

REPUBLIC OF TÜRKİYE
SAKARYA UNIVERSITY
INSTITUTE OF EDUCATIONAL SCIENCES
ENGLISH LANGUAGE TEACHING DEPARTMENT

**GLOBALIZATION, ENGLISH AND CULTURAL IDENTITY: A
PHENOMENOLOGICAL STUDY OF TURKISH ELT TEACHERS'
PERCEPTIONS**

MASTER'S THESIS

HARUN KARAŞ

SUPERVISOR

ASSIST. PROF. DR. ELİF BOZYİĞİT

CO-SUPERVISOR

DR. MUHAMMED KÖK

JULY 2025

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DECLARATION

I declare that I prepared this study following the Thesis-Project Writing Guide of Sakarya University Institute of Educational Sciences:

- I have obtained and presented all the information and documents included in the thesis in accordance with academic and ethical rules.
- I have referred to and cited the works as sources.
- I have not altered any changes in the data used.
- I have not submitted the entire thesis or any part of it as another thesis study.



Harun KARAŞ

JÜRİ ÜYELERİNİN İMZA SAYFASI

Harun KARAŞ tarafından hazırlanan “Globalization, English, and Cultural Identity: A Phenomenological Study of Turkish ELT Teachers’ Perceptions” adlı tez çalışması 11.07.2025 tarihinde aşağıdaki jüri tarafından oy birliği/oy çokluğu ile Sakarya Üniversitesi Eğitim Bilimleri Enstitüsü Yabancı Diller Eğitimi Anabilim Dalı İngiliz Dili Eğitimi Bilim Dalı’nda Yüksek Lisans tezi olarak kabul edilmiştir.

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ABSTRACT

GLOBALIZATION, ENGLISH AND CULTURAL IDENTITY: A PHENOMENOLOGICAL STUDY OF TURKISH ELT TEACHERS' PERCEPTIONS

Harun KARAŞ, Master's Thesis

Supervisors: Assist. Prof. Dr. Elif BOZYİĞİT, Dr. Muhammed KÖK

Sakarya University, 2025.

English has secured its position as the most widely spoken language globally, although its status varies across countries. This status of English has played a significant role in fostering intercultural communication, thereby facilitating the transcendence of cultures, values, and understandings through mediums such as trade, education, entertainment, and media, and accelerating the process of globalization. The reciprocal relationship between globalization and English, while differing according to historical and geographical contexts, has led to shifts in individuals' ideas, emotions, and perspectives. As a language that both influences and is influenced by globalization, English is taught in formal educational institutions in Türkiye by English language teachers. Current literature reviews suggest that English and its relationship with globalization can potentially impact the cultural identities of language users. In this respect this research, employing a qualitative phenomenological approach, aims to explore the perceptions of Turkish teachers of English as a foreign language (EFL) working in state schools in Türkiye regarding the influence of the language they teach and its connection to globalization on their own cultural identities. Data was collected through semi-structured interviews from 12 EFL teachers working at state schools and analyzed using thematic analysis with the aid of MAXQDA software. Participants were selected using purposive sampling, a method chosen to include English teachers with rich knowledge and experience relevant to the research topic due to the nature of their profession and qualifications. The analysis revealed that participants perceive globalization both as a neutral and directed process, with English playing a central role in accelerating it. While teachers reported benefits such as access to global resources, intercultural communication, and professional development, they also expressed concerns over cultural erosion, identity shifts, and the influence of foreign values. They described their cultural identity as shaped by national, religious, and social factors, and emphasized the importance of maintaining a balance between embracing global culture and preserving Turkish values. Teachers'

strategies in cultural navigation varied, ranging from selective integration of foreign elements to a strong emphasis on cultural preservation. These results provide valuable insights for educators, policymakers, language curriculum designers, and researchers. The study contributes to the growing literature on language, identity, and globalization by highlighting the complex ways English shapes the cultural self-perceptions of language teachers in Türkiye.

Keywords: Globalization, English Language, Cultural Identity, Interculturality, Perceptions.



ÖZET

KÜRESELLEŞME, İNGİLİZCE VE KÜLTÜREL KİMLİK: TÜRK İNGİLİZCE ÖĞRETMENLERİNİN ALGILARI ÜZERİNE BİR OLGUBİLİM ÇALIŞMASI

Harun KARAŞ, Yüksek Lisans Tezi

Danışmanlar: Dr. Öğr. Üyesi Elif BOZYİĞİT, Dr. Muhammed KÖK

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İngilizce, dünya genelinde en yaygın konuşulan dil konumunda olmakla birlikte, bu dilin statüsü ülkeler arasında farklılık göstermektedir. İngilizcenin bu konumu, kültürlerarası iletişimi desteklemede önemli bir rol oynamış; ticaret, eğitim, eğlence ve medya gibi araçlar üzerinden kültür, değer ve anlayışların aktarımını kolaylaştırarak küreselleşme sürecini hızlandırmıştır. Küreselleşme ile İngilizce arasındaki karşılıklı ilişki, tarihsel ve coğrafi bağlama göre değişmekte olup bireylerin düşünce, duygu ve bakış açılarında çeşitli dönüşümlere yol açmıştır. Hem küreselleşmeyi etkileyen hem de ondan etkilenen bir dil olarak İngilizce, Türkiye’deki resmi eğitim kurumlarında İngilizce öğretmenleri tarafından öğretilmektedir. Güncel literatür, İngilizce ile küreselleşme arasındaki ilişkinin, dili kullanan bireylerin kültürel kimlikleri üzerinde önemli etkileri olabileceğine işaret etmektedir. Bu doğrultuda, bu araştırma nitel bir fenomenolojik yaklaşımla yürütülmüş ve Türkiye'deki devlet okullarında görev yapan İngilizce öğretmenlerinin, öğrettikleri dilin ve bu dilin küreselleşmeyle olan ilişkisinin kendi kültürel kimliklerine etkilerine ilişkin algılarını incelemeyi amaçlamıştır. Veriler, devlet okullarında çalışan 12 İngilizce öğretmeniyle yapılan yarı yapılandırılmış görüşmeler aracılığıyla toplanmış ve MAXQDA yazılımı yardımıyla tematik analiz yöntemiyle analiz edilmiştir. Katılımcılar, meslekleri gereği konuya ilişkin bilgi ve deneyime sahip olmaları gözetilerek, amaçlı örnekleme yöntemiyle belirlenmiştir. Analiz sonuçları, katılımcıların küreselleşmeyi hem doğal hem de yönlendirilen bir süreç olarak algıladıklarını; İngilizcenin ise bu süreci hızlandırmada önemli bir rol üstlendiğini ortaya koymuştur. Öğretmenler, küresel kaynaklara erişim, kültürlerarası iletişim ve mesleki gelişim gibi çeşitli avantajlardan söz etmiş; öte yandan kültürel erozyon, kimlik değişimi ve yabancı değerlerin etkisi gibi konularda kaygılarını da dile getirmiştir. Katılımcılar, kültürel kimliklerini milli, dini ve toplumsal unsurlar temelinde tanımlamış; küresel kültürle etkileşim kurarken Türk kültürel değerlerinin korunması gerektiğine vurgu yapmışlardır. Kültürel dengeyi sağlamak adına öğretmenlerin benimsediği stratejiler, yabancı unsurların seçici biçimde aktarılmasından, kültürel kimliğe yönelik koruyucu tavır

sergilemeye kadar çeşitlilik göstermektedir. Elde edilen bulgular; eğitimciler, politika yapıcılar, dil öğretimi programı geliştiricileri ve araştırmacılar için önemli veriler sunmakta; dil, kimlik ve küreselleşme ilişkisini ele alan literatüre, Türkiye örneği üzerinden özgün bir katkı sağlamaktadır.

