

**T.C.**  
**ISTANBUL AYDIN UNIVERSITY**  
**INSTITUTE OF GRADUATE STUDIES**



**THE INFLUENCE OF LEARNING ENGLISH ON THE CULTURAL  
IDENTITY: THE GLORIFICATION OF TURKISH IN THE TURKISH  
SOCIETY**

**MASTER'S THESIS**

**MAHMOUD H. A. ALLOH**

**Department of English Language and Literature  
English Language and Literature Program**

**JANUARY, 2021**

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T.C.  
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Prof. Dr. *Veysel KILIÇ*

İşbu tutanak, tez danışmanı tarafından jüri üyelerinin tez değerlendirme sonuçları dikkate alınarak jüri üyeleri adına onaylanmıştır.

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## **DECLARATION**

I hereby declare that all information in this thesis document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all materials and results, which are not original of this thesis. (26/01/2021)

**Mahmoud. H. A. Alloh**

*To my priceless family and dear friends*

## **FOREWORD**

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**Jan 2021**

**Mahmoud H. A. Alloh**

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# **THE INFLUENCE OF LEARNING ENGLISH ON THE CULTURAL IDENTITY: THE GLORIFICATION OF TURKISH IN THE TURKISH SOCIETY**

## **ABSTRACT**

The urgent need for English everywhere in the world leaves no choice but to learn English. However, a considerable number of people across the world learn English. As a result of the increasing number of English learners, many effects have been posed in different societies, and the Turkish one is included. We dedicated this paper to talk about Turkish culture and the influence of English on it in detail. Such a study is urging us to thoroughly discuss few highlighted points to clarify the effects of learning English on Turkish society as the representation of English and Turkish according to Turkish people, the influence of learning English on the cultural identity of people in Turkey, and the glorification of the Turkish language according to Turkish people.

The reasons why we are carrying out such a study in the field of cultural identity are summed up into three main reasons, which are;

1- The lack of research on the field of culture in the world generally and in Turkey, specifically.

2- Many people refrain from learning English for different reasons, which does not allow the society to be a multi-lingual one. Therefore, we devoted a particular part of this study to investigate these reasons.

3- The investigation of the Turkish language glorification according to Turkish people in Turkey and if it is one of the causes that refrain people from learning English. However, this issue is a noteworthy one in this study, which makes it more significant hence it is the only one investigating the glorification of the Turkish language in Turkey.

This paper took place in Istanbul, Turkey, and the data of this study was collected after getting a questionnaire filled in by two different groups of people. The population of the English-speaking group is 34 participants, while the population of the Turkish-speaking group 43 participants. The first group consists of English language speakers who speak at least a B1 English level fluently, and who filled the questionnaire in English. The second group consists of people who are mono-language Turkish speakers and who filled the questionnaire in Turkish. Finally, it is worth noting that this investigation is an adoption of Hopkyns (2015), which was concerned about the Emirati culture. However, we are adopting this study to investigate the Turkish culture.

**Keywords:** *Culture, Cultural Identity, Learning.*

## İNGİLİZCE ÖĞRENMENİN KÜLTÜREL KİMLİK ÜZERİNDEKİ ETKİSİ: TÜRKÇE'NİN TÜRK TOPLUMUNDA YÜCELTİLMESİ

### ÖZET

Dünyanın her yerinde İngilizce'ye olan acil ihtiyaç, İngilizce öğrenmekten başka seçenek bırakmıyor. Bu nedenle, dünya çapında önemli sayıda insan İngilizce öğreniyor. İngilizce öğrenenlerin sayısının artmasının bir sonucu olarak, farklı toplumlarda pek çok etki ortaya çıkmış ve Türk toplumu da buna dahil olmuştur. Bu yazıyı, Türkçe ve İngilizcenin Türk kültürü üzerindeki etkisi hakkında ayrıntılı olarak konuşmaya adadık. Böyle bir çalışma, Türk halkına göre İngilizce ve Türkçe'nin anlamı, İngilizce öğrenmenin Türkiye'deki insanların kültürel kimlikleri üzerindeki etkisi ve Türk halkına göre Türk dilinin yüceltilmesi gibi Türk toplumunda İngilizce öğrenmenin etkilerini açıklığa kavuşturmak için vurgulanan birkaç noktayı derinlemesine tartışmaya davet ediyor.

Kültürel kimlik alanında böyle bir çalışma yürütmemizin nedenleri üç ana sebeple özetlenebilir:

1- Dünyada ve Türkiye'de kültür alanıyla ilgili araştırma eksikliği.

2- Pek çok insan, toplumun çok dilli olmasına izin vermeyen farklı nedenlerle İngilizce öğrenmekten kaçınır. Bu nedenle, bu çalışmanın belirli bir bölümünü bu nedenleri araştırmaya ayırdık.

3- Türkiye'deki Türk halkına göre Türk dilinin yüceltilmesinin insanları İngilizce öğrenmekten alıkoyan nedenlerden biri olup olmadığının araştırılması. Bu konu, bu çalışmada dikkate değer bir konudur. Türkiye'de Türkçe'nin yüceltilmesini araştıran tek konu olması onu daha da değerli kılmaktadır.

Bu makale İstanbul, Türkiye'de gerçekleştirildi ve çalışmanın verileri, iki farklı grup tarafından doldurulan bir anketin ardından toplandı. İngilizce konuşan grupta katılımcı sayısı 34, Türkçe konuşan grupta katılımcı sayısı 43 olarak sağlandı. İlk grup, en az B1 İngilizce seviyesini akıcı bir şekilde konuşan ve anketi İngilizce olarak dolduran kişilerden ; İkinci grup, sadece Türkçe konuşan ve anketi Türkçe dolduran kişilerden oluşturuldu. Son olarak, bu araştırmanın Birleşik Arap Emirlikleri kültürü ile ilgili olan Hopkyns (2015) 'in bir uyarlaması olduğuna dikkat etmek önemlidir. Ancak Türk kültürünü incelemek için bu çalışmayı benimsiyoruz.

Anahtar Kelimeler: Kültür, Kültürel Kimlik, Öğrenme.

## 1. INTRODUCTION

Turkey is one of the countries that have been passing through huge and impressive changes and developments during the last several decades. It is also considered as a country that is trying to balance between its traditions and developing requirements. However, there is a distinct transition in Turkey in which we can see notable changes in the Turkish Identity and society. The English language and Western identities influence Turkish culture and Identity, and this influence would be discussed and researched in this paper. However, Turkey gave importance to English in the past several decades, because of the different political, cultural, and economic needs, technological and economic changes, the globalization of English, and the international contacts of Turkey (Dogançay-Aktuna & Kiziltepe, 2005).

English is one of the most widely spoken and written languages, with at least 380 million native speakers and 700 million people who speak English as a foreign or second language. English is also the primary language used throughout the world on the Internet. The media that makes up the Internet is overwhelmingly American in origin, so it is no wonder that the native language of the web is English. English does not have any official status in Turkey, as it belongs to the expanding circle of languages learning processes. However, people recently use English more frequently as it is the most common communication means with other Europeans and the rest of the world, as it was displayed by research on English in Europe (Cenoz and Jessner, 2000).

A statistical survey has proposed that the number of students who learn English in Turkish secondary schools was almost 48,000 in the 1950s. Then this number has increased to 850,000 in the early 1970s.

Dogançay-Aktuna (1998) mentioned that English language teaching has been spreading in a planned way in Turkey until the late 1970s, and schooling, which is an outcome of educational policy-making processes, was an essential element to achieving this way. She added that people all over Turkey believe that proficiency in English could open opportunities for a better future.

English and culture are incredibly correlated terms that oblige us to talk about the culture once we mention English and how they affect each other, whether in daily lives or classroom environments. Widdowson (1990) claims that within learning the first language process, syntactic and semantic systems are taught side by side with cultural knowledge. However, within learning a foreign language process, the matter is different as the learners learn the language without cultural background because the learners learn in another community, and this is one of the reasons that reveal some differences between first and second language learners. However, Widdowson believes that including cultural knowledge in teaching and learning new language processes is a must. Moreover, Widdowson emphasized the importance of the target culture by pointing out that learning a language without referring to the target culture is impossible. In other words, the learners will be exposed to an empty frame of the language if they do not learn the target language's cultural background. Also, culture is a term that refers to a large and diverse group of intangible sides of social life. Furthermore, sociologists said that culture consists of systems of language, beliefs, communication, values, standard material objects, and practices that everyone shares and uses to define themselves as a collective.

According to Adaskou, Britten, and Fahsi (1990), Inserting a cultural component in the learning process causes different influences on the learners, such as:

- Boosting the respect and appreciation of one's own culture.
- Development of international understanding.
- Ease of traveling abroad.
- Help to communicate with international people from different countries.

However, it is believed that culture, economic spheres, and social structure of societies are different, but they correlate together, in which culture is endlessly informing them and being informed by them. According to Williams (1976, cited in Hawthorn, 2000, p. 63), *culture* is considered as “one of the most sophisticated two or three words in the English language,” which makes it “Noticeably hard to define” (Spencer-Oatey & Franklin, 2009, p. 13). The culture was divided into *high culture* (intellectual and artistic achievements) and *anthropological culture* (the styles of life of a people including practices, artifacts, technologies, myths, social structures, languages, stories, rituals, and economic systems (Young, 1996, p. 37) or, like Lado (1986, p. 52). Culture also has something to do with nature like Kramersch (1998) pointed out, “contrasting nature and culture is the most excellent way to get the word culture defined. Kramersch added that

nature is concerned about what grows organically and what is born, but culture is concerned about what has been grown and what has been groomed.

Furthermore, she emphasized that there is a debate between culture and nature in which some researchers believe that nature determined the human beings to be as they are now, and some of them think that culture does.” However, we cannot separate culture and nature, as they need each other, and we also cannot fully comprehend them unless they correlate and work together. We would not be able to say or write something if it does not exist in nature. Meanwhile, we cannot understand what is being said or written without assumptions and expectations that people usually share due to the culture.

(Tovbych, Viazovska, and Kryvoruchko, 2020) believe that people’s consciousness constitutes a deep cultural identity. However, it is crucial to refer to the land itself that provides a safe existence for many national, international, and ethnic identities. They also added that once traditions, mythology, and culture tightly bound together with the geographical environment, economic activity, and lifestyle of its inhabitants, they provide a safe existence, i.e., In America, parkways have been designed to supply inhabitants with emotions of national pride in the dramatic landscapes opened from their automobile windshields. Cultural Identity was also referred to as a sense of belonging and place. It is a connection with somewhere that gives the ethnic or national group the feeling of safety. Kaymaz (2013) says that Identity correlates with the concepts of culture, minority/majority, self/ other, language, individuality, dissimilarity, and sense of belonging. An example was given about this issue, which is (at the time we meet a new person, the first thing we do is to introduce ourselves to him or her by mentioning our birthplace, where we came from, and where we have grown up). We can clarify this by the notion that every place we pass by in this life, its society, social connections, and cultures are deeply rooted in us so that Kaymaz emphasizes that there is a mutual influence of people and space.

This study is an adoption of Hopkyns (2015) that investigated the Emirati culture regarding the influence of learning English on the Cultural Identity in Turkish society. It also investigated the glorification of Turkish as a reason that demotivates Turkish people to learn English. Thus, this paper aims to answer three main questions, which are:

- 1- What do English and Turkish mean to Turkish people?
- 2- Does learning English influence the cultural identity of people in Turkey? How?
- 3- Do Turkish people feel demotivated to learn the English language as a matter of glorifying their mother language?

Regarding the previous questions, we needed two groups to answer them; the English-speaking group and the Turkish-speaking group. The participants from the English speaking group ought to have a B1 level in English, and then they were supposed to fill in an English-based questionnaire that consists of 25 personal and qualitative open-ended questions, but the informants from the Turkish-speaking group were supposed to fill in a Turkish-based questionnaire which consists of 24 personal and qualitative open-ended questions.

It is worth noting that this paper is taking place in Istanbul, Turkey. Nevertheless, the reasons that pushed the researcher to choose this topic are as follows: the small number of researches that have taken place in this field and the lack of motivation for Turkish speakers to learn English. Thus, it established a huge barrier that prevents Turkish society from being a multi-language one.

## **2. LITERATURE REVIEW**

In this chapter, we present various articles and studies related to learning English and its influence on the Turkish people and culture for two reasons, which are: Firstly, investigating the results and methodologies that have been used in the field of cultural identities and secondly, making this study more comprehensible.

This chapter includes many studies that may help us to design a well-organized guideline to follow in this article. However, these studies are divided into three main concerns, which are: culture-concerned, English expansion-concerned, and English learning effects on cultural identity-concerned studies.

### **2.1 Culture- concerned articles.**

The Connection between National Culture and Organizational Culture: A Literature Review is one of the apparent and practical articles, which we will discuss here. Mansaray (2020) devoted to different studies and journals about culture, national culture, and organizational culture. Some of these articles that shed light on culture are, as listed below:

Nicolescu & Verboncu (2008) defined culture as the outcomes of a group of people who live and work in a particular society or environment, where they learned how to conduct themselves entirely or partially. Therefore, culture is understood by all the values, traditions, and ideas of a particular set of people.

Schein (1985) pointed out that culture is the values and beliefs used by members of a specific group that controls the method people reason and perform inside the group setting. It is also simple communal traditions, which have been cultured by a cluster of people as they resolved their outside version problem and inside assimilation. Furthermore, Hofstede (1991a), Hofstede (2001) defined culture as a collective encoding of the mind that distinguishes between members of one group or type of people and others.

Moreover, it correlates with diverse closed societies as each group of people has its different characteristics, physical appearances, values, and traditions.

Hofstede (1991a), Hofstede (2001) emphasized that the word culture employs genders, generations, or social classes. Nonetheless, changing the level of the studied form can change the nature of the perception of culture. Societal, national, and gender cultures, which children learn their initial youth straight on from, are much more profoundly entrenched in the human mind than occupational cultures learned at school and organizational cultures learned on the job.

Mansaray (2020) also shed light on national culture and its dimensions by discussing various definitions according to different researchers such as:(Crane et al. 2008) which defined national culture as it is concerned with common and shared beliefs, norms, comprehension, values, and the main mutual concerns amongst a country or members of a nation. According to Kroeber & Parsons (1958) perception, culture symbolizes carried and gathered thoughts, values arrays, and the arrays of other symbolic-meaningful systems, which are necessary elements in formulating human behaviors. According to Geert Hofstede, whose definition of the concept culture is cited as the most suggested defined national culture, as it symbolizes mental encoding, which causes different forms of feeling, thinking, and possible performance, which a person learns during his life. (Hofstede, 2001). Cornelius (1999); Moldoveanu and Ioan-Franc (2011) believe that the term culture has two causes, which are:

- The organizational culture, which is related to beliefs, rules of behavior, traditions, and managerial style of a particular company.
- The national culture refers to ethical standards, language, attitudes about human rights, codes of conduct, and behaviors of inhabitants of a region or a country.

(Hofstede, 2010; Minkov, 2011). Dušan (2004), Connerley (2004), Korsakienė & Gurina (2012), Ioan-franc et al. (2013), Yildiz (2014), and Mahbub (2017) specified six dimensions of the national culture regarding the Geert Hofstede theory, Dimensionalizing Cultures: The Hofstede Model in Context. These six dimensions of the national culture are as the following:

1. Power Distance, connected to the diverse solutions to the elementary problem of human disparity.
2. Uncertainty Avoidance, connected to the level of stress in a society in the face of an unidentified future.

3. Individualism versus Collectivism, connected to the incorporation of individuals into primary groups.
4. Masculinity versus Femininity, connected to the separation of expressive roles between women and men.
5. Long Term versus Short Term Orientation, connected to the choice of concentration for people's hard work: the future or the present and past.
6. Indulgence versus Restraint, connected to the satisfaction versus regulation of simple human needs linked to relishing life.

Mansaray (2020) was also devoted to other articles about organizational culture and its theory. The cultural model is the prime source of culture, where the organizational model has its main background (Dauber et al. 2012). Due to this, Hofstede (1997), Nicolescu, and Verboncu (2008) described the organizational culture as a set of shared beliefs, expectations, aspirations, understandings, values, attitudes, and norms among members of an organization. However, the organizational culture does its role as a vital source of continuous competitive advantage as it possesses strategic features of assets such as value making, shortage, non-trade aptitude, and individuality (Barney, 1986; Hayton, 2005).

According to Odonnell & Boyle (2008), organizational culture is a popular term that leads to a degree of doubt. They also regarded that culture presents a general sense of identity and determinations to organizations, through the legends, rituals, beliefs, meanings, values, norms, and language of organizations, moreover the high performances of an organization in the previous times. The organization's culture can recap its successes by pointing out to newcomers what it is good at and what has functioned in the past. Furthermore, Schein (1992) prescribes the organizational culture as the form of simple beliefs that a particular group has created, learned otherwise invented in learning to deal with its complications of outside familiarization and necessary assimilation. As a result, we need to understand the organizational lifecycle because we already know and believe that organizational cultures influence the organization's performance (Sokro, 2012).

