many people hesitate to speak English? Because they are fed up with being corrected continuously. When this is left out, when there is intelligibility, I think they can express their thoughts much better. (Excerpt 58)

A5: I have become more courageous and confident in speaking due to this awareness. (Excerpt 59)

A10: It enables people to own this language. It eliminates the futile efforts to imitate the native speaker accent and the insincerity that comes along. It makes English a more natural way of communication. (Excerpt 60)

A3: ELF gives freedom to both the teacher and the student. It enables cultivating people who are less frightened to express themselves. For example I attempted to take a French course and I gave it up. I quit exactly because of pronunciation. I was so afraid I felt so untalented that I said I am not able to speak this language and I gave it up. I wouldn't like my students to experience such a thing, to quit English just due to this. If you force your child to do this, it will be difficult, but if you give him some freedom, the language becomes something that can be spoken, something to communicate…Then there will be no pressure when talking to a native. The child will say I am as valuable as him. So there is ownership. I own the language as much as him. If a native uses a different variation, I also use a different variation. Why would I feel under pressure? Well these are great advantages. (Excerpt 61)

Data from the portal answers also support these findings. To illustrate, the following

excerpts shed light on the confidence building advantage of the ELF perspective. Again,

the teachers said ELF contributes to not only their learners' but also their own

confidence in speaking. Also one teacher emphasized the confidence building objective

of an ELF-aware teacher as seen in Excerpt 64 below:

A3: Our aim is to prepare our students to communicate in an English speaking
environment with confidence. As there are not only native speakers of it, they should be
familiar with the differences. For the same reason, students should be exposed to a wide
variety of non-standard variations of the language.
(Excerpt 62)

A10: As I have been feeling more confident since I met the term ELF, I guess, I am
close to ELF especially as a teacher candidate. (Excerpt 63)

A6: What seems important to me is to make students feel confident in speaking without
worrying about pronunciation and grammar errors. Students have enough knowledge
about the language but they lack in confidence because they still regard natives as the
only correct speakers of English . . . Surely, in EFL contexts the students will have a
feeling of inferiority thinking that they cannot be like native speakers in communication,
and cannot communicate with natives with full confidence. However, if courses like this
that remind us of the English's role as being a lingua franca are opened, students'
awareness will be increased, that is, they will not worry about their pronunciation or
errors in grammar seeing that as long as intelligibility is achieved, there is no problem.
(Excerpt 64)

Apart from confidence building, (i) ELF's acknowledgement of cultural and individual

differences, (ii) the sense of ownership it brings to non-native speakers as well as

(iii) its emphasis on equality in rights among all speakers of English were also

mentioned by the participant teachers in portal answers as communicative advantages

inherent in the ELF perspective:

A9: As for the advantages of ELF; briefly, ELF gives importance to cultural and
even individual differences. The understanding of ELF provides a learning
environment for non-native speakers, where they are not outsiders or foreigners

any more. Non-native speakers regard English as their own language as they use this language most of the time in their neighborhoods. (Excerpt 65)

A5: I favor ELF because now I feel I have some possession over English. Because I am a user of it, too. We don't have to have a native accent or so-called standard characteristics, as long as we are intelligible and can communicate, which is the main aim and function of a language. This frees non-native people from being afraid of making mistakes or being a little deviant from the so-called standards and is encouraging for me to use the language without any hesitations. (Excerpt 66)

A6: The distinction of native speakers and non-native speakers can make some feel othered. For example, as a learner or user of English language, sometimes I felt like I do not own this language, it is the language of the inner circle, I cannot do things as the standard. Noo! English, being the international language, is not only under the possession of the inner circle residents, I can also say that it has been de-nationalized to a great extent. We can also possess it because we, too, are using it. (Excerpt 67)

A2: ELF provides an area where all speakers of English (no matter what L1 they speak) have equal rights. The native English speakers do not have superiority over non-natives. (Excerpt 68)

A1: English as a lingua franca is explaining the role of English in today's world because many people with different L1s, backgrounds, cultures use English to communicate with each other, which causes different varieties of English. English is owned by non-native speakers. Native speakers are not the custodians of English any more. ELF does not attempt to approximate the users to native speaker norms. ELF approaches every speaker equally. (Excerpt 69)

In addition to the communicative advantages of ELF-aware pedagogy, the participants also referred to the benefits related to language learning in the classroom. Grouped under Pedagogical Advantages, the pedagogical benefits that the participants mentioned are as follows:

- ELF-aware pedagogy broadens the learners' minds by displaying them different varieties and cultures.

- ELF-aware pedagogy brings flexibility to the classroom and this flexibility makes the classroom environment more secure and tolerant.

- It is realistic in the way that it focuses on the facts of real life including non-native varieties, communications with non-native speakers and communicative ways to achieve intelligibility.

- Integration of students' own culture into the class increases the students' motivation to participate in the lesson and internalize English better as the topics would be familiar and the already existing knowledge is activated.

- Integration of students' own culture also makes the students focus on local issues, and suggest solutions for real life, and is conducive to improving the quality of life.

- ELF-aware pedagogy allows the effective use of L1 as a resource through explanations, warnings, giving instructions, praise, and humour when need be.

- ELF-aware pedagogy acknowledges the students' non-native identities and this makes the learners more confident and motivated and learning environment more humanistic and democratic.

As the pre-service teachers mentioned in the interviews, classroom discussions and portal answers, exposing students to different varieties is necessary and has several benefits. To illustrate, this provides the students with a broader perspective about the different usages of English, helps them explore the real language outside the class and also protects credibility in the classroom environment, makes accommodation to different Englishes used outside the class faster and easier, and helps them to speak more comfortably. Here are some sample excerpts from the portal that present these points:

A4: We should show the varieties of English and enable students to have a broader perspective about the different usages of English. This may be relatively more difficult than standard teaching but we should make our students aware of different varieties. (Excerpt 70)

A2: In language courses, teaching English is not our only job and there are many additional things to do for an ideal teaching life. To illustrate, we should prevent students from being egocentric and we should help them to realize the existence of the other people. However, we will not open a different course to teach students such things and we will do all these things in our English courses while teaching listening, speaking and so on. At this point, we can show students different varieties to protect credibility of the classroom environment. (Excerpt 71)

A6: I have been thinking on the issue of which variety should be taught for a long time actually. Especially, when I started to work for an international company who had partners from almost 160 countries, I felt teaching different varieties of English is necessary. I personally had quite hard time speaking with them on the phone even though it was right after I got back from the States. Those partners were not only from the Expanding circle as Kachru defines but also from the Inner and Outer circles. It is important to highlight that I had serious problems speaking with people from India and Pakistan. It didn't take too long for me to accommodate with the situation, which made me think that if I was somehow exposed to different varieties of the English, I could have adjusted faster. I also think that any language is alive which means that change is inevitable, so I believe that "the other" speakers of the language will have a huge impact on English. Considering all these, I believe that while we are teaching, we should be open and flexible. We should let our students explore the language outside the class by giving the kick-off in the class. (Excerpt 72)

A1: I think that the students can speak English more comfortably if they know there are other varieties. When I think about my own language learning experience, I realized that I chose not speaking in English even if I could because I was afraid of making pronunciation mistakes. Crystal says "As far as comprehension is concerned, it is absolutely essential to expose the students to as wide variety of non-standard variations as possible and this is both a matter of pronunciation and grammar". I agree with him on this issue. There are so many non-native speakers of English. Learners or speakers of English should communicate with both native and non-native speakers, which requires comprehension of different varieties. Actually, I did not think about the question "how I can give the students the general sense of the existence of other variations" in a so detailed way before attending these discussions. (Excerpt 73)

The benefits of inclusion of the students' local culture and L1 as well as different local cultures into the English lessons were also mentioned by the teacher candidates. For instance as revealed by the portal excerpts below cultural versatility in the classroom increases student interest and provides a more democratic way of seeing the world. Also, use of L1 as a resource for instructions and explanations can help the students to understand the points they have difficulty in:

> A9: The students should not be exposed to a context with which they are not familiar. The more aspects from our culture are included, the more students will be engaged in the learning process. It is a more democratic way of seeing the world. (Excerpt 74)
>
> A4: I always felt more comfortable with my non-native teachers (but qualified non-native teachers), because I felt a proximity in terms of our way of understanding the world. No offense in culture and no offense in accent. Sometimes, they used local culture examples and helped us to get rid of this cultural fascism which divines a certain culture and demons the others. All in all, at first we should renew our ideas and combine them with more democratic pedagogical methods. (Excerpt 75)
>
> A6: There is surely a gap between what students want and what teachers deliver. As the teachers are bound to the course materials which are mainly composed of the target language culture, they expose students to something they are not familiar with, which decreases interest in learning. Moreover, students want someone who knows their culture and their mother tongue as it will lead to better understanding in learning a foreign language. . .The more the students' culture is integrated in curriculum, the more they will be interested in subject matter. (Excerpt 76)

The advantages of using local culture/s in the English classroom also include i) making language learning meaningful and purposeful, ii) increase in willingness to speak English, iii) suggesting solutions for real life, iv) creating a social change and v) feeling content and powerful in turn as revealed by the following interview excerpts:

A8: ELF makes the students internalize English, own English, accommodate it to their own culture and put it into real life. This is something very useful. There is a kind of material that they can talk about, for instance I don't know what is going on in England, then I talk about the religious feasts, what you do in religious feasts, I mean this material is right there, right in front of you, it is important to know how to use it. (Excerpt 77)

A2: We cannot isolate the classroom environment from the external world. Maybe it is possible in other subjects but in English our whole aim is to use it outside, then the context should be like this, should be in harmony with outside so that it can be much more functional. For this reason, multiculturalism in the class is very important, but centralizing local culture is more important to me. If we think of this in terms of critical pedagogy, this would create a social change. You say I also have the right to own English and tell my ideas about the problems and possible solutions. We can use English lessons at this point. Users of English can then feel more content and powerful. (Excerpt 78)

In this section the advantages of ELF-aware pedagogy stated by the participants have been analyzed under the categories of Communicative and Pedagogical Advantages as shown in Table 12.

Table 12. Communicative and Pedagogical Advantages of ELF-Aware Pedagogy

Communicative Advantages of ELF-Aware Pedagogy	Pedagogical Advantages of ELF-Aware Pedagogy
Increase in self-confidence in speaking	Becoming aware of different varieties and cultures
Increase in motivation to speak	Orienting learners to real life with the inclusion of real NNS samples
Decrease in the fear of making mistakes	
Increase in fluency in speaking	Increase in tolerance to intelligible variations
Sense of freedom and comfort in communication	Increase in motivation to learn
Sense of naturalness in speaking	Increase in classroom participation
Sense of ownership of English in communication	Feeling of comfort and security in the class
Faster and easier accommodation to different Englishes	Integration of local culture: Familiarity with topics, suggesting solutions for real life, improving the quality of life
Sense of equity in communications with all interlocutors	

4.4.2 Hindrances to ELF-aware pedagogy

As a result of the analyses of semi-structured interviews, classroom discussions and portal answers, the possible hindrances to applying ELF-aware pedagogy stated by the pre-service teachers were categorized under the titles shown in Table 13.

Table 13. Hindrances to ELF-Aware Pedagogy

Lack of ELF awareness in ELT settings
Lack of focus on communication in English lessons
Exam-based educational contexts
Lack of clarity in the criteria for intelligibility to assess speaking
Lack of ELF-related issues in coursebooks
Pressure of stakeholders and different groups to cling to native norms
Lack of ELF awareness in English language teacher education programs

Now let us define these categories according to the participants' reports. Note that several teachers also made suggestions for the mentioned problems:

1. Lack of ELF awareness in ELT settings

The EFL perspective is dominant in ELT settings in Turkey so superiority of the NS and strict adherence to native norms are accepted as the main tenets. There is little or no awareness of the ELF perspective in most of the educational contexts. The non-native speaker and his / her qualities such as the way s/he speaks English, his / her local culture and L1 are often neglected or even overlooked. There may be educational contexts or instances where the intelligibility and / or the NNS as a phenomenon are more salient but in most of them such applications or instances are random and are not based on a consciously chosen paradigm. Even if there may be teachers who try to apply ELF-aware pedagogy consciously, owing to the governing EFL-based policies and views,

they may be criticized, seen as deficient and / or impeded so they may quit applying ELF-aware pedagogy or need to hide themselves to feel safe.

2. Lack of focus on communication in English lessons

If English is regarded as a subject matter to be mastered, this would prevent the teacher and learners from using it for communication. English must be viewed as a means for international communication and the curriculum must devote considerable time to communicative skills so that a communicative approach highlighted by ELF awareness can be integrated into the curriculum.

Even if the curriculum attaches significance to communication and developing communicative skills, the view of English and English communication may be native-bound and may not allow the integration of ELF-aware features.

3. Exam-based educational contexts

The educational contexts in Turkey based on preparation for high stakes exams most often consisting of multiple choice standardized questions would prevent teachers from applying ELF-aware pedagogy in those test-oriented educational settings since the focus would not be speaking and global communication but answering as many grammar, vocabulary and reading questions as possible correctly in such exams.

Also, the skills-based English tests used in Turkey and worldwide would prevent the teachers from applying ELF-aware pedagogy especially if the tests attach great importance to being nativelike in speaking.

4. Lack of clarity in the criteria for intelligibility to assess speaking

If ELF is misunderstood as freedom to speak without any rules, it can cause problems. Thus the criterion is intelligibility. However, making correction decisions in students' speaking both in class and in the exams on the basis of intelligibility is still a hard

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decision. This is because such decisions would rely on i) the proficiency level of the students, ii) the reasons for learning English and iii) the contextual conditions of each setting. Thus there cannot be a fixed set of criteria to assess intelligibility as the meaning and the content of intelligible variations would vary from context to context. Hence a salient problem is that there is lack of clarity in the criteria for intelligibility to assess speaking. Yet, it is still possible to set some general criteria deriving from the research of commonly observed variations in NNS-NNS communications that do not deteriorate intelligibility or the parties can use their own observations and experience to set such criteria for corrections in the classrooms and exams. In such a process it may be hard to define each and every criterion for intelligibility, but it is still possible to define the content and extent of intelligible deviations from Standard English that would or would not be tolerated, for instance on the basis of corpora studies.

For speaking exams one suggestion was that the raters can opt for making a holistic assessment with relatively broader criteria instead of one with specific items. For instance they can rate the examinees according to the holistically defined and negotiated high, middle and low levels of intelligibility.

Another common suggestion concerned the proficiency level of the learners in making corrections on "mistakes" according to the criterion of intelligibility. Most pre-service teachers stated intelligible deviations from standard norms can be tolerated not at beginner and elementary levels but at relatively high levels of proficiency like the intermediate or upper-intermediate levels when students are provided with a certain level of standard norms to a certain extent and when they get relatively mature in speaking. This is because there is still an EFL-governed system defining Standard English as the only norm. Thus knowing and applying the Standard English norms at least to a

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moderate extent and up to a certain level of proficiency would make the learners feel safe.

5. Lack of ELF-related issues in coursebooks

The teachers may be in the habit of strictly following the given coursebooks and these chosen standardized materials might not include ELF-related aspects at all or might require a great deal of adaptation to ELF. Thus this would require the teacher to make many efforts and the process might become tiresome in the long run.

6. Pressure of stakeholders and different groups to cling to native norms

The main source of pressure is stakeholders defending strict adherence to native norms including students, teachers, school managers, parents and curriculum builders. Pressure was also said to come from different groups of people, for instance, from people who can imitate native accents well and / or speak fast and fluently; teachers who speak only English with their students anywhere and anytime; those who misunderstand ELF as an approach of "anything goes" and ignore the criteria of intelligibility, and those who cannot tolerate any kind of variations including the intelligible ones.

7. Lack of ELF awareness in English language teacher education programs

Most ELT practitioners in Turkey are unaware of ELF and ELF-aware pedagogy. They should be informed through in-service trainings. Besides this, even in the undergraduate program of the participants, it is an elective course taken by a few student-teachers. Thus in order to spread ELF as an approach and have pre-service teachers adopt a pedagogical view of it, ELF-aware teacher education courses must be integrated into all English language teacher education programs and they must be compulsory and extended to at least two academic terms or more.