Anahtar Kelimeler: Küreselleşme, İngilizce, Kültürel Kimlik, Kültürlerarasılık, Algılar.



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ABBREVIATIONS

BA	: Bachelor of Arts
EFL	: English as a Foreign Language
EIL	: English as an International Language
ELT	: English Language teaching
ESL	: English as a Second Language
EU	: The European Union
G8	: Group of Eight
ICR	: Inter-coder Reliability
IMF	: International Monetary Fund
MA	: Master of Arts
MoNE	: Ministry of National Education
NATO	: North Atlantic Treaty Organization
TL	: Target Language
TUBITAK	: Türkiye Bilimsel ve Teknolojik Araştırma Kurumu [The Scientific and Technological Research Council of Türkiye]
UN	: United Nations
WTO	: World Trade Organization

CHAPTER I

INTRODUCTION

1.1. Background of study

English is the most widely spoken language in the world, although its status may change from country to country, such as native, second, and foreign languages (Crystal, 2003). Crystal (2003) also claims that the number of people speaking English as a second language (ESL) or a foreign language is more than the number of its native speakers. Holding such a role, the English language plays an important role in facilitating intercultural communication and promoting the exchange and negotiation of cultures, values, and perspectives across borders through trade, education, media, and entertainment. (Liddicoat, 2008; Norton, 2000).

The expansion of English is intertwined with globalization (Block & Cameron, 2002). While the spread of English has played an accelerating role in globalization, globalization is an important concept for the proliferation of the English language. According to Eser (2014), globalization had experienced three stages, the first of which was argued in an economic context that dates to the 19th century. The second phase (Post World War II era) was argued as the opposite trend when globalization decreased and was restricted. The last stage argued by him was the highest level of globalization that emerged in the 1980s (Eser, 2014). Another researcher Friedman (2007) discussed the process of globalization under three perspectives as globalizing nations, globalizing companies and globalization of individuals.

Globalization as an intensely debated phenomenon has been widely discussed with its negative and positive effects in different contexts like economics, (Andreev, Ilyin & Zinkina, 2015) and socio-cultural (Andreev et al., 2015). These all perspectives were clustered under two titles by Held and McGrew (2000) as a globalist approach and skeptical approach. One of the concerns of a skeptical approach is the effect of globalization on cultures and cultural identities.

This phenomenon of the relationship between English and globalization has started arguments about its effects on languages, values, culture and cultural identities

(Pennycook, 1998; Ritzer, 1983). Globalization has facilitated the spread of English, and the proliferation of the English language has had a profound influence on societies and cultures around the world (Büyükkantarcıoğlu, 2004). Türkiye is also one of the countries that has felt the impacts of immense globalization since the 1980s (Acar, 2004). According to Robins (1996), the factor behind the spread of English in Türkiye is its integration into the globalization process. This process gained momentum along with the expansion of technology, global media, international trade, and tourism which resulted in Turkish people communicating with the world through a global language (Acar, 2004). At this point, English teachers in Türkiye have a central position in teaching the English language, which facilitates communication in the globalized world. However, for some scholars, the nature of teaching a language also requires teaching the culture of that language (Tajeddin & Teimournezhad, 2014). This situation has created concerns about the results of this interaction and the imposition of foreign values (Alfarhan, 2016). Culture, on the other hand, has many definitions. Differences and similarities in those definitions clustered around two poles. One of these is those who argue that culture has a structure open to change, evolving through lived events and interactions, and that this is normal (Appadurai, 1996; Bhabha, 1994). Conversely, another viewpoint considers culture as a more stable and persistent construction that is in danger because of interactions with other cultures or policies of Western civilizations (Huntington, 1996; Wallerstein, 2004). Like Canagarajah (1999), who stated English was not just a tool for communication but also a carrier of cultures and ideologies, many scholars claimed English for devaluing the rich and ancient local cultures by transmitting a more homogenized or Americanized culture through English education (Kubota, 2002; Lenzerini, 2011). Cultural identity, in this context, is also a phenomenon that is open to changes, a dynamic and multifaceted concept shaped by various factors such as nationality, ethnicity, religion, language, and shared values. Hatoss (2003) argued this cultural identity shift from a linguistic perspective and claimed that English proficient people started regarding themselves as belonging to a certain group and developed a different sense of identity. He stated that in third-world countries, especially in Africa and Asia, English is seen as a kit signal for a new membership to a certain society. Learners of English in a globalized context may not abandon their cultural backgrounds entirely, yet they often experience confusion regarding which culture they belong to. Professionals like English teachers try to adopt a new culture, which is carried through

the language they get proficiency in, while they are practicing their native culture. This may create a challenge in the process of learning and acquiring the new language (Lobaton, 2012).

The historical trajectory of culture teaching in English Language Teaching (ELT) provides a valuable lens for understanding these dynamics. Oral (2010), who drew a historical sketch of culture teaching in ELT, argued that, since the post–World War II era, approaches to culture in ELT have shifted in response to global socio-political changes and the rapid spread of English (Kumaravadivelu, 2008; Pennycook, 1994). Early models often treated culture as fixed, homogenous, and nationally bound, positioning Anglo-American culture as the primary reference point and the native speaker as the central authority in language classrooms (Brooks, 1964; Holliday, 2005). From the 1970s onwards, globalization, increased mobility, and the communicative approach prompted greater emphasis on intercultural communication, yet ELT materials frequently reflected Anglo-Eurocentric perspectives, with limited representation of learners' own cultures (Clarke & Clarke, 1990; Risager, 2007). By the 1990s, poststructuralist perspectives began to reconceptualize culture as dynamic, contested, and inseparable from issues of identity, power, and discourse (Holliday, 2006; Kramsch, 1993). These developments, while global in scope, are particularly relevant to Türkiye's EFL context, where English teachers operate within a space shaped both by global cultural flows and by concerns over preserving local identity (Acar, 2004; Oral, 2010). In this intricate dance of globalization, language, and cultural identity, English language teachers find themselves at a critical intersection (Shrestha, 2016). Therefore, this study seeks to explore how Turkish EFL teachers navigate the complex interplay between globalization, English, and their cultural identities, providing insights into their perceptions, experiences, and strategies for maintaining a sense of self in an increasingly interconnected world.

1.2.Statement of the problem

The place of English language in globalization or the globalization of English language can be evaluated from different perspectives. It is an instrument for economic success but at the same time the cause of inequalities. It is also a tool for cross-cultural and international communication which serves as a lingua franca (Johnson, 2009). English embedded in

globalization process is also not only a language that is used for communication between countries, companies or individuals but it also has a hidden agenda behind it for Hatoss (2003). He discusses the role of English in shifting cultural identities of individuals and societies.

While globalization, language, and identity have been widely studied individually, little attention has been paid to how English language teachers, particularly in-service teachers, perceive the relationship between these phenomena. Considering the number of people speaking English in a way, it is natural to estimate there is and be going to a great number of people struggles to learn it. Along with courses and private institutions giving English Language education in Türkiye most of the people in society learn English language through the state schools with the materials prepared by the Ministry of National Education (MoNE) from Turkish teachers of English. Therefore, these teachers are in the nexus of debated concepts of globalization and English language and their effects on the learners of this language. Although the literature extensively addresses the role of English in globalization and its broader cultural consequences, there remains a lack of studies focusing specifically on in-service English language teachers' perceptions of how teaching English impacts their cultural identity. In the Turkish context, some studies have explored pre-service teachers' views (Bayyurt, 2006; Şen, 2014), yet there is a lack of research focusing on in service teachers who work in public schools and have long-term engagement with both the language and the cultural environment of their profession.