After a deep and purposeful presentation about the definition of culture and its most significant causes, the national and organizational culture, Mansaray (2020) found it urgent to talk about the connection between these two elements. Hence, Mansaray estimated this connection between the national and organisational culture in his research by using secondary data from different and correlated books and associated resources on

websites and journals. He tried to deduct the relevance between National and Organisational Culture.

According to Nikčević (2014), there is a culture to each dependent organization, which depends upon society's national culture. Nikčević also insisted that the national culture organizes the value of the organizational culture of organizations/companies operating within its context and an authentic power on organizational culture and behavior. Moreover, the authors pointed out that the style of managers' philosophy, wherever they are from, is influenced by national culture, which seems evident when managers work together. Brooks (2006) emphasizes this by providing an example about some people and cultures who think that the freedom of expression is obligatory to be secondary. They also see that this serves the interests of the society altogether, while other cultures do not.

Hofstede (1997) introduced some differences between the national and organizational culture, one of which is that culture is not materialistic as it cannot be touched, but it is a valuable concept that we create from our thoughts, and it helps us to understand occurrences in the real world. Another difference Hofstede stated is that both causes of cultures, the national and organizational cultures, have diverse phenomena, such as national culture, which belongs to anthropology, whereas organizational culture belongs to sociology. In other words, the national culture is to understand and practice but not to change, while organizational culture could be formed and shaped.

According to Fleury & Tereza (2009), the term culture has appeared in the late 60s as it was an essential method used by American and European countries. This method is to turn these countries into multinational ones as they were using it to increase their operations across the world and guide them to replicate their management places to increase competitive advantages in other countries via new markets, being closer to raw materials, cheap labor, and other reasons. However, the consequences were not convincing or blessing because people from these countries confronted problems, they could not manage in the multinational home country. This reason influenced the first reflection of culture, which was used by management to relate those employed to describe national culture, and that is why the two types of culture were both exerting powerful influences on employees.

Finally, Acquaah (2007), Crane et al. (2008) & Cantwell et al. (2009) mentioned three components of national culture, which are:

- Beliefs that appear through a large number of verbal and mental progressions, which represent the knowledge and value of an episode.
- Tenets gather to show the proper behaviors of individuals.
- The customs, which are a type of behavior, made an accepted or permissible way to conduct oneself in open situations. However, the constituents of culture consist of religion, attitudes, manners, language, and education.

Scherer et al. (2006) confirmed that these components frequently formulate the organizational culture inside an international organization once they are operative in a foreign country.

Rugman and Li (2007) affirmed that the organization approach establishes rules to assimilate national culture. Moreover, he added that legal laws and regulations influence the organizational culture of a multinational corporation.

The laws and regulations of a company, including the release of the information and the treatment of its employees, affect its organizational culture.

## **2.2 English Expansion-Concerned Studies.**

When it comes to English expansion- concerned articles through Turkey, several features of human language might be reasoning or influencing the expansion of this language, Yule (1996) articulated the unique properties of human language as the following.

- Displacement: Talking about things that happened in the past, is happening now, or will occur in the future. There is no displacement in animal communication. Exception: Bee's communication has displacement in an extremely limited form. A bee can show others the source of the food.
- Arbitrariness: The word and object are not related to each other, for example, dog. Non-arbitrary instances: Onomatopoeic sounds such as cuckoo, crash, squelch, or whirr. The majority of animal signals have a clear connection with the conveyed message. Animal communication is non-arbitrary.
- Productivity: (Creativity/open-mindedness) Language users create new words as they need them. It is an aspect of language which, is linked to the fact that the potential number of utterances in any human language is infinite. The animal has

a fixed reference. Each signal refers to something, but these signals are not to manipulate.

- Cultural transmission: Language passes from one generation to another. Inside animals, there is an instinctively-production process, but human infants growing up in isolation produce no instinctive language. Cultural transmission is only crucial in the human acquisition process.
- Discreteness: Individual sounds can change the meaning. (e.g.) pack – back, bin – pin. This property is called discreteness.
- Duality: To use some sounds in different places. (e.g.) cat – act. Sounds are the same, but the meanings are different. There is no duality in animal communication.

A study was conducted in 2014 by Seran Dogancay-Aktuna, which reviewed the spread of English in Turkey in different phases of life. In the 1950s and earlier, literacy was widespread in Turkey, which might be a reason for the recent establishment of the new Turkey, which took place in this world in 1923, since then modernization and westernization movements came up with stronger links with Europe and its languages, particularly with the French language that time. In the 1950s, the results of the American economy, military power, and the English language as an international language started to appear in Turkey. This period was the actual spread of English in Turkey as it began to compete with French in all domains and fields. Even though there were Turkish language reform and purification movements, Turkey felt pressured to improve its access to English for the sake of progress in technology and enhancement of trade relations.

Table 2.1 below is adopted from Demircan (1988: 116), and it shows the chronological change in the priority given to foreign languages throughout Turkish history.

Order	Pre 1773	1773-1923	1923-1950	1950-1980	After the 1980s
1	Arabic	Arabic	French	English	English
2	Persian	Persian	English	French	German
3	Turkish	French	German	German	French
4		English	Arabic	Arabic	Arabic
5		German		Persian	Persian

**Table2.1:** the chronological change in the priority given to foreign languages throughout Turkish history.

International ties had been set up after the 1980s as the world was rapidly globalizing with liberalism and free enterprise as its characteristics, more pressure was on Turkey to keep up learning English and other languages. According to the statistics of Demircan (1988), she sees that there was a high number of Foreign language-medium schools in Turkey, then she classified them as follows:

- One hundred and ninety-three English-medium schools (103 private, 90 state-owned).
- Fifteen German-medium schools (8 private, seven state-owned).
- Eleven French-medium schools (9 private, two state-owned).
- Two private Italian-medium secondary schools.

Going along with the statistics, she insisted that there is a big gap between the number of English-medium and other foreign language-medium schools, which shows the significance of English in Turkey.

Uysal, H., Plakans, L., Dembovskaya S. (2014) The English language spread stands as a massive issue in the macro socio-political structure that influences current thinking in language planning. Scholars took various perspectives and approaches in their attempts to explain the English language spread and its effects. One of them is the *diffusion-of-English* and *language ecology* paradigm (Phillipson & Skutnabb-Kangas, 1996; Tsuda, 1994; 1997), which describes the English language spread around two paradigms: an externally dominant English spread and resistance to this hegemony. However, this study shed light on English expansion in Turkey, Latvia, and France, but we focused only on Turkey in our article. After the collapse of the Ottoman empire, particularly in 1923, when Turkey was established, a massive conflict between nationalism and modernization started (Akarsu, 1999; Dogancay-Aktuna, 1995). Turkey was compelled to deal with problems between the past and future, West and East, and traditional values and the demands of a rapidly changing global and industrial world (Akarsu, 1999; Kinzer, 2001) therefore, an identity crisis and unclear goals affecting education and language policies have been caused.

Regarding the general language planning between 1920-1930, the authorities of Turkey made extensive language reforms to achieve a new national identity, language unity, and modernization. English started to be effective after World War II with the support of the increasing language contacts and closer ties to the US, in terms of international aid for development and advances in trade and technology. Between 1950-1970, the spread of

English was planned and controlled by the state, but in the 1980s, the spread of English continued in both planned and unplanned ways. (Dogancay-Aktuna, 1998: 28-29). English started to function as an essential requirement for career opportunities and higher living standards with new globalization tendencies (Konig, 1990), which caused an enormous demand not only for intensive English education but also for degrees in English, at all levels especially, by parents from higher socio-economic backgrounds in urban settings (Konig, 2004; Buyukkantarcioglu, 2004: 42). British and American organizations also robustly participated in the spread of English in Turkey. It is worth noting that the British council and the USA have offered IELTS and TOEFL preparation courses, cultural activities, and teacher development activities in English through libraries, and information centers in a few urban cities in Turkey. Thus, they affected a small portion of the population.

In terms of curriculum, the Ministry of Education in Turkey robustly participated in English spread as they decided the foreign languages to be taught or not taught. These decisions lead to marginalizing foreign languages other than English in Education process. In 1924 Western languages (French, English, and German) were more focused on for the sake of secularization (Bear, 1985). After 1985, English started to dominate the arena of education in state schools as a result of eliminating the teaching of German and French. Community is another vital area to discuss while considering English spread in Turkey. Ultimately, English is considered necessary for people, but many people view English medium schools as a threat to Turkish culture and language as education and publications in English are popular in academia (Konig, 1990; Dogancay and Kiziltepe, 2005). English medium schools also create a class that adopts the cultural values of English-speaking countries, which ignore their own country's realities and problems (Duman, 1997), which contributes to cause a growing social gap (Konig, 1990). However, other people believe that this is a neo-colonial action in which Turkey becomes dependent on developed countries (Duman, 1997; Sinanoglu, 2005). Another perspective refers to a violation of children's rights once there was an early exposure to English medium education (Kilimci, 1989). After that, Turkey took action against English medium education as the new laws almost ended it at the primary level in public schools. Because of this, the refusals of parents started as they demanded not only extensive English lessons but also education in English. Parents still believe that English medium education is the most successful method to learn English in Turkey (Alptekin, 1989; Guclu, 2002, 2004a. b).

In conclusion, it is hard to categorize Turkey in either the *English diffusion* or *language ecology* paradigm because of the contradictions of policies taken by states like passing the laws restraining English medium education although the mutual work of the state with American and British organizations to improve and widespread English. The rapid spread was considered a threat to the purity and status of Turkish, while English is seen as a key to modernization and Westernization. Recently, Turkey has guided its direction to the West, as it wanted to become a member of the European Union, and for this goal, a series of radical reform movements have started in education, which reflects a shift towards an ecology paradigm by offering multiple foreign languages rather than diffusion., which reflect a shift towards an ecology paradigm by offering multiple foreign languages rather than diffusion.

Baycar (2013) reviewed the nature of Turkish cultural identity and its relations with Europe by answering the following question: *Does Europe consider Turkey an opportunity or a threat?*

It is necessary to note that the origin of Turkey itself lies within the cradle of European civilization. Moreover, the process of European integration in Turkey eased the transformation of European identity. Nevertheless, Turkey's accession process to the European Union took a longer time than other candidate countries' accession processes. Excluding Turkey from the Eu was taken after the arguments about Islam and Turkish culture (Cepel, 2011). The European Union is not a homogenous unity that has different cultures coexisting in agreement. That is why cultural differences are not considered as a threat but as a richness of diversity. During the last two centuries in Turkey, there was a successful modernization process and cultural change. After that, the linguists described the character of Turkey as a mixture of orient and occident character. The admixture of characters helped Turkey to approach European union standards in most fields of life. Turkey is a secular country because religion does not influence the affairs of the state. Predominantly, it is seen that an Islamic country cannot be integrated into European Union as Christian-Democratic Europeans insist, but that means that secularism is not sufficient to have a membership of the European Union although it already is. That indicates that those who do not accept Turkey to integrate into the EU have a prejudice against Turkish Muslim people. If so, why do millions of French and British Muslims live in Europe as Europeans?

Finally, Baycar believes that Turkey's character recently should be treated as a forming part of a mosaic, but not like a threat to the EU. In the meantime, the EU should not regard itself as a Christian unity, but as a union based on universal values, because Turkey is a part of the common European heritage and it can show the whole world that the 'Clash of Civilisations' is not a destiny of human beings.

Karakas (2013) conducted a publication about the expansion of the English language across Turkey and whether it is a threat or an opportunity regarding four units related to the planned and unplanned spread of English, which are as follows:

#### 1- English in Scientific Research and Communication.

Crystal (1997, 106) claimed that most of the technical, scientific, and academic world data were expressed in English, and it is necessary to mention that the USA has got the largest databases around the world, which is in English. Regarding the expansion of English in Turkey, it has got a lot of journals, which turned to publish its publications in English since then, English became the most preferred language of international conferences held in Turkey, despite the participation of a small number of native English-speaking scholars in these conferences (Jenkins, 2011).

Karakas added that the administrators ask academics to publish their articles in English, to be able to get a promotion or even to keep their position, which was a kind of heavy work pressure on those academicians. Consequently, this demand for administrators effectively participated in spreading English in scientific research and communication.

#### 2- English in the Workplace.

In this domain, English plays an essential role in getting a job, which causes an increment in the number of Turkish people who struggle to learn English. It means that business affairs consider urging employees to learn English. However, the word business is an umbrella to different terms such as industry, marketing, trade, and tourism Etc.

Doğançay-Aktuna (1998) investigated job advertisements in Turkey, and she found that English is a steering job requirement, and 20% of the ads were only in English to exclude those who lack knowledge of English.

### 3- English through Cultural Products and the Media.

Concerning this factor, Rohde (2003) refers to the sturdy role of media and the Internet by stating that a few years of free trade in the 1980s in Turkey and the Internet could do what British colonialism could not do. The start of translating the American cultural products into Turkish and the increment of private channels in the 1980s made the younger generations happily insert English words into Turkish like a sign of how trendy they are. All of this, as a result, helped to widespread English in Turkey. When it comes to social media, we can say that English is the primary lingua franca of social media, as most people use English to communicate with others from various cultures or even people from the same culture, whether partially or entirely as a matter of taking pride, especially the younger generations. The use of English in advertisements is a significant factor that may affect the culture and its products. That is why Milliyetçi Hareket Partisi (Nationalist Movement Party) started a movement against the use of English and other languages in advertisements to protect the Turkish language and culture from the influence of foreign languages and cultures (Bilgin, 2000).

### 4-English in education.

In Turkey, English is the most preferred language and the second medium of instruction at diverse levels starting from primary schools to universities. 98.4% of the students learn English, then 1.6% of the students learn German and French. (Genç, 1999; cited in Selvi, 2011). Institutions, which teach English in Turkey are into two categories: state-run institutions and private institutions. They differ from each other in terms such as the language of teaching, preference for teachers (English Native or Turkish speakers), selection of materials, and the age to start learning English. Thus, it is believed that those who go to private schools can improve their English far better than those who go to state schools. (Demircan, 2006) Regarding English as the medium of instruction, many people suppose that this policy negatively influences the education, the advancement of the Turkish community, and the future of the country in the world arena, while many others favor this policy and assert that the knowledge of the world lingua franca is an essential quality that every Turkish citizen should have. From a bilingual perspective, it fortifies the students' mental and linguistic capabilities and improves their cross-cultural, intellectual, and language skills (Alptekin, 1989,2003; Soylu, 2003).

### **2.3 English learning influence on the cultural identities- concerned studies.**

English learning effects on cultural identity- concerned is the last type of studies, to discuss in this chapter. The English language is one of the most international spoken languages all over the world and therefore, it is one of the best-known and famous languages among people, this encouraged many people to learn it. However, some studies concerned the influence of learning the English language on the cultural identity of different countries like China. Chinese culture is one of the most concerned cultures lately because of the high development and rapid improvements in China. Seppälä (2011) reviewed the Chinese culture and the influence of English on it in detail. The participants of Seppälä (2011) showed massive importance and function to the Mandarin Chinese language. When the informants were asked if the foreigners who live in China should learn Mandarin Chinese or not, about half of the participants confirmed that they should study it, while 37 informants think it is not necessary or it does not matter. Regarding learning English by Chinese people, almost 62% of the respondents believe that people should learn English, while 38% claimed that it does not matter. Interestingly 63% of the informants believe that the cultural identity of Chinese people has somehow changed due to learning and using English, while 36% think that it has not. 42% of participants believe that their cultural identity changed, while 56% did not think so. However, open-end responses were given as answers to the question (*Do you claim that the increasing need for and use of the English language in China has changed the cultural identity of the Chinese people in some way*) those whose answers were Yes gave different responses, which were categorized as follows: 29% of the answers were about knowledge, communication, and new perspectives, 18% of them were about Western festivals, 22% of them were about new ways of thinking, 18% of them were about Western lifestyle, and 12% of them were about other perspectives. Other open-end responses were given as answers to the question (*Do you think that learning the English language has changed your cultural identity?*) those whose answers were Yes gave different open responses, which were categorized as follows:

- 36% of the responses were about knowledge, communication, and new perspectives.
- 3% of them were about Western festivals.
- 18% of them were about new ways of thinking.

- 12% of them were about the Western lifestyle.
- 30% of them were about other perspectives.

Other open-end responses were given as answers to the question (*Do you think that learning the English language has changed your cultural identity*) those whose answers were Yes gave different open responses which were categorized as follows:

- 36% of the responses were about knowledge, communication, and new perspectives.
- 3% of them were about Western festivals.
- 18% of them were about new ways of thinking.
- 12% of them were about the Western lifestyle.
- 30% of them were about other perspectives.

Regarding the question (Did learning the English language and culture affect your opinion about the Western world)

- 91% of the respondents answered Yes in a positive way.
- 3% of them answered Yes in a negative way.
- 6% of them answered No.

When the respondents were asked if learning the English language and culture affected their opinion about China or not.

- 50% of the respondents answered Yes in a positive way.
- 14% of them answered Yes in a negative way.
- 36% of them answered No.