Here are some sample excerpts where the teacher trainees mention hindrances to ELF-aware pedagogy in Turkey like focus on grammar teaching and lack of communication as well as exam-based and native-speaker-bound approaches and methodologies. They also suggest that global communication in English guide the curricular aims and the teachers be trained in alignment with these objectives:

> A6: As for our teaching context, it can be said that there seems to be some changes in methodology in Turkey. The methodology in Turkey has been based on teaching grammar and students focus on passing the exams. However, as English has become more globalized, communicative methodologies have also been included in some curricula. Nevertheless, this change is observed in limited schools as in most of the state schools the former methodology is retained and the success of applying communicative methodologies is not promising as long as the education system continues to be exam-based. (Excerpt 79)

> A1: EFL is the system in which we had our education, I think because we learnt the language as outsiders who do not have an aim of communication in a global sense. There was focus on grammar, exam-based education, thinking either American or British accent should be acquired, which had never been accomplished anyway. . . To change the situation, first we need to be more aware of why we are learning this language. Also, desire for nativelike competence should be diminished of course. Our main aim is to be competent in the language and to express ourselves intelligibly. I think one of the most important things to do in that sense is to reduce grammar teaching and focusing more on communication. (Excerpt 80)

> A8: The change in the Turkish system should start with setting new objectives for ELT. English has been evolving along with the globalization of it. Thus, English has an enormous group of second / foreign speakers, meaning that communication with only natives should no longer be the aim. We should state the higher possibility of talking to NNSs in real world. Thus, we should show examples of such interactions in ELT. Of course, if such a change is due, it must be followed in teacher trainings as setting goals in policy will never guarantee the practice. (Excerpt 81)

Moreover, heavy reliance on textbooks dominated by native speaker norms and cultures and teachers' not using their initiative to enrich them with non-native speakers' varieties and cultures were among the stated problems as seen in these sample portal excerpts:

> A4: As a person who was 'trained' to be a 'successor' of native English, I can claim that a majority of textbooks only include royal varieties in any of their examples such as dialogues, culture-based reading texts etc. As a trained 'prospective' teacher, I can claim that the system put me in the middle of two worlds: 'native' and 'non-native'. If the system states its goal as communicating in English, I must consider the people in the world speaking in English. There are more NNSs of English in the world. This means that as a teacher I must prepare my students for interactions of any kind in English with both native and non-native speakers. (Excerpt 82)

> A1: Knowing the culture of the students is very important in teaching a language, but when I think of my own English learning experience as a student I cannot say that bilingual teachers use this advantage. Yes they have this advantage, but most of my language teachers depended on textbooks while teaching. I couldn't remember any connections made between my own culture and the language in my primary and high school. They did not turn their knowledge of culture into practice to make the lessons more effective. (Excerpt 83)

> A3: As Akbari says "Typically, people involved in communication want to express who they are and what kind of cultural background they represent, and as a result, an emphasis on target language is misplaced; what is needed more is for the learners to be able to develop the competence to talk about their own culture and cultural identity." This is what was missing in our coursebook units. What we learnt was the adventures of Mr. and Mrs. Brown, not our own people our own culture. We must discuss both the good and bad things about our culture to bring 'critical pedagogy' to our classes. (Excerpt 84)

The dominant understanding in the Turkish education system that native speakers are superior to non-native speakers was a commonly reported response and below is a remarkable memory of a participant teacher from high school years revealing the lack of critical thinking about this fact and the common belief that whatever a native speaker does is legitimate and worthy of appreciation:

A4: I have been trained in learned helplessness which whispered to my ear that you cannot be as good as natives. My high school years were a nightmare for me, and my English teachers were totally indifferent about those kinds of sociolinguistic matters. I was in high school in Malatya and it was my last year. One day, teachers announced that we must gather in the meeting room and all the students went there. The speaker was an English woman who had started to teach English in a private education center and I don't know with which psychology he did this, the director gave an instruction to all the students to meet in the meeting room. I think if that teacher was Turkish and came to school with the same reason, the director wouldn't listen to him or her. It was a shaming event and I think the ignorance makes our people, even school directors, hypnotize towards native speakers of English. They made all the students in the school gather because a native English teacher was coming to school to invite us to her private education school. I don't think she was an idealist to teach us English effectively, more probably she needed money and started to teach English. I can understand that woman, to some extent, but what about our teachers? They couldn't criticize the situation and watched the seminar with admiring gazes. (Excerpt 85)

In a similar vein, private schools' or courses' policies that prioritize hiring native speaker teachers and /or non-native teachers with nativelike accents was a common theme among the mentioned hindrances:

A7: Based on my experiences as a learner and a prospective English teacher, I can say that in public schools, there is neither a chance to get a native speaker of English nor a tendency to have them. English was seen in my school life as one of the school courses and it was not unusual to have Turkish teachers for English courses just like for other courses. But after meeting students from private schools and doing practicum in a private school last year, I saw that these kind of schools pay attention to the native speakers of English for English courses and at least they mostly hire teachers who speak English nativelike. This experience led me to think that in private sector native speakerism is highly accepted and this idea bothers me as I am going to be an English teacher maybe in private or public sector and I don't have a nativelike accent. On the other hand thanks to the new trend of Lingua Franca, people are getting more aware of the facts. (Excerpt 86)

A2: I remember in our language course, "dersane", there was an English young man who came to Turkey after a Turkish girl and teaching English without any pedagogical or methodological background. On the other hand, non-native teachers have a sound grasp of the learning process since they have experienced it beforehand. They can use the advantage of sharing the same L1 with the students. They can present more learning strategies, they can empathize with their learners more and they can anticipate the problematic parts. (Excerpt 87)

A10: We were taught that there are two different accents, which are British or American and I do not remember any single sentence about the accents of other nations. Turkish- English was something to be ashamed of because you were not like a native speaker. Imperialist ideas can effect language teaching, causing the language teaching institutes to be in favor of Western native speakers. (Excerpt 88)

As some teachers mentioned, the main problem is the common belief that one should sound nativelike and this pressure is likely to make those in favor of ELF feel uncomfortable:

A2: We will be accepting our students with their non-native properties and tolerating their differences from native variety. There is no harm in doing these for us who are aware of ELF, however for the others that our students don't sound like native is a significant problem or an indicator of teacher's deficiency. (Excerpt 89)

A6: Yes, there is comfort we feel after ELF but this is still among the people in the ELF circle, with the others, we don't feel like that. (Excerpt 90)

As stated by the following participant, the solutions lie in a change towards an ELF-aware vision and perspective in the country and the English curriculum:

A7: People in our country are still caring about a nativelike accent for employment or to judge someone in a social status. Since I have been taking some courses related to the role of English in non-native speakers' world, I am now aware of the fact that the vision and perspective of our country about nativeness or non-nativeness should change alongside with the curriculum regarding language teaching in schools. (Excerpt 91)

Lastly, as mentioned by several teachers ELF-aware teacher education is the key to success for the integration of ELF-aware pedagogy in Turkey:

A8: When it comes to be trained as teachers, especially with these ELF-aware classes, I think we are more in realistic grounds because we are also considered as very good teachers of a foreign language. This is something very motivating for us as teachers. (Excerpt 92)

A1: In order to apply ELF in the classroom first you should be a teacher who knows ELF and you should adapt it to the context according to the learners' needs. So courses like this must be opened so that we can see what we can do in the world of ELF. (Excerpt 93)

A6: Before I had the chance to take courses on Sociolinguistics and ELF, I had not felt confident in speaking as I was afraid of making mistakes both in grammar and pronunciation. Yet, thanks to these courses, I am now free enough to talk about anything with anybody regardless of his/her being native or non-native. Due to this, the only thing that comes to my mind is that I can recommend opening courses like this because it has had a great effect on us. (Excerpt 94)

4.5 Participants' reflections on the ELF-aware teacher education course

The reflections of the participants on the course were investigated at the end of both the first term and the second term. The pre-service teachers were asked to evaluate the course and its components through interviews and open-ended questionnaires.

In the first term, the pre-service teachers were exposed to the theory of ELF and WE through several articles and videos on the portal and asked to actively reflect on them through reflection questions, online discussions and in-class discussions. Parallel to the readings each week, the pre-service teachers received quotes / excerpts selected from the given readings through a mobile communication platform (WhatsApp) and this mobile learning application was named "Quote Reminders and Thought Provokers".

According to the findings, overall, the pre-service teachers were content with the course in the first term. They all found the portal articles and videos and questions effective. Many teachers said they made them reflect upon the ELF issues and relate them to their own teaching context by thinking critically. The organization of the portal,

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i.e. the sequence of the readings from the global to the ELF-specific issues and from the theoretical to the practice-based was appreciated by a great majority as well. A majority of participants also favored the opportunity to reach the articles and videos whenever they wanted as they were on an online platform. However, most pre-service teachers also mentioned the heavy schedule of the portal with the high number of intensive readings and questions each week. Some teachers said they could not read most articles in detail because of time pressure. Also some articles were said to have similar or almost the same themes so it was suggested the number of articles and questions can be reduced and / or similar articles may be removed from the syllabus and assigned as extra readings. Most teachers also mentioned they appreciated their instructors' support in extending the deadlines and encouraging each and every teacher whenever they got stuck.

As for online discussions, overall, they were found to be useful in helping pre-service teachers to see others' opinions and express and exchange their ideas especially on practical issues in Turkey. Some participants also said they used the online discussions as means to ask their questions about the ELF-related themes of the week and make them clear. Furthermore, as the online discussions were also about the articles and reflection questions on the portal, they guided the participant teachers on the points to focus in the readings and to answer the portal questions. However, as stated by almost all pre-service teachers, the problem with the online discussions was that it was hard to catch up with them due to the busy schedule of the course. Also it was stated that sometimes there were too many responses and these long threads made the participants get lost. Moreover, since both answering the discussion question and responding to a friend were mandatory, some teachers found doing both jobs hard and some said that in

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doing so, they just focused on giving their own answers and responding to one friend without reading the whole discussion. Some teachers said they copied some parts from their portal answers to reply online discussion questions or vice versa as the replies were sometimes complementary. A few teachers also said the online discussions were full of personalized questions like thinking of the situation in terms of their own teaching context, yet as they did not have enough experiential knowledge as teachers, they had difficulty in answering those questions or they depended on their own English learning experience in replying them.

The mobile learning component of this course, namely "Quote Reminders and Thought Provokers" was found by a great majority of participant teachers to be a helpful and motivating means of guidance leading them to some main sections to focus on in the articles. They were also helpful in giving them ideas on how to initiate the online class discussions. Besides, they gave inspiration and guidance to the teachers while writing their reflections on the articles. They also aided the participants to keep up with what was going on in the course. An additional advantage is that they gave the teachers the opportunity to revise the basic course content regardless of time and place. However, since the number of the articles, reflection questions and discussion topics were high, so was the number of quote reminders and this was sometimes thought to be overwhelming. It was suggested that the amount of weekly course load and also weekly reminders be fixed.

As for the assessments on WhatsApp, a great majority of the participant teachers found it an effective means for mobile learning and class interaction. The reported benefits include continuity in access and interaction, rapid and long shares of information, ideas and visual images. WhatsApp was also thought to lead to rapports in

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the class and increase motivation. Yet, some participants complained that it is hard for them to follow the long threads and some emphasized that the information sent through it should be limited. Also as they suggested, time to use WhatsApp in the classroom group during the day should be scheduled at the beginning of the term. Finally, they suggested the classroom interaction group and the quote reminder group should be led as separate units since if taken together, this may lead to confusion and distraction of attention.

In-class discussions were also thought be effective as they provided face-to-face contact and enabled the participant teachers to have live discussions and ask questions about the ambiguous points to their instructors and peers. It was commonly stated that the sessions were also highly motivating for the teachers overwhelmed by heavy course work. Also the approach of the instructors was found to be supportive and encouraging. The atmosphere of the class was deemed to be warm and cooperative. Some pre-service teachers also said in these sessions it was the first time they felt themselves as "real" teachers as their ideas and what they can do about each topic were asked in a personalized way. The course in general and the in-class sessions were also thought to make the pre-service teachers broaden their critical perspective.

Furthermore some pre-service teachers mentioned the guest speakers as a beneficial part of the course. Some participants who mentioned this said that Nicos Sifakis' sessions were useful for especially ELF in theory and Gülnur Şahin's (an ELF-aware practitioner's) session was beneficial in terms of ELF in practice. On the other hand, some teachers complained about the first sessions of the class focusing on technical problems in the portal or organization of the coursework. All the participant teachers were, however, content with the support of their supervisors.

Some pre-service teachers also stated that the schedule is too loaded for an elective course and they also think it is necessary that all the graduating teachers be aware of ELF-aware pedagogy, thus the course should be compulsory. Also since the course was in their last year they were already burdened with the heavy workload of their department so this load should be reduced by decreasing the number of assignments and discussing some of the articles just in the class without any kind of assessment grade. It was also suggested that the course content be extended over longer periods like two years.

The second term which focused on ELF-aware pedagogy in practice, attended on a voluntary basis, was evaluated by the pre-service teachers as well. The findings showed that the overall satisfaction from the education in the second term was also high and all the participants appreciated the format of the education, that is, theory being followed by practice. As mentioned in detail in the previous parts, the peer teaching sessions were found to be fruitful as they prepared the pre-service teachers for real life practice. The practicum, as mentioned above, was also found to be useful but hard due to the external conditions like school policies, mentor teachers' prescriptions or parental pressure out of the control of the pre-service teachers. The pre-service teachers also favored one-to-one sessions with the instructor that they had before their practicum. This led them exchange ideas on possible practices in the practicum. The participant teachers were also highly content with the in-class discussions where they evaluated their ELF-aware practices. They said they were able to witness different ELF-aware practices and discussed the ways to improve them. It was also stated that there was a sense of ELF community among the class members in the second term as the class members had internalized the ELF perspective and developed a sense of ownership. The participant

teachers in the second term even presented a paper in an undergraduate students'
conference in Turkey about ELF-aware pedagogy, which they said made them feel more
like ELF-aware practitioners knowledgeable about their field.

All the pre-service teachers also confirmed that this course affected their
attitudes as an ELF user. All of them stated they had become more tolerant to variations
and more confident in speaking. As stated by most teachers, they were not afraid of
making mistakes so they were now more motivated, more comfortable, more fluent and
agile in speaking. Many of them also said they now focused more on negotiation of
meaning in their interactions. One pre-service teacher also said ELF-aware pedagogy
removed the distances between herself and English and one said she now sees the
English speaking people as a whole. Yet, some teachers also said few people are aware
of ELF so they still feel under the pressure of those people adopting a native-oriented
approach. However, most of the participant teachers reported they informed people
around themselves about ELF. As they stated, they became critical about approaches and
people defending a nativelike paradigm. Also almost all of them were seen to complain
about their first years in their majors with native instructors forcing them to pronounce
the words like a NS. As they say after those years, they got relieved through this course
as they realized there are alternative approaches that accept the reality of the NNSs.
Some pre-service teachers also mentioned the fact that they had realized this reality in
their daily lives but through this course, they now theoretically, pedagogically and more
deeply know what it is.

4.6 Participants' reflections on the integration of ELF-aware pedagogy into future
   teaching practice

As revealed by the analyses of semi-structured interviews, open-ended questionnaires, and classroom discussions, all the pre-service teachers who completed the training stated that they were planning to integrate ELF-aware pedagogy into their future teaching experience.

They stated that they would practice ELF-aware pedagogy in the following ways:

- raising students' ELF awareness through different videos and texts from non-native speakers,

- having students compare and discuss issues concerning native and non-native speakers,

- not encouraging or forcing students to be nativelike in speaking,

- not correcting the variations in speaking that do not hamper intelligibility like "th" sounds,

- not focusing on native-governed pronunciation parts in the coursebooks,

- encouraging students to speak as much as possible about different topics so that they can be aware of the way they and their partners speak and different communication strategies,

- encouraging students to speak in their own ways as long as they are understandable,

- having the students interact with different non-native speakers,

- integrating students' own culture into the classroom,

- relating the already existing native speaker-oriented or global materials to the students' own culture,

- creating room for the cultures of both native and non-native speakers,

- allowing L1 use in the classroom as a resource for a limited number of purposes like giving the equivalences of unknown words, grammar explanations of difficult subjects, instructions, warnings, humor or praise when need be .

In conclusion, all of the pre-service teachers exposed to the whole process of ELF-aware pre-service teacher education course stated that they were planning to integrate ELF-aware pedagogy in their future teaching practices and the data also reveal their awareness of the potential ways to do so. We also see through this research that the ELF conceptualizations of the participants became more elaborate throughout time and they implied ELF as an espoused perspective. Moreover the participants made efforts to apply ELF-aware pedagogy in various creative ways including the explicit and the implicit and their mixed variations. They also evaluated not only their own practices but also the advantages and hindrances to ELF-aware pedagogy. They were observed to participate in all the phases of the training (i.e. design, implementation and evaluation) willingly from the beginning to the end. They were also seen to be content with the course in general terms. All these findings strongly imply that the course was effective with regard to raising the awareness of the teachers of ELF and the pedagogy of ELF and helping them change into potential ELF-aware practitioners who are to incorporate ELF in their future classes.