These teachers are more than language instructors; they are cultural mediators and ideological transmitters. However, their position between the dominant global discourse of English and their native local cultural identity can lead to internal conflicts, role ambiguities, and tensions. In countries like Türkiye, where English is taught as a foreign language, English language teachers find themselves operating at the intersection of global discourses and local traditions. They are expected to teach a language deeply embedded in Western culture while maintaining and promoting their own cultural identity. Despite the richness of their lived experiences, their voices remain underrepresented in the literature.

Furthermore, while concepts such as cultural hybridity, linguistic imperialism, and identity shift have been explored in global contexts (Bayyurt, 2013; Canagarajah, 1999; Kumaravadivelu, 2008; McKey, 2002) the specific ways in which Turkish EFL teachers interpret, experience, and manage these processes within the Turkish socio-political and educational context remain under-researched. In the global arena, Mufwene (2010) claims

that the English teachers create an intercultural identity while marginalizing their local cultural identities. However, still there is limited understanding of how these educators perceive their position within a system that promotes English through national education policies while simultaneously emphasizing national identity and cultural preservation.

1.3.Purpose and significance of the study

Despite some efforts for understanding the concepts of globalization and cultural identity from a linguistic perspective and their roles on English teachers in general, (Canagarajah, 1999; Mufwene, 2010) the number of studies focusing on the English teachers as the group in the nexus of them to represent their perceptions and dynamics behind them is limited. Although available studies have touched upon the relationship between globalization, English, and identity (Block, 2007; Canagarajah, 2005; Norton & Toohey, 2011; Phillipson, 1992), the theoretical interpretations vary significantly. Some view English as a hegemonic tool (e.g., Phillipson, 1992), while others frame it as a resource for global participation (e.g., Canagarajah, 2005). This study seeks to examine how Turkish EFL teachers position themselves within this ongoing theoretical debate. The purpose of this study is to fill this gap by exploring how Turkish EFL teachers perceive the relationship between English, globalization and their cultural identities and how they navigate the balance in a multicultural context.

Other than globalization, teachers' perception of English and culture is also important, because their understanding of terms such as culture and language and their roles play a shaping role in their classroom teaching (Ryan, 2017). As English continues to spread globally, language teachers become not only instructors of linguistic content but also agents of cultural transmission. In this context, English teachers in Türkiye are often caught between global cultural flows and local cultural values. This research seeks to understand what meanings they attribute to globalization, English language and cultural identity and how they experience and negotiate these tensions in their professional and personal lives.

The MoNE's 2024-2028 Strategic Plan identifies threats to education stemming from globalization (Milli Eğitim Bakanlığı, 2024). Under the heading Political, Economic, Social,

Technological, Legal, and Echological (PESTLE) Analysis, as a threat, it was explicitly stated as: “national and spiritual values becoming vulnerable to corruption”(p.64). The urgency of this issue is heightened in the Turkish context, where rapid integration into global networks coincides with increasing concerns about cultural preservation and language shift. Investigating how EFL teachers interpret this dynamic can inform both teacher education and language policy debates. In this context, the findings of this thesis hold value due to their potential to illuminate these concerns and inform the preventative measures that may be implemented.

Adopting a qualitative, phenomenological approach, the study investigates teachers’ lived experiences and reflections and perceptions to uncover the perceived impact of teaching English in a global context on their self-perceived cultural identity. The study also explores the strategies English teachers in Türkiye follow to create a balance for themselves and learners between embracing different cultures in the globalization era and sustaining their native Turkish cultural identity. Through this inquiry, the study aims to contribute to the broader field of ELT by foregrounding the voices and perspectives of in-service English language teachers. Also, the study aims to be significant for the following stakeholder groups.

- For teachers, it encourages critical reflective thinking and cultural self-awareness, helping them better understand their identity positions in the classroom and society.
- For higher education institutions, especially faculties of education, the findings provide insights that can guide curriculum development to better prepare teachers for intercultural realities.
- For educational policymakers, the study offers evidence-based suggestions to align English language education with the cultural dynamics and values of local communities.

To this end, this study seeks to find out the answers to the following research questions.

1. How do Turkish EFL teachers self-report their perceptions of globalization, the English language, cultural identity, and the relationship between these concepts?
2. How do Turkish EFL teachers self-report their experiences and reflections on how their Turkish cultural identities interact with the global and multicultural dimensions of English and globalization?

1.4.Limitations

Although this study offers valuable insights into Turkish EFL teachers' perceptions of the relationship between globalization, English, and cultural identity, several limitations must be acknowledged. First, the study was conducted with a relatively small sample size, and all participants were selected from a single district in Türkiye. While purposive sampling allowed for the inclusion of information-rich cases, the findings cannot be generalized to all EFL teachers across the country. The views expressed are specific to the participants' unique sociocultural and institutional contexts. Second, the study relied solely on semi-structured interviews as the method of data collection. While this method provided in-depth qualitative data, the absence of additional data sources such as classroom observations or document analysis may have limited the triangulation of findings and the depth of insight into actual classroom practices. Third, due to the subjective nature of qualitative research, the interpretations of the data were inevitably influenced by the researcher's perspectives. Although strategies such as expert validation of the interview protocol and thematic analysis were employed to enhance credibility, complete objectivity is not possible in qualitative inquiry. Finally, the language of the study is in English, but the participants were native speakers of Turkish. Although participants responded in their native language during interviews, the translation of excerpts and data into English for reporting purposes may have led to minor nuances being lost or misinterpreted.

Acknowledging these limitations helps contextualize the findings and underscores the importance of cautious interpretation. Nevertheless, the study offers meaningful contributions to the understanding of how English teachers in Türkiye experience and interpret the cultural dimensions of their profession in a globalized world.

1.5. Definitions of terms

Globalization: "Globalization can be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa." (Giddens, 1990, p.64).

Culture: “Culture or Civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.” (Tylor, 1871, p.1).

Cultural identity: Cultural identities are the points of identification, the unstable points of identification or suture, which are made, within the discourses of history and culture (Hall, 1990).



CHAPTER II

LITERATURE REVIEW

2.1. Globalization

Being one of the most studied topics of the last century, it is not easy to make a stable and certain definition for globalization, as it is an ongoing process. As a result of globalization, national borders were abraded, as the interaction and communication among people have gone far beyond barriers such as civilization, religion, culture, nation-states, and languages, and became enormously extensive (Şen, 2014). Steger (2013), who argues that globalization is a contested concept, attributes this debate to the lack of consensus among researchers regarding which social processes constitute its essence.

Altbach, Reisberg, and Rumbley (2019) emphasize “integration” and define globalization as an increasingly integrated economy, new information and communication technology, the emergence of an international knowledge network, and a version of reality shaped by forces beyond the control of academic institutions and the English language. Some concepts associated with globalization are “borderless world,” “compressed world,” and “interconnected world.” These concepts point to a complex process that can be explained as both expansion and contraction. Parallel to this perspective, Bakioğlu and Keser (2019) described globalization as a paradoxical process that simultaneously enables positive and negative outcomes through interconnected interactions driven by factors such as expansion, intensification, and acceleration.