It is worth noting that 76 out of 78 participants see learning the English language in China is necessary nowadays, while 2 participants claimed that it is not.

When it comes to the influence of the English language on the Turkish cultural identity, it is necessary to mention some beliefs relevant to the English language and Turkey.

According to Yazıcı and Tan (2015), claimed that 82.8 % of the EFL students who participated in the study believe that some languages are easy to learn compared to the others. Meanwhile, most participants (57.3 %) believe that English is a language of medium difficulty. Interestingly 62% of the participants claim that they will learn to speak English very well. 72.6 % thought that if learners spent one hour a day learning a foreign language, it would take a moderate amount of time ranging from approximately 1.5 to 4 years to speak it fluently. Although it is generally believed that productive skills are harder than receptive ones, this investigation revealed that 59.8% of the participants believe that reading and writing English is much easier than understanding and speaking it. This

research also revealed some impressive beliefs about foreign language aptitudes as in the following:

89.9% of participants believe that it is easier for children than adults to learn English. 61% of them believe that some people own an individual ability for learning foreign languages. 25% believe that Turkish people are good at learning foreign languages, while 37.8% do not.

69.3% believe that it is easier for someone who already speaks a foreign language to learn more languages.

19% believe that women are better than men at learning foreign languages, while 59.8% do not. 83% believe that everyone can learn to speak a foreign language.

Interestingly those participants generally endorsed the concept of special abilities for language learning as 61.0 % of the participants either agreed or strongly agreed with the statement (some people have individual abilities for learning foreign languages).

This research also revealed some participants' beliefs about the nature of language learning as in the following: 44.4% of the participants see that it is necessary to know about English-speaking cultures to be able to speak English, while 37% do not, 92.2 think that it is better to learn English in an English-speaking country, and finally 78.3% believe that the most necessary part of learning a foreign language is learning vocabulary words, while grammar and translation did not get much of the students' attention. Some participants' beliefs about the motivations and expectations of learning English are also listed in this study as in the following: 79.9 believe that people in Turkey feel that it is necessary to speak English, 94.4% see that if they learn English well, they will have better opportunities for a good job, and 38.8% would like to learn English so that they can get to know Americans better.

**Alfarhan (2016)** tried to figure out the influence of second English language learners who use English at the expense of traditional languages and the effect of second language acquisition on one's cultural identity. Ged (2013) explains the second language acquisition may lead to the loss of some aspects of knowledge about the first language. However, in this article, the author collected multiple pieces of evidence to confirm that the globalization of English is detrimental to the cultural identity of the given group. People can understand the globalization of English in different aspects; for instance, English as an instrument for economic success, a tool for cross-cultural communication and awareness, and a passing phase of lingua franca (Johnson, 2009).

1- English, as an instrument for economic success.

(Kanno & Varghese, 2010) and (Poggensee 2016) believe that English is the dominant language for communication and its prime purpose is to promote communication, but globalization of English has proved that this statement is wrong as it showed us a hidden agenda behind the struggling to learn a new language such as:

- English is a necessary element towards realizing different goals.
- It provides people with the primary skills that enable them to cope with the modern age of technology.
- Many people learn English for the sake of attaining a good job.

Research indicates that language plays a significant role in determining people's identities (Lobaton, 2012). Some conservative countries and cultures have been influenced by English, despite the strict procedures taken to prevent that as China.

2- English, as a tool for cross-cultural communication and awareness.

English is seen as a fierce force to the world's cultural diversity, unlike other languages, which are considered carriers of their cultures (Johnson, 2009). Johnson believes that there is no way to learn a language without accepting and adopting its culture. Therefore, Johnson refers that English is not only regarded as a mode of communication but moreover, it is also considered as “repositories of culture and identity” (Johnson, 2009, P. 137). He also confirms that when the diversity of a language is reduced, it also affects its existence, which leads to the loss of concepts about traditional cultural values and practices. In the meantime, many people argue that English plays more roles than just communication: for instance, it acts as a lingua franca that people use to destroy the cross-cultural barriers of communication.

As a passing phase, scholars argue that language can be the lingua franca of the past. Moreover, Johnson describes it as one of the most dangerous elements for other cultures. We can see that English has been giving proves to be harmful to all languages and cultures. English is the dominant language on the planet as it is used in news, advertisement, and other social events. As Ged (2013) says, second English language acquisition alone is not enough, but also the formation of an identity as an English speaker must be taken into consideration (P. 10). However, it is claimed that in the language learning process, it is possible to lose some knowledge about the original culture, which causes cultural identity loss. Philipson S., Raquel M., Gube J. (2011) wrote a chapter about English and its role

in the cultural identity of Hong Kong. Two head titles diverged from this chapter and discussed in detail which are, Hongkongers English and Hongkongers identity. When talking about the English of Hong Kongers, what first comes to mind is that the historical beginning of English in Hong Kong as a result of the British rule and colonization. Before English, a pidgin English spoken in the *Canton* jargon was used, as an essential means of communication between Chinese and English settlers (Bolton, 2002). Although the Chinese people did not teach Cantonese to the English settlers, they learned a variety of English to communicate with the settlers, as Schneider (2007) in the Dynamic English model which indicates that Hongkongers English could be categorized as a nativizing variety while Kirkpatrick (2007) argued that Hong Kong English is a variety of English that is continuously undergoing transformations, as a result of the educational and social changes with Hong Kong.

Concerning education in Hong Kong, there was a powerful and efficient role to tutorial schools to compensate for the low level of learners' English speaking and writing skills. That affected their academic performance, as the medium of instruction in all local Hong Kong universities is English Littlewood, W., Liu, N.-F., & Yu, C. (1996). Although university students who enrolled bachelor's degrees have a good proficiency of English as it is a requirement of tertiary education, school students generally do not have that acceptable level of English as a result of the weak and influential procedures taken by the government to widespread English and to preserve the mother language of the country.

When talking about Hongkongers Identity, it worth mentioning that the original and historical identity of Hong Kong is complicated because of the blend of Western and Eastern identity, which was affirmed by British rule and the Chinese motherland. Li (1997) believes that anglicizing Chinese first names and using Western-style first names is evidence of the complex identity of Hong Kong. However, although Hongkongers children learn proper and reliable behaviors and honor towards family and society from an early age, Hong Kongers who know and use English see themselves as those who have a higher status in Hong Kong society. But Li (2008) believes that educated Hong Kongers always mix Cantonese when speaking in English and vice-versa due to the pragmatic and social reasons as the choice to code-switch is robustly correlated to the status in society (i.e.) Westernized in some way (Luke, 1998).

(Ivashova et al. 2019) discussed the national cultural identity and development of the cultural identity of the population of Stavropol territory as 643 people took part in it where

representatives of 16 municipal and city districts of the Stavropol Territory investigate that it is possible to shape the national identity within the conditions of social residents of the people in any society. During the past seven years, the positive trends of respondents' situation estimate prevailed in which 61.3% of the respondents noted stability and different levels of improvement, whereas 17.8% of those respondents noticed different degrees of deterioration, finally 20.9% could not give a definite answer. Regarding the nationality, 73.4% of the respondents view themselves Russian; 9.8% of them consider themselves Armenian; 5.4% of the surveyed population consider themselves Ukrainian, and 4.7% of respondents consider themselves Jews whereas the remaining participants (6.7%) consider themselves as peoples of the titular nationalities of CIS countries (Belarusians, Georgians, Azerbaijanis), and the North Caucasus (Dargins, Nogais, Karachays, Ossetians, Chechens).

The structure of the distribution of respondents depends on the nationality of fathers, mothers, and other close relatives as we see in table 2.2 below:

Types of answers	Fathers	Mothers	Grandfathers and grandmothers
1. Russian	63,8	64,7	68,8
2. Ukrainian	7,7	7,7	15,8
3. Armenian	12,0	12,0	14,2
4. Jewish	2,8	3,7	5,2
5. Belarus	1,5	3,4	5,5
6. Nogay	1,5	1,5	1,8
7. Karachai	2,1	1,2	3,0
8. Dargin	1,2	1,2	2,1
9. Chechen	0,9	0,6	1,5
10. Kalmyk	0,3	0,6	0,9
11. Binational (Russian and Ukrainian)	-	-	4,8
12. Other	4,6	2,8	2,4
13. Hard to answer	1,5	0,6	-

**Table 2.2:** The distribution of answers to the following question «To what nationality do you belong and whose nationality of your family is it? The numbers are percentages.

After viewing the table above, we notice that the participants consider themselves belonging to only a single nationality, even if they have parents from different nationalities. In other words, nobody chose the answer (binational) either in the case of one's own national identity or self-identification of parents. However, 51.2% of respondents see that belonging to a particular nation is very important, and 29.8% of the respondents think that the characteristics of personalities are more important than belonging to a specific area. 14% of the informants did not notice a particular role of national identity in their lives. Finally, 4.6% of the respondents were not able to give a convincing answer.

Concerning the language, 87.0% of the survey participants noted that Russian is easy to communicate, read, and speak. Apart from the other languages of the peoples of the North Caucasus, Transcaucasia, and CIS countries. 50% of the respondents prefer to learn English as an international language, while the percentage of those who wanted to learn other languages were as the following: French (24,8%), Italian (17.9 %), Chinese (17.0 %), Spanish (15,5%), German (14,2%). The religion respondents follow is one of the most significant characteristics of societies, in which 70,7% of them are religious, and most of them are Orthodox.

Hopkyns (2015) investigated English and its effects on the cultural identity of the United Arab Emirates. The participants of this study are 35 female university students whose specialization is related to the English language and, they have been learning English for an average of 13 years starting from KG1 and use English daily in one or more areas of their lives. All the students are Arabs and speak two languages minimum, which means that they speak Arabic as a native language and English as a second language, and three students speak a third one (Tagalog, French, and Korean). Hopkyns used a questionnaire and interview as instruments for collecting the data of this study. She used the first part of her questionnaires to assess the effects of the English language on the life of her participants. However, the informants use English in several areas of life as in the table below: 97% of the respondents of the study practice English when they watch movies, 94% when they use the Internet, 89% for travel, 83% for emailing and texting, 40% when being with friends, and 29% when they are at home. See table 2.3 on the next page for more details.

English usage	Percentage
Movies	97%
Internet	94%
Travelling	89%
Email/texting	83%
Music	74%
Outside classrooms at university	57%
With friends	40%
At home	29%

**Table 2.3:** The situations students use English in.

Almost 97% of the informants agreed that the English language matters to them because of different common reasons which are: English is a global language, a way of communication with others, the large expatriate community that surrounds them, and getting a job is one of the undeniable reasons too. However, the participants had different feelings about English as a global language, in which 54% of the respondents had positive feelings. 20% of them had mixed feelings, 14% of them had negative ones. But 12% of them did not have any feelings towards English.

Hopkyns prepared some questions to gauge the impact of English on cultural identity and how people think. the results were as the following:

- 89% of participants believe that their lives were affected by English.
- 71% of the informants admitted the impact on the Emeriti culture.
- 51% of the respondents said that their ways of thinking changed, whether partially or entirely, after learning English.

Ali, A. & Mujiyanto, Y. (2017) investigated the influence of cultural identities on second language acquisition (based on a secondary school) at Semarang Multilingual School, Indonesia. Six students from both genders aged 11-15 had focus group discussions while three of their teachers had a semi-structured interview. When the learners were asked about the reasons that make them learn English, half of them gave almost the same answer, which is that English is the standard language of the school and that they are forced to communicate in English with every person in this school (teachers, students, security, personnel, or even the administrators). Later, the interviewer asked about the Indonesian characteristics the informants feel about their sense of belonging for a community, and

the responses proved that there is an influence of cultural identities on the process of second language acquisition. The informant teachers, whether they are international or local, responded to the same question with the same answers. But when the learners and teachers were asked whether the culture of Indonesian students affects Language learning or not, they answered that students' curiosity sometimes is massively referring to the positive kind of curiosity. However, this kind of curiosity is entirely accepted in the learning process because the eagerness will guide the students to acquire abundant knowledge.

İlte & Güzeller (2005) investigated the cultural problems of Turkish students while learning English as a foreign language. They needed 150 preparatory class students at Akdeniz University in Antalya as a population of the study. 30.2% of the students were female, while 69.9% of them were male participants. The findings of this study in term of culture were interesting as 62% of the participants stated that they wanted to learn the culture of the target language they are learning, and 41.5% of the students said that they wanted to learn cultural elements of the target language only from reading passages. Meanwhile, 10.4% of them stated that they wanted to know specific things just like their cultural values, and thus 29.2% of them indicated that different cultural values developed their critical thoughts, while 70.8 % of them mentioned that learning different cultures provided them with various points of view about the world in which they lived.

58.5% of the students implied that they did not like and understand the cultural words which belong to the target language. Therefore, 42.5% of the participants declared that they wanted to get to know more about the culture so that they can understand the target language better. However, it worth noting that 81.1% of the students stated that they would not lose their national identity while learning cultural values that belong to another country.

38.7% of the students thought that the course books are aimed at teaching English culture entirely, and 24.5% of them stated that English coursebooks did not give importance to Turkish culture as 36.8% of them justified it that publishers only wanted to teach cultures of the English- speaking countries.

78.9% of the participants between 21 - 24 and all the students over 25 years claimed that learning different cultures provided them with an idea of a comparison between their culture and other cultures, and those participants explained that unknown words belonging to the target language culture bothered them which indicates that the older the students

are, the less tolerant they are about different cultures. Regarding the gender in this study, we can see diverse findings such as the majority of male and female participants wanted to learn the target language culture to understand the language better, 68.8% of female informants wanted to discover British/American cultures, whereas 54.1% of the informants preferred to learn these cultures. That shows how female participants are more eager to learn about different cultures than male ones. 71.6% of the male participants explained that various cultures would also provide them to gain lots of thoughts about the world.

Üzüm (2007) tried to analyze the attitudes towards learning the English language and English-speaking societies within the framework of historical and sociopolitical concerns using a survey research design. A questionnaire and an interview are the instruments used to collect the data, which is qualitative and quantitative.

The questionnaire consisted of two sections, which are a) Likert scale items. b) Open-ended questions. The questionnaire of this study has been derived from various questionnaires about the learners' attitudinal predispositions towards language learning worldwide.

The Attitude/Motivation Test Battery (AMTB), which Gardner, Clement, Smythe, and Smythe developed and Gardner modified in 1985, is the primary base of this questionnaire, for example (Section A, Items 7, 8, 9, 10) was adapted from the extensive study of Dörnyei (2005). (Section B, Items 1, 2, 3) were added from the inventory of Salli-Copur (2004). However, this study took place at the preparatory schools of five universities in Ankara as 219 students aged (17-23) from these universities participated in this survey. The researcher applied this questionnaire in the class after it was permitted, by the board of management. 51,1% of the respondents were male students, while 48,1% of those respondents were female students, which makes it apparent that male and female students are homogeneous. It is also necessary to refer that the researcher used the participants' native language to prevent comprehension problems. Concerning the interviews used in this research, 12 respondents volunteered to join them, as they left their contact information on the questionnaire they had, then we contacted them. Taking into consideration the homogeneity gender, the researcher interviewed a male and a female student from each university after taking their consent and recorded videos for them for the sake of analysis. The results of this study were as the following:

- The study revealed that respondents have high and positive values about their native language.
- 70,2% of the participants agree that English causes degeneration of the Turkish language and culture.
- 88,6% of the respondents intend to do their best to preserve and maintain their native language and culture.
- More than two-thirds of respondents (69,9%) think that Turkish is more beautiful than any other language.

In other words, some responses collected from the questionnaire and interview refer to the opinion of the respondents that English pollutes or negatively affects Turkish, while different participants claim that the more Turkish language and culture are influenced by English, the more humiliated they are. They also insist that the Turkish language is superior to the other ones, and English threatens it.

Derin Atay & Ayse Ece (2009) investigated a significant research question about whether learning English impacts the construction of the sociocultural identities of Turkish prospective EFL teachers or not. 34 Turkish native speakers who studied in the department of English language education in a state university in Istanbul were the respondents of this study, as they were 25 women and nine men. The data of this study were collected after applying qualitative interviews within two months. After that, the researchers used pattern coding, which Miles and Huberman (1994) suggested for analyzing this data.

This study revealed the existence of multiple identities, but the Turkish and Islamic identities were dominant. On the other hand, some prospective teachers' identities, which were influenced by English knowledge, their Western identity was dominant, while most of the students agreed that they could not easily overthrow their culture. The participants indicated that English was a primary factor in changing their identities, and they confirmed that English classes were the most necessary factor which influenced their identities. The participants were asked about the aspects of their identities that have been affected by learning English. Then the answers were described as follows:

#### 1- Awareness Regarding the Differences Between Cultures.

The participants clarified that learning English revealed many dissimilarities between native and western culture. Those dissimilarities lead participants to discuss, compare, and contrast the values and norms of their culture.

#### 2- Cultural Enrichment

Most participants believed that they broadened their worldviews and reformed their identities because of learning English and being exposed to the values and lifestyles of Western people.