CHAPTER 5

DISCUSSION

5.1 Definitions of ELF

The findings concerning the definitions show us that throughout the whole

training period, ELF in teachers' minds has evolved from broad, brief and globalization-

focused definitions into specific, detailed and multifaceted definitions focusing on the

specific aspects of non-native use and users of English. According to the data, the flow

of ELF definitions before the training and after the theoretical and practice-based phase

went through the processes below.

Before the training started, all the participants at least had an idea about ELF. In

the beginning, their ELF conceptualizations commonly depicted ELF as "a global means

of communication among NNSs". In making their definitions, the participants mostly

mentioned the global use of English and defined ELF as a result of this process. Most

participants also emphasized that NNSs exceed NSs in number. They later said in the

interviews that they stated what they had heard of ELF from their instructor in the

Sociolinguistics course they took beforehand. Thus, the definition statements in the

beginning of the term were broad and reflected seemingly rote-learned, non-questioned

and non-internalized sentences.

Most definitions failed to refer to the specific qualities of ELF communication

like displaying variations deviating from standard norms and focus on intelligibility and

there was no referral to pedagogy. The teachers seemed to make neutral statements

devoid of criticisms or questioning of any kind including the self and the macro system.

Thus at this stage they had rough ideas about the ELF concept, i.e. it is an outcome of globalization and involves NNSs who have become more than the NSs, and there were randomly existing ELF-related concepts like variability or intelligibility in ELF use.
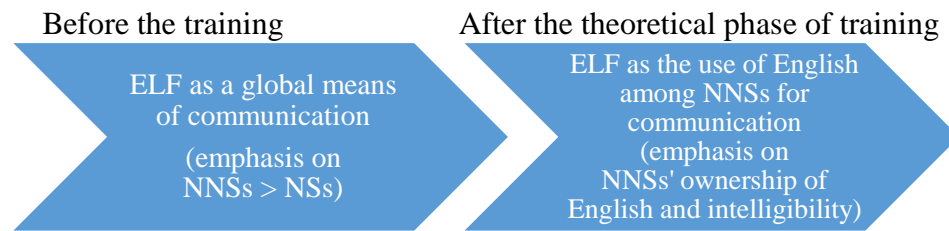
Following this, after the theoretical phase in the first term in which the pre-service teachers received intensive theoretical training synthesized with continuous critical reflection and reflective interactions, the definitions of the ELF construct got more detailed and more specific. ELF at this stage was commonly perceived as "the use of English among NNSs for communication". They were like the usage-based definitions of ELF showing ELF as the use of English among speakers from different first languages as in Jenkins (2007, 2009, 2012), Seidlhofer (2011) and House (2010). The definitions of the participants at this stage also implied that ELF is a "context" in which English is used and authentically shaped by the so-called "non-native" users of the language to negotiate meaning in accordance with their communicative goals as in Jenkins (2000), MacKenzie (2014), Mollin (2007), Prodromou (2008), Seidlhofer (2004), and Sifakis (2006).

Thus after the theoretical training, ELF was generally perceived as the use of English for communication among NNSs by a great majority of teachers. The most common themes among these definitions were "NNSs' ownership of English" as well as "intelligibility in ELF communication". It was also found that ELF was perceived in multivariate ways as not only the concepts of ownership and intelligibility but also awareness, flexibility, increased willingness, sincerity and confidence in ELF spoken communication were added to their definitions. The definitions therefore reflected the pluricentric view of ELF defining ELF as a dynamic social practice rather than the monocentric view of ELF describing it as a variety or language (Jenkins, 2015).

According to Sifakis & Bayyurt (forthcoming), ELF-awareness is potentially transformative and it starts with getting theoretically engaged with ELF as well as critically reflecting on it. In this ELF-aware teacher education course, we see this potential transformation getting actualized through the intense theoretical training synthesized with critical reflection through various online and in-class tasks. After the theoretical training, the findings show that the global, broad definitions of ELF before the training were replaced with specific ones focusing on the "use" of ELF among NNSs. They emphasized identity issues like owning English, the specific features of ELF communication like intelligibility and possible positive psychological outcomes of becoming aware of one's ELF user identity such as increased motivation to speak and confidence boost. At this stage, there were also some noteworthy definitions referring to ELF as a level or kind of awareness of the non-native use and users of English.

All these features in ELF definitions emphasizing NNSs' use and ownership of English imply a possible transformation before and after the theoretical training: That is, the participants were first like outsiders to ELF with their predominantly globalization-focused knowledge. Then throughout the first term in which they got engaged with theoretical training, personalized reflection and discussion practices, they gradually went into the process of becoming aware of ELF, comprehending it and possibly changing into ELF-aware users and owners of English. Figure 3 shows the general characteristics of ELF definitions and participants' implied status at the beginning and after theoretical training:

ELF definitions

Before the training

ELF as a global means
of communication

(emphasis on
NNSs > NSs)

After the theoretical phase of training

ELF as the use of English
among NNSs for
communication
(emphasis on
NNSs' ownership of
English and intelligibility)

Participants

Before the training

Outsiders to ELF with
predominantly globalization-
focused knowledge

After the theoretical phase of training

ELF-aware users and owners
of English

Figure 3. ELF definitions and participants' implied status before and

after theoretical training

Further data analyzed in the study also support this implication about the participants'

changing status. That is, following the theoretical training, in their assessments about the

ELF-aware teacher education course they attended, all the pre-service teachers stated the

course affected their attitudes as an ELF user. According to the statements, having an

ELF perspective increased their confidence in speaking and gave them a feeling of

comfort in using English in their *own* ways while maintaining intelligibility. Most of the

teachers at the same time reported their willingness to inform others about what ELF is.

Thus the participants themselves stated that in their actual communications in English,

they were now practically aware of ELF, intelligibility and the advantages it brings to

communication and implied owning it. Moreover, the participants also underlined sense

of ownership as one of the benefits of being ELF-aware in their responses about the

advantages of ELF-aware pedagogy. Thus at this stage of training with intense exposure

to ELF theory and personalized reflection and discussion practices, the pre-service teachers' ELF definitions underpinning NNSs' use and ownership of English together with other supportive findings might also reflect their own transformation into ELF-aware users and owners of English.

Following the theoretical phase of training, the practice-based phase followed. It was marked with intense practices of ELF-aware pedagogy in the form of peer teaching and practicum as well as evaluations of these practices. At the end of this term, it was seen that ELF was defined by a great majority as "a perspective". The participants also used similar terms like "approach" or "way of thinking". Unlike the definitions given previously, the definitions of ELF were dominated by the pedagogical aspects of the ELF construct at this stage. The definitions defining ELF as a perspective were also found to be concerned with humanistic and communicative issues. Besides, the statements had more themes this time including the tolerance of ELF to variations and varieties, inclusion of NNSs' local cultures and L1s in the English classroom and equity of NSs' and NNSs' rights and they overall reflected the acceptance of the non-native use and users of English with their own variability.

These results firstly show that pre-service teachers attached new meanings to ELF, implying an increase in their ELF-awareness. Secondly, at this stage we see that their definitions became similar to those in ELF literature, seeing ELF as a perspective or an approach acknowledging the reality of NNSs with their own use of English, cultures and L1s in the English classroom (e.g. Bayyurt & Sifakis, 2013a, 2013b; Ferguson, 2012; Kirkpatrick, 2012; Kohn, 2015; Jenkins, 2006; Jenkins, Cogo, Dewey, 2011).

According to this perspective the general pedagogical tendency is that the learners'

intelligible deviations from the SE norms in spoken communication are accepted as long

as they are intelligible and learners' own cultures and / or L1/s and the local cultures of

other NNSs are integrated in the English lessons. Thirdly, the changes in definitions at

different stages of training display a process of possible ELF transformation in the

participants' mindsets as described below.

As the process of ELF internalization in the whole education suggests, ELF may

be said to turn from a global concept in the participants' minds into a communicative

entity used and owned by the teachers at the end of the theoretical phase. Then at the end

of the practice-based phase, following the entire training, the data show that the

participant teachers now defined ELF as a perspective accepting non-native speakers

with their own intelligible uses of English and their own identities. Bayyurt & Sifakis'

ELF-aware teacher education model taken as basis in this study is potentially

transformative and underlain by Mezirow's (1991) transformative learning theory

According to the transformative learning theory of Mezirow (1991), a "meaning

perspective" is a perceptual filter in viewing the world and transformation occurs when

it is acquired and established through real life action and critical reflection. That most

participants defined ELF like a perspective at this final stage of reflection- and practice-

based training also signals a possible transformation of ELF in the participants' mindsets

acquired and established as a "perspective they personally espoused". That is, at the end

of training, following intense and varied forms of critical reflection and teaching

practice, ELF possibly became a humanistic and pedagogical perspective personally

adopted by teachers as potential ELF practitioners. Further data collected and analyzed

within the study also substantiate this implication. Firstly the observations displayed the

high motivations and creative efforts of the teachers to integrate ELF into their teaching practices in multiple ways. Secondly, all the teachers confirmed that they were planning to incorporate ELF into their future teaching practices and they said they would do so in multivariate ways and specifically defined them. Thirdly, most participants reported they had become more tolerant and accepting about variability in English use in real life communication and in the English classroom. All these findings therefore signal a possible transformation of the participants' common ELF perceptions turning from a global entity into a personalized perspective.

All in all, the definition of ELF that started as a "global entity" in the participants' mindsets moved on towards a specific framework as the "NNSs' use and ownership of English" at the end of theoretical term and at the end of the practice-based as well as the whole training ELF was commonly defined as "a perspective which accepts the non-native use and users of English with their own variability". This progressive data together with other supportive findings mentioned above imply that the ELF-aware teacher education course that the pre-service teachers began like "outsiders to ELF" turned them into "ELF-aware users and owners of English" at the end of the theoretical training. Then at the end of practice-based training and as a result of the whole training intervention in which all the teachers said they were planning to integrate ELF in their future teaching practices, the pre-service teachers may be said to have espoused the ELF perspective in their own personal ways and become "potential ELF-aware practitioners" who are to integrate ELF in their future classes at the end of this intervention. As ELF-aware teachers, they can also be deemed as "disseminators of ELF knowledge" in not only their future classes but also society. Figure 4 illustrates this progressive change both in ELF definitions and the participants' implied status throughout the training.

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ELF definitions

Before the training	After the theoretical phase	After the practical phase & entire training
ELF as a global means of communication	ELF as the use of English among NNSs for communication	ELF as a perspective which accepts non-native use and users of English

Participants

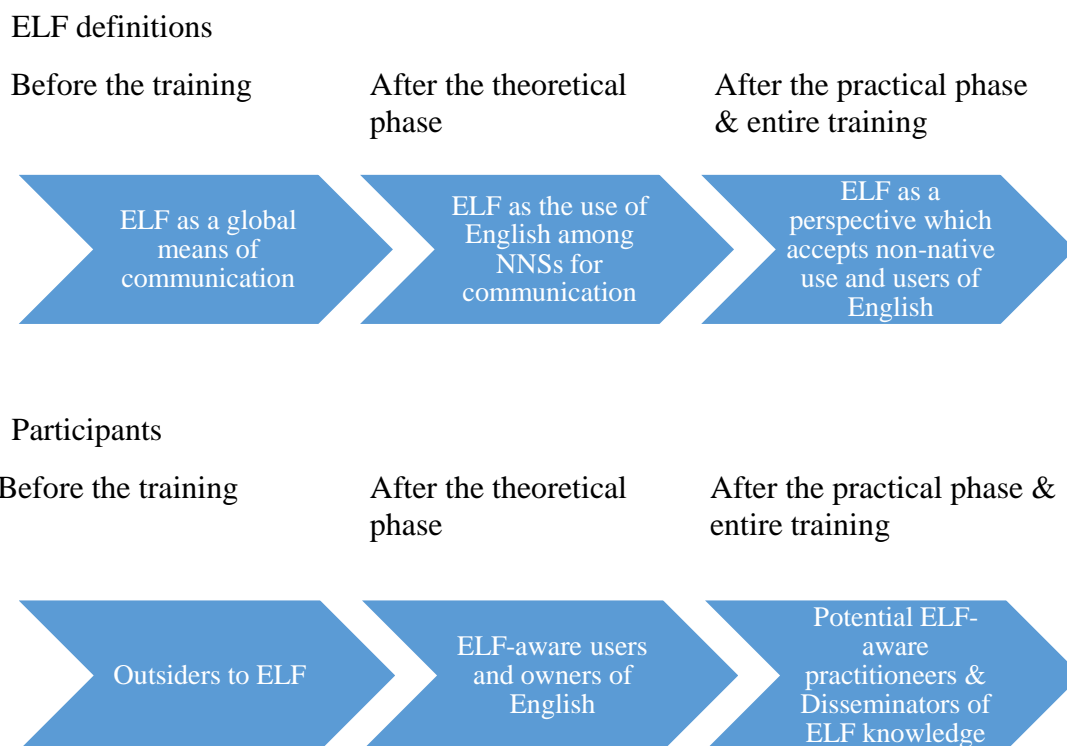| Before the training	After the theoretical phase	After the practical phase & entire training
Outsiders to ELF	ELF-aware users and owners of English	Potential ELF-aware practitioneers & Disseminators of ELF knowledge

Figure 4. Changes in ELF definitions and participants' status throughout training

The definitions towards the end of the course together with supportive findings also indicate participants' raised awareness of pedagogical, communicative, attitudinal and cultural concerns. The participant teachers are for example more aware of "glocal" issues like NNSs' cultures, native languages, varieties, variations and rights. They also have pedagogical concerns such as how to apply ELF-aware pedagogy in Turkish schools as revealed by their reflections on their own practices as well as those on the advantages and hindrances to ELF-aware pedagogy. These sociocultural issues are called "secondary issues" by Sifakis (2007) (as opposed to "primary issues" which raise mainly linguistic and communication concerns related to the ELF discourse) and they were found to dominate more extensively in the teachers' discourse at the end of the training, revealing the teachers' awareness of their micro and macro educational

contexts and the applicability of ELF-aware pedagogy in these settings. Furthermore, the pedagogical mindsets of the participants can be said to reflect a "C bound perspective" in Sifakis' (2004, 2006) terms which is characterized with significance attached to communication, comprehensibility and culture in teaching as opposed to a "N bound perspective" based on regularity, codification and standardization. This was evidenced by their reports on the significance they attach to communication in the classroom as well as their focus on intelligibility in their "error" correction practices and their views and practices supporting the inclusion of NNSs' local cultures in English lessons.

In conclusion, the pre-service teachers at the end of this intervention may be said to internalize ELF much more than before through intensive theoretical and practice-based training, and the steps they followed through ELF-aware teacher education seem to have transformed their conceptualizations and personal roles about ELF. This progressive change is also discussed on the basis of the theoretical framework of ELF-awareness in Section 5.6 below.

Definition of ELF by teachers has been a part of ELF research in literature as well. In Öztürk, Çeçen, and Altınmakas (2010), none of the Turkish pre-service teachers were able to tell what the acronym ELF stood for. In Deniz, Özkan & Bayyurt (2016), there were a few pre-service teachers who had no idea about ELF, yet most of the participants chose to define ELF by associating it with the current global status of English across the world. The teachers in Öztürk, Çeçen, and Altınmakas (2010) also referred to the global aspects of English and thought of it as a global language. Similar to these studies, the pre-service teachers in the beginning of the education process within this study also defined ELF by underpinning its global status. Thus ELF seems to be perceived more with its global aspects, i.e. as a global language connecting people,

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among the pre-service teachers who do not receive any awareness raising training on ELF including the ones in our study before the beginning of the education process. However, when the pre-service teachers in our study were exposed to ELF-aware teacher education, their global definitions became more and more specific with more emphasis on communication, intelligibility and ownership, followed by a focus on ELF as a perspective personally defined with several humanistic aspects such as tolerance to NNSs' variations and varieties, acknowledgement of the effects of NNSs' cultures and L1s on their English use and NSs' and NNSs' equity of rights. This conceivably transformative change shows us the potential effects of an ELF-aware teacher education model on the improved understanding and broadening of the ELF concept. We see that in the end ELF was commonly depicted as an egalitarian and humanitarian perspective about the non-native use and users of English, implemented in creative ways in peer teaching and practicum and possibly espoused by the participants as a personal stance.