Globalization can be described as a process in which knowledge, products, ideas, and cultures transcend their own boundaries and spread through mutual exchange (Martell, 2007). In the literature, the globalization process is examined through different period categorizations. Emphasizing the recent past, Eser (2014) considers the concept by referring to contemporary globalization and examines the process in three stages as “From the Late 19th Century to 1914,” “From 1914 to the Late 1940s,” and “post-1945-50 Period.” During the period from the late 19th century to the early 1910s, which includes the World War I era, globalization was particularly emphasized in an economic context. During this period,

international trade expanded, and the restrictions and barriers to it decreased. Additionally, the integration of global markets and trade increased, while transportation costs and restrictions on the free movement of individuals on the international stage reached their lowest levels (Eser, 2014). Following the first stage, which was in favor of globalization, the period from the early 1910s to the post-World War II era, covering approximately 1945–1950, saw the opposite trend. This phase, constrained between two world wars, represents a period in which the dynamics of globalization and global integration efforts declined and were restricted. Politically, extreme nationalism, and economically, a tendency toward withdrawal, preservation of existing conditions, and self-sufficiency were among the key characteristics of this period (Eser, 2014). In the post-World War II period, especially after 1980, globalization peaked. Several factors contributed to the significant acceleration of globalization during this time. Economically, the volume of international trade and the pace of international capital flows reached their highest levels up to that point. Additionally, the transformation of global production processes played a crucial role in boosting globalization. Furthermore, in the years 1945–1950, globalization increased as a measure to prevent another world war from breaking out. Technologically, communication became highly effective worldwide. After 1980, globalization continued to evolve, incorporating environmental, demographic, and cultural dimensions (Eser, 2014).

Friedman (2007), on the other hand, traces the process back to the 15th century and explains three different periods of globalization. The first period, which he calls Globalization 1.0, lasted from 1492 to the early 1800s. The Globalization 1.0 period is understood in terms of globalizing nations. The second phase of globalization, which lasted from the early 1820s to the year 2000, is referred to as Globalization 2.0 and is defined by globalizing companies. The third phase, known as Globalization 3.0, began in the early 2000s and is characterized by the globalization of individuals (Friedman, 2007).

2.1.1. Globalization and its impacts

The definitions and theoretical interpretations surrounding globalization are abundant and highly sensitive to contextual dynamics, making it challenging to understand its impact on a specific country. The literature review reveals that explorations of globalization tend to focus on economic, political, and cultural contexts (Martell, 2007). The economic perspective

emphasizes global economic integration, increased cross-border economic activities, and heightened interdependence among national economies (Andreev et al., 2015)

In the political context, globalization is associated with the rise of global governance and its connection to major international organizations such as the UN, WTO, IMF, World Bank, G8, and G20 (Şimşek, 2019). Globalization has raised concerns over the weakening of nation-states due to the growing influence of global governance structures, multinational corporations, global capital markets, international law, official institutions, and military blocs (Holton, 2011).

Socio-cultural definitions of globalization are less precise, reflecting the lack of consensus on a universal concept of culture. However, three key perspectives on globalization's cultural impact are widely accepted: cultural homogenization,' cultural resistance,' and 'cultural diversity' (Andreev et al., 2015). Cultural homogenization is often equated with the spread of Western or American cultural hegemony, implying that globalization means the global dissemination of American culture. Cultural resistance, while related to the former, focuses more on the responses of local cultures against the dominant culture and their efforts to preserve authenticity. Lastly, cultural diversity emphasizes dynamic exchanges and transformations resulting from increased interactions among different cultures (Andreev et al., 2015). This tripartite framework underscores that globalization impacts economic, political, and cultural spheres differently, necessitating nuanced approaches to its multifaceted nature.

Keohane and Nye Jr. (2000) examine globalization under four main dimensions: (1) economic globalization, (2) military globalization, (3) environmental globalization, and (4) social and cultural globalization. Economic globalization includes the integration of markets, trade, and finance across national borders. One can walk down a local street and see global brands like McDonald's or buy products from Sony or Coca-Cola. It is no longer difficult to find exotic fruits and vegetables from almost anywhere in the world in a local market. Restaurants now offer diverse menus featuring global cuisines (Keohane & Nye Jr., 2000). Military globalization is evident in the expansion of defense ties and arms trade, as well as military alliances such as NATO and regional arrangements like the Black Sea Security Cooperation (Keohane & Nye Jr., 2000). Environmental globalization includes international cooperation on global issues such as climate change, deforestation, and pollution (Keohane & Nye Jr., 2000). Social and cultural globalization involves the global movement of

religions, ideas, and images, resulting in imitation or adoption of one society’s practices by others (Keohane & Nye Jr., 2000).

The concept of globalization is defined and examined differently according to theoretical approaches and social contexts. One widely accepted framework is Held and McGrew’s (2000) two-perspective model: the “Globalist Approach” and the “Skeptical Approach” Skeptics view globalization as an ideological and socially constructed concept, often rooted in Western imperialism. They argue that it primarily serves the interests of global power holders and question what exactly is "global" about globalization (Hirst, Thompson, & Bromley, 2009).

From a more critical stance, Kürkçü (2013) argues that globalization increases cultural interaction but also worsens inequalities and conflicts. Jackson (2016) similarly questions the benefits of globalization, highlighting its often-negative effects on individuals, societies, and the broader planet. In contrast, the Globalist Approach holds that, globalization has started a new era, and diminished the power of the nation-state (Yüksel, 2001). Globalists argue that globalization has transformed markets into supranational structures, encouraging international cooperation and communication. They believe globalization unfolds differently across regions and is influenced by demographic, political, and economic variables (Held & McGrew, 2000).

Table 1

The great globalization debate. (Held & McGrew, 2000, p.38)

	Sceptics	Globalists
1. Concepts	Internationalization, not globalization, regionalization	One world, shaped by highly extensive, intensive and rapid flows, movements and networks across regions and continents
2. Power	The nation-state rules Intergovernmentalism	Erosion of state sovereignty, autonomy and legitimacy Decline of nation-state Rise of multilateralism

3. Culture	Resurgence of nationalism and national identity	Emergence of global popular culture Erosion of fixed political identities Hybridization
4. Economy	Development of regional blocs Tribalization New imperialism	Global informational capitalism The transnational economy A new global division of labor
5. Inequality	Growing North-South divide Irreconcilable conflicts of interest	Growing inequality within and across societies Erosion of old hierarchies
6. Order	International society of states Political conflict between states inevitably persists International governance and geopolitics Primacy of the ethically bounded community	Multilayered global governance Global civil society Global polity Cosmopolitan orientations

In addition to these two approaches, Martell (2007) proposes a third one, referred to as the “Post-Skeptical” or “Transformationalist” approach. This perspective presents a more nuanced understanding of globalization. It criticizes the Globalist view for overlooking the resilience of local economies and cultures, and the Skeptical view for underestimating the structural transformations caused by globalization. Transformationalists see the future of globalization as uncertain and believe it can take different paths, either continuing, reversing, or transforming into something new. While this third wave is often seen as an independent approach, it also attempts to synthesize and critically evaluate the earlier polarized positions. Martell (2007) summarizes the three waves in a comparative framework.