### 3- Positive Effects on Personality

Some participants discussed different effects of learning English on personalities (e.g.) Secondary school students who seem to have a Western identity feel more sociable, relaxed, and active than those who do not have it. Some perspective teachers referred to behaviors that are affected by a specific cultural difference caused by learning English, such as Eastern people who do not speak up in public, but Western people do, others and particularly female informants indicated that learning a second language promotes their own “status” and self-confidence.

A few participants did not adopt any Western identity, which was seen in their tendencies, which stereotype Westerners as highly materialistic and superficial ones. Moreover, two participants criticized Western values, habits, and lifestyles.

In conclusion, the participants were conscious of their multiple identities, but they showed the superiority of Turkish and Muslim identities over Western ones.

### **3. METHODOLOGY**

The present study aims to examine the influence of learning English on the Turkish cultural identity and to measuring the value of the Turkish language. This study is more concerned about the social factors of societies and their correlations with the English language. However, this kind of research requires much analysis based on a qualitative tool. This tool measures the data in terms of quality rather than quantity and forms of words rather than numbers. For this reason, two qualitative and open-ended questionnaires were used to collect data from participants, English, and Turkish based questionnaires. However, we made sure that all the participants of both groups have enrolled a university programme, whether they already graduated or still doing their bachelor's degree. We collected and analyzed the data of this article, counting on a qualitative way, which is content analysis. The questionnaires used in this study were efficient and collaborative because they provided us with broad and fair knowledge, perspectives, and differences between those who have and lack English knowledge.

#### **3.1 Research Questions**

This section focuses on how linguists discussed and responded to core questions, relevant to the English language and Turkish culture, which have not got much of researchers' attention in the world generally and Turkey particularly. Moreover, this study also seeks to analyze and respond to some questions, which are:

- 1- What do English and Turkish mean to Turkish people?
- 2- Does learning English influence the cultural identity of people in Turkey? How?
- 3- Do Turkish people feel demotivated to learn the English language due to the glorification of their native language?

When it comes to the first question, Demircan (1988) discussed the arguments that claim that Turkish was the language of barbarians, people in the Seljuq Dynasty, and the Ottoman Empire where English had not much of appreciation and importance at that ages

as much as Arabic and Persian Languages which were more respected and effective. But later on, as Dogancay-Aktuna (2014) mentioned, the influence of the American economy, military power, and English language as an international language started to appear in Turkey. This period was the actual spread of English in Turkey as it began to compete with French in all domains and fields. Although there were Turkish language reform and purification movements, Turkey felt pressured to improve its access to English to make progress in technology and enhance trade relations at this period, so it followed planned and unplanned systems to expand it. Poggensee (2016) believes that English is the dominant language for communication, as its essential purpose is to promote it. The results Üzüm (2007) wrote to claim that the Turkish people have high and positive values about their native language, as in the meanwhile, they agree that English causes degeneration on the Turkish language and culture. However, he also claimed that all his participants believe that the Turkish language is fabulous, and Turkish culture is superior to any other culture. That was confirmed by Derin Atay & Ayse Ece (2009) when they claimed that few prospective teachers' identities, which were influenced by English knowledge, seemed similar to the Western Identity while their Western Identity was the dominant one. However, most of the participants agreed that they could not easily overthrow their culture. Üzüm (2007) also believes that Turkish people have a high degree of loyalty to their native language and culture, as 88.6% of the respondents agree and strongly agree to do their best and put all their efforts to maintain and preserve their native language and culture.

Yazıcı & Tan (2015) found out that 79.9% of people in Turkey feel that it is necessary to speak English for different reasons, such as having better opportunities for a good job and getting to know Americans better. Altugan (2015) clarified that available research on learning at schools and cultural identity supports positive correlations between the two as it draws on approaches that utilize learners' social and cultural experiences. She also added that the identity of learners affects the learners' motivation, as it is a way of change for the learners to understand the social world around them. The researcher has experienced different attitudes of learners who seem to have different cultural identities. For instance: only one learner tried to marginalize his cultural identity on the one hand, while on the other hand, others robustly valued learning and have been interested in finding out if there is a link between their motivation of learning and their cultural identity. Depending on the findings above, it is clear that cultural identity having a glossal share of influence is a

substantial effect affected by learning a language as it should be taken into consideration during the language teaching and learning process.

In conclusion, most of the previous research claimed that Turkish people are loyal to the Turkish language and culture because they represent them, but the English language is a language they have learned. They admitted the change that has happened for them after learning English. However, the results of this study almost comply with most of the previous studies in which the Turkish people who speak English believe that the English language is more concerned about different fields like education, entertainment, and the internationalism of the English language. They also agree that the Turkish language is more concerned about the culture, identity, Turkish food, and history. As we can read in the previous paragraph, the Turkish culture and language are literally considered life according to the Turkish people as the English language and culture are considered modernity and improvement.

When coming to the second question, Üzümlü (2007) found out that more than three-quarters of the respondents agree and strongly agree that English language learning causes degeneration of the Turkish language and culture. While almost one-quarter (27,1%) of the respondents agree, approximately half of them (43,1%) strongly agree with the claim pointed above. He also claims that some people may humiliate their language and culture due to the influence of English. Regardless of his claim that all Turkish people believe that the Turkish language is preferable and superior to other languages, English is still a threat to Turkish.

Derin Atay & Ayşe Ece (2009) confirmed that there are multiple identities among those Turkish people who speak English sort of fluently, such as EFL teachers. Despite the dominance of the Turkish and Islamic culture and the loyalty to the Turkish language by most of its speakers, the English language and culture could influence their language and identity as some of the participants affirmed and as few of participants think that their dominant language and culture are the English ones. However, most English-speaking people in Turkish society accept that it is not easy to overthrow their language and identity. Derin Atay & Ayşe Ece (2009) also referred to the reasons behind the satisfaction of those whose English language and culture are dominant as the following:

- Awareness Regarding the Differences Between Cultures.

Comparisons and contrasts between cultures, languages, values, and norms defined the multiple identities they have clearly.

- Cultural Enrichment

People could enrich and broaden their cultures by being exposed to the lifestyles and cultures of Western people.

- Positive Effects on Personality

Some people felt some changes in their personalities after they have been influenced by the English language and Western culture, such as being more sociable, relaxed, and active.

İlte & Güzeller (2005) revealed that 62% of the informants are with the notion that people should know the culture of the target language they are learning for different reasons such as understanding the target language better as 42.5% of the respondents claimed. However, most of the students believe that there is no way to lose their national identity during the learning process of cultural values that belong to another country. Meanwhile, 70.8% of them claimed that learning a different culture provided them with different opinions about the world in which they lived. Almost a third of the respondents believe that providing different cultural values to the learners during the English language learning process efficiently developed their critical thinking. However, more than three-quarters of the learners claimed that learning a different culture provided them with the capability to compare their own culture with the target language culture.

As a result of the lack of research that has been concerning the effects of English learning on the Turkish culture, the thesis of Hopkyns (2015), which investigates the influence of learning English on the culture of the United Arab Emirates, takes place here in this study. We used Hopkyns (2015) to help us gain more knowledge about the influence of learning English on another culture. Hopkyns claimed that almost 71% of the respondents' cultures had been changed right after learning English, as they became more open and interacting with different cultures.

Alfahran (2016) did not concern Turkish culture but various cultures in general, as he claimed that the language influences all cultural identities.

After reviewing the findings of the previous studies, which indicate that learning English strongly influences the culture itself and the cultural identity of people, we can predict that we would have similar findings of the Turkish culture and cultural identity. However, this study agreed with the previous research concerning the influence of the English language on Turkish culture and identity, as it revealed that English affects most respondents' cultures, lives, and Identities.

This study is one of the rare studies that investigate the glorification of the Turkish language for the Turkish people. Because of the lack of studies on language glorifications topics, we cannot discuss previous studies and knowledge about such a field. However, related information is written down as a matter of an attempt to find a sufficient and reliable response.

The Turkish government found and supported historical and linguistic societies that researched and, if necessary, invented a glorious Turkish past that would instill pride in the Turkish citizens. The official policy of Turkish nationalistic indoctrination has been sufficiently effective. Most citizens in Turkey, regardless of their non-Turkish ancestry, self-identity, are Turkish people both ethnically and nationally, except for some Kurds and other minorities.

Turkish is one of the most spoken languages in the world and the most widely spoken of the Turkic languages, with around ten to fifteen million native speakers in Southeast Europe (mostly in East and Western Thrace) and sixty to sixty-five million native speakers in Western Asia (mostly in Anatolia). Outside Turkey, significant smaller groups of speakers exist in Germany, Austria, Bulgaria, North Macedonia, Northern Cyprus, Greece, the Caucasus, and other parts of Europe and Central Asia. Cyprus has requested that the European Union add Turkish as an official language, even though Turkey is not a member state.

According to Abdulrahim (2019), the data collected from participants indicates that participants believe that we need first to know the language of any culture we want to learn about, not just the Turkish language. One of the participants said that the Turkish language is necessary for knowing the Turkish culture. During the process of acquiring any target culture, we must be able to communicate. However, this study pointed out that more than half of Turkish people glorify their native language, but it was not a handicap for them to learn English.

### **3.2 Materials**

We used an English- based open-ended questionnaire for participants who are Turkish native and whose English level is B1 at least. Those participants aged from 16- 40 years old with 24.2 years average. It is also worth noting that all the participants are either in the process of doing their bachelor's degree or already finished it while only three of them

completed their master's degree, and one of them got his Ph.D. However, they were chosen at this age by these qualifications, to assure that they have sufficient cultural background. To get more reliable results and findings, we selected English teachers and participants who have been attending or already attended English courses, as these courses were concerned about B1 or a more advanced English level. We also used another Turkish-based qualitative and open-ended survey, and it was filled in by a group of Turkish people who lack knowledge of the English Language and cannot speak it. We used our survey to give a manifest response to several important questions, such as *Does the glorification of the Turkish language form an impediment to English learners in the learning process?* To get more reliable results and findings, we excluded all those who know the English language even if it was so little, and we also translated the survey into Turkish for the same reason. These surveys that needed almost 30 minutes to fill in are online-based and were given to different people from different fields, specializations, ages, and English levels voluntarily after taking their permission. The English-based questionnaire consisted of 25 question, seven biographical and 18 open-ended questions, while the Turkish-based questionnaire consisted of 24 questions, seven biographical and 17 open-ended questions, as they also were divided into several sections to suit the three main issues of the study, which we mentioned in the introduction chapter. However, we used almost similar questions in both surveys, except for few questions, which are specific to the English-speaking group's participants. These exceptions were made to distinguish the differences of thoughts and points of view among those who have and those who lack the ability to speak English. It is worth noting that the surveys of this study were formed, distributed, and filled in using Google forms that made the process of collecting data faster, more manageable, and comfortable as it approximately took six days to collect the data. The evaluation of conditions and ideas from more than one angle or perspective increased the horizons of the researcher, which automatically helped to gain more knowledge and information, improve them, and be aware of the situation as a whole in detail to access all its parts, obstacles, and solutions.

### **3.3 Data collection and analysis**

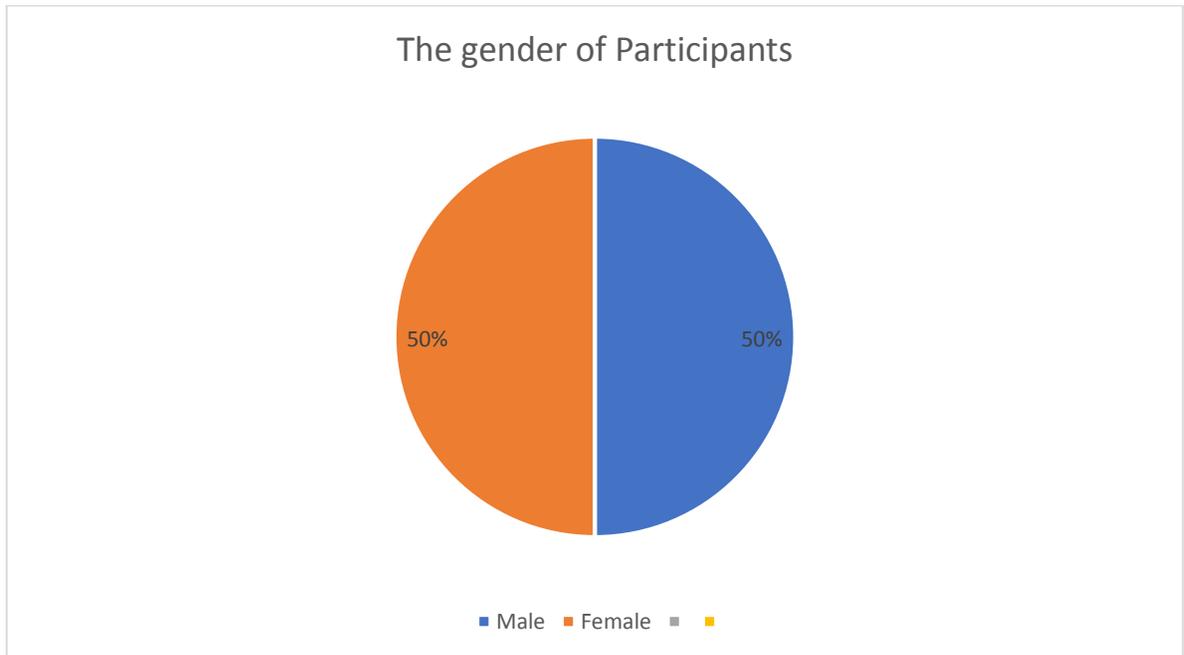
This study collected its data using two questionnaires, which we distributed among two groups of Turkish people online, as one of them is English-based for those Turkish people

who speak English quite well, while the other one is Turkish-based for those Turkish people who lack knowledge of the English language. The English-based questionnaire consisted of eight sections, while Turkish-based questionnaire consisted of seven sections as the seventh section of the English-based questionnaire was not asked to the Turkish-speaking group because of the lack of English. The first section was proposed to collect personal information about the members of both groups. The second section consisted of three questions that we used to assess how important and far the English language is reaching the Turkish people's lives. The third one was prepared to figure out what the language English and Turkish represent to Turkish people. We proposed the fourth, fifth, and sixth sections for collecting data about the effects of learning English on Turkish people's life, culture, and identity. The seventh one, which consists of three questions, was used to help us gauge a better knowledge about the future preferences of learning English according to Turkish people. Finally, the eighth section, which was more concerned about the notion that Turkish people glorify the Turkish language, and if this glorification demotivates people in the Turkish society to learn new languages or not. Nevertheless, we analyzed this data using a triangulation method as we analyzed the data from more than one perspective.

### **3.4 Participants**

Getting through more details about the groups of participants, we have two groups of participants in this article, The English and Turkish languages-speaking group, which we called (English-speaking group) and only Turkish native speakers' group, which we called (Turkish-speaking group).

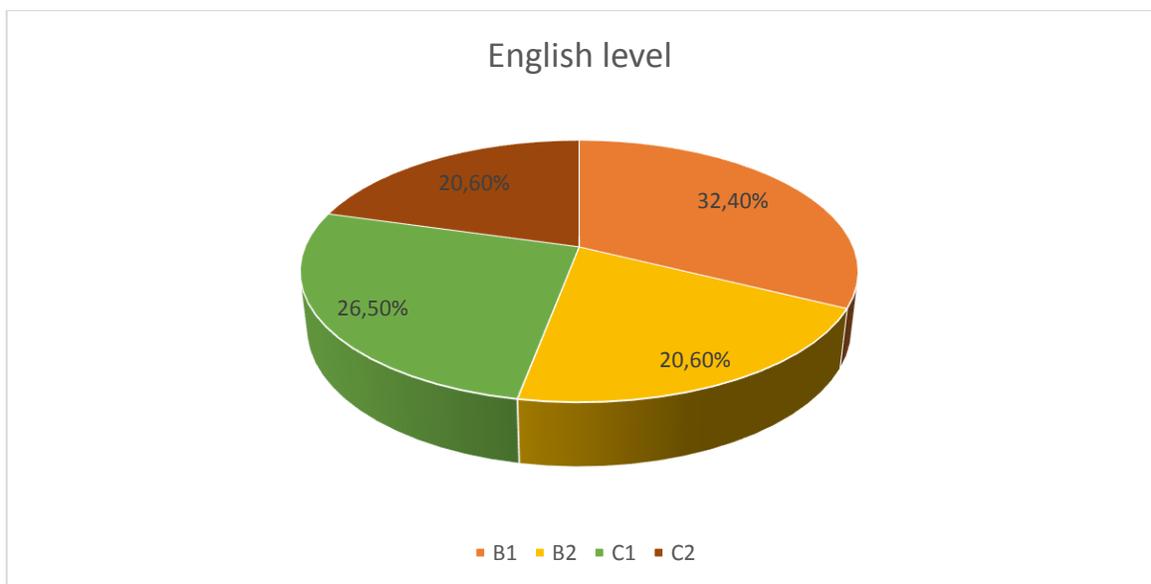
In terms of the English-speaking group, thirty-four participants volunteered to be our population. Then, the researcher excluded three of them because their age is under 18, and they did not enroll a university program so that, we thought that the data of those three participants would negatively affect the final findings of this study because they lack the adequate background of cultural knowledge. However, there was a hegemony of the gender of this group's participants as we have 17 male and 17 female participants. Look at figure 3.1 on the next page for a better understanding.