Moreover, unlike these studies above, in this research all the pre-service teachers were aware of the ELF acronym and had an idea about the ELF concept even in the beginning of the teacher education course focusing on ELF-awareness. Also, unlike the previous research, in the beginning of this course, they were able to define it by giving more NNS-oriented details like NNSs exceeding NSs in number and English being a common communication medium among NNSs. The pre-service teachers then said the knowledge they had about ELF was due to the previous Sociolinguistics course they took in the department where the instructor occasionally referred to ELF and related issues. This brings us to the importance of providing a holistic ELF curriculum to the student-teachers with not only one course focusing on ELF but also several other courses including those on sociolinguistics, methodology, materials development, bilingualism,

and practicum referring to ELF and related issues in a multifaceted and critical way.

In the literature, research on ELF perceptions has also been done with in-service teachers who actively teach in the field and have more experience. Similar to this study in Bayyurt & Sifakis (2015a, 2015b) & Sifakis & Bayyurt (2015), the Turkish and Greek teachers participating in the ELF-TEd project also highlighted the communication aspect of ELF and said that it is the successful communication between NNSs that determines the system of ELF. Moreover in these studies and in the current study the teachers have been critical of the global hegemony of standardized English.

In another study conducted by Dewey (2012), the participant in-service teachers were enrolled in MA TESOL / ELT and Applied Linguistics programmes at UK-based Higher Education institutes. Like the pre-service teachers in our study, the participant in-service teachers in Dewey's (2012) study were found to be aware of the agency of English speakers outside traditional ENL contexts as well as the broad diversity and plurality involved in the globalization of English. Lastly, one important point Dewey (2012) highlights is that the participants also managed to avoid one of the common misconceptions that has been expressed in the past, i.e. that ELF research deals with identifying a single monolithic form of English. This was the case in our study as well since ELF was not described as a single monolithic variety or language. It was commonly perceived as the use of English or communication in English among NNSs especially after theoretical training and defined with reference to several user-specific features including intelligibility, ownership, and communicative advantages. Thus the participants' ELF definitions went beyond identifying it as a single monolithic form of English and focused on it as a pluricentric communicative practice. They even defined it as an accepting and flexible perspective about the non-native use and users of English

underlining the diverse forms of English used by the NNSs as well as the unique

configurations of NNSs with their own cultures, L1s, sociolingual and sociocultural

backgrounds at the end of the whole process and this stands as further evidence for their

pluricentric ELF view.

As a result, the present dissertation study with variability of definitions changing

at each phase of training has showed an improved understanding of the ELF concept

with deeper insights gained into the pluricentric nature of ELF both as a communicative

concept and a humanistic and pedagogical perspective. This implies the effectiveness of

this ELF-aware pre-service teacher education course in making the potential teachers

increasingly aware of ELF and ELF-aware pedagogy and helping them to discover their

own ELF-related perspectives in using and teaching English.

5.2 Integration of ELF into teaching experience

In this study, ELF-aware pedagogy was put into action by pre-service teachers through

various forms of explicit and implicit ways in their one-shot experimentations through

peer teaching with their colleagues and practicum in real school settings. The explicit

ways were implemented by i) introducing ELF and / or the related concepts to the

students openly and directly via videos, readings and discussions and ii) helping them

discover their non-native identity through critical reflection, reflective interactions as

well as real life experience. On the other hand, implicit ways did not include a direct and

open reference to the ELF concept, but aimed to include ELF-related elements in the

English lessons covertly. To illustrate, i) video displays of NNSs from different

backgrounds, ii) NNSs' and learners' own local cultures and iii) learners' intelligible

variations as well as iv) their own L1/s were seen to be a part of these lessons, yet they were integrated without any accompanying direct reference to the ELF concept or any explicit explanations about it.

This explicit-implicit distinction in the ways to apply ELF-aware pedagogy is an originality of this study. It reflects the creativity of ELF-aware practitioners willing to apply ELF-aware pedagogy in settings dominated by EFL norms. In this study we saw that the implicit ways, namely, implementing ELF-related pedagogical practices without direct reference to the ELF concept, originated from the pressure of the Standard English-bound attitudes of the stakeholders including the learners, the parents and the school director/s on ELF-related practices. That is, in most EFL settings strictly abiding by the native speaker norms, it would be challenging to introduce the ELF construct openly and straightforwardly in the classes as it is likely to be disturbing or even annoying for the stakeholders and this drove the participants to find novel and safe ways to apply ELF-aware pedagogy. Thus the implicit ways were chosen as they were thought to provide a safe space for ELF-aware teachers willing to integrate ELF into their lessons and help them enrich their lessons in the EFL-based curricula. Also implicit ways involved minor additions to the curriculum, thus they did not hamper the normal curricular pace. However the reflections also revealed that it is not possible to apply only implicit ways in a real ELF syllabus. To ensure the ELF-awareness of the learners, we should also use explicit ways, through which they are expected to get "conscious" of ELF at least to a certain level. Thus the explicit and the implicit approach are complementary and should be thought in a continuum where both should be applied in varying levels depending on the contextual factors. The ELF-aware pedagogical

applications were one-shot experimentations in our study, but it was thought by the teachers that in an ELF syllabus, one can start with the explicit or the implicit but the flow should be towards a point where these two should meet. The teacher can also opt for a syllabus where the explicit and the implicit can form different combinations and complement each other, e.g. more explicit here and some implicit there or vice versa, or a syllabus which is predominantly implicit or predominantly explicit. For instance in exam-focused ESP classes the tendency may be towards a predominantly implicit syllabus while in communication-focused General English classes, the syllabus may display a combination of both at relatively equal levels. Thus the explicit and implicit applications in this study have potential realistic implications for ELF-related pedagogical practices to be implemented in EFL classrooms.

As for the ways to have the pre-service teachers experiment with ELF-aware pedagogy, peer teaching and practicum have been employed. Peer teaching has been observed to be a beneficial experience in terms of practicing ELF-aware pedagogy for the first time. Since the pre-service teachers practiced peer teaching in their other training courses, it was not an unfamiliar practice and through peer teaching, the pre-service teachers displayed, witnessed and evaluated various implementations of ELF-aware pedagogy, deemed to broaden their viewpoints and enrich their experience for real life.

However, although peer teaching has been effective in terms of introduction to ELF-aware pedagogy, the setting was not naturalistic. The teachers pretending to be students in those classes were already knowledgeable about ELF and they could not hide this well so the presentations as well as question-answer sessions moved quite fast and the replies most often reflected a high level of awareness.

Dewey (2014) takes microteaching (in the form of peer teaching) as a reflection of a technicist view of teacher preparation and, like the finding in our study, he states it lacks professional authenticity as a pedagogic context since it does not involve the complex nature of teaching. According to him, a sociocultural view which should highlight social, institutional and historical factors specific to teaching should be adopted for effective ELF pedagogy. Thus he suggests practicum as a means to concrete practical activity connecting the concepts the teachers have learned to their everyday knowledge and activities. As Dewey (2014) points out, in teacher education programs, when there is a practicum or internship this is often at the very end of a program, and when there are more integrated practical components, peer teaching is the most common means of achieving this. This study thus has shown that it is necessary to include both of these practices, peer teaching and practicum, within ELF-aware pre-service teacher education courses as they complement each other with their strengths and weaknesses like the case experienced in this research design.

As for practicum, the pre-service teachers in this study despite many limitations were able to integrate ELF into their practicum, but this was mostly done in implicit ways, an originality of this study. Implicit ways of ELF integration dominated the practicum process mainly due to the strict policies of most private schools governed by native norms and parental pressure, supervisors and / or mentor teachers not informed about ELF-aware pedagogy and favoring being nativelike. Similar to this finding, the parental pressure on private schools forcing them to teach native varieties was also reported to be a barrier against the application of ELF-aware pedagogy in Bayyurt & Sifakis (2015a, 2015b) and Sifakis & Bayyurt (2015). Yet, it seems the in-service teachers in those studies were relatively more autonomous in their classes than the real

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teachers so they can be said to have more initiative to apply ELF-aware pedagogy unlike the pre-service teachers continuously monitored in this study.

Despite all the inhibiting factors, it was often stated in the classroom discussions and interviews that the practicum experience allowed the pre-service teachers to experience teaching in real educational contexts and to realize the ELF-aware pedagogy potential of theirs and their mentor teachers through observation and practice.

Another important point that this study has shown is that the practicum design of the English language teacher education programs and the practicum supervisors' being aware of ELF-aware pedagogy affect the teachers' ELF-aware practices. That is, in our education context, since the practicum courses were separate from the ELF-aware teacher education course, the pre-service teachers might not have met the practicum demands of the ELF-aware teacher education course properly, as their priority was doing and completing their formal practicum duties, probably seen to be more important than inclusion of ELF in the practicum. Also two out of three practicum supervisors were said to be aware and supportive of ELF-aware pedagogy by the pre-service teachers. The pre-service teachers with the supervisor seemingly not supportive of ELF-aware pedagogy were observed to be hesitant about applying ELF-aware pedagogy. It is thus suggested that i) ELF-aware teacher education and ii) practicum components of the curriculum be combined within the same course structure and led by the same supervisor/s, who are aware of ELF and the pedagogy of ELF. Then the pre-service teachers may not face problems about supervisor attitudes towards ELF and can include the ELF perspective more extensively in their practicum.

5.3 Reflections on ELF-aware pedagogy

This model is built on the design-implementation and evaluation cycle of the ELF-aware in-service teacher education model of Bayyurt & Sifakis (2015a, 2015b) and Sifakis and Bayyurt (2015). That is, at the end of each peer teaching session as well as throughout the whole practicum process, the teachers were asked to evaluate their own ELF-aware teaching practices and whenever possible those of their colleagues via different aids including interviews, classroom discussions and journals. Their evaluations were seen to make them assess the feasibility of ELF-aware pedagogy under the given conditions and focus on the realities of the classroom with a critical perspective. As confirmed by Dewey (2014), for professional development to properly take place by a process of making connections between theory, research and everyday practices, it is necessary that teachers be encouraged to develop critical awareness and critical practices. This not only helps to reduce the gaps between classroom realities and recent research findings but also enables teachers to rethink their practices concretely and realistically. Hence in our ELF-aware teacher education model, teachers have been encouraged to apply and assess their own ELF pedagogical practices through peer teaching and practicum and their critical appraisals have yielded several lesson-related and syllabus-related reflections. As for the former, the teachers commented on the aspects to be added to or improved in ELF-related lesson contents and made lesson-specific suggestions, which served as a guide for their future ELF-aware practices. As for the latter, their suggestions focused on a hypothetical ELF-related syllabus that could be extended to the whole school term touching upon ELF step by step with several combinations of explicit and implicit ways to raise the learners' awareness. Hence, merely experimentation with ELF is not

adequate to improve the ELF-related perspectives of the teachers. There is a necessity to critically reflect on these practices so as to positively contribute to future practices.

The pre-service teachers were also asked about the advantages and hindrances to ELF-aware pedagogy. The advantages were categorized as communicative and pedagogical advantages. Some reported communicative advantages were increase in confidence and motivation to speak among teachers and learners, sense of comfort, freedom, and equity in communication, decrease in the fear of making mistakes, and getting more fluent in speaking. Since the participants said they started to use English confidently and comfortably after becoming aware of ELF in this training, these advantages can also be said to reflect the positive sides they had themselves experienced in ELF communication. This implication is also valid for pedagogical advantages as the participants not only reflected on ELF-aware pedagogy through theoretical training but also experienced it as teachers. Some pedagogical advantages reported include becoming aware of different varieties and cultures, increase in tolerance to intelligible variations, increase in motivation to learn and classroom participation, and feeling of comfort and security in the class.

As a result, the pre-service teachers in this study had a holistic and realistic view of ELF and presented their capability of critical reflection on the ELF perspective by assessing not only the advantages but also the hindrances to its pedagogical application.

The leading hindrances mentioned were found to be about lack of ELF awareness in ELT settings, lack of focus on communication in English lessons, exam-based educational contexts, lack of clarity in the criteria for intelligibility to assess speaking, lack of ELF-related issues in coursebooks, pressure of stakeholders and different groups to cling to native norms, and lack of ELF awareness in English

language teacher education programs. Given that autonomy is a key component of ELF-aware teacher education, this finding also reveals the views of autonomous teachers who have constructed their own viewpoints of ELF through critical thinking. They not only seem to support the ELF perspective but are also critical of it. As will be discussed in the section on ELF-awareness below, they are *critical supporters* of ELF. In conclusion, their extensive reports on the advantages and hindrances to ELF show a relatively high level of consciousness of i) the ELF construct with its pros and cons and ii) the reality of NNSs with their own configurations of English use, cultures and L1s.

On the other hand, a review of literature on the perceptions of non-native pre-service teachers who have not received any training on ELF-related issues would show that they dominantly prefer NS norms and accept the NS as the norm provider and their pedagogical views are informed by ENL rather than ELF use in practice (e.g. Atay, Kaşlıoğlu & Kurt, 2015; Azuaga & Cavalheiro, 2015; Deniz, Özkan & Bayyurt, 2016; Çoşkun, 2011; Illes, Akcan & Feyer, 2013; Öztürk, Çeçen & Altınmakas, 2010; Tekin, 2015). Thus most teacher candidates' mindsets and actual and potential practices still remain attached to NS norms. The teachers in this study, however, do not support the idea of clinging firmly to NS norms and validate the NNSs' own ways of using English as long as they are intelligible. They accept the uniqueness of the NNSs with their own English backgrounds, language use, cultures and L1s. They support ELF integration into ELT pedagogy and are aware of not only the advantages but also the challenges of such implementations. This ELF-oriented pedagogical stance of the teacher candidates and their holistic awareness of ELF integration into English classes with its pros and cons is a noteworthy outcome of the ELF-aware teacher education they received, emphasizing critical reflection on the ELF construct both as a self and in groups.

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As shown by the studies of İnal and Özdemir (2013, 2015) on the perceptions of academia, pre-service and in-service teachers of English about the concept of ELF and the necessity to make it a part of the English language teacher education programs, the pre-service teachers were reported to embrace ELF considerably more than academia and in-service teachers. They were more inclined to question the validity of the normative perspective of ELT and displayed the highest inclination towards an ELF approach by favoring a non-standard and non-native paradigm. Similarly, in Illes, Akcan and Feyer (2013), the pre-service teachers accepted the relevance of NNS use and norms in English classes. Thus this study substantiates the findings of İnal & Özdemir (2013, 2015) and Illes, Akcan and Feyer (2013) about the pre-service teachers' openness to the ELF paradigm and their inclination to question the NS-bound views and implementations in ELT. Furthermore the pre-service teachers in this study are critical of not only the normative perspective as in İnal & Özdemir (2013, 2015), but also the ELF perspective, and are aware of the advantages and barriers to its practice, implying the fact that they do not accept the ELF perspective straightforwardly and are planning to apply it in a context-sensitive way in their future settings as potential ELF-aware pedagogues. Lastly, unlike İnal & Özdemir (2013, 2015) and Illes, Akcan and Feyer (2013), the pre-service teachers in this study personally experimented with ELF-aware pedagogy, which is most probably one of the main reasons for their extensive thoughts on ELF in pedagogy. This signals the necessity of giving ELF-aware teacher education to English language teacher candidates harmonized with critical reflection and actual teaching practices.

The advantages and hindrances to ELF-aware pedagogy reported in this study also add to the limited literature on this subject. For instance improved self-confidence in speaking has been reported to be one of the leading advantages as a result of being a teacher or a student within ELF-integrated ELT practices (Bayyurt & Sifakis, 2015a; Derince, 2016; Sifakis & Bayyurt, 2015). Similar to this finding, this study also reports increase in self-confidence as a prominent advantage of ELF-related pedagogical implementations. There are also additional benefits that this study introduces including improved motivation and fluency in speaking, decrease in the fear of making mistakes, development of the sense of comfort, freedom, and equity in communication and sense of ownership of English. Moreover, Vettorel (2016), in her study on the ELF-related perceptions and practices of experienced English teachers attending the ELF- and WE-focused module given by a pre-service program, mentioned the leading potential 'barriers' to the implementation of ELF in teaching practices as creating confusion and lack of models for error correction. Similarly, in this study the participants mentioned lack of clarity in the criteria for intelligibility in speaking assessments and that the intelligibility criteria would vary according to each context, which can be related to the given aspects. Yet, unlike these barriers internal to ELF-aware pedagogy emphasized more in Vettorel's (2016) study, the participants in our study were more inclined to focus on the external hindrances coming from nation-wide contexts limiting the implementation of ELF-aware pedagogy. Such hindrances that the pre-service teachers in this study mentioned include items like lack of ELF awareness in ELT settings and English language teacher education programs, exam-based educational contexts, and methodologies prioritizing grammar teaching over communication in the whole educational system. The participants also mentioned the pressure of stakeholders,

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especially those in private schools, on teachers to adhere to native norms as in Bayyurt & Sifakis (2015a) and Sifakis & Bayyurt (2015).