Table 2

Three waves in globalization theory (Martel, 2007, p.177)

	Globalists	Sceptics	Transformationalists
Globalization	Globalization; Globalization as casual	Globalization as discourse; internationalization as the effect of others	Global transformations, but

			differentiation and embeddedness
Method	Abstract, general approach	Empirical approach	qualitative rather than quantitative approach
Economy	Global economy; integration, open; free trade	triadic, regional, unequal, state intervention and protectionism	Globally transformed, new stratification, but globalized differentiated
Politics	Global governance or neoliberalism, decline of nation-state, loss of national sovereignty	Nation-states, Blocs, international, and inequality, agency possible, Regional power political	Politics globally transformed, nation-states important but reconstructed, sovereignty shared
Culture	Homogenization	Clashes of culture, nationalism, Americanization, globalization differentiated	Globally transformed, Hybridization, complex differentiated globalization
History	Globalization as new	Internationalization as old	Globalization old but present forms unprecedented
Normative Politics	Global governance or neoliberalism, end of social democratic welfare state	Reformist social democracy and international democracy possible	Cosmopolitan Democracy
Future	Globalization	Nation-states, triad, conflicts, inequality	Uncertain, agency, left or right, continued, stalled or reversed

Hassi and Storti (2012) sum up all these approaches and put forward three scenarios about the implications of globalization on culture in their article named *Globalization and culture*:

three H Scenarios. These scenarios are Heterogenization, Homogenization and Hybridization scenarios. Heterogenization is the scenario that although globalization is dominated by western cultures the difference among cultures will not be deleted especially in terms of their core values. The scenario of homogenization sees the possibility of all cultures being alike. The borders and barriers between countries lose their function and there occurs a world culture, a global culture. And the last scenario claims that while sustaining their core values, nations or societies will adapt to globalization to exist in the global arena especially in terms of economic arena. (Hassi & Storti, 2012; Ritzer, 1983)

Education policies are also improved through different and complex processes in a globalized context, not only by the local actors or national authorities. It is important for especially developing countries to enhance their educational policy, addressing not only their national needs but also the global context. Focusing solely on nationalization risks isolating these countries, while an exclusive emphasis on internationalization often leads to a Western-centric experience that neglects the national context (De Wit & Jones, 2022).

2.1.2. Globalization and the spread of English language

Crystal (2003) states that in the history of humankind, there has never been such an intense demand for a common language to facilitate communication among nations. He supports this idea by referring to the number of United Nations (UN) member states, which was 51 at its founding and had increased to 190 by 2003. As of today, that number stands at 193. The growing intensity of international interaction, in areas such as tourism, education, diplomacy, and military cooperation, shows the observable effects of globalization and the need for a shared communicative medium. English, with its growing global presence, has become the choice to meet this communicative need. The interaction and their role on each other were explained by Warschauer (2000) as intertwined. Globalization and the English language go hand in hand throughout the world. Even the globalization process can be separated from English language and has many other dynamics like technologies, transportation, business and information, it is a reality that all these happens through the medium of English language (Lerche, 1998).

The debate about the nature of globalization, as discussed by Held and McGrew (2000), helps frame the context in which English has expanded. They offer two contrasting

perspectives: Hyperglobalism, which views globalization as an inevitable, unifying force shaping a new global order; and Skepticism, which sees it as a polarizing process that deepens inequality between nations. According to Block and Cameron (2002), in the field of ELT, the hyperglobalist view prevailed before the 1980s. During this period, the global spread of English was considered a natural and benign result of globalization. However, from the 1980s onward, more critical perspectives emerged.

Scholars like Phillipson (1992), Pennycook (1994), and Canagarajah (1999) began to challenge the celebratory narratives around English. Phillipson (1992), for instance, famously referred to this phenomenon as “linguistic imperialism”, arguing that the global spread of English was not merely a neutral linguistic trend but a mechanism of cultural domination and ideological influence.

The starting point for the global rise of English can be explained in historical processes such as British colonialism, during which English was established as a dominant language in many territories (Büyükkantarcıoğlu, 2004). After the colonial era, the political, cultural, and economic influence of the United States further reinforced English’s status as a global power language throughout the 20th century. In the current era of globalization, English has been recontextualized as a lingua franca, enabling communication in our increasingly interconnected world (Seidlhofer, 2011). A lingua franca is typically understood as a language adopted for communication between groups who do not share a native language (Seidlhofer, 2011). The widespread use of English in international travel, commerce, diplomacy, academia, medicine, and digital communication supports its position as the global lingua franca (Akbar, 2016). In addition to this role, English has been categorized in different ways in the literature: as a Foreign Language (EFL), Second Language (ESL), and International Language (EIL), depending on the sociolinguistic context.

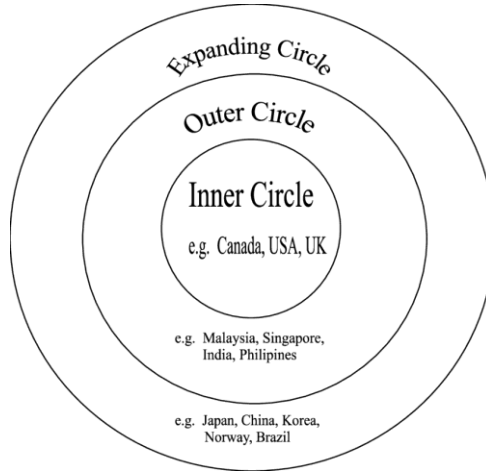


Figure 1. Kachru's three concentric circles model (1985)

Kachru (1985) offered a framework known as the Three Concentric Circles of English, which categorizes the global spread of English based on its functional status in different regions. The Inner Circle includes countries where English is the native language, such as the United Kingdom, the United States, Canada, Australia, and New Zealand. The Outer Circle comprises countries where English has historical significance and institutional use, including India, Nigeria, and Singapore. The Expanding Circle refers to countries where English is learned primarily as a foreign language, such as China, Russia, Japan, and Türkiye. Türkiye's place in the Expanding Circle emphasizes that although English is not an official or native language, its presence is growing rapidly due to globalization, technological development, and economic integration.

2.2. The role of English language in Türkiye

Although it is mostly defined as both physically and culturally a bridge between Asia and Europe, Türkiye is a country located in Asia with %97 of its area (Kırkgöz, 2005). Regarding Kachruvian circles, their position is in the expanding circle where the language does not have a formal status but is learned as a foreign language. Plus, it is the most used foreign language in parallel to the rest of the world (Acar, 2004). However, this was not always the same. In the history of Türkiye, different languages like French, Arabic, and Persian gained popularity from time to time. Nevertheless, the popularity was not like English's popularity in terms of the speaker group. The former languages were spoken among the elite, by a

limited number of societies, which means French or Persian had never been popular among common people (Yücel, 1982). However, English is not only popular among the elite; it is highly popular in different strata of society, especially among youth. It can be seen in every aspect of life, from the names of the shops or restaurants to TV programs. Acar (2004) relates this popularity to the integration of Türkiye into globalization. Robins (1996) counts the reasons behind this spread as trans-nationalization of markets, extensive use of global media and communication tools, and mobility of population with tourism and migration. Acar (2004), on the other hand, explains this proliferation with technology and the internet, economic integration into the global economy, increase in tourism income, and the spread of private channels. As Selvi (2011) states, Türkiye has never been colonized by any country; however, it has some similar sociolinguistic characteristics with countries that were former colonies of English-speaking nations.

State schools are one of the main sources for English learning in Türkiye. 12 years of education is compulsory, and with the 2013 education reform, English is taught starting from the 2nd grade (6-6.5 years of age) to the 12th grade (Kırkgöz, 2017). This way of English education is called as planned spread of English and the outcomes of the education can be foreseen and planned (Doğançay-Aktuna, 1998). On the other hand, the problems emerged about the unplanned spread of English in Türkiye as the outcomes observed to be negative for the culture, language, and lifestyle (Büyükkantarcıoğlu, 2004; Doğançay-Aktuna, 1998). In their study aiming to reveal the reflections of academia towards planned and unplanned spread of English in Türkiye Karaş and Bozyiğit (2024) claimed that despite the intense regulations for English education, the success in learning was not satisfying and the pace of unplanned spread was much faster than planned spread due to the internet and social media factors.