**Figure 3.1:** Gender of Participants

**Respondents' English level**

Thirty-four surveys were filled in by the participants of English-speaking group as all those participants are Turkish people who speak Turkish as a first language and English as a second language, in which their English level is B1 minimum. Look at figure 3.2 below for better understanding.



**Figure 3.2:** Participants' English Level

As it is clarified in figure 3.2, 34 responses were collected from the participants, three of them were excluded because they lack the required English knowledge and cultural background. All the participants know English but at different levels, as there are 11 participants (32.40%) who have a B1 English level, seven participants (20.60%) who have a B2 English level, other nine participants (26.50%) have a C1 English level in addition to other seven respondents (20.60%) who have a C2 English level. Almost two-thirds of the respondents who speak English have at least one of the highest three English levels, while only one-third has a B1 level.

It is worth noting that eleven participants speak an additional language, and two of them speak two or more languages apart from English and Turkish. The participants had been learning English for an average of 15 years, starting from the fourth grade for most of them.

When it comes to the Turkish-speaking, 31 female (72.1%) and 12 male (27.9%) respondents participated in filling in the Turkish-based survey. Those 43 participants have different professions and ages, as their age arithmetic average is 25.25 years. In addition to that, all of them either study at a university or already finished their studies. They all speak Turkish as a native language, while only a few speak Arabic or Kurdish. However, ten of the respondents answered “Yes” as an answer to question number seven, which is "*Do you speak English*"? for different reasons, even though those participants could not speak English when we talked to them online and face to face. However, to get more valid and reliable results, we were compelled to exclude their findings.

## 4. FINDINGS AND RESULTS

### 4.1 The Propagation and Importance of English

We asked respondents of the English-speaking group about how far English is reaching their lives, the answers were expected because they were similar to the previous investigations. However, 48.4% of the participants agreed that English got to deep areas of people's lives, as we can see in the following statements:

**Ayşe (Q)** *I use English to communicate with my many foreign friends, surf social media, learn many things using English materials, and for earning money by tutoring.*

**Unknown (Q)** *English is not only a language I speak but a way to express and find myself.*

**Candan (Q)** *English is everywhere in my life, especially in my education as my department is 30% concerned with English, and most of my research were written in English, so it is a must to learn and speak this language.*

45.2% of the respondents believe that English is reaching their lives partially, as we can see in the following statements:

**Alperen (Q)** *English is not reaching my life very far as I use it currently only for my job.*

**Zeynep (Q)** *I use English only for education purposes and surfing or researching all I am interested in.*

**Ozge (Q)** *I use English only in my school and communications issues.*

Two respondents did not answer this question as they left it empty. However, we can notice that almost all the participants use English in their lives whether deeply or partly as it indicates that learning English is never in vain, it is substantial to be learned, for many reasons and for fulfilling many needs such as: watching Tv, communication, attaining a job, reading articles, education purposes, social media, research, and making friends from different cultures, but when we questioned the respondents of the Turkish-speaking group if they would like to learn English or not and whether they tried to learn it or not, 31 participants (94%) referred that English preferred to exist in their lives and they want to learn it, while only two participants have no interest to learn it. Most of the respondents (84%) said that they tried to learn English before because of the importance of English in traveling, communicating with foreigners, improving in different fields, learning, getting a job. They also said that they were compelled to learn the English language in schools, which somehow made them feel that English is necessary. Only 16% of them claimed that they did not try to learn English.

After that, we asked the participants of the English-speaking group about the importance of English, all of them (93.5%) answered (*Yes, English is essential*) except two participants who find it unessential to learn English. The participants justified their answers by different reasons, the most frequent ones were as follows: English is needful for getting a job, necessary for reading articles, vital for getting to know other people from different cultures and the notion that education is not sufficient without English. However, more than 31% of the respondents do not think that there is an importance for English in their lives. After reading this, we can believe that the informants of the Turkish-speaking group did not admit the importance of English as much as the respondents of the English-speaking group did. Moreover, almost 68% of the respondents think that English would be necessary in their lives for many reasons, a few of them are career life, education, communication, traveling abroad, changing the lives of people, technology, getting to know new cultures, and providing a social environment. Read the following statements:

**Zeynep (Q)** *Of course, It is in a significant position, as the system imposed on us makes English an indispensable factor of a wide range of targets.*

**Halil (Q)** *I think English would be essential in my life, as I am a person who loves to see, travel, and learn about new cultures.*

**Abdulkadir (Q)** *English does not matter right now. However, it matters when we think forward with developing technology, all computer software is working depending on English, it is also used very much in robotic processes, which will contribute to my future life.*

#### **4.2 Feelings Towards English**

The second section of the English and Turkish questionnaire of this study aimed at figuring out the feelings of Turkish people towards the English language, so that we questioned the respondents three questions about the most frequent five English and Turkish words associating with both languages and about their feelings toward English. When the informants of the English-speaking group were asked about the English words they associated with English, the most frequent responses were like the following: Studying, fun, positive adjectives, international, and negative adjectives. These words are a clear reflection of the positive feelings that Turkish people hold toward the English language. However, interestingly, half of the respondents mentioned the learning and teaching process, a third of them referred to the entertainment, and more surprisingly, none of the participants referred to anything related to the culture of the target language country.

Then the participants were asked about the words they associate with Turkish. After that, the frequent answers were in this order: Positive adjectives, culture, food, language content, travel, and identity. More than three-quarters of the respondents described their language and culture positively, and less than one-third of the respondents described the Turkish language negatively. See table 4.1 for more details.

<b>NO</b>	<b>Most common words associated with English</b>		<b>Most common words associated with Turkish</b>	
1	Education	(50%)	Positive adjectives	(77.7%)
2	Entertainment	(34.4%)	Culture	(44.4%)
3	Positive adjectives	(34.4%)	Food	(37%)
4	International	(28.1%)	Language Elements	(37%)
5	Negative adjectives	(25%)	Travel / Identity	(33.3%)

**Table 4.1:** The words respondents of English-speaking group associate with English and Turkish

When the Turkish-speaking group was asked about the same questions, findings were dissimilar to the English-speaking group's results. Firstly, they were asked to write five necessary words associated with English and Turkish. The findings were as the following: More than half of the respondents see English as an international language that eases communication with people from different cultures and eases the usage of technology, while more than the third of the participants believe that right after learning English, some feelings would show up like happiness, confidence, love, etc. The English culture and society have been focused on by the Turkish-speaking group, as 32.1% of the informants mentioned them as words from the most necessary words that the English language represents. The same percentage of informants believe that the English language is hard to speak and understand, while only 28.6% believe that the English language is necessary for traveling abroad and tourism. However, after we asked about the most common five words associated with Turkish, history and nationalism were the most frequent words for the Turkish-speaking group. The positive feelings they feel about the Turkish language and culture were also quite mentioned repeatedly as an indication that those people belong to Turkish society and are proud of it, as more than one-third of the respondents talked about them. The native language and its positive adjectives were also a source of pride for them.

Only 14.3% of respondents referred to the Turkish language and culture as a source of pain. The same percentage of participants mentioned the family and the respect they have for it.

According to the Turkish-speaking group, see table 4.2 for understanding.

<b>NO</b>	<b>Most common words associated with English</b>		<b>Most common words associated with Turkish</b>	
1	International	(57.1%)	History and nationalism	(57.1%)
2	Positive feelings	(35.7%)	Belonging feelings	(35.7%)
3	Culture and society	(32.1%)	Native language	(32.1%)
4	Hard and complex	(32.1%)	Positive characteristics	(25%)
5	Travel and tourism	(28.6%)	Pain/family	(14.3%)

**Table 4.2:** The words respondents of Turkish-speaking group associate with English and Turkish.

In conclusion, the Turkish and English languages are different in terms of what they refer to and to whom they belong. The respondents of the English-speaking group believe that the English language is more concerned about various fields, such as education, entertainment, and the internationalism of the English language itself. On the other hand, they believe that the Turkish language is more concerned about culture, identity, foods, and the Turkish language itself. That shows the great pride of the Turkish people that they have towards their culture, native language, and identity regardless of the practical importance of the English language. Interestingly, just a couple of participants represented the Turkish language and culture to their religion, even though Islam used to be a factor that the Turkish people have been proud of.

The Turkish-speaking group has several words associated with both languages, as they believe that the English language is international, social, positive, and complex. They also think that the Turkish language is history, native language, and positive feelings and characteristics. Surprisingly, the Turkish culture did not gain the attention of people who do not speak English as much as the Turkish culture gained from those who speak English. However, those who did not learn the English language excluded food and tourism from their choices. However, that deserves to be followed by a question mark.

The respondents finalized this section by referring to their feelings towards the English language. Twenty-six respondents of the English-speaking group talked about their feelings, and the results revealed that the participants are delighted to learn and speak English. Twenty participants (80.8%) expressed their gratitude and positive thoughts about English and its advantages, pointing out different reasons, the most frequent ones were: The ease of English language and its ability to increase the capability of communication, and making friends as we see in the following statements:

**Zeynep (Q)** *English is a modern language, and it is suitable for communicating with people from all over the world. Moreover, Learning English is probably easier than learning any other language, and it is more useful for reaching and understanding many articles.*

**Serdar (Q)** *English is a global language as we can communicate with people who speak English worldwide. English is not only the language of communication but the language of technology, art, and science.*

**Özge (Q)** *The reputation of every language depends on the power that contains this language. If any language belongs to a superpower, it means that this language will be global. English belongs to The USA and UK, which are superpowers so that, English is an international language. Moreover, in my opinion, English is easy to learn, that is why it is better to learn than the other global languages (Russians and Chinese).*

One participant (3.8%) only believes that she learned English as a matter of being compelled, as we can see in the following statement:

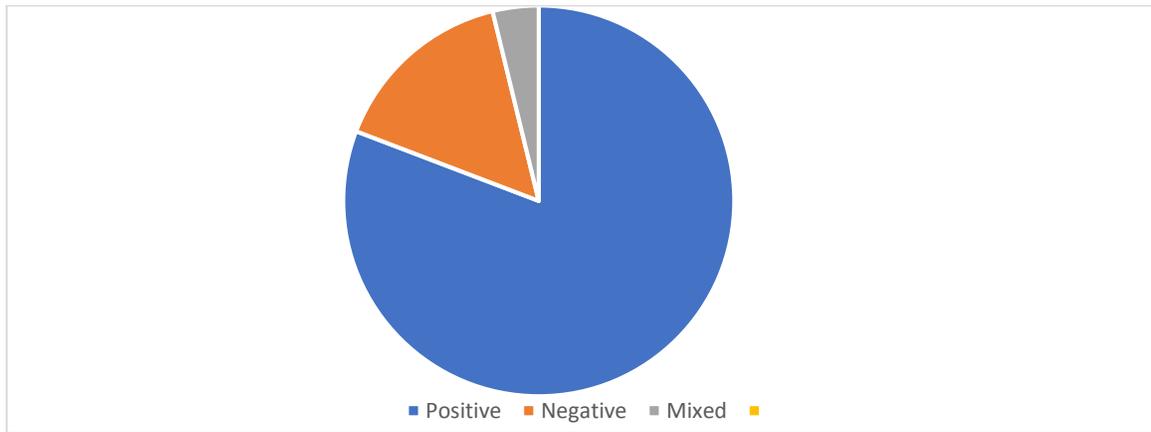
**Buse (Q)** *I did not have any desire and motivation to learn a foreign language, but I found myself forced to learn and speak English.*

Four respondents (15.4%) showed no gratitude and satisfaction towards English, as we can see in the following statements:

**Unknown (Q)** *As long as my native language is not a global one, all the other ones in this world seem hard for me to learn, and I must say that the English language is one of them due to the hardness of grammar because it is unlike the Turkish grammar. Moreover, the pronunciation is quite uneasy as well.*

**Rima (Q)** *English defines a particular hegemony on our thoughts about the English way of thinking, which unconsciously lead us to accept the dictating ideas about the systemic colonialism that is continued by the language.*

**Ayşe (Q)** *I would love to see Turkish as a global language, as there are better and easier languages around the world that have more vocabulary and sentences as we can express ourselves much better using them. See figure 4.1 for better understanding.*



**Figure 4.1:** English-speaking group's feelings towards English

Twenty-nine respondents from the Turkish-speaking group expressed their feelings about English, and, actually the results were similar to the English-speaking group's as 89.6% of the participants think positively about English and the importance of English while only three respondents think negatively about it. Read the following statements:

**Kubra Can (Q)** *Firstly, I was biased towards English. Then I started the volunteering course given by my English teacher. He always said that a language is like a human being, and people must experience a turn to speak other languages, for understanding and being understood. Then my interest grew even more. I love most things related to English, even if I do not understand it. I like music, games, talking to my foreign friends.*

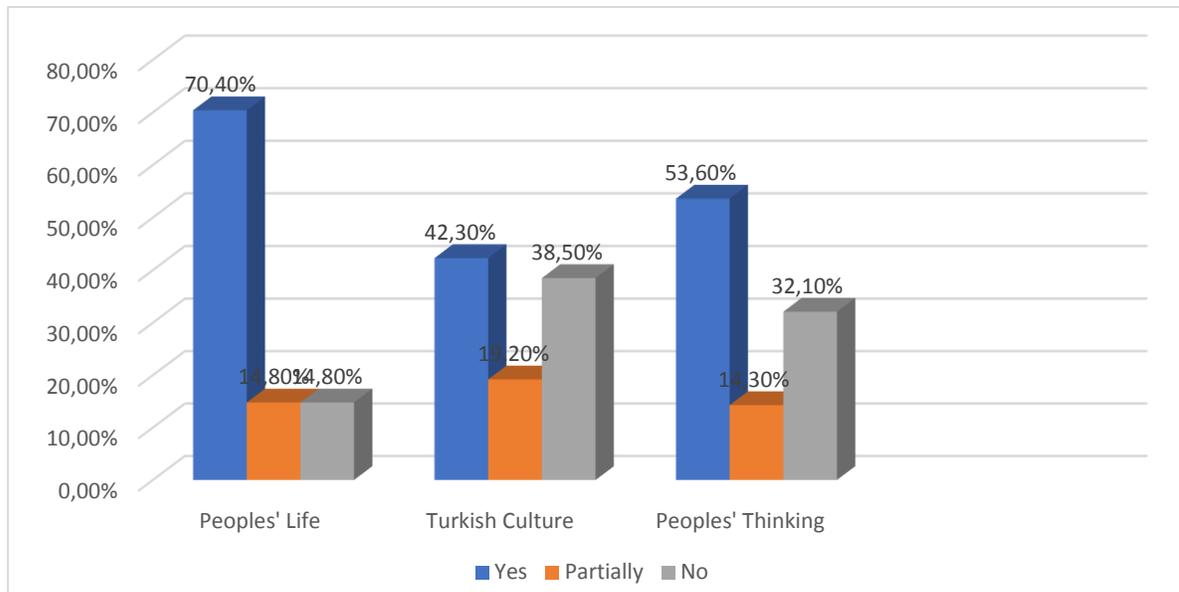
**Emine (Q)** *English is a language accepted by many countries, and it is necessary for having a job in our country and communicating with people from different countries.*

**Rıfai (Q)** *Every era has a global language. The language of this era is English. However, I believe it is wrong to think that English is highly valued and higher than any other language.*

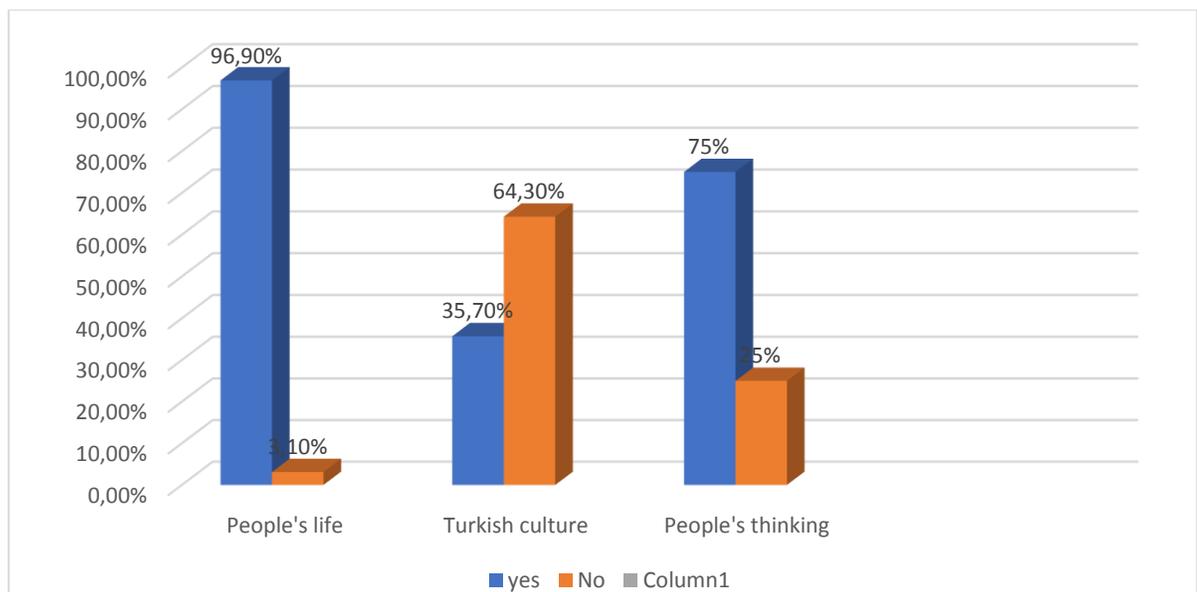
#### **4.3 Effects of Learning English on Lives, Culture, and Thinking**

After revealing that Turkish people have been thinking positively about English and its influence on them, we used the third section of the questionnaire to measure to what extent learning English has affected people's lives, culture, and identity. Therefore, the

participants were asked questions number 14, 15, and 16 for grabbing the most functional effects of learning English on the aspects pointed above. Look at the figure 4.2 and 4.3 for more details.