Thus as the findings illustrate, with their accumulated knowledge and experience, the teacher candidates already discovered and mentioned many realities concerning ELF integration into the current education system, especially that in Turkey, the reports of which might contribute greatly to the highly limited literature of ELF-aware pedagogy. Finally, whether and / or in what way they will experience these advantages and drawbacks in actual life as real teachers remain/s an area worth investigating.

5.4 Reflections on the ELF-aware teacher education course

The results have shown that the participants' overall satisfaction with the ELF-aware education course has been high. That is, a great majority of participants have been content with (i) the content, organization and ubiquity of the online portal; (ii) reflection, exchange of ideas and guidance provided through online discussions, (iii) the guidance, motivation and ubiquity features of mobile learning as well as (iv) exchange of ideas and clarification of vague points and support and motivation inherent in in-class discussions. Thus the multivariate format of the theoretical part of this ELF-aware teacher education with in-class and online components can be preserved and incorporated into other teacher education programs and tested in different contexts.

On the other hand, the common problem that the class members complained about has been the heavy workload of the course marked with the high number of intensive readings and / or videos each week increasing the intensity of assignments

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related to reflection questions, discussion questions and in-class discussions. As they reported, due to the heavy burden of being a senior year student, they already had a busy schedule and they said the theoretical phase of the ELF-aware teacher education course was overloaded so it was hard to catch up with it but owing to the intense support and motivation of their supervisors, they were able to handle it. The suggestions included reducing the number of tasks and extending this theoretical education over longer periods of time. Indeed it was seen in the study that due to the compact schedule of this course, the teachers had intense exposure to ELF theory, which strengthened their internalization process and this sound accumulation made them ready for the practice component. However, since the heavy workload was mentioned as a problem by almost all the pre-service teachers, the course content can be reduced or it can be extended over two academic years; that is, the theoretical component can be given in the third year of the major extending to two terms and the practice part can follow this as a two-term course to be given in the fourth year.

As for the practice-based phase of education, it was also highly favored by the teacher candidates as they presented, participated in and evaluated concrete samples of ELF-aware lessons through peer teaching and got ready for real life practice and also experienced trying to apply ELF-aware pedagogy in real-life settings through practicum. Although practicum was a hard experience for most teachers due to external conditions like native-governed school policies, parental pressure and / or the attitudes of mentor teachers and supervisors favoring being nativelike, they were still observed to be motivated and made hard efforts to include ELF in their lessons.

This training was also found to affect the participants' roles as the users of English, teachers of English and disseminators of knowledge in society. According to the results, within the flow of this education they gradually assumed three roles: (1) ELF-aware users of English, (2) ELF- aware teachers of English and (3) Disseminators of ELF knowledge. As ELF-aware users of English, their tolerance to variations, confidence, comfort, motivation as well as fluency in speaking was reported to increase. As they stated, they also focused more on negotiation of meaning in their interactions. As ELF-aware teachers of English, their focus has been on raising the learners' awareness about the facts of NNS-NNS communication and having the learners discover and display their non-native identity. Also according to my observations and their reports, as ELF-aware teachers, i) they have become more tolerant to limited L1 use in the class as a practical resource, ii) they have an error correction policy guided mainly by the tenet of not interfering with errors that do not disrupt intelligibility and iii) they aim for the integration of local culture and multicultural issues in English classes. Moreover, they have assumed the role of disseminators of ELF knowledge in society since now they tend to inform their immediate social circles and others about ELF use and ELF-aware pedagogy by critically evaluating a requirement to be nativelike. Figure 5 shows the roles the pre-service teachers seem to have assumed by attending this ELF-aware teacher education course.
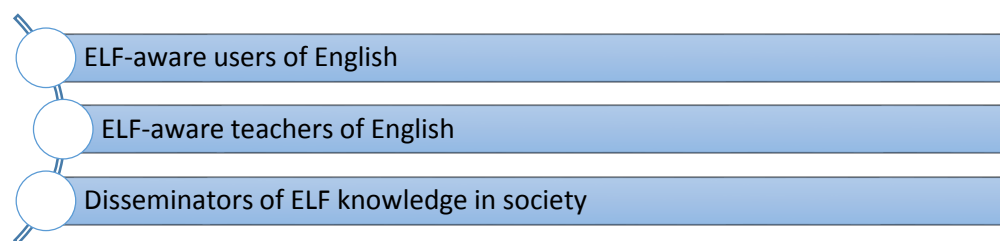
| ELF-aware users of English |
| ELF-aware teachers of English |
| Disseminators of ELF knowledge in society |

Figure 5. The possible roles assumed by the pre-service teachers attending the

ELF-aware pre-service teacher education course

5.5   Reflections on integrating ELF-aware pedagogy in future teaching practices

All the participants stated that they plan to integrate ELF-aware pedagogy into their

future teaching experience due to the course they attended and this demonstrates the fact

that the course has been an effective means to make the participants internalize ELF not

only in their current practices but also as a part of their future plans. When asked how

they would do this, the replies included various ways of explicit and implicit ways

observed during their peer teaching and practicum. This also shows that the ELF

methodology settled in their mindsets most probably through their concrete ELF practice

in the training. These findings set the grounds for a longitudinal research study on

whether or not the participants could apply ELF in real life practices and the ways of

applying it, if any, or the reasons for not doing so. This way the participants' two step

ELF journey will be studied in a realistic way: their journey as pre-service teachers and

as in-service teachers.

Lastly, as revealed in İnal and Özdemir (2013, 2015), Turkish pre-service

teachers embrace ELF significantly more than academia and in-service teachers. They

have the highest inclination towards an ELF approach by favoring a non-standard and

non-native paradigm in the context of ELF. Thus, with such potential readiness to affect

the future, all pre-service teachers in Turkey should receive ELF-aware teacher

education in their majors so that ELF-aware pedagogy can soundly be incorporated and

improved in the Turkish education system.

5.6 ELF-awareness of the participants: A holistic assessment

This study on ELF-aware teacher education with pre-service teachers is a reflection of

Bayyurt & Sifakis' conceptualization of ELF-awareness (Bayyurt & Sifakis, 2015a,

2015b; 2017; Sifakis, 2014; 2016; Sifakis & Bayyurt, 2015; 2016; forthcoming).

According to the ELF-awareness framework, ELF-aware teaching has two essential

qualities: it is ecological in nature and it is potentially transformative (Sifakis &

Bayyurt, forthcoming).

The ecological nature of ELF-awareness refers to teachers' awareness of the

micro- and macro-ecosystem around themselves, the idiosyncratic local features as well

as the constraints and problems. In this study the ELF definitions at the end of the

training signal this awareness with their references to several contextual factors such as

varieties, cultures and L1s of NNSs along with criticisms or concerns about ELF. Also

through the practice-based training in this study, the teachers devised their own (explicit

and / or implicit) ways of ELF integration into the lessons according to the contextual

framework surrounding them, which can also be taken as further evidence for teachers'

sensitivity to the context, thus a sign of increased ELF-awareness.

Secondly, as stated by Sifakis & Bayyurt (forthcoming), ELF-aware teaching is potentially transformative. Thus ELF-awareness involves being a part of this potentially transformative process, meaning one's being fully cognizant of their deepest convictions about language use, teaching and learning so that they can question, confront and possibly change their relevant established beliefs. Yet transformation is not necessarily the aim of their teacher education model. It is desirable, but it is not a necessity as is the participants' autonomy and freedom to choose their own ways, and expecting a complete and immediate transformation would be contrary to common sense and unrealistic in an autonomous learning environment (Sifakis & Bayyurt, 2016). The aim is making the participant-teachers conscious of their deeply-seated EFL-based beliefs and practices and raising their awareness of the ELF construct and ELF-aware pedagogy with continuous critical reflection, reflective dialogues and actual teaching practices. The teachers, being aware of the ELF perspective, are autonomous in adopting or rejecting ELF as a pedagogical stance at the end of this training, but prior to everything, they must be aware of ELF, be able to define it in their own ways and get actively and critically involved in its integration into English lessons by devising their own (explicit and / or implicit) ways according to the given contextual framework. Thus the aim is not passively receiving knowledge from an authority figure and applying it without criticism. As Bayyurt indicated in one of the classroom discussions "ELF-aware teacher education has never been a process of brain-washing. This is totally in contrast to our view. It is co-constructing reality and re-constructing reality. Teachers develop a new perspective here and it has ELF in it. Some of you may accept ELF, some of you may reject ELF, but the important thing is developing an ELF-aware perspective." Thus the transformative framework challenges teachers to take a more proactive, a more

autonomous position. The teacher engaged in transformative learning questions, discovers and possibly changes his / her perspectives about the issues that are typically taken for granted.

The definitions at the end of training defining ELF with terms referring to it as a "perspective" therefore may indicate a possible change of the pedagogical perspectives of the teachers to an ELF-aware one. That is, at the end of the training ELF was depicted as a perspective and it was described with multiple glocal qualities. These are the first data that indicate a possible change in the perspectives of the teachers towards an ELF orientation. Further data including the teachers' ELF-aware teaching practices and their reflections on these practices, their reflections on the teacher education course they attended as well as on their future practices may also be indicative of this perspective change. Little can be said about whether this possible change is a kind of transformation or not as the aim of this study and the teacher education model developed for this study has not been transformation yielding acceptance or advocacy of ELF pedagogy. Rather than that, the intended objective was raising their awareness of ELF both in theory and practice without any forms of prescription and / or intervention. However the teachers in their own developmental paths may have experienced a possible transformation and there is supportive evidence about this possibility according to Mezirow's Transformative Learning Theory which inspired the ELF-awareness framework of Sifakis & Bayyurt (forthcoming) as discussed below.

According to the Transformative Learning Theory of Mezirow (1991, 1994, 1995, 1996, 1997, 1998, 2000, 2003), transformation occurs when a new meaning perspective (incompatible with another meaning perspective in the mindset of the subject) is confronted through an often 'striking' experience and when the subject

questions and becomes aware of his / her deeply seated beliefs about the "old"

incompatible perspective through critical reflection, reflective dialogues and action and

changes the old meaning perspective with the new meaning perspective. It is seen that

ELF has been defined differently at three developmental stages of the training: That is,

before the training it was seen as a global entity and after the theoretical training, it was

seen as the communication in English among non-native speakers and the emphasis was

on ownership and intelligibility. At the end of the whole training ELF was defined as an

accepting and flexible perspective about the non-native use and users of English with

multiple glocal dimensions underlining the NNSs' varieties, cultures, L1s and 'power'.

We see the global, broad definitions of ELF becoming more specified and local with

increasing emphasis on the qualities, status, roles and 'power' of NNSs. Thus it is

definite that there are changes in the definitions showing an increasing level of ELF-

awareness. In the last phase of these changes, ELF as a perspective can then be said to

turn into a perceptual filter used to give meaning to the world as in Mezirow's (1991)

'meaning perspective'. Thus, as this definition tendency shows, ELF might have become

an established meaning perspective or a frame of reference in the teachers' mindsets,

accepting the non-native use and users of English with their own variability at the end of

the training.

Secondly, the transformative practices the teachers have been engaged in may

also signify a possible transformation in their mindsets. According to Mezirow's

Transformative Learning Theory, critical reflection both individually and in groups is

the sine qua non of a transformative process. The pre-service teachers in our study have

been extensively engaged in critical reflection in both stages of the training: i) through

reflection questions on the portal as well as classroom and online discussions within

theoretical training and ii) through evaluative classroom discussions and journals in their practice-based training. The theory also says there must be action where one experiences this new perspective change as well as critical reflection on both this perspective and this action. Further data indicate the teachers' actions towards the integration of the ELF perspective into their lessons. In other words, the teachers were consciously and critically involved with ELF-aware pedagogy through peer teaching and practicum in explicit and implicit ways and critically reflected on them as well as the advantages and hindrances to ELF-aware pedagogy. Thus there are not only ELF-aware actions (teaching practices) but also critical reflections following these actions. The reflections display not only the evaluations of the immediate ELF-aware practices but also action plans and reflections about future ELF-aware practices. Hence the teachers have already been a part of a potentially transformative process embedded with the transformative elements defined by Mezirow including critical reflection, rational and reflective discourse (or dialogue) through online and in-class discussions and transformative action (teaching practices).

Thirdly, the reports of the teachers at the end of the course may also be taken as signs of a possible transformation in the worldview of the teachers. In the end, the teachers stated that they had been trained with a strikingly different viewpoint, i.e. a EFL-based perspective before they started this ELF-aware teacher education course, and were critical of that perspective's prescriptivist and interventionist emphasis on NS competence. Overall, they were found to be content with the ELF-aware teacher education and the awareness they gained about the ELF perspective and their being acknowledged as unique NNSs within this training. In the end, they left the stage stating that they all plan to integrate ELF into their future practices in multivariate ways. As a

result, all this evidence may signal a possible transformation in the meaning perspectives of the teachers from an EFL-based to an ELF-based one.

On the other hand, as mentioned before, according to Sifakis & Bayyurt (2016) expecting a complete and immediate transformation would be contrary to common sense and unrealistic in an autonomous learning environment. There are levels of change and development in terms of ELF-awareness. Accordingly, they classify the teachers into three types as "supporters", "risk-takers" and "sceptics" with respect to ELF-awareness (Bayyurt & Sifakis, 2017; Sifakis & Bayyurt, 2016). The first group includes "the supporters", i.e. teachers who join the project with a salient willingness to change their perspectives and have positive attitudes about ELF-aware teacher education, but cannot apply ELF-aware pedagogy in their immediate environments for various reasons. To illustrate, they may be working at a private school or they may be preparing the students for an exam. The second type involves the "risk-takers", i.e., the ones who are very enthusiastic about the ELF-related theory and practices and are eager to apply them in their classes. They are courageous and are very motivated to develop their own ways to make not only their students but also other stakeholders ELF-aware. The third group includes the "sceptics" who might take an active role in the first stage, but are unwilling, resistant, or downright dismissive in later stages. They may even reject the entire construct as irrelevant or inappropriate to their contexts and roles as teachers.

The data from the practicum cases of the participant teachers showed that most of the teachers were unable to integrate ELF into their practicum lessons explicitly due to several reasons like having a limited autonomy in the practicum as the schools have predetermined curricula, not being the real teachers of these classes and as a result not being able to manage them effectively, teaching in private schools whose strict policies

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are dominated by native norms, and being under the pressure of practicum supervisors who cling to native norms. As the practicum data showed, even under these conditions, the teachers had positive attitudes about ELF-aware pedagogy and displayed willingness to integrate it into the lessons, but due to these external conditions, they applied ELF mostly in implicit ways. On the other hand, a few of the pre-service teachers were able to apply ELF-aware pedagogy into their classes explicitly. According to their reports, their school environment and supervisors' attitudes were tolerant to and compatible with such practices. One of these teachers was also observed to be highly enthusiastic about ELF-aware pedagogy. Another teacher was observed to be silent and serious and taking her responsibilities seriously. The third one was willing not only to apply ELF-aware pedagogy, but also to assess its advantages and drawbacks in a critical manner.