In her study investigating the attitudes of society toward English language Büyükkantarcıoğlu (2004) states that using English words or English proficiency is taken as sophistication and prestige by individuals, although this is not a generalizable situation.

2.3. Culture and Cultural Identity

In literature there is not a consensus on the definition of culture. In the 1950s Kroeber and Kluckhohn (1952) claim that there were over 150 definitions for the term culture. One of the

reasons for this diversity for a single term may be being studied from a great range of perspectives and fields, like sociology and psychology. In fact, as a term, culture can be used for any group of people and their way of doing things, but despite many critiques, Hofstede (2003) claimed that it was mostly used for people living in groups naming their society as nations, regions or ethnic entities. He makes a comprehensive definition for culture as the collective programming of the brain that makes people different from other people or groups from other groups. However, culture has not only been defined from the values or lifestyle perspective. Holliday (2009) found this perception of culture as over-simplifying the way life exists in the world. Stressing the blurred boundaries through globalization, he claims that it is not possible to separate cultures and cultural identities according to nationalities. Seeking a more cosmopolitan understanding, he even warned against any definition of culture that emerges from the top down and encouraged local identities to define themselves (Holliday, 2009).

Hassi and Storti (2012) clustered the definitions under two approaches. The first one takes culture as the values, behaviors, and norms that are learned in the society the person lives in. These are learnt from ancestors and transmitted to the next generation, and function as a differentiating role vis a vis other culture. The second approach handles the culture term as the cultural products of people, symbols of cultures. These approaches have a great role in one's defining one's cultural identity.

Cultural identity is the position the individual takes in society and his sense of belonging. This identity occurs within the interaction between the individual and society. The individual possesses the features of society and represents them in his cultural identity (Ak, 2020). People are born into societies and interact in them. This interaction shapes their view of life. Cultural identity depends on being able to share and derive pleasure from common values, the understanding of morality, customs and traditions, literature and music, traditional arts specific to that society, the mother tongue, national symbols, architecture with specific symbols, religion, cuisine, and national and religious days and months (Erkal, 2000).

Chen and Lin (2016) categorize definitions for “cultural identity” under four main approaches: (1) For the social scientific approach, cultural identity is the sense of belonging and the relationship between the individual and society. It can be summed up with psychological attachment to the group. This approach operates culture in terms of nations or other large groups. It is seen partly based on individuals' choices and partly on how they relate themselves to their group. Both individual and social identity are active in this

approach. National identity can be a good example of it. (2) For the interpretive cultural approach, cultural identity is created and changed through interactions with people inside and outside the cultural group. This approach emphasizes that identity is fluid, interactive, and changes depending on the situation. Immigrants developing a new cultural identity by interacting with people in their new country and keeping ties to their old one can be an example for this approach. (3) For the critical interpretive approach, cultural identity includes historical, social, and relational aspects, also considering power dynamics. The approach focuses on how people negotiate their identities within complex situations. For example, the interaction between an under-represented group member and a dominant group member takes shape when the under-represented group member feels hierarchy and acts accordingly. Identity is shaped by social structures like colonialism, racism, or sexism. (4) For the Critical approach, cultural identity is connected to power structures in society. It is not much related to choices or interactions. It is about how larger social forces shape who we are. It claims that racism and economic inequality influence how we understand our own and others' identities. Identity is not neutral in this approach; it is tied to who has power and what ideas are considered "normal". For example, gender identity is not just recognizing one's gender. It analyses how that gender operates in society.

While these categorizations offer a structured understanding of cultural identity, they may not fully capture its dynamic and multifaceted nature. In this regard Block (2014) discussed the concept of identity within the globalization process, especially concerning migrating individuals and employed the concepts of 'structure' and 'agency' to deepen this discussion. Bakewell (2010) defined structure as encompassing all social, cultural, economic, and political systems in which individuals exist. However, he also noted that this concept would be insufficient to fully explain a complex construct like identities. Conversely, the concept of 'agency' refers to individuals' decisive roles in social relationships, highlighting their capacity to make and protect their own decisions by transforming these relationships to a certain extent (Bakewell, 2010).

Naming the intertwined nature of structure and agency as 'interactionist approach', Bucholtz and Hall (2005) claimed that the structures emerged through interactions. They had not existed without any reason and shaped the identities. However, the ways people interact with each other are not independent of those structures. These two are in constant interaction, creating and transforming each other. Neither structures alone determine us, nor are we entirely free from them (Bucholtz & Hall, 2005). Rather than essentializing structures like

race and gender for identity Hall (1997) defined identity as an ongoing process and underpinned that identity was not an essence but a positioning in different contexts.

In line with this interactionist perspective, Holliday (2010) emphasized the complexity of cultural identity, highlighting how individuals can resist being defined by fixed cultural types such as nationality or ethnicity. Drawing on interviews with 28 diverse individuals from different cultural and ethnic backgrounds, he demonstrated that personal cultural identities often involved layered realities shaped by life experiences, such as family history, profession, religion, gender, and language, rather than solely by national belonging. Aligning with Weber's (1964) social action theory, Holliday (2010) offered alternative terms such as 'cultural realities', 'arenas', and 'universes' to avoid strict definitions of culture, reflecting the shifting qualities of identity shaped through social interaction, agency, and context. Weber (1964) accepted the importance of social structures but was cautious about their role in shaping or defining all social actions.

Norton and Toohey (2011) also emphasized the explosion of interest in identity and language learning and viewed cultural identity as dynamic, multiple, and dependent on social context, rather than fixed or stable. They emphasized that language learning is closely linked to issues of power, access, and social positioning, which influence how individuals negotiate their sense of self. Norton's (2000) concepts of investment and imagined communities highlighted that learners not only participated in actual social groups but also oriented themselves toward desired or future communities, such as international academic networks. From this perspective, English can be seen both as a resource for joining global communities and as a challenge to maintaining local identities. Darwin and Norton (2015) expand the discussion of identity by linking it to investment, ideology, and capital. They argue that cultural identity is not only dynamic and socially constructed but also shaped by broader structures of power and access. In this framework, English becomes a key resource that both enables participation in global imagined communities and reinforces inequalities in who can claim legitimate membership. Their model highlights how learners' investments in English are influenced by social ideologies and the distribution of economic, cultural, and symbolic capital. This approach offers a useful framework for understanding how Turkish academics interpret the spread of English in Türkiye and its impact on their cultural identities.

Weedon (1997), on the other hand, defined identity as a temporary and confined way that individuals choose to describe themselves for a specific context. People have many potential ways of existence, generally at the same time, but they limit those ways to one way in order

to provide a clear idea about who and what they are. Discussing ‘subjectivity’ in a poststructuralist way he saw identity as multiple, dynamic and changing through interactions in the society that can be transformed through education and language practices (Weedon, 1997).

Gee (1999) named the identities of people as ‘socially situated’ and ‘core’, distinguishing the identities people adopt in different conditions and contexts, and relatively fixed identities that continue whatever the conditions would be.

While earlier approaches to cultural identity often relied on essentialist and national frameworks (e.g., associating Turkish identity with fixed cultural norms), more recent studies (Holliday & MacDonald, 2019) highlighted the dangers of such assumptions. These essentialist views not only ignore the complex and dynamic nature of identity but also risk reinforcing neo-racist hierarchies through ‘soft essentialism’. This perspective aligns with the current study’s aim to explore how Turkish ELT teachers negotiate identity beyond fixed cultural categories in the context of globalization.