**Figure 4.2:** The influence of English on Turkish people's lives, culture, and thinking according to English speaking group.



**Figure 4.3:** The influence of English on Turkish people's lives, culture, and thinking according to Turkish speaking group.

### 4.3.1 The influence of Learning English on Turkish people's lives

Twenty-seven participants from the English-speaking group answered question number 14, which is about the effects of learning English on people's lives. The findings were interesting, as they revealed that learning English can change Turkish people's lives as more than 85% of the participants claimed that their lives have seriously changed right after learning the English language, whether partially or entirely. Only 14.8% of them claimed that their lives still the same without any single change. Then we asked the same question to the Turkish speaking group, and interestingly, the findings were very similar to the English-speaking group's, as almost all the respondents believe that the English language affects people's lives. In the meantime, only one person claims that it does not. Those who think that English can change their life gave some examples of the changes that happened or may happen to them during their lives after learning English, and those examples were as the following:

- 1- Travelling abroad or communicating with different people who have different perspectives on life from multiple cultures after that Turkish culture may change.
- 2- Making life easier socially and economically, as it provides people with different thoughts, points of view, and jobs.
- 3- English can change the horizon of vision and increase the self-confidence for most of those who speak it.

Here are some of the participants statements referring to some changes of people's lives:

**Ayşe (Q)** *English changed my life for different reasons, such as being able to communicate with many foreign people from diverse places, and therefore, I could learn and know many things about many cultures around the world. However, this allowed me to love my own culture more. I also could do lots of research using English.*

**Serdar (Q)** *English changed my life in terms of my profession that I am using to earn for my life. On the other hand, my social life was enriched by the different foreign friendships I got with the help of the English language.*

**Serkan (Q)** *Target language cannot be learned without its culture, so the English culture that I learned with the English language affected my life, making me more open-minded.*

All those who claimed that English did not affect their lives gave no reason or example of why they think so. However, here are a couple of statements referring to those who claim that English affected their lives partially:

**Burak (Q)** *English does not influence my life too much because English is not frequently spoken or used in my country and society.*

**Bahadır (Q)** *English does not influence my life too much. I just met new friends while attending English courses.*

It is worth noting that 77% of Hopkyns' study population felt that English had changed their lives in some way mostly, for the better, in terms of boosting their confidence and independence, making life easy, and aiding communication. The percentage that Hopkyns found out about the influence of learning English on people's lives is almost like the percent that our study revealed, which is 85%.

#### **4.3.2 The influence of Learning English on the Turkish culture**

After finding out that learning English affects the lives of the individuals, we went through a deeper issue, which is about the effects of learning English on Turkish culture. Twenty-six participants from the English-speaking group gave a response to the 16th question, as it was like the following *Comment on whether English had changed any aspect of Turkish culture or not*. Sixteen participants (61.5%) claimed that learning English influenced their culture partially or entirely, while surprisingly, ten participants (38.5%) believe that it did not. More than a third of our study's population see that whether they learn English or not, their culture will be the same without any single change. That reflects the notion that the Turkish culture preserves enough amount of its identity and cultural independence even after learning the English language and its culture and although the loss of cultural identity is too much. There are different examples of our participants' statements which refer to the positive effects of English on the Turkish culture:

**Pinar (Q)** *English language could successfully change our social perspectives. Moreover, it affected our expectations and the modernity of our social relationships.*

**Rima (Q)** *Firstly, English influences the Turkish language because many English words have been adopted by the Turkish people while speaking without even maintaining the Turkish original one.*

*Secondly, the power of English-speaking countries paved the way for the English language to be a primary subject in many schools, universities, and education processes. It also had changed many of these countries' ideas and plans, not only Turkey, as the Western ideas were indirectly given and spread to these countries. That is how the Eastern society is believed to be the ugly duck, and the Western one is the beautiful white swan.*

**Bushra (Q)** *Yes, English has affected and changed my culture due to the curiosity people have about the culture of the target language when they learn it, and sometimes they would love to live in this culture.*

Some respondents believe that learning English has influenced their culture partially, as we can see in the following statements:

**Serdar (Q)** *English has influenced my culture a bit as generally, we used to listen to local folk music, but now we are forced to listen to English songs as a responsibility of our professions.*

**Kaan (Q)** *English has provided us with more new perspectives, but it has not formulated any rigid difference.*

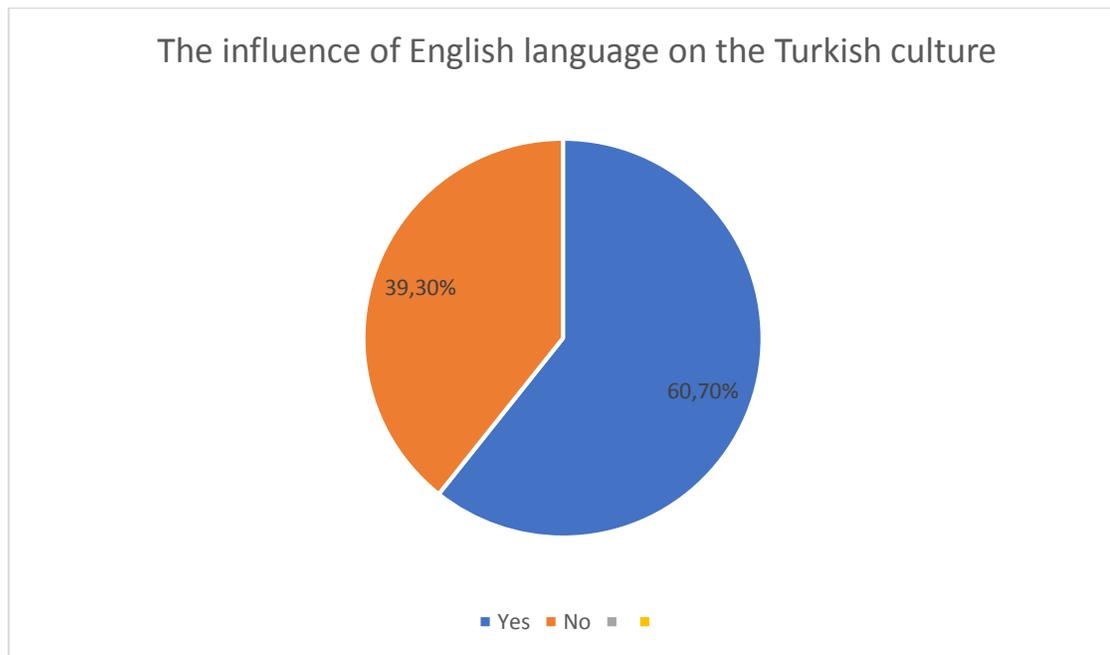
As 38.5% of the participants claim that English does not affect their culture, here are some of their statements:

**Ayşe (Q)** *No, English does not influence my Turkish culture, but the desire to be a Western culture does, and thus it seriously saddens me.*

**Unknown(Q)** *English had not changed any aspect of Turkish culture.*

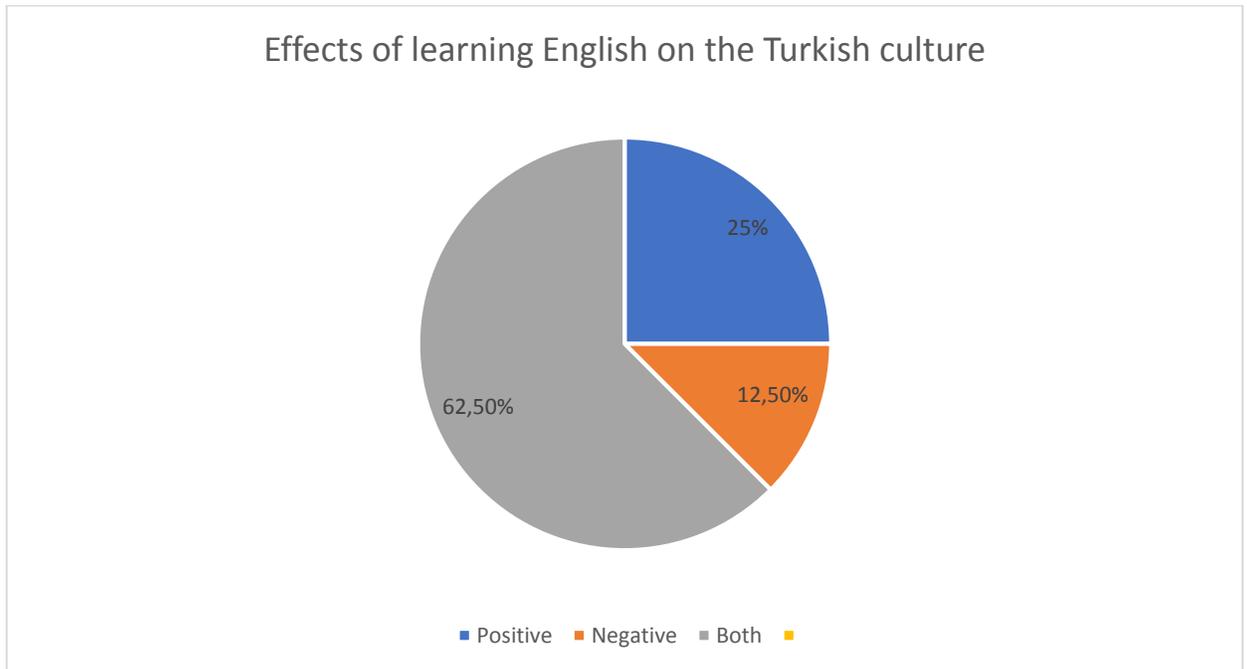
We also asked our Turkish-speaking group's respondents if learning English can affect Turkish culture or not. However, the results were quite surprising as only 35.7% of the respondents believe that the Turkish culture can change after learning English while the majority (64.3%) think it cannot. That was totally different from the findings of the English-speaking group. However, we can notice that after learning the English language, the person's culture may change even if the person does not want or prefer it.

To make sure about the findings of the previous question, and to get more reliable answers, we prepared the sixth section of the questionnaire. The participants from both groups were asked if English affects the Turkish culture or not, and if the answer is (Yes), are these effects positive or negative? Twenty-eight participants from the English-speaking group answered this section. The results were almost the same as the results of question number 15. Seventeen participants claimed that English changes the Turkish culture, while nine participants did not see any change. See figure 4.4.



**Figure 4.4:** The influence of the English language on the Turkish culture.

Those participants whose answers were “Yes” and referred that the English language influences the Turkish culture emphasized their answers with some examples of these effects, whether positively, negatively, or even both. See figure 4.5.



**Figure 4.5:** Effects of learning English on the Turkish culture

It is obviously seen from the figure (F) that almost two-thirds of participants (63%) think that English affects the Turkish culture in both ways positively and negatively, and a quarter of them (25%) believe that it affects the Turkish culture only positively. Finally, only two informants believe that English has no positive change in Turkish culture, but in contrast, it has negative ones.

The Turkish-speaking group again has a different opinion about the influence of English on culture as only nine participants (27.3%) claim that English can affect the Turkish culture, and about three-quarters of the respondents (72.7%) claim that it cannot. The results of this question confirmed the results of question number 15. However, only one person agrees that the effects of English on Turkish culture are positive, while eight agree that they are both positive and negative.

It is worth noting that Hopkyns (2015) found out that 71.4% of the participants believe the change in their cultures after learning English entirely or partially. The most common examples the participants of Hopkyns (2015) claimed about how their culture had changed included a change in attitude towards being more open-minded, accepting of other cultures, a change in clothing, increased use of English and decreased use of Arabic, a desire to be like English native-speakers, and increased development in the country. Some of the previously mentioned examples were described in a positive light and some with a

negative slant. Regarding Arabic loss, it was the most commented-on change. However, our findings revealed almost a similar percentage to Hopkyns (2015), as 60.70% of the participants of this study confessed the changes in their culture.

### **4.3.3 Effects of learning English on the way of people's thinking**

Getting in more detail, we asked our participants about the effects of learning English on the way of their thinking, and subsequently, we got 28 answers from the English-speaking group. Surprisingly, the gap between those who claim that English influences their thinking ways whether partially or entirely and those who claim it does not is notable as almost 68% of them believe that their way of thinking has been changed right after learning English, while 32% of them claim that their thinking way has not. Here are a few statements of those agreeing on the change of participants' ways of thinking:

**Zeynep (Q)** *English has changed my way of thinking as it increased my sarcasm and sense of humor.*

**Rima (Q)** *In my perspective, it definitely affects the way of thinking, but people would not figure that out as it is not a direct change. On the other hand, not the language itself, which changes my way of thinking, but the way English and culture have been shown and advertised. Therefore, people may think that the English language and culture affect their perspectives.*

**Serdar (Q)** *I agree that English changes people's thinking because I can learn about different cultures using English, and thus, it broadens my horizon of vision, which inevitably helps to change my way of thinking.*

A couple of statements disagreeing with the notion that English has influenced the way of thinking are listed below:

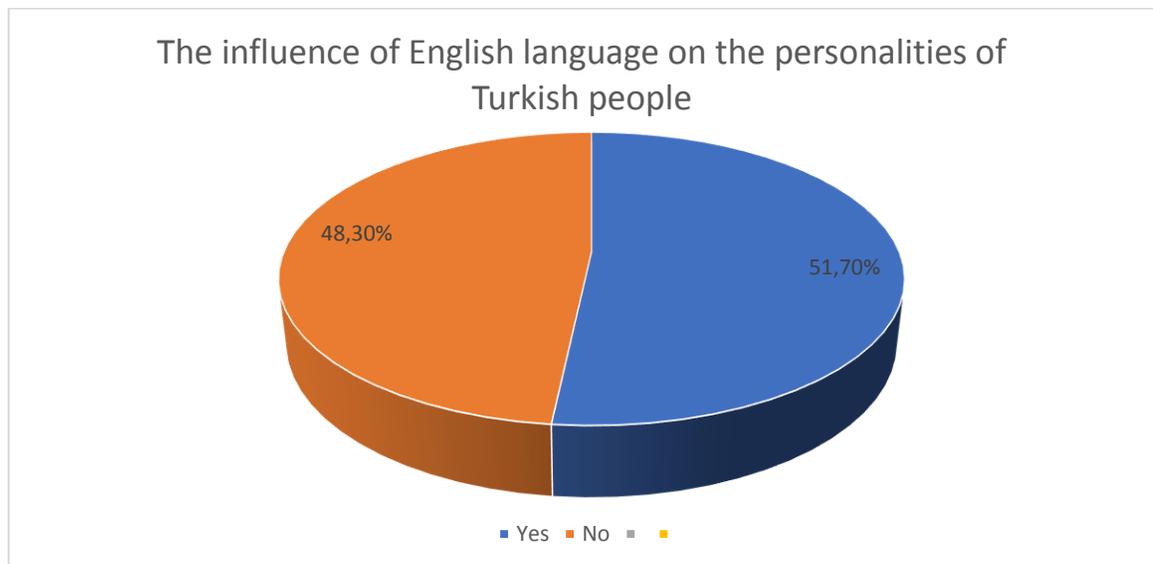
**Ayşe (Q)** *I do not think that the English language changed my thinking, but what I accessed using the English language, and maybe the people I connected with, do.*

**Unknown (Q)** *English has not affected my way of thinking.*

We noticed slight differences in the percent of people's thinking change after revealing the findings of Turkish-speaking groups revealed. When we asked the same question to the Turkish-speaking group, 75% of the respondents claimed that learning English can change the way people think, while only a quarter of them (seven respondents) did not. However, 68% of the informants of English-speaking group believe that their way of thinking has been changed right after learning English that is why here are slight differences between the percentages.