Thus according to the taxonomy of Bayyurt & Sifakis (2017) and Sifakis & Bayyurt (2016), there is dominantly a supporter type of learner and seemingly a few risk-takers in this study. Indeed if we think of this risk-taking on a continuum, it is possible to say that there are also levels of risk taking in applying ELF-aware pedagogy in practicum classes. For instance if the school setting is indifferent to or supportive of ELF pedagogy, applying ELF-aware pedagogy in such schools whether explicitly or implicitly would be placed at the low level of risk-taking, thus this teacher would be closer to the supportive type of teacher. However, if the school is a private one insisting on being nativelike and ignoring all forms of ELF-aware pedagogy, then the risk of explicit implementation of ELF-aware pedagogy would be high and this teacher if s/he applies ELF explicitly at such a school would be placed at a high level of risk taking, thus could be accepted to be much more courageous than a supportive type of teacher. If the same teacher opts for only implicit methodologies in such schools like most teachers

in our case, then s/he would appear to be closer to a supportive type of learner or perhaps s/he may also be counted as a moderate risk taker depending on the level of pressure exerted upon him/her for being nativelike. In our study one of the risk takers did her practicum in a secular private school, one in a state school, and one in a religious private school. The first two school settings were reported to be indifferent to ELF-aware pedagogy and the last one welcoming about it. Thus although the teachers in our study could be taken as risk-takers according to the taxonomy of Bayyurt & Sifakis (2017) and Sifakis & Bayyurt (2016), they seem to be in-between the risk-taker and supporter group with respect to their extent of courage and the level of task difficulty. Plus if the external conditions had been suitable, would all the supporters have become risk-takers? We do not know. Although all the participants seemed to be willing to show their creativity in ELF-aware practices in peer teaching, we cannot be sure about what they would do in real life practice surrounded with factors challenging their autonomy. What we surely know is that the current data show that the majority of participants are supporters of ELF-aware pedagogy. They are in favor of the ELF perspective in general and seem to be willing to apply it if the conditions allow this. As for sceptics, the pre-service teachers were found to make several criticisms of ELF and ELF-aware pedagogy throughout training with some teachers being more critical than others, but there were no sceptics in the defined sense (i.e. taking an active role in the first stage, but unwilling, resistant, or downright dismissive in later stages). That the study started as a formal course and then had to continue with the participation of the first term participants on a voluntary basis could be a reason for the lack of sceptics. Thus there are no sceptics and a few seemingly risk-takers (who are more like supporters) in our study and the participants largely consist of supporters. If we visualize them on a continuum, the

participants then seem to pool between the two ends of the continuum: They are neither resistant to ELF (like sceptics) nor courageous enough to apply it explicitly in native-bound settings (like risk-takers).

As pre-service teachers therefore, the participants were found to support the ELF perspective, yet they are aware of not only its advantages but also its hindrances and they have all applied ELF-aware pedagogy in implicit and / or explicit ways and critically reflected on them. Thus the data so far have revealed the teachers' being ELF-aware in both theory and practice and their being not only supportive but also critical of ELF. Thus if a new term were coined for our participants, they could be called "critical supporters" supporting ELF-aware pedagogy but at the same time conscious of the hindrances to its application. Further research that would analyse these teachers' ELF-aware practices in their actual classrooms and their reflections on such practices would show the type of attitude they have about ELF-aware pedagogy in the real sense as in-service teachers.

The participants may then be said to have become aware of ELF and the pedagogy of ELF at the end of the whole intervention and were not only supportive but also critical of the ELF perspective as pre-service teachers. All of them reported that they were planning to implement the ELF perspective in their own ways in their future classrooms at the end of the training. Thus they left the stage as potential ELF-aware practitioners.

CHAPTER 6

CONCLUSION

6.1 Summary of the main findings

This study was conducted to investigate the ELF-related reflections and teaching practices of pre-service English language teachers attending an ELF-aware pre-service teacher education course. The ELF-aware pre-service teacher education model of this study, built on theoretical and practice-based phases, aims to raise the pre-service teachers' awareness of ELF and ELF-aware pedagogy and help them change them into ELF-aware practitioners via intensive theoretical training, continuous critical reflection, active teaching practices and reflective interactions. In this model, in order that the pre-service teachers can gain experience about the integration of ELF into teaching, there are two forms of practice used: peer teaching with colleagues and practicum where the pre-service teachers are supposed to practice teaching in the given K12 schools.

The research is a qualitative case study conducted with ten senior pre-service teachers studying in the undergraduate (BA) program of Foreign Language Education at an English-medium university in Turkey. The data were collected by multiple sources including open-ended questionnaires, semi-structured interviews, classroom observations and video recordings of microteaching, video or audio recordings of practicum teaching, peer teaching and practicum documents (lesson plans, practicum journals, and practicum portfolios), portal answers, the audio recordings of classroom discussions in the teacher education course as well as field notes.

This study, to the best of my knowledge, is the first to devise and integrate an ELF-focused teacher education model in a pre-service teacher education program and analyze its effectiveness with regard to the participant teachers' awareness of ELF as both a concept and a pedagogical component put in practice. Based on a longitudinal design, the study focuses on the entire training process, with data collected in the beginning, during and at the end of each phase, analyzed to answer the following research questions:

1. How did the pre-service teachers define ELF

a) before,

b) after the theoretical phase &

c) after the practice-based phase of the ELF-aware teacher education course?

2. Did their ELF definitions change after attending the theoretical and practice-based phases of the course? If so, in what ways did they change?

3. How did the pre-service teachers integrate ELF-aware pedagogy into

a) peer teaching?

b) practicum?

4. What did the pre-service teachers think about their ELF-aware teaching practices

a) in peer teaching?

b) in practicum?

5. What did the pre-service teachers think about the advantages and hindrances to ELF-aware pedagogy?

6. What did the pre-service teachers think about the ELF-aware teacher education course they attended?

7. Were the pre-service teachers planning to integrate ELF-aware pedagogy into their future teaching practices at the end of the ELF-aware teacher education course? If so, how? If not, why?

As revealed by the research questions, the themes of the study are ELF conceptualizations throughout the course, practices and evaluations of ELF-aware pedagogy through peer teaching and practicum, reflections on the advantages and hindrances to ELF-aware pedagogy, evaluations of the ELF-aware teacher education course and reflections on integrating ELF in future teaching practices. Thus the summary of the findings will be given in accordance with these themes.

According to the findings, in the beginning, a great majority of participants' ELF definitions depicted ELF as a global means of communication. These definitions in which ELF was mainly perceived as a global entity were relatively short and broad rarely including concepts specific to ELF use like intelligibility or NNSs' ownership of English. Following this, after the theoretical phase in the first term in which the pre-service teachers received theoretical training on ELF and WE and reflected on the given readings and videos through both the portal and online and in-class discussion platforms, the definitions of the concept of ELF got more detailed and specific. ELF at this stage was commonly perceived as the use of English among NNSs for communication, marked with qualities specific to NNS-NNS interactions. The definitions highlighted identity issues like NNSs' owning English, the communicative features of ELF communication like intelligibility and possible positive psychological outcomes of becoming aware of one's ELF user identity like increased motivation to speak and confidence boost. There were also definitions referring to ELF as a level or kind of awareness of the non-native use and users of English.

Following the theoretical phase of training, the practice-based phase followed. During this stage, the pre-service teachers practised integrating ELF into their own teaching in the form of peer teaching and practicum and evaluated these practices. At the end of this term it was found that ELF was perceived by a great majority of pre-service teachers as "a perspective" with several features. Some participants also used terms like "approach", "concept" or "way of thinking" to define ELF. A majority of definitions in general focused on the incorporation of ELF into English classes, thus in general they dealt with pedagogical issues. There were also references to humanistic and communicative aspects of the ELF construct. The statements overall defined ELF as a perspective which accepts the non-native use and users of English with their own variability. These definitions i) included more themes than those in previous ones, ii) underlined humanistic issues like tolerance to NNSs' varieties maintaining intelligibility and equity of NSs' and NNSs' rights, iii) accepted the effects of NNSs' cultures and L1s on their English use, iv) emphasized the acceptance of NNSs' own identities and their ownership of English, v) mentioned the strength of ELF in shaping communications as well as English and ELT, vi) highlighted including local factors in English classes like NNSs' local cultures and limited use of L1 and vii) reflected criticisms and concerns about ELF.

As suggested by the process of ELF internalization in the entire training process, ELF turned from a global concept in the participants' mindsets into a unique entity used and owned by NNSs at the end of the theoretical phase. Then at the end of the practice-based phase, following the entire training, the data showed that the participant teachers now conceptualized ELF as a perspective acknowledging the non-native use and users of English with their own features. As a result, this theory and practice-based teacher

training on ELF and ELF-aware pedagogy seems to have transformed the pre-service teachers' conceptualizations about ELF, from a global concept into a communicative term defined with qualities peculiar to NNS-NNS interactions and in the end into an accepting and flexible perspective about the non-native use and users of English, possibly espoused by the participants as potential ELF pedagogues.

Integration of ELF in teaching practice was another theme investigated in this study. The pre-service teachers' ELF-aware teaching practices in peer teaching and practicum were analyzed and the ways they integrated ELF in their lessons were categorized into two: i) explicit ELF integration in the lesson and ii) implicit ELF integration in the lesson.

In explicit ELF integration, the main focus of the lesson is introducing ELF and giving information about ELF and / or ELF-related subjects to the learners and the aim is raising the learners' awareness of ELF, ELF-related subjects and their NNS identity. The teacher makes direct reference to ELF and makes use of explicit explanations about the ELF concept. The aim is raising learners' ELF awareness through theoretical information given directly as well as introducing NNS samples from real life via video displays, reading and real interactions and merging them with critical reflection and discussion.

The implicit way of ELF integration in the lesson means integrating ELF-related elements in the lesson without making direct reference to and / or explicit explanations about the concept of ELF. In this framework, the lessons expose learners to ELF-related elements such as the accents of different NNSs or the cultures of different NNSs, however there is no explicit information conveyed to the learners about the ELF perspective and / or ELF-related concepts. Some other examples of implicit ELF

integration are including the learners' local culture in the classroom, not correcting the intelligible variations in their speech as well as allowing limited use of learners' L1 in the classroom provided that the teacher makes no explicit explanations about the ELF rationale behind them.

As shown by the findings, both explicit and implicit ways of ELF integration were used by the participants in their one-shot experimentations with ELF-aware pedagogy through peer teaching with their colleagues and practicum in real school settings. The pre-service teachers in this study mostly opted for explicit ways in microteaching, which were thought to provide a fast and straightforward introduction to ELF. On the other hand, in practicum, implicit ways were mostly preferred mainly due to the NS-and-Standard English-bound attitudes of stakeholders especially those in private schools governed by native norms and parental pressure. Thus the implicit ways were perceived to open a safe space for ELF-aware practices in settings strictly adhering to native speaker norms with the potential to mitigate possible forms of resistance. Apart from this, they were also deemed to help the learners accommodate to ELF smoothly and consolidate the meaning of ELF when used together with the explicit. Thus in their assessments about their ELF-aware teaching practices, the pre-service teachers were seen to view the explicit / implicit dimension not as a binary concept imposing the use of either the explicit or the implicit, but as a continuum. For instance, it was suggested the flow of the ELF syllabus can be from the implicit to the explicit or from the explicit to the implicit, yet since these two approaches are complementary, they should be integrated at some point. Moreover in their lesson practices the explicit and the implicit were applied in mixed combinations where they had complementary roles.

Another research theme of the study was the pre-service teachers' reflections on peer teaching and practicum. According to the participants, through microteaching, they had the chance to apply the ELF-aware lesson plan they prepared for the first time, see different ELF-related lesson samples which gave them inspirations for their practicum and future practices and assess their strengths, problems and feasibility in real life through in-class discussions. As for the practicum experience, it was in general perceived to be a beneficial practice to experience ELF-aware teaching in real classes. On the other hand, the limitations of the practicum made most of the participants feel "restricted" and "under pressure".

Such limitations included the practicum school policies bound with native norms, having a limited autonomy and being prescribed the lesson plans due to the pre-determined curricula of the schools, class management problems for not being the real teachers of the class and inexperience, and practicum supervisors and / or mentor teachers not informed about ELF-aware pedagogy and / or favoring being nativelike. Nevertheless, all of the pre-service teachers were seen to make efforts for ELF integration in their classes, most of which were implicit. There were a few teachers who were able to experiment with explicit ELF integration in practicum and they did so due to the school setting's and their supervisor's being supportive of or indifferent to ELF and their own willingness and decisiveness. As a result, despite the limitations of the practicum, the teachers were seen to make hard efforts to devise and apply ELF integration into the classroom, displaying creative, multivariate and mostly implicit samples.

The pre-service teachers were also asked about the advantages and hindrances to ELF-aware pedagogy. The advantages were categorized as communicative and pedagogical advantages. Communicative advantages include i) increase in self-confidence and motivation to speak, ii) sense of comfort, freedom, naturalness and equality in communication, iii) decrease in the fear of making mistakes, (iv) getting more fluent in speaking, v) sense of ownership of English, and vi) faster and easier accommodation to different Englishes.

Pedagogical advantages involve i) becoming aware of different varieties and cultures, (ii) orienting learners to real life with the inclusion of real NNS samples, (iii) increase in tolerance to intelligible variations, (iv) increase in motivation to learn and classroom participation, v) feeling of comfort and security in the class, and vi) suggesting solutions for real life and improving the quality of life through the inclusion of local culture in English lessons.

On the other hand, the hindrances mentioned were found to be about i) lack of ELF awareness in ELT settings, ii) lack of focus on communication in English lessons, iii) exam-based educational contexts, iv) lack of clarity in the criteria for intelligibility to assess speaking, v) lack of ELF-related issues in coursebooks, vi) pressure of stakeholders and different groups to be nativelike, and vii) lack of ELF awareness in English language teacher education programs. The pre-service teachers in this study, therefore had a holistic and realistic view of ELF and their extensive reports on the advantages and hindrances displayed their improved ELF-awareness and their capability for critical thinking about the ELF perspective with its pros and cons.

The course evaluations of the participants about the ELF-aware pre-service teacher education course they attended were also investigated. The findings about the

theoretical phase showed that a great majority of the participants were satisfied with (i) the content, organization and ubiquity of the online portal; (ii) reflection, exchange of ideas and guidance experienced through online discussions; (iii) the guidance, motivation and ubiquity features of mobile learning as well as (iv) exchange of ideas and clarification of obscure points and support and motivation provided within in-class discussions. However, most participants also complained about the heavy workload of the theoretical phase in which they were assigned a high number of intensive readings and / or videos each week with the related portal reflection questions, discussion questions and in-class discussions. Most pre-service teachers were also found to be content with the practice-based phase of the course with peer teaching and practicum components, yet they criticized peer teaching for not being natural and complained about the limitations of the practicum. Although the external conditions like native-governed school policies, parental pressure and / or the attitudes of mentor teachers and supervisors favoring being nativelike made practicum a difficult experience for a great majority of pre-service teachers, they were still observed to be motivated and make hard efforts to include ELF in their lessons as ELF-aware potential practitioners. The teachers also said their tolerance to variations and their self-confidence, comfort as well as fluency in speaking increased due to the effects of this training. Also they mentioned their tendency to inform their immediate social circles and others about ELF use and ELF-aware pedagogy.

Lastly, the pre-service teachers attending this course were asked if they were planning to integrate ELF-aware pedagogy in their future practices and all of them said they would do so in various explicit and implicit ways. This finding is also demonstrative of the internalization of ELF and ELF-aware pedagogy in the pre-service

teachers' mindsets and their possible transformation into ELF-aware potential practitioners as a result of this intervention.

All in all, the overall results indicate that the roles of the participants with respect to ELF and ELF-aware pedagogy went into a possibly transformative process. That is, the participants who were like outsiders to ELF before the training conceivably changed into i) ELF-aware users and owners of English, ii) ELF-aware potential practitioners and iii) potential disseminators of ELF knowledge in society after attending this ELF-aware pre-service teacher education course.

6.2 Implications of the study

The ELF-aware pre-service teacher education model proposed and investigated in this study based on intense theory- and practice-based training, continuous critical reflection, and reflective interactions can be an effective means to develop the pre-service teachers' viewpoints on ELF and ELF-aware pedagogy and to have them experience and assess ELF-related teaching practices in their own ways. This was evidenced by the participants' reflections on ELF demonstrating a growing awareness as well as their great range of ELF-aware practices implemented and evaluated comprehensively. Thus it is necessary that this model or models like this one be integrated into teacher education programs to soundly cultivate potential ELF-aware practitioners.

Indeed to get more effective results, there must be a holistic ELF curriculum designed for pre-service teachers with not only one or two course/s focusing on ELF but also several other courses including those on sociolinguistics, methodology, materials development, bilingualism, and practicum exploring ELF and related issues through

critical reflection. Thus ELF-awareness should be integrated into the whole curriculum with courses harmonizing intensive critical reflection, personal experimentations and reflective interactions. In these courses the teachers should be exposed to intense theoretical and / or practice-based training about ELF and ELF-aware pedagogy and encouraged to critically question their established beliefs through reflective reading, writing, teaching and interaction practices.