2.4. The Interplay Between English Language, Culture, and Identity

Globalization can be observed and defined in many different domains however economic perspective is one of the most discussed areas of globalization. In this sector, English gained great importance as it facilitates communication between different communities and people speaking different native languages. Other than economics, education is another important sector where people can go all over the world to study. Like these sectors English language is available and functional in many sectors like trading, technology, policy, and diplomacy. As the English language is used in many areas for communication, it is the most dominant language of this century (Poggensee, 2016). However, with globalization, it went beyond just being a language that is used to communicate and started to function as a new sense of identity that created a certain group (Hatoss, 2003). For Hatoss (2003), knowing the English language, especially in third-world countries like Africa and Asia, resulted in developing a new cultural identity. Even conservative countries in terms of culture and cultural identity, like China, have experienced problems about internationalizing without losing cultural dedication (Johnson, 2009). The country did not accept teaching the English language in the

schools in the beginning, but international events like the Olympics forced the country and its citizens to learn and teach it for instrumental reasons.

In his study named “Language learners’ identities in EFL setting,” Lobaton (2012) states that language has a crucial role in shaping one’s identity. Learning a foreign language requires too much work and imposition in that language via different kinds of media like reading passages, videos, and audio. Liddicoat (2008) also underpinned the importance of including teaching culture in the process of teaching language from an intercultural perspective. Taking the necessity of integrating cultural elements into the learning process into consideration, the learner is exposed to the foreign culture, which is the English language and Western culture. For Lobaton (2012), this process results in adopting a new cultural identity even if it does not mean dropping the native cultural identity.

On the other hand, Belsey (1980) reminds us that people define and constitute themselves through language. Thus, proficiency in English, which was learnt with its cultural elements for comprehension, may result in new definitions and reconstitution processes. In the context of ESL learning, Norton (1995) described the cultural identity construction process as an interaction between the individual and society by giving examples of students’ identities in the classroom or colleagues in the workplace no matter whether this identity may be permanent or not. The need to be part of a circle plays a role in identity construction. Luke (1996) also points to the language learners as they could have multiple social identities that they can act accordingly in line with the language and the culture of language. Lobaton (2012) emphasizes the identity-constructive role of English by metaphorizing it as a crystal that highlights some colors of light while diminishing some others according to the direction and power of light.

While the abovementioned scholars focused more on the identity-constructing or shaping role of the foreign language learning process, in his book named ‘*Second Language Identities*’ Block (2007) reviewed several studies conducted in foreign language contexts and concluded that identity transformation through the target language (TL) is often limited. He argued that learners in FL settings usually carry strong influences from their first language, which can prevent the development of a new sense of self in the TL. Since identity construction is closely linked to the environment and society, FL learners often take the shape and identity of their local linguistic and cultural environment. However, there are ways to go beyond these limitations. For example, McMahon (1997) showed that viewing the TL as a global tool instead of a language tied to a distant native culture like American or British

may support identity development. Similarly, Thorne (2003) demonstrated how online communication allows learners from different countries to interact and form TL-mediated identities, even if temporarily. Compared to naturalistic settings where immigrants may be fully immersed in the TL, or any contexts where learners live in abroad and experience the TL in everyday life, the FL classroom offers fewer opportunities for identity change. Therefore, in foreign language environments it is difficult to develop a new identity (Block, 2007)

From another perspective, Darwin and Norton (2015) proposed a comprehensive model of investment, claiming that language learning is not just about studying grammar and vocabulary. When people learn a language, they also invest their identity, capital, and are affected by ideology. Identity was taken as the background and the way people see themselves, while capital was all the resources one has, such as education, skills, money and social connections. As shown in figure 2, at the center is investment, which means that language learners do not just study a language; they, in a way, make a personal investment, hoping for benefits (like a job, social respect, or acceptance). But their success depends on how they are positioned, what benefits are available, and how society controls access (Darvin & Norton, 2015).



Figure 2. Darwin and Norton's 2015 Model of Investment (Darvin & Norton, 2015 p.42)

In their model claiming to provide responses to current demands in the globalized era, Darwin and Norton (2015) underlined the power flows through identity, capital, and ideology. They stated that although society shapes people's habitus and forces them to act in a certain way, they can still invest in practices that can change their lives through desire, imagination, and the potential transformative power of the capital they possess. But with the effect of ideologies, systematic patterns of control may still make it difficult to attain the required

capital or may decrease the value of their available capital. At this point, learners having agency may challenge the circumstances and express themselves (Darvin & Norton, 2015). This model aims to create a space for learners of foreign languages against marginalization and resistance by proposing an agentive perspective that helps to negotiate the limitations and facilities.

In Türkiye Çelik and Yazan (2023) conducted a study with private school Turkish EFL teachers searching for the position of cultural elements in English lessons. They revealed that even the teachers emphasized the importance of integrating English culture into the lessons for a better communication, parents of students did not want their kids to be exposed to foreign cultural practices such as Halloween and Christmas with a concern about protecting their kids' cultural identity. Norton and Toohey (2011) discussed resistance in language learning in their study named 'Identity, language learning, and social change' and explained that when learners feel a discrepancy between the learned and available practices they may resist in different ways. However, the resistance towards foreign culture in Çelik and Yazan's (2023) study comes from parents the dynamic behind it may be similar to Norton and Toohey's (2011) framework.

Norton and Toohey (2011) shared some supporting scholars such as Canagarajah (2004), who put forward 'pedagogical safe houses' that include practices learners employ when they feel stuck between two identities and create atmospheres where they practice in their native culture and norms.

2.5. English teachers in globalized context

Globalization has changed the way we consume, live, and interact with the rest of us. It is not correct to define ourselves as national citizens anymore as we are also global citizens in this era (Lerche, 1998). Just like globalization, the dominance of English language is another phenomenon that is clear for everybody (Graddol, 2000). Crystal (1997) expresses the global status of English by referring to its acceptance by all countries and assigning a special meaning to it.

In today's interconnected world, nations cannot claim to have a fully domestic and local education plan that excludes global needs and trends (West, 2012). The education system of

countries, including Türkiye, should equip their people with the necessary tools and key competences to exist and interact with the world. (Altan, 2017). The European Commission (2006) creates eight key competences for lifelong learning such as:

1. Communication in the mother tongue
2. Communication in foreign languages
3. Mathematical competence and basic competences in science and technology
4. Digital competence
5. Learning to learn
6. Social and civic competences
7. Sense of initiative and entrepreneurship
8. Cultural awareness and expression

Even all these competences listed by the EU are important for integration and interaction in the global era, because of the topic of study, the competence in a foreign language is the focus of this study. To achieve this competence, among many other steps that can be taken, English teachers, as the profession responsible for fulfilling this development, require a special investigation and education. However, they are generally neglected at both the pre-service and in-service levels. Like the learners, teachers of English in Türkiye practice the English language between the walls of school classrooms (Altan, 2017). Thus, the classroom environment has an important role in shaping both students' and teachers' perspectives and identities. Kramsch (1993) defined cultural identities as flexible and dynamic constructs and claimed that EFL teachers couldn't have the same cultural identities after the course or lesson they had. Shi and Langman (2012) also described schools as unique areas where language learners practiced their agencies and built new bicultural identities.