#### **4.4 The influence of the English language on the personalities of Turkish people**

We asked the respondents of the English-speaking group about the 17th question, as it was about the influence of English on their personalities, 29 respondents answered it. The results were somewhat contradictory to the previous question's findings, as almost half of the participants (48.3%) claimed that their personalities have never been affected or changed, due to learning English. Look at figure 3.8. for better understanding. In the meantime, the other half of informants (51.7%) believe that their personalities have been changed in different ways, such as the providence of self-confidence, becoming more civilized, sociality, and being open-minded.



**Figure 4.6:** The influence of English language on the personalities of Turkish people.

Below are positive statements about the influence of people personalities:

**Dilara (Q)** *Before learning English, I used to see the world compared to Turkey, and after learning the English language, my perspective changed as I could see the world from different views and perspectives. Moreover, I became a more conscious person after learning English.*

**Zeynep (Q)** *Learning English affected my personality as I sometimes feel comfortable because it is easy for me to understand what I read and listen to while using a different language. That also gives me the feeling of self-confidence among the people surrounding me.*

**Halil (Q)** *English has made me more social and increased my self-confidence.*

Here are the statements of those who claim that their personalities have not changed after learning English:

**Özge (Q)** *English did not affect my personality. It was just an effective means to communicate and meet with different people, and that is how it helped me learn about new cultures.*

**Rima (Q)** *I exclaim how English would affect my personality! It is just useful to read English sources.*

In conclusion, it is seen from the results of question number 14 and 17 that most Turkish respondents of the English-speaking group (85%) believe that English affects their lives, and only half of the group's participants claim that learning English affects their personalities. Thus, we can see a gap of almost 36% that the informants are convinced that the change of life is more probably to happen than the change of personality. The Turkish-speaking group was not asked about the effects of English on the personalities hence they have not learned English and experienced a personality of English speaker.

In conclusion, it is seen from the results of questions number 14 and 17 that most Turkish respondents of the English-speaking group (85%) believe that English affects their lives,

and only half of the group claim that learning English affects their personalities. Thus, we can see a gap, which is 36 percent that the informants believe that the change of life is more probably to happen than the change of people personalities. We did not ask the Turkish-speaking group about the influence of English on their personalities because they did not learn English, and they did not experience the personality of the English speaker.

#### **4.5 The impact of learning English on the identity**

After asking the participants about whether English influences the people's life, Turkish culture, and way of thinking, we asked them about how English affects or changes their identity using the following question *How do you see yourself and how do you think in the world after learning English?* Twenty-five respondents responded to this question, and the results revealed that English changes the identity as 88% of the participants claimed that, while only 12% of them did not. Most of those who claimed that their identity changed after learning English articulated it by referring it to the increase of confidence, and the participants become citizens of the world rather than a particular country as we can see in the following statements:

**Serdar (Q)** *After learning English, I could meet new people from different cultures speaking it, and this made me change my opinion about myself as I felt that I am a citizen of the world rather than a specific place. I belong to my local culture, language, and country, but this does not deprive me of the right to be a part of the whole globe.*

**Dilara (Q)** *After learning English, I could see myself as a citizen of the whole world rather than a specific country as I also could develop my way of thinking.*

**Ayşe (Q)** *Before learning English, I thought that I would never have the ability to learn English and hated going to classes, which made me cry more often. However, when I learned English, I could communicate with people who used to tell me some compliments about my English-speaking skills. That changed my life as it made me so happy that I cannot even describe it. However, this increased my self-esteem.*

Bahadir and Serkan believe that English did not change their identities at all so that they commented:

**Serkan (Q)** *I have not changed at all, but English just helped me get closer to the world.*

**Bahadir (Q)** *After learning English, nothing changed in my life. Life goes on.*

Hopkyns (2015) asked about the impact of English on the participants' identity, which was defined by the researcher as to how participants see themselves in the world and how they think. The findings of Hopkyns (2015) were divided. Around half (51%) felt that their identities had changed, and around half (49%) claimed that they had not. However, the findings of this article go along with the findings of Derin Atay & Ayse Ece (2009) and Hopkyns (2015), as 88% of our participants felt the change on their thinking and identities. We also thought that the reason behind this massive gap between the results of people in Turkey and people in the United Arab Emirates is the geographical position of Turkey, which locates beside Europe. Then this subsequently and strongly aided the Turkish culture and people to be more open-minded compared to the so-called cultural closure in the Emirati culture.

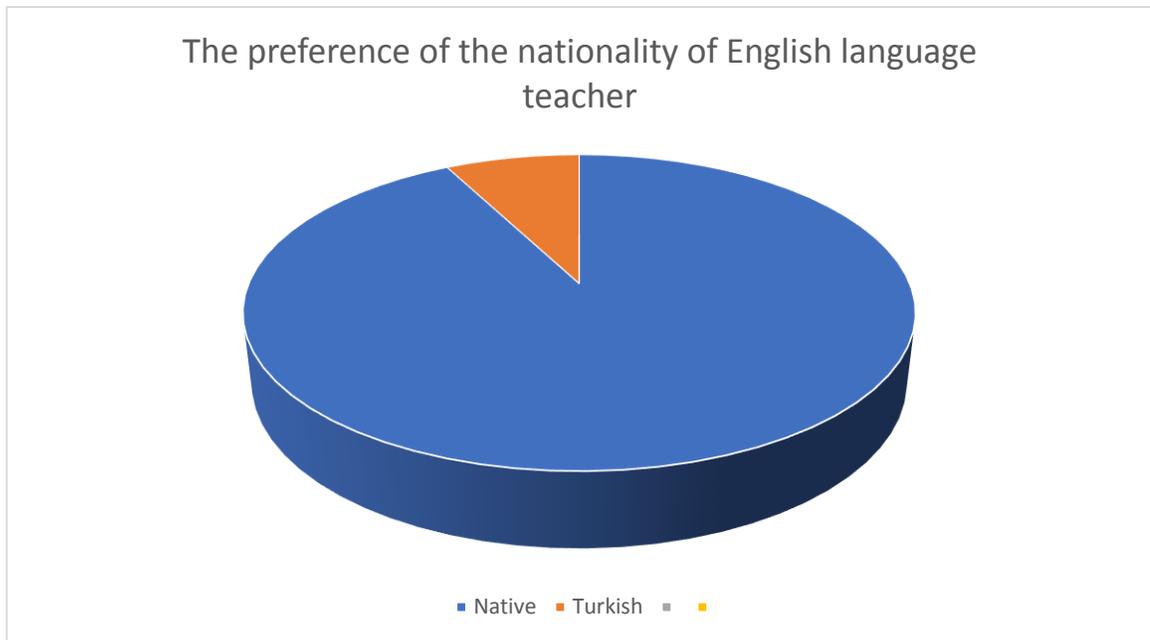
#### **4.6 The Future of English**

The future of English is a core issue that is under a tremendous concentration of the researchers regarding different fields and aspects, such as

- 1- The consistency of English, as it is one of the most spoken languages.
- 2- Ideas, ways, and procedures that ease learning of the English language and if the native teacher can help or not.
- 3- Ways of increasing the motivation of learners.
- 4- Medium of study language.
- 5- Disposing of the challenges of the English language learning process and its negatory effects.
- 6- The advantages and disadvantages of learning the target language culture.

However, we specified a specific section of our questionnaire (question number 23, 24, 25) to search for some issues relevant to the future of English. The participants from the

English-speaking group were asked if they prefer a particular nationality of teachers for them. We could get 26 answers for this question, as half of the participants did not have a superior nationality for their teachers, while the results of the other half were as we can see below at figure 4.7.



**Figure 4.7:** The preference of the nationality of English language teacher.

As we can see above in Figure (G), Most of the participants (92.3%) have a preference for the nationality of their English language teacher, in which they prefer native language speakers (American or British). The participants selected American and British teachers for different reasons, such as better learning of pronunciation, ease of understanding, the knowledge they have, the culture those teachers have, and classroom language. On the other hand, only one participant (7.7%) prefers Turkish teachers as he believes that it is easier to understand a Turkish teacher than a foreign one. Below are some statements of the participants:

**Serdar (Q)** *If I had the chance to choose the nationality of a teacher who is going to teach me English, I would have decided on British teachers as the British accent sounds more attractive to me.*

**Pinar (Q)** *Once English is not only a language, I prefer the teacher who will teach me English to be a native speaker. The native teachers are able to present society and culture.*

**Zeynep (Q)** *The accent of the teacher who teaches languages matters as it is essential for understanding, for this reason, I prefer my English language teacher's nationality to be American or British. Moreover, the Indian teachers' accent is not preferred as it is not easy to understand.*

**Candan (Q)** *I prefer my English teacher not to be a Turkish one. That would be better because the Turkish teacher might speak Turkish in the classroom, which is not preferred for learning English.*

Halil was the only participant who found it hard to be taught by a native teacher, and for this reason, he preferred Turkish teachers.

**Halil (Q)** *In my perspective, Turkish teachers are better for teaching English as it is easier to understand each other and learn English.*

It is worth noting that Turkish people do not prefer English teachers from Pakistan and India because Turkish people believe that their accent is hard to understand.

We could not ask the Turkish-speaking group about the nationality of English language teachers they prefer to be taught by, as we think that it is inappropriate to ask someone about a topic or a point, he/she has not experienced or succeeded as they could not learn English throughout long years of their life. Additionally, we know that this group's members did not have English courses before so that, they did not experience how English courses and teachers seem, for these reasons, their answers might be illogical or unbeneficial. However, we asked this group about the preference of the language they want to learn. As we predicted, the findings revealed that most participants (59.4%) would like to learn English because of the importance and universality of English, while (40.6%) of these respondents preferred other languages to learn. The most preferred languages to learn, are listed below in the same order from the most to the least preferred one (French, Arabic, German, Japanese, Spanish, Korean, and Hebrew).

We asked the participants of the English-speaking group about their preferences in terms of learning cultural content during the English learning process, and 25 respondents answered it. Fifteen participants of them (60%) believe that the cultural content is a must

to be taught along with teaching the language because they cannot be separated and cannot be understood without each other. Here are some of the respondents' statements:

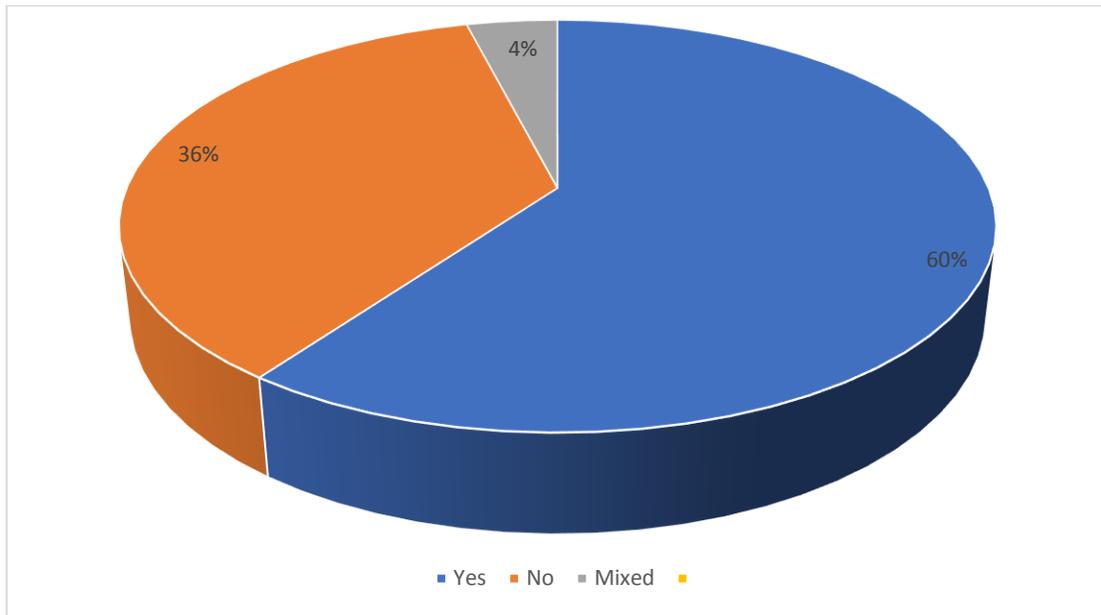
**Dilara (Q)** *I would prefer having cultural content while learning English because learning a language does not mean just speaking it, but it also refers to the culture, people, and the way those people live.*

**Fethi (Q)** *It is preferable to have a cultural content while learning the English language because after learning the English language, we will be exposed to different cultures, that is why we should have some knowledge about them.*

**Rima (Q)** *I prefer to have cultural content as a part of the learning English process since the language is not only to speak but also to bring the perspective of the place where it is spoken.*

Interestingly, nine participants (36%) do not prefer to learn cultural contents while learning English, as they claim that the language is more important than its culture. They also believe that the English culture would influence their own culture, which is undesired for them. Serdar is the only participant (4%) who think that learning the cultural content while learning English has two-sided effects as he believes that it is not possible to isolate the language from its culture. It is also good to learn cultural content as long as the taught cultural content is not imposed on English learners. The cultural content should be at a reasonable level as well. In the meantime, he thinks that cultural content may lead to some changes in the local culture. See figure 4.8.

**Serdar (Q)** *I prefer to have a cultural content while learning English as long as the target cultural objects are not imposing, and they are at a reasonable level as we also cannot teach a language isolating it from its culture. I also do not prefer it because cultural transmission may cause cultural corruption towards the local culture.*



**Figure 4.8:** The preference of having a cultural content as a part of learning English process.

The Turkish-speaking group was also asked about the previous question, which is about the preference of learning a cultural content in parallel with learning the English language. Interestingly, (90.5%) of the respondents agreed and strongly agreed with this idea. Only two participants (9.5%) did not agree. However, the findings of the English and Turkish-speaking groups agree with İlte & Güzeller (2005) which 62% of its respondents and Hopkyns (2015) which 72% of its respondents expressed their consent about learning the culture and the target language at the same time in the same course.

The last question relevant to the future of English, which is about the preference of the medium of study, was asked to the respondents of both groups. We had 29 respondents of the English-speaking group who gave a response. Thirteen participants (44.8%) find it more necessary to study in English because of the abundance of sources, the universality of the language, being more fluent in English, helping to live abroad, the availability of jobs, and the plenty of options after graduation, while only (29.5 %) of the Turkish-speaking group think the same. Some of the most frequent statements are listed below:

**Dilara (Q)** *I prefer English as a medium of study because it would be easier to find more research in English, especially in science, as English is the lingua franca of most fields. Moreover, the ability to study in English at the university would provide us with a chance*

*to continue our study in English even after finishing university. So that later on, we can get more specific details and works.*

**Fethi (Q)** *the English language is absolutely preferable as it is a global language so that we might be working in an international company or an environment where there are foreigners. Moreover, graduation English certificates are more useful and powerful.*

**Enes (Q)** *I prefer the English language medium of education since this world is not only in Turkey. Therefore, I want to know about the rest of the world.*

Six participants from the English-speaking group believe that English and Turkish should be used for an educational purpose. Only three participants from the Turkish-speaking group claim the same. See the statements below:

**Alperen (Q)** I prefer a mixture of English and Turkish as a medium of study. On the one hand, if it is only in the Turkish language, we will not be able to improve our English skills. On the other hand, if the medium study is only English, we may not understand everything about the courses as a result of the imperfection of English.

**Zeynep (Q)** Some courses should be taught in Turkish for better understanding, and some should be taught in English for learning the predominant language of science.

**Serdar (Q)** A mixture of English and Turkish is needed to be educated, as I would like to study using my native language and culture. In the meantime, I need to be familiar with the global equivalent of what I learn at the university.

Ten respondents (34.5%) of the English-speaking group prefer the Turkish medium of study because of their reliance and pride in it and its culture and for better comprehension of the courses. Sixteen participants of the Turkish-speaking group (59.3%) believe the same. Read the following statements:

**Hilal (Q)** *I have got a preference; it is the Turkish language because I love my native language, and I want to use English only when I want to.*

**Unknown (Q)** *I think there were not many options about the medium of study. However, I am not sure I would choose English if I had the chance because I am not sure that I would be able to understand my profession in English.*

The findings of both groups disagree with Hopkyns (2015) which claimed that the comments of the informants did indicate that a balance between the two languages would be desirable.