However, in order that these ELF-focused changes can happen, a transformative change is also necessary in pre-service teacher education programs in Turkey. Studies on pre-service teachers' perceptions about teacher education programs report problems like i) very limited teaching experience offered in the teacher education programs (e.g. Enginarlar, 1996; Seferoğlu, 2006), ii) lack of variety in the school teaching experience with respect to mentor teachers, proficiency levels of students, and school settings (e.g. Seferoğlu, 2006). Similarly in Akcan's (2016) study, novice teachers reported that there was more emphasis on theory rather than practice in the teacher education program and that theory and practice were not integrated. The teachers highlighted the need for more practice in the program, which should start in the very first year. Tezgiden-Cakcak (2015) investigated the teacher roles in a foreign language teacher education program in Turkey and found that according to the documents on program outcomes, the program aims to educate a reflective practitioner and the interview data and observation findings also demonstrate reflective dimensions of the program, yet there is still a need for especially intensifying and systematizing critical reflection practices, raising teachers' awareness of macro-social issues, and increasing the amount and quality of their actual teaching experience.

Hence, for effective integration of ELF-aware teacher education models into pre-service English language teacher education programs, the goals and practices in these programs should be first towards encouraging teachers to become reflective practitioners in a real sense. In doing so, there should be a balance between theory and practice. The extent of practicum and peer teaching should be increased and they should always be synthesized with critical reflection practices. Moreover, teacher education students should start practicum not in their senior year but much earlier, for instance in their sophomore year, with increasing levels of observation, instruction and critical reflection throughout their education program and with sound collaboration of the pre-service teachers, mentor teachers and practicum supervisors based on effective and continuous feedback. If these changes are applied, ELF in theory and practice can be integrated more extensively and effectively into the teacher education programs and the prospective teachers can establish their own ELF-related perspectives through more intensive forms of reflection and action.

It was also seen in our study that some pre-service teachers' ELF-related practicum practices were limited by the native-bound attitudes of their practicum supervisors, and all the teachers reported they had had some undergraduate courses before this ELF-aware training forcing them to speak nativelike and thus imposing native norms on them. This makes it essential to raise the awareness of academia about ELF and ELF-aware pedagogy and mitigate their resistance if any by informing them about the rationales of the ELF perspective and the findings and implications of relevant studies which can be achieved through one-to-one meetings, departmental gatherings, seminars, conferences and the like.

The case is similar for in-service teachers. The mentor teachers of most teacher candidates were found to be unaware of ELF and believe in the superiority of native norms. This prevented the prospective teachers from comfortably practicing ELF-aware pedagogy in their practicum. In-service teachers must also be trained not only theoretically but also via concrete in-class practices and evaluations (e.g. Bayyurt & Sifakis, 2015a, 2015b; Sifakis, 2014; Sifakis & Bayyurt, 2015). In order that this can be done countrywide, the education can be given online and / or the Ministry of National Education can arrange such courses both face-to-face and online. There can also be ELF-related workshops or certificate programs for in-service teachers provided by the teacher education programs of universities. Indeed there is a requirement for raising ELF awareness in all corners of society including the media and entrepreneurs (such as private school owners) through various means such as documentaries, short movies and social media messages since only through collective actions within the society can we question and possibly change the established native-bound perspectives of ELT within the country.

Besides, as the reflections of the teachers in this study suggest, ELF-aware pedagogy does not and cannot mean simply eliminating native norms. The students learning English should be made aware of standardized native norms first so that they can be aware of their own deviations and can deliberately choose their own ways of expressing themselves. Thus, at beginner and pre-intermediate levels, it is necessary to teach them standard norms since they should first know what the accurate forms according to native norms are. The teachers should pay special attention to grammatical accuracy in correcting their students at these levels but they should never force them to be nativelike especially in certain phonological patterns found to be challenging by the

students and which do not deteriorate intelligibility. Then especially after a level of maturation, most probably during and following the intermediate level, the students' awareness about ELF and issues of intelligibility can be raised explicitly since they would be more able to differentiate between standard and non-standard norms at these levels as they would be more conscious of what native norms prescribe. Yet, several elements of ELF-aware pedagogy like videos of non-native speakers, L1 use when necessary, or cross-cultural issues and students' own cultures can be integrated into the English classes even in the beginning levels of English learning since these aspects relate more to the sociolinguistics of ELF rather than teaching of structures.

Thus the pedagogical view that this study implies can be practiced with the implementation of following items:

i) An ELF perspective is integrated into English lessons in the form of awareness raising activities performed mainly through the exposure of students to ELF use in real life via video displays of NNSs from different sociolingual backgrounds and / or real interactions with them and their reflective analyses as well as intensive reading, lectures, critical reflection, and reflective dialogues about ELF and related issues.

ii) SE and ELF use in the class are synthesized in harmony according to the contextual conditions and students' needs.

iii) The productive use of English is encouraged by allowing the students to speak with their own accents and L1 sources if need be.

iv) There is tolerance to students' intelligible deviations from the SE norms.

v) Intelligibility-focused 'error' correction decisions concerning students' speaking in the classroom are made in a context-sensitive manner and according to the needs and the proficiency levels of the students. To this end, the teachers are supported through training and discussion sessions where concrete classroom examples are presented and analyzed collaboratively by colleagues in each educational context.

vi) The extent of tolerance to intelligible deviations from SE norms in local speaking tests also depends on some form of defined criteria and decisions negotiated by teachers according to the sociolinguistic dynamics of each speaking situation, the needs and proficiency levels of the students and the purposes of the exam.

vii) Not only NSs' cultures but also NNSs' cultures as well as students' own cultures are valued and employed as effective aids to reflect on and discuss local and global issues and provide solutions for them.

viii) There is limited use of L1 in the classroom as a resource by the teacher and / or students for purposes like giving the L1 equivalences of some challenging words, instructions, warnings, praise, and humor when need be.

Another implication of this study concerns pedagogical decisions about the complementary and effective use of explicit and implicit ways of ELF integration into the classroom. As the findings of this study have shown the explicit approach refers to an open, direct reference to ELF and its concerns while the implicit approach refers to a covert, indirect reference to ELF issues. Hence, these findings imply that the explicit approach is necessary in ELF-integrated lessons so as to raise learners' ELF awareness

as it works at the level of consciousness with explanations and discussions and displays relatively more rapid and straightforward ways to introduce ELF and its issues. On the other hand, the implicit ways with their potential impact on the subconscious can be employed in the outset of an ELF-aware lesson or a syllabus to make the learners familiar with ELF, paving the way for a level of readiness, which is likely to lead to a smooth transition to an explicit introduction. After the first explicit introduction to ELF, the implicit ways can then be employed to complement the explicit in mixed combinations and to add to the variety of ELF-related activities. The implicit ways can also play a dominant role in instructional settings bound with SE norms. They would help the teacher to incorporate ELF into the lessons in a more comfortable and secure way, and escape from the pressure of stakeholders like school directors and parents and mitigate the likely resistance of especially students to ELF. The explicit and the implicit are are two ends in the ELF integration continuum and there may be purely explicit and purely implicit implementations in the ELF-related syllabus, but it would be more feasible to extensively use the explicit and implicit ways in *mixed* combinations due to their complementary nature.

Hence this study signals the importance of integrating an ELF-aware perspective into not only English language teacher education programs but also English classes. As suggested by Alptekin (2010), there is a need for a context-sensitive eclectic ELT methodology underlain by the notion of a multicompetent bilingual with a unique state of mind displaying the interactive effects of two or more languages and cultures. According to Bayyurt (2012), given that the widest use of English is among non-native speakers of English from a great variety of cultural contexts, the pedagogy for English language learning in Turkey must be socially sensitive with curricula respecting the

local culture of learning and exemplifying NNS-NNS interactions and the diversity of English varieties used today. On the other hand, there are some facts about ELT in Turkey that make it challenging to integrate ELF into English classrooms. First of all, in most state high schools the ELT programs are inadequate in meeting the communicative needs of the learners as the focus is on grammar teaching and the proficiency levels of the learners are low. Secondly, even if there are educational institutions especially private ones that attach great significance to the communicative use of English, they tend to be bound with native norms due to the pressures of the stakeholders. Also in Turkey, there is extensive use of the curricula developed in accordance with the Common European Framework, but in this framework, spoken communication competence is defined on the basis of regular interactions with NSs (e.g. Council of Europe, 2001, pp. 24, 27) so interactions with NNSs can well be ignored in the pertinent curricular applications. Thirdly, practice for high-stakes exams consisting of multiple choice items to enter foreign language weighted schools as well as universities constitute a significant part of the lessons in the K12 curricula so communicative use of the language is neglected in most schools. However, it is still possible to apply ELF-aware pedagogy in English classes in Turkey where communication is restricted by changing the general themes of the lessons into ELF-related topics and through consciousness-raising activities like video- or audio-displays of interactions among NNSs from different parts of the world and /or ELF-related readings on glocal and cross-cultural topics, followed by reflection, discussion and / or speaking tasks arranged in compliance with the proficiency levels of the learners and the contextual conditions of the educational setting. Yet, before all else, attempts should be made to renew the English curricula in Turkish schools and teacher education programs towards an orientation

underlain by the communicative use of English, a harmonized combination of SE with ELF, a context-sensitive pedagogy and an understanding highlighting the uniqueness of the NNSs.

6.3 Limitations of the study

The study was conducted with ten pre-service teachers in their senior years studying Foreign Language Education at an English medium state university in Turkey. They attended an ELF-aware teacher education course throughout an academic year with two semesters and their ELF-related reflections and teaching practices were investigated. The findings therefore are not representative of the ELF-related reflections and teaching practices of all Turkish pre-service teachers. Also, the findings may vary if the study is replicated in different pre-service English language teacher education contexts or within the same institution with different samples.

- Due to the native-bound policies of practicum schools, especially the private ones, integration of ELF into the practicum process was under pressure, thus relatively limited. Also the study was limited to the ELF-related education of only pre-service teachers. Had the supervisors of the practicum courses and the mentor teachers of the practicum classes along with any other possible stakeholders including students and school directors been informed and / or trained about ELF and ELF-aware pedagogy, the results could have been different.

- Within practicum, the pre-service teachers had to integrate ELF in the classes they had observed and "borrowed". Also, they were asked to integrate ELF in at least one practicum class. Since the classes were not owned by the teachers, the data are not purely natural and since the ELF-aware pedagogical implementations were practised as one-shot sessions, they are not as elaborate as they would be with all the practicum teaching sessions.

- The ELF-aware teacher education program and the practicum process (courses, observations and practice teachings) had to be held separately due to the already designed teacher education curriculum. In other words, an ELF-aware teacher education course was tried for the first time as a part of this research process and its practice-based phase was participated in on a voluntary basis so although the theoretical phase was a formal part of the course, the practice-based phase was not. On the other hand, practicum was a formal component of the course already designed and applied without any aspects of ELF-awareness and the supervisors of each were different. Had the official practicum training included ELF-related practical aspects in its scope or had the practicum been a part of a formally arranged ELF-aware teacher education framework of the program, the findings could have been different and more elaborate.

- In the practicum process, observations and / or recordings of the practicum sessions of the researcher or even teachers in most cases were not allowed by most schools. Moreover the practicum schedules of few teachers whose practicum schools were reported to be indifferent to recording overlapped with the teaching schedule of the researcher, which also prevented the researcher from

collecting on-site observation data. Thus the data about the practicum came from the records of the student-teachers who were able to have their sessions recorded as well as interviews, practicum journals, classroom discussions, and practicum documents. Had the researcher been able to observe the practicum process on site, the findings could have been more elaborate.

- Lastly, although teacher autonomy has been adopted as a key component of ELF-aware teacher education, the thesis advisor's presence as the course instructor in the first term and the researcher's presence as the mentor teacher in the first term and as the supervisor of meetings in the second term might have influenced the responses of student-teacher participants to a certain extent.

6.4 Suggestions for future research

The participants in this study as pre-service teachers have started their career lives as in-service teachers with their own classes and real teaching practice. Thus their real life teaching experience as ELF-aware teachers is a topic worth investigating. Also there could be research comparing not only their ELF-aware teaching activities before and after graduation but also what they stated they would do in their future ELF-aware practice and what they actually have done. This kind of a longitudinal study would make it possible to see the long term effects of this training on the participants' actual ELF-related practices in their own classes, if any.

Also the ELF-aware teacher education model in this study can be tested in the same setting at least for three subsequent years to test the effectiveness of the course and eliminate the weak points if any. This kind of a study would also contribute to the

literature on the pre-service teachers' reflections and practices concerning ELF and ELF-aware pedagogy.

Furthermore the opinions of the ELT academia, in-service teachers as well as stakeholders like school owners and parents about ELF and its pedagogy can be investigated in wider research settings. This would pave the way for the appropriate steps to take in building a sound ELF-integrated curriculum for Turkey.

Finally, different curriculum models that harmonize SE and ELF as well as those focusing on both NSs and NNSs should be developed and tested for the existing schools and school types in Turkey. As emphasized by Bayyurt (2012), in Turkish educational contexts there is an urgent need for research to guide the development of appropriate English language teaching curricula with respect to sociocultural and sociolinguistic aspects. Thus, one aspect of this kind of research on curriculum development may involve how to integrate ELF-aware pedagogy into the Turkish curricula.

Lastly, Bayyurt & Akcan (2014) briefly introduced this ELF-aware pre-service teacher education course, applied for the first time in Turkey, through the present study and stated that it could set an example for all teacher education programs in Turkey and abroad. In line with this view, the ELF-aware pre-service education model in this study can be used in or adapted to many different worldwide English language pre-service teacher education contexts so that the effectiveness of the model in raising prospective teachers' ELF-awareness can be studied and developed by means of diverse examples.

6.5 Concluding remarks

As evidenced by this study, it is essential to integrate ELF-related courses in teacher education programs and raise teachers' awareness of ELF and ELF-aware pedagogy by educating them about ELF in theory and practice through critical thinking, active teaching experience and reflective interactions. Equipped with these educational components, this study has shown that ELF-aware pre-service teacher education can be an effective means in raising the prospective teachers' awareness of ELF and the pedagogy of ELF and helping them to transform their ELF conceptualizations from a global concept into a possibly espoused perspective and their status from outsiders to ELF to ELF-aware practitioners with the potential repertoire of creative ELF-related practices personally experienced and / or evaluated by themselves. Defined as the "critical supporters" of ELF, the pre-service teachers in this study are also well aware of not only the communicative and pedagogical advantages but also the hindrances to integrating ELF in English classes. Also, as the findings have indicated, they personally experienced the positive effects of this training as ELF users: Their self-confidence, motivation and fluency in speaking have increased, they are less afraid of making mistakes, they are more tolerant to user-specific variations and focus more on negotiation of meaning in interactions. At the end of the day, they are aware of themselves as NNSs along with the existence of millions of other unique NNSs.

I believe both a native and non-native speaker exposed to such a critical form of education on ELF and its pedagogy cannot be the same as before and can at least gain some insights into viewing the world from the perspective of a NNS, a unique speaker-hearer with his / her own use of English and his / her own identity informed by his / her

L1/s, culture/s as well as sociocultural and sociolingual personal accumulation. Thus I believe in order that substantial changes can be made in society, one or two awareness raising course/s may not be adequate. It is necessary that the whole ELT and English language teacher education curriculum be designed in accordance with an understanding that acknowledges and values the non-native use and users of English. Thus the goal in English language education should be set towards "ELF-awareness" (Bayyurt & Sifakis, 2015 a, 2015b; 2017; Sifakis, 2014; 2016; Sifakis & Bayyurt, 2015; 2016; forthcoming) and "beyond native" competence (Dewey, 2012) and it should be led by the holistic view of bilingualism proposed by Grosjean (1985, 1992, 1996) that each bilingual is a unique individual who integrates knowledge of both languages to create something more than two languages. Accordingly, bilingualism and bi- /multiculturalism must be understood as a continuum in which language ability and intercultural competence change constantly in accordance with the individual's social, educational, and linguistic contexts (Alptekin, 2010).

Thus, one fact is certain and it is very simple indeed: A native speaker is a native speaker and a non-native speaker is a non-native speaker. A non-native speaker cannot be a native speaker and doesn't need to be like the native speaker. A non-native speaker can attain high level/s of proficiency in English and convey his/her meanings successfully in the English-speaking world without having to imitate a native speaker. Both native speakers and non-native speakers should be accepted as unique beings in their own right. Indeed each of us must first accept our own unique reality as a native or a non-native speaker as well as the others'. Only then can we start to discuss and improve the pedagogy of ELF and ELF in teacher education in a realistic way.