#### **4.7 Glorification of Turkish Language**

During our life in Turkey Istanbul, we met many Turkish people who do not speak English that is why we asked them about the reasons that prevent them from learning it, then some of them told us, *“Who wants to come or be here should learn our language, we are not compelled to learn other languages”* After hearing this statement several times, we decided to search if people say this sentence seriously, or just as a kind of justification of the lack of the English language knowledge they have. However, we asked two groups of participants (Turkish-speaking group and English-speaking group) about the glorification they have for their native language and if it affects the English learning process. The results interestingly revealed that seventeen participants (63%) of the group who have English knowledge glorify their native language, and all the respondents except two ones do not believe the existence of influences or effects of their language glorification on learning the English language. However, some participants claimed that the Turkish language itself affects their English learning process, but not its magnification. Only 10 participants (37%) do not glorify their language. Read the statements below:

**Burak (Q)** *I magnify the Turkish language, and this magnification influenced my English learning as it motivated me more to learn English.*

**Serkan (Q)** *I glorify my native language. The knowledge of native language grammar makes it easier to learn a foreign language, including English.*

**Zeynep (Q)** *I glorify my mother tongue. The Turkish language affected me while learning English as English vocabulary is more than Turkish vocabulary. Thus it enriches my vocabulary.*

**Unknown (Q)** *I glorify my native language, but it did not influence me in learning English. Everyone has the right to appreciate his/her native language, and also a glorification of a mother tongue does not mean that other existing ones are belittled or do not worth to be learned. However, we do not underestimate languages when we glorify ours.*

When we asked the members of the Turkish-speaking group the same question about the glorification of the English language, we found out that the ones who do not speak English do not magnify their native language as much as the ones who speak English do. 47 % of those participants do not glorify their language, while only 53% do. Only one participant believes that the glorification of Turkish affected her learning English, as we can see in the following statement:

**Bushra (Q)** *Yes, I think Turkish is the most beautiful language worldwide, which is why it prevents me from learning English.*

All the other participants believe that the glorification of Turkish never affects their learning English. Abdulkadir and Emine confirmed that by saying:

**Abdulkadir (Q)** *Of course, I glorify Turkish, but this situation cannot be abstracted as it is a reason for not learning English. On the contrary, it makes me want to know my mother language and learn about other ones.*

**Emine (Q)** *I glorify Turkish, but I argue that one needs to know an additional language to develop and differentiate herself.*

The ones who do not glorify their language justified their answers that they love their native language, but they do not magnify it. They believe that they needed English, but they did not learn it for different reasons, such as lack of time and motivation. However,

the glorification of the Turkish native language was not one of these reasons. See the following statements:

**Aleyna (Q)** *Turkish is an attractive language that we have adopted, but I do not glorify it. I only did not learn English because me being busy as I could not have spare time.*

**Kubra (Q)** *No, I do not glorify my native language, but I definitely love it. I can express myself well, and I can explain anything using it. However, it is necessary for a person to understand people and be understood by them. Maybe all I need to learn the English language is some support and motivation.*

## **5. DISCUSSION**

The findings and the results we revealed in this article's literature review provided us with a clear image to imagine and answer the main three questions of this study.

### **5.1 What do English and Turkish mean to Turkish people?**

This study revealed dissimilar findings relevant to the representation of English and Turkish languages for the Turkish-speaking group and English-speaking group. We could figure this out after analyzing the participants' expressions and responses about their most important words associated with both languages. However, the most frequent words correlated with English according to the Turkish people who speak the English language are education, entertainment, positive adjectives, international, negative adjectives. While the most frequent words associated with Turkish are positive adjectives, culture, food, language elements, and travel/Identity. All in all, Yazici and Tan (2015) believed in the importance and usefulness of speaking English for Turkish people and students as they expressed a strong interest in learning spoken English. Almost all of the informants felt that they wanted to speak English well, and most of them agreed with the statement that people in Turkey feel the necessity to speak English. In our opinion, this study clarifies the reasons why people in Turkey would like to learn English by showing what English presents to the Turkish people who know English. However, English provides a very positive vision and horizon in different life aspects and fields, such as education, communication, and entertainment for those Turkish people who speak English. Meanwhile, the Turkish language represents love, culture, food, and a feeling of belonging to the language and home for the English-speaking informants.

The Turkish people who do not speak English believe that English represents internationalism, positivity, culture, complicatedness, and tourism. Meanwhile, Turkish represents the history, feelings, positivity, mother tongue, and pain/family, which got the choice of the same number of Turkish-speaking group's participants.

Karakas (2013) divided the current place of English in Turkey into four units, which are as follows: research and communication, work, cultural products and media, and finally, education.

The results of the English and Turkish-speaking groups go on the same track with the division of Karakas about English current place because these units are almost the same as the most frequent five words associated with English mentioned above. However, Turkish was not concerned about the scientific aspects as much as it concerned the perceptual ones.

In conclusion, our findings revealed many similarities with Hopkyns (2015), which was concerned about the Emeriti culture. However, the words education, entertainment, and Internationalism were referred to in the English language by Turkish people in this study and the Emeriti people in Hopkyns' study. Meanwhile, the words culture, history, and native language were referred to as Turkish and Arabic by Turkish people in our findings and the Emeriti people in Hopkyns' results. It worth noting that the words religion and Islam were mentioned by the Emeriti people in Hopkyns study, while they were not mentioned by Turkish people in our investigation. That is why it gives the impression that Turkish society is avoiding Islam in the last couple of decades. However, we can say that these results partially comply with Hopkyns (2015).

## **5.2 Does learning English influence the cultural identity of people in Turkey? How?**

This study also aimed at exploring the influences on the cultural identity of the Turkish people caused by learning the English language. However, being born in an Islamic country under Islamic values diminishes the capability of practicing different behaviors and traditions. However, after learning English, learners would open up to various cultures, identities, and beliefs as they will be exposed to many external and different contexts and contents within learning the English language process. The results of the English-speaking group completely comply with the results of Lobaton (2012), which indicates that the languages play a significant role in determining the identity of people, as the results of the English-speaking group also revealed that 61.5% of the participants believe that learning English influenced their culture partially or entirely while surprisingly, 38.5% of them (ten participants) agree that it did not. More than one-third of this group's population see that whether they learn English or not, their culture will be the

same without any single change. The data of the Turkish-speaking group revealed contrary findings as only 35.7% of the respondents believe that the Turkish culture can change after learning English and the majority (64.3%) think it cannot, as the results also revealed that learning English changes the identity of people as 88% of the participants claimed and these respondents articulated their claims by the notion that English is increasing their confidence, in which the people become citizens of the world rather than a particular country. However, the results of the English-speaking group do not comply with Derin Atay & Ayse Ece (2009), which found that the majority of participants believe in Turkish and Islamic identities as their dominant identities, while only some participants, on the other hand, mentioned their Western identity first and regarded this as the result of their English knowledge. In the meantime, the participants generally pointed out the foundation of the culture they live in that is powerful enough not to be “overthrown” easily. Seppälä (2011) confirmed the existence of effects of learning English on the Chinese culture as more than 64% of his informants saw this influence on their culture while 42% of them saw this change on themselves as individuals, so the results of the English-speaking group completely go and comply with Seppälä (2011). The findings of the Turkish-speaking group agree with Derin Atay & Ayse Ece (2009), but they do not comply with Seppälä (2011).

### **5.3 Do Turkish people feel demotivated to learn the English language as a result of glorifying their native language?**

This question is one of the vital questions in this study, which makes this study more significant hence it is the only one investigating the glorification of the Turkish language in Turkey. However, the mother language is the core of any culture for people in this world as it can be of the most employable skills. Therefore, it must be conserved, especially when some languages in the world are severely endangered and are at risk of being lost in our lifetime.

Our two groups' participants were asked if they glorify the Turkish language and if this glorification influences their motivation and capability to learn English. Interestingly, around two-thirds of English-speaking group participants (17 participants) magnify the Turkish language while most of them (15 participants) do not go with the notion that the glorification of Turkish refrain people from learning English. It is worth noting that few

participants believe that the Turkish language itself and its characteristics can influence the English learning process. However, the Turkish-speaking group results revealed somehow dissimilar findings as only 47% of those participants glorify their language, and only one participant believes the existence of influence on the learning English language due to the glorification of language. Additionally, we can say that the findings of English and Turkish-speaking groups agree with Uzum (2007) which claimed that Turkish people have high and positive values about their native language.

In conclusion, both groups' participants do not believe the influence of the glorification of the Turkish language on learning English. In the researcher's opinion, these results refer to the colossal overlap of societies and cultures that existed in Turkey after the notable development of tourism and economic sectors, which increased the importance of the English language to the utmost.

## **6. CONCLUSION AND SUGGESTIONS**

In this chapter, we are going to recap what was done in this study so far. Additionally, some further suggestions will also be suggested in this chapter. Notable changes in the Turkish Identity and society were seen because of the distinct transition that happened in Turkey recently. However, due to the rapid Turkish development and growth in the international world, the necessity for English increased for almost all people across Turkey and then. Turkey gave importance to English in the past several decades as there are different political, cultural, and economic needs, technological and economic changes in the world, as well as the globalization of English and Turkey's international contacts (Dogançay-Aktuna & Kiziltepe, 2005).

It is also seen that the number of English learners in Turkey is increasing more and more. However, this increasing number of English learners influenced Turkish society positively and negatively as our results revealed. This study was researched to figure out the effects of English on those Turkish people who know English and their culture. The thoughts of the ones who do not know English were asked and discussed as well. To collect this data, we had to apply Two qualitative questionnaires, an English-based questionnaire for those who speak English and Turkish-based for those who do not speak English. Then we used the triangulation method to analyze it. This study was based on ethnography. The findings of this study clearly show the consent about the existence of the effects of English on the Turkish society and the identity of Turkish people according to both groups we asked in this study, in which approximately two-thirds of the participants from the English-speaking group believe the existence of an impact on the Turkish culture, but there is only one-third of the Turkish-speaking group claims the same thing. 68% of those participants who speak English revealed that their identity and way of thinking have been changed after learning English, while 75% of those who do not speak English believe that their identity and way of thinking would change after learning English. However, it was

startling to see that three-quarters of the Turkish-speaking group are aware of the change that will happen after learning English.

It is worth noting that the influence of learning English on the religion of Turkish people is a topic to study in detail, as it also can be a complement to this study.

Although people's thinking was seen as something that can be changed after learning English by both groups' participants, they did not consent to the change of their personality as half of the informants see that their character is still the same after learning English. The future of English in Turkey was also an issue that has been discussed and researched in this study. Therefore, the participants were asked about the preference of teachers' nationality, the availability of cultural content in the English learning process, and the medium language of university or school.

When it comes to the nationality of the English language teachers, 50% of the participants claimed that they do not mind being taught by teachers of any country, while 92% of the other half prefer native teachers, particularly American and English teachers. However, only 7.7% prefer Turkish teachers.

Widdowson (1990) claims that within learning the first language process, syntactic and semantic systems are taught side by side with cultural knowledge. However, within learning a foreign language process, the matter is different as the learners learn the language without cultural background because the learners learn in another community, and this is one of the reasons that reveal some differences between first and second language learning. However, Widdowson believes that referring to cultural knowledge in the process of teaching and learning a new language is a must, and he emphasized the importance of the target culture by pointing out that learning a language without referring to the target culture is impossible. In other words, the learners will be exposed to an empty frame of the language if they do not learn the cultural background of the target country. Regarding what Widdowson discussed above, we researched if participants prefer learning a cultural content side by side with learning English, and it was found that 60% of English-speaking group's participants prefer to learn cultural content within the English language process, while 36% of them do not. Only 4% of them found that learning cultural content is a two-sided issue as it can be unfavorable in terms of some points and favorable in terms of other ones regarding the English learning process. Most participants from the Turkish-speaking group think that there is a necessity of being exposed to a cultural content during the learning English process, while only 9.5% do not. However, the

advantages and disadvantages of being taught the English language by a native speaker and second speaker, and to what extent the cultural content should be taught in the English learning process would be suggestions for further studies to study and discuss in detail as a complement of this study.

Turkish and English-speaking groups' findings conflicted with each other regarding the medium language of school and university as 59% of Turkish-speaking group participants prefer to study in Turkish rather than English, and only 34.5% of the English-speaking group prefer to learn using Turkish as a medium of study. It is also worth noting that 20.7% of the English-speaking group prefer a mixture of English and Turkish as a medium language of the school and university, while the tenth of the Turkish-speaking group's participants prefer to study using both languages. However, more accurate studies about the learners regarding the preference of teachers' nationalities, cultural content, and medium language of study in Turkey and other countries, are suggested to be carried on by researchers.

When it came to the final part of this study, it was found that more than a half of both groups glorify and magnify their native language, but this glorification has nothing to do with Learning the English language and the informants subjected the lack of English language speakers to different reasons, such as lack of time and motivation which strongly influenced them learning English. Due to the expanded importance of English worldwide, the influence of the Turkish or other languages on learning English is suggested to be searched and discussed in detail in Turkey and other countries.

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## APPENDICES

### 1- English- speaking group's questionnaire.

#### The First Section:

Name..... Profession.....  
Age..... Gender.....  
Nationality..... Spoken languages.....  
Qualification..... English level.....

#### The second section: The Importance of English

- How long have you been learning English?
- How far is English reaching your life?
- Is English important for you? How?

#### The third section: Feelings about English and Turkish

- Name five words you associate with English.
- Name five words you associate with Turkish.
- Comment on your feelings toward English as a global language.

#### The fourth section: Effects of Learning English on Lives, Culture, and Identity

- Comment on whether English had changed any aspect of your live or not.
- Comment on whether English had changed any aspect of Turkish culture or not.
- Comment on whether English had changed the way of your thinking or not.

#### The fifth section: Effects on Individual Lives

- How did English affect your personality?

#### The sixth section: Effects on Turkish Culture

- Does learning English affect Turkish culture?
- If the answer is Yes, how positively does English affect Turkish culture?
- If the answer is No, how negatively does English affect Turkish culture?

#### The seventh section: Effects on Identity

- After learning English, how do you see yourself in the world and how do you think?

#### The eighth and last section: The Future of English

- Have you got a preference regarding the nationality of your English teacher? Why?
- Do you prefer to have a cultural content as a part of your English course? Why?
- What is your preferred medium of study at university? English or Turkish? Why?

## 2- Turkish- speaking group's questionnaire.

### The First Section:

Name Adı) ..... Profession (Meslek).....  
Age (Yaş)..... Gender (Cinsiyet ).....  
Nationality (Milliyet)..... Spoken languages (Konuşulan diller) .....  
Qualification (Vasıf).....

### The second section: The Importance of English (2. Bölüm: İngilizcenin önemi)

- Have you ever tried to learn English? Why?  
Hiç İngilizce öğrenmeye çalıştınız mı? Neden?
- Do you want to learn English? Why?  
İngilizce öğrenmek ister misiniz? Neden?
- How important is English in your life? Why?  
İngilizce hayatınızda ne kadar önemli? Neden?

### The third section: Feelings about English and Turkish (3. bölüm: İngilizce ve Türkçe hakkında duygular)

- Name five words you associate with English.  
İngilizceyle ilişkilendirdiğiniz 5 kelimeyi yazınız.
- Name five words you associate with Turkish.  
Türkçeyle ilişkilendirdiğiniz 5 kelimeyi yazınız.
- Comment on your feelings toward English as a global  
Global dil olarak İngilizceye karşı olan duygularınızı yorumlayınız.
- Comment on your feelings toward Turkish.  
Türkçeye karşı olan duygularınızı yorumlayınız.
- Do you glorify Turkish language? If so, is it the reason that demotivate you to learn English?
- Türkçeyi yüceltiyor musunuz? Eğer öyleyse, bu durum sizi İngilizce öğrenmeye teşvik etmeme nedeni mi?

### The fourth section: Effects of Learning English on Lives, Culture, and Identity(4. bölüm: İngilizce Öğrenmenin Yaşam, Kültür ve Kimlik Üzerine Etkileri)

- Comment on if English can change any aspect of people's life  
İngilizce'nin insanların hayatlarının herhangi bir yönünü değiştirip değiştiremeyeceği hakkında yorum yapınız
- Comment on if English can change any aspect of Turkish culture.  
İngilizcenin Türk kültürünün herhangi bir yönünü değiştirip değiştiremeyeceğini yorumlayınız.
- Comment on if English can change the way of people's thinking.  
İngilizcenin insanların düşünme biçimini değiştirip değiştiremeyeceği hakkında yorum yapınız

### The fifth section: Effects on Individual Lives (5. bölüm: Bireysel Yaşam Üzerindeki Etkileri)

- How would your life be if you learned English?

İngilizce öğrenseydiniz hayatınız nasıl olurdu?

**The sixth section: Effects on Turkish Culture (6. bölüm: Türk Kültürüne Etkileri)**

- Does learning English affect Turkish culture?  
İngilizce öğrenmek Türk kültürünü etkiler mi?
- If the answer is Yes, how positively does English affect Turkish culture?  
Cevabınız Evet ise, İngilizce Türk kültürünü nasıl olumlu etkiler?
- If the answer is No, how negatively does English affect Turkish culture?  
Cevap hayır ise, İngilizce Türk kültürünü nasıl olumsuz etkiler?

**The seventh section: The Future of English or a Foreign language (7. bölüm: İngilizcenin veya Yabancı Dilin geleceği)**

- Have you got a preference regarding the language you would like to learn? Why?  
Öğrenmek istediğiniz dil konusunda bir tercihiniz var mı? Neden?
- Do you prefer to have a cultural content as a part of your foreign language course? Why?  
Yabancı dil kursunuzun bir parçası olarak, kültürel bir içeriğe sahip olmasını mı tercih edersiniz? Neden?
- What is your preferred medium of study at university? Foreign language or Turkish? Why?  
Üniversitede tercih ettiğiniz eğitim ortamı nedir? Yabancı dil mi, Türkçe mi? Neden?

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