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APPENDIX A

CONTENTS OF THE THEORETICAL TRAINING

1. English as a global language

1.1. Understanding the global character of English

(The reasons; the processes that have contributed to making English a global language; the implications that arise from the global character of English (a) for users of English worldwide and (b) for learners of English)
1.2. The categorizations of the users of English and their estimated numbers
(Three circles posited by B. Kachru; "native" and "non-native speaker" as terms and characteristics of each type of speaker)

1. 3. Questioning the "superiority" of the native speaker

(Native speakerism, native speaker fallacy, ownership of English, assets of native and non-native speakers as well as native and non-native teachers)

1.4. An introduction to ELT transformation in the globalized world

(Pedagogical implications of the global shift from a teaching context that is primarily EFL-oriented to one that merges an awareness of the international character of English; reflecting on the native speaker dominance in the ELT class from the perspective of critical pedagogy; integrating local cultures and issues of the students into the ELT classroom)

2. Presenting the ELF paradigm

2.1. Definitions of ELF

2.2. Main concerns of ELF

3. NNS-NNS communication & ELF discourse

3.1. The notion of intelligibility

3.2. NNSs' creativity in their ELF discourse

3.3. Code switching and language mixing

4. Pedagogy of English as a lingua franca

4.1. Goals and some approaches

4.2. Benefits and challenges

APPENDIX B

SAMPLE PORTAL QUESTIONS

➢ Graddol, D. (2006). *English next*. The British Council.

Graddol mentions a shift from a teaching context that is primarily EFL-oriented ("English as a foreign language") to one that merges an awareness of the international character of English. He draws certain conclusions and implications on p. 102, where he discusses trends of English for the near future. Write your own thoughts on the following:

1. Which models of English and English language teaching are being referred to in this section? In what ways are they different from one another?
2. Which of these models is more closely related to the one that is used in your own teaching context?
3. What changes have to be made in your own teaching context to implement the changes or improvements that Graddol mentions? To what extent would you be in favour of such a transition? Please give your reasons.

➢ McKay, S. L. (2002). *Teaching English as an international language: rethinking goals and approaches*. Oxford: Oxford University Press.

Here, McKay refers to bilingual teachers of English between pp. 41 and 47. What is the "native speaker fallacy", according to McKay? What are the advantages of non-native speaker teachers? Do you agree with her points? Justify your answer with reference to your own teaching experience and teaching context.

➢ Widdowson, H. (1994). The ownership of English. *TESOL Quarterly*, 28(2), 377-389.

Now read this classic article by Widdowson. What is his view about the "ownership" of English? What does he have to say about the "custodians of standard English" – who are they? Do you see yourself as one of them? How do you see your changing role as a teacher of English today, in the light of your readings so far?

➢ Seidlhofer, B. (2002). The shape of things to come? Some basic questions about English as a lingua franca. In K. Knapp & C. Meierkord (Eds.), *Lingua franca communication* (pp. 269-302). Frankfurt/Main: Peter Lang.

In this paper, Barbara Seidlhofer presents the main concerns of an English as a lingua franca (ELF). How does the author define ELF? In your journal write down your thoughts on the ways in which ELF is linked to the issues discussed in previous papers above, most importantly, to globalization, nativespeakerism, ELT transformation.

➢ Seidlhofer, B. (2005). English as a lingua franca. *ELT Journal*, 59(4), 339-441.

Read this brief paper by Seidlhofer. In particular, see the different terms offered as alternatives to ELF. Make a list of them. Do you understand their individual meanings? Can you see where they differ between them? Which terms do you feel "closer" to? Justify your answer. In Seidlhofer's view, ELF has certain advantages over the other terms – can you see them? Do you agree with her? Why or why not?

➢ Akbari, R. (2008). Transforming lives: introducing critical pedagogy into ELT classrooms. *ELT Journal*, 62(3), 276-283.

In this paper, Ramin Akbari stresses the importance of critical pedagogy in ELT. He links the notion of critical pedagogy to the need for teachers to see the "ideological, historical and political symbols and relations" involved in teaching English today. After you read the paper carefully, write your thoughts about what interested you most in your journal. Akbari mentions that "English is not an innocent language" – what does he mean by this statement? Do you agree with it? Justify your answer and give examples from your own experience as much as you can.

➢ Sifakis, N. C. (2009). Challenges in teaching ELF in the periphery: the Greek context. *ELT Journal*, 63(3), 230-237.

In this paper, Sifakis raises a number of reasons for the possible reluctance of the ELT teacher (operating mainly in Expanding Circle contexts) to incorporate an ELF-aware approach to their own teaching context. What are the reasons offered? Do you share the author's concerns? Would you say that such concerns characterize your own teaching reality? What can you do to create interventions that will challenge established "hindrances", as mentioned in the paper?

➢ Bayyurt, Y. (2006). Non-native English language teachers' perspective on culture in English as a foreign language classrooms. *Teacher Development*, 10(2), 233-247.

What conclusions does the study present about the views of non-native teachers on teaching of culture in the English class? Which views do you agree / disagree as a NNS teacher? How would you interpret the given results of the study from an ELF perspective?

OPEN-ENDED QUESTIONNAIRE ITEMS

PERSONAL ELF DEFINITION

Please define ELF in your own terms. / How would you define ELF in your own terms?

(asked before and after (each phase of) the training: after the theoretical training and after the practice-based training)

PEDAGOGY OF ELF in FUTURE CAREER

Are you planning to include what you have learnt in this training in your future classes? If so how? In other words, what specific things are you going to do in your classes to raise ELF-awareness? In your answer please try to give concrete examples.
If not, why? Please state specific reasons.

(asked after each phase of the training: after the theoretical training and after the practice-based training)

EVALUATION OF TRAINING

Questions asked after theoretical training

1. Please state the things you have found useful about the following training components (if any).

- Portal

-Online discussions

-Quote reminders and thought provokers

-In-class discussions

2. Please state the problems you have experienced in the following training components (if any).

- Portal

-Online discussions

-Quote reminders and thought provokers

-In-class discussions

3. In your opinion how can the problems you have mentioned be solved? Please write your own suggestions for the problems you have mentioned for each training component.

- Portal

-Online discussions

-Quote reminders and thought provokers

-In-class discussions

Questions asked after practice-based training

1. Please state the things you have found useful about the following training components (if any).

- Peer teaching

- Practicum

2. Please state the problems you have experienced in the following training components (if any).

- Peer teaching

- Practicum

3. In your opinion how can the problems you have mentioned be solved? Please write your own suggestions for the problems you have mentioned for each training component.

- Peer teaching

- Practicum

APPENDIX D

SEMI-STRUCTURED INTERVIEW QUESTIONS

1. How do you define ELF in your own terms? In other words, what is your own definition of ELF?
2. Are you planning to integrate ELF into your future lessons?
   If yes, how are you planning to integrate ELF into your English lessons?
   If no, what are the reasons for your not planning to integrate ELF into your future lessons?
3. In your opinion, what are the advantages of ELF-aware pedagogy?
4. In your opinion what are the hindrances to ELF-aware pedagogy?
5. What do you think about the ELF-aware teacher education course in general?
6. What do you think are the positive sides and problems of these components of the course, if any?
   (To be asked after the first term)
- Portal (readings, videos, questions)
- Online discussions,
- In-class discussions,
- Quote reminders and thought provokers

   (To be asked after the second term)
- Peer teaching
- Practicum
7. What would you recommend about the solutions of the problems (if any)?
8. As a user of English, have you experienced any changes in your communications in English after being introduced to ELF in this training? If yes, what changes have you experienced? If no, what might be the reason/s for your not experiencing any changes?
9. Have you informed others about ELF? If yes, how did you do that, what did you tell them about ELF? How did these people react to ELF? How did you respond to their reactions?

   (To be asked following the second term)
10. How would you assess your practicum observation experience in terms of ELF? Did you observe any forms of ELF-aware pedagogy in your practicum classes? If yes, what features of ELF-aware pedagogy did you observe in the English classes?
11. How did you integrate ELF into your practicum classes? How did you feel about this experience? Did you experience any difficulties? If so, how did you cope with them?

APPENDIX E

PARTICIPANT CONSENT FORM

CONSENT TO PARTICIPATE IN RESEARCH
I AM BEING ASKED TO READ THE FOLLOWING MATERIAL TO ENSURE THAT I AM
INFORMED OF THE NATURE OF THIS RESEARCH STUDY AND OF HOW I WILL
PARTICIPATE IN IT, IF I CONSENT TO DO SO. SIGNING THIS FORM WILL INDICATE
THAT I HAVE BEEN SO INFORMED AND THAT I GIVE MY CONSENT.

PURPOSE

This study is being conducted by the researcher, Elif Kemaloğlu Er, as her PhD dissertation. The
aim of the study is to investigate the ELF-related reflections and teaching practices of pre-
service teachers participating in an ELF-aware pre-service teacher education course. This
research study will be useful for gaining deeper insights into the concept of ELF, ELF in
pedagogy and ELF in teacher education.

PROCEDURES
By agreeing to participate, I consent to data collection through the following instruments:

- Open-ended questionnaires
- Interviews
- Written reflections posted on the portal
- Online discussions
- Course assignments
- Lesson plans
- In-class discussions
- Audio and video recordings of peer teaching
- Audio and video recordings of practicum
- Practicum documents (Lesson plans, portfolios, journals)

CONFIDENTIALITY
My name will only be known to the researcher. All references to me in conference presentations,
papers, and articles will be used as a pseudonym. Only the researcher will have access to written
texts and audio- and video-tapes produced by my participation in this study. I have the right to
withdraw from the research at any time; if I do so, all written texts and audio- and video-tapes on
which I appear will be destroyed. I do not give up any of my legal rights by signing this form. A
copy of this signed consent form will be given to me.
CONTACTS
If I have additional questions about the research, I can contact the researcher as follows:
ekemaloglu@gmail.com   0532 547 66 14

PARTICIPANT'S CONSENT
I have read the information provided in this Informed Consent Form. All my questions were
answered to my satisfaction. I voluntarily agree to participate in this study.
Name and Surname: _____

Signature: _____ Date: _____

SAMPLE ELF-RELATED LESSON PLANS

LESSON PLAN A

Setting: Private High School

Level: Upper-intermediate

ELF Integration: Explicit

ACTIVITY/AIDS	INTERACTION	PROCEDURE	TIME
TED talks video of Elif Shafak "Politics of Fiction"	T+Whole Class	T introduces the first half of Elif Shafak's TED talk and asks SS to listen carefully. http://www.ted.com/talks/elif_shafak_the_politics_of_fiction.html	12'
Initiating a discussion on intelligibility	T+Whole Class	T poses questions about the video and elicits answers - Did you like the video? Why or why not? What do you think about her English? Is she intelligible? - Did you understand what she was talking about? - Is she a confident speaker? - What do you feel about her talking in TED Talks? SS express their opinions about what they think about the questions above.	3'
Introduction to ELF-related issues	T+Whole Class	T draws SS's attention to the non-native users of English, not having to be nativelike in speaking and the issue of intelligibility in communication in English. T introduces these ELF-related aspects on the board on the basis of Kachru's circles and through whole class interaction. S/he also makes reference to the related aspects in Shafak's speech.	10'
Discussion on ELF-related issues	T+Whole Class/in pairs	T asks SS to work in pairs and think about how they feel in their interactions with native speakers compared to non-native speakers and discuss how different they think each type of interaction is. SS discuss and report their answers.	10'

ACTIVITY/AIDS	INTERACTION	PROCEDURE	TIME
		After receiving SS's answers, T says NNSs have their own ways of speaking and communication and they don't have to be nativelike as long as intelligibility is maintained. T then reminds SS of another part of Elif Shafak's speech about being a latecomer to English and asks the whole class what problems they think this might bring. After receiving SS's answers, T connects the issue to the uniqueness of each speaker group (NS vs NNS) and that NNSs don't have to strictly obey the native norms in speaking as long as intelligibility is maintained.	
Discussion & Individual speaking activity on a cross-cultural issue	T+Whole Class & Individual Study	T reminds the class of the stereotypes about Turkey that Shafak mentioned. She asks the class what stereotypes people in the world have about Turkey. After receiving some answers, T says they will now do a speaking activity in which each student is expected to talk for five minutes in TED Talks about the stereotypes people have about Turkey and whether they are true or not. SS start writing their own speech to be presented in the next lesson and preparation for this individual presentation is given as homework. (*In the next lesson the teacher makes corrections on their spoken language on the basis of intelligibility.)	15'

LESSON PLAN B

Setting: Private High School

Level: Intermediate

ELF Integration: Implicit

ACTIVITY	INTERACTION	PROCEDURE	TIME
Warm- up activity- Watching a video	T+Whole Class	T makes the students watch a part from the video of an Iraqi woman, Zainab Salbi, talking about the war in her country (http://www.ted.com/talks/zainab salbi). T and students talk about the content of the video, namely the devastating aspects of war and the importance of peace.	8'
Main Activity: Preparation and Role-play	T+Whole Class in groups of four	-The class is divided into five groups, and each group will represent a country, namely Iraq, Turkey, Japan, Myanmar and Spain. -Each group is given a reading passage which gives information about a war held in that country (so there will be five different wars). - The teacher also shows very short videos presenting sample people with the given nationalities speaking different varieties of English (i.e. The videos show people from Iraq, Turkey, Japan, Myanmar and Spain speaking English.) After listening to each variety, the teacher just says "OK. These are examples of people from these countries. They all speak English as you see with their own accents and in their own ways". - The teacher then tells SS to imagine that they were invited to an international conference on World Peace and asked to make a speech as a group to inform other countries about the war in their country and to highlight the importance of peace in the world. - Then there will be a role-play activity in which student groups will inform the others about the war in their countries and emphasize the significance of peace. Each group will take notes about other groups and ask questions to each other.	31'
Individual writing assignment	T+Whole Class	- The teacher will ask SS to write their reflections on why maintaining peace in the world is important as homework.	1'

TRANSCRIPT OF THE TED TALKS BY JAY WALKER:

"THE WORLD'S ENGLISH MANIA"

https://www.ted.com/talks/jay_walker_on_the_world_s_english_mania

00:00 Let's talk about manias. Let's start with Beatlemania.

00:06 (Recording of crowd roaring)

00:08 Hysterical teenagers, crying, screaming, pandemonium.

00:14 (Recording of crowd roaring)

00:17 Sports mania: deafening crowds, all for one idea -- get the ball in the net. (Recording) Goal! Okay, religious mania: there's rapture, there's weeping, there's visions. Manias can be good. Manias can be alarming. Or manias can be deadly.

00:42 (Recording of crowd cheering)

00:46 The world has a new mania. A mania for learning English. Listen as Chinese students practice their English, by screaming it:

00:56 Teacher: ... change my life!

00:58 Students: I want to change my life!

01:00 T: I don't want to let my parents down!

01:03 S: I don't want to let my parents down!

01:07 T: I don't ever want to let my country down!

01:10 S: I don't ever want to let my country down!

01:14 T: Most importantly... S: Most importantly...

01:17 T: I don't want to let myself down!
01:20 S: I don't want to let myself down!
01:23 How many people are trying to learn English worldwide? Two billion of them.

01:28 Students: A t-shirt. A dress.

01:32 Jay Walker: In Latin America, in India, in Southeast Asia, and most of all, in China. If you're a Chinese student, you start learning English in the third grade, by law. That's why this year, China will become the world's largest English-speaking country.

01:54 (Laughter)

01:56 Why English? In a single word: opportunity. Opportunity for a better life, a job, to be able to pay for school, or put better food on the table. Imagine a student taking a giant test for three full days. Her score on this one test literally determines her future. She studies 12 hours a day for three years to prepare.Twenty-five percent of her grade is based on English. It's called the gaokao, and 80 million high school Chinese students have already taken this grueling test. The intensity to learn English is almost unimaginable, unless you witness it.

02:38 Teacher: Perfect! Students: Perfect!

02:40 T: Perfect! S: Perfect!

02:43 T: I want to speak perfect English!

02:45 S: I want to speak perfect English!

02:47 T: I want to speak ... S: I want to speak...

02:50 T: ... perfect English! S: ... perfect English!

02:52 T (yelling more loudly): I want to change my life!

02:56 S (yelling more loudly): I want to change my life!

02:59 JW: So is English mania good or bad? Is English a tsunami, washing away other languages? Not likely. English is the world's second language. Your native language is your life. But with English you can become part of a wider conversation -- a global conversation about global problems, like climate change or poverty, or hunger or disease. The world has other universal languages. Mathematics is the language of science. Music is the language of emotions. And now English is becoming the language of problem-solving. Not because America is pushing it, but because the world is pulling it. So English mania is a turning point.

03:50 Like the harnessing of electricity in our cities, or the fall of the Berlin Wall, English represents hope for a better future -- a future where the world has a common language to solve its common problems.

04:06 Thank you very much.

04:07 (Applause)

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