Duff and Uchida (1997) provided three important issues in terms of foreign language teachers' cultural identity representation. Firstly, as a natural part of the lesson, teachers talk about and discuss the social and cultural aspects of foreign people and countries. They are required to open up these cultural identities. Therefore, the way they position themselves needs to be investigated. Secondly, the solution of potential conflicts that arise in the classroom with students or colleagues in the school about the identities or beliefs related to gender roles, nationality, ethnicity, popular media, or local culture is an important issue regarding teachers' role. Finally, Duff and Uchida (1997), mentioning Pennycook's (1994) approach, stated another issue as the English teaching is not a neutral industry neither culturally nor politically. In the international arena, the English language teaching plays a

role in constructing new roles, relations, and identities among students and teachers (Pennycook,1994).

Crozet (2017), focusing on the role of English teachers in a foreign language teaching context, stated that there was a shift in teaching foreign language towards critically and politically engaged foreign language pedagogy. This shift forces foreign language teachers to have more than English proficiency. They are also required to know intercultural communication, identity, and power relations in language. This changing pedagogy also forces teachers to make conscious political and ethical choices in their practices. ‘Political choices’ can be explained as recognizing and addressing the power dynamics inherent in language, while ‘ethical choices’ can be interpreted as deciding how to handle cultural differences in the classroom. An ethical choice could be how to respectfully discuss stereotypes, how to validate students' diverse linguistic and cultural backgrounds, and how to promote empathy and critical thinking rather than simple memorization of cultural facts.

Some researchers define identity as one’s positioning oneself and sense of belonging (Hall, 1990). For Kramsch (1993), the process of teaching culture as a necessity of teaching language places a stress on teachers by locating the profession between the effort of being universal and multicultural and sustaining native cultural features. Mufwene (2010) explained this situation by the probability of marginalization of teachers’ local cultural identities and shaping their intercultural identity.

The intertwined relationship between globalization and English, widely recognized as a global language, has led to various studies examining its effects on EFL teachers in different contexts. Within the realm of cultural globalization, Tajeddin and Ghaffaryan (2020) investigated the identity development of EFL teachers working in Iran. Their study involved 303 English teachers and concluded that Iranian English teachers primarily identified with their native language (Persian), yet they perceived the English cultural identity as more modern and influential compared to Iranian culture. Through semi-structured interviews with participants categorized as proponents or opponents of cultural globalization, Tajeddin and Ghaffaryan (2020) gained insights for in-depth interpretations. Their findings revealed that the local culture was likened to a home. Participants favoring cultural globalization emphasized the restrictive role of this home, while those opposing cultural globalization highlighted its protective role against external threats. Furthermore, Tajeddin and Ghaffaryan (2020) explained that Iranian English teachers believed it was impossible for English to represent a truly multicultural structure. Consequently, they emphasized the

importance of a critical approach to multiculturalism, stressing the need to interpret different cultures without judgment. They also underscored the importance of preventing the understanding of multiculturalism from devolving into a situation where the culture imposed by powerful societies replaces local cultures.

In a separate study, Prasatyo and Amaliah (2024) investigated 44 Indonesian English learners aged 18-25. Their findings suggest that while these students embraced the multiculturalism they encountered through English, there was also a minor displacement of their local cultures. Despite this, the majority strongly agreed that their own culture should not be replaced. The study found that despite their awareness regarding the preservation of their culture and identity, their lifestyles were shaped by English, with this influence being felt in areas like clothing and diet. While 88.7% of participants strongly disagreed or disagreed with adopting Western culture, another item indicating that Western fashion changed their lifestyles was agreed or strongly agreed upon by 48% of the participants (Prasatyo & Amaliah, 2024).

Similarly, Alamri (2024) conducted a study with 57 Saudi EFL teachers to examine the potential influence of English language learning and cultural interaction on EFL learners. His thesis revealed significant findings within the Saudi Arabian context, sharing that 95% of participants strongly agreed or agreed with the statement, "English is influencing the culture of Saudi Arabia." Alamri (2024) further discussed that English holds the power to alter behaviors and beliefs, and that society perceives this change positively. However, he also noted that teachers interpreted this influence negatively and stressed the need for caution. Globalization was regarded by 98.2% of the participating EFL teachers as a factor contributing to promoting foreign culture. Through this quantitative study, Alamri (2024) shed light on the situation in Saudi Arabia, highlighting the shared concern among families and teachers regarding the new generation's shaping by the influence of globalization and English.

In Türkiye, Genç (2018) focused on the intercultural competence levels of 145 pre-service EFL teachers studying at a state university. The study investigated these pre-service teachers across sub-dimensions of intercultural competence, including ambiguity tolerance, open-mindedness, and cultural empathy. The findings indicated that the majority of participants demonstrated a low level of competence in the studied concepts (Genç, 2018).

Fidan (2024), addressing the impact of globalization on society, culture, identity, and language, noted that some societies embrace globalization and English as a global language, while others interpret this process as a threat to local culture and language. Collecting data through semi-structured interviews with 10 Turkish EFL teachers, Fidan (2024) suggested that participating EFL teachers did not perceive English as a language exclusive to native English-speaking countries but rather held the view that it now serves as a tool for global communication. In parallel, the study shared the finding that English plays an instrumental role.

In a qualitative study involving 37 EFL teachers in Iran, Safari and Razmjoo (2016) found that English is not only accepted by society and teachers as a global language but also perceived as a necessity for a modern society. They argued that defining English as an international language rather than a foreign language is crucial in terms of its value in representing the global world, rather than just English-speaking societies. The study further suggested that teachers have developed strategies to decolonize English and prioritize raising awareness about this issue.

CHAPTER III

METHODOLOGY

In this chapter, the methods used in the research were discussed in detail. The research approaches adopted in the study were explained, and the context and participants were stated. Data collection procedures and the method used for analyzing the data were also discussed. The reliability of the study and research and ethical issues were discussed at the end of the chapter.

3.1. Research Design

According to Strauss and Corbin (1998), qualitative research is a process of producing knowledge to understand people's lifestyles, stories, perceptions, organizational structures, and social change. Qualitative research employs research designs and methods that enable the examination of individuals, and their relationships deeply and often require mutual interaction. These types of studies help us understand how and in what manner social events and phenomena occur and are perceived by the target group. They use methods such as interviews, observation, focus group discussions, and document analysis (Böke, 2009). In this qualitative study aiming to understand perceptions towards certain concepts like globalization and cultural identity, a phenomenological approach was adopted. In phenomenological studies, the aim is to describe a phenomenon or concept that has been experienced by many individuals (Marshall & Rossman, 2006). This study intends to reveal participants' perceptions towards the phenomenon referring to their experiences and reasons. Researchers using the phenomenological method closely examine individuals' experiences to capture the meaning of the essence of an experience or event (Starks & Trinidad, 2007). In this approach, the participant's perspective and viewpoint are assumed to be "real" (Goulding, 2005). Phenomenological approach that has roots in Husserl's philosophy has been used in sociology, psychology, and education (Creswell, 1998).

3.2. Participants

In phenomenological research, the data sources are individuals or groups who have experienced the phenomenon being studied and can express or reflect upon it (Yıldırım & Şimşek, 2011). Therefore, in this study, a criterion-based purposive sampling method was employed. According to Patton (1987), purposive sampling allows for studying cases believed to have rich information. Creswell (1998) also states that the criterion sampling technique is the most effective method in phenomenological studies. From this perspective, purposive sampling methods are more beneficial in exploring and explaining phenomena and events. This sampling strategy is commonly used in qualitative research when participants are selected based on specific criteria related to the research aims. The primary criterion for participant selection in this study was being a Turkish EFL teacher currently working in state schools.

Participation in this study was based on voluntariness, and semi-structured interviews were conducted with English teachers who met the inclusion criteria and were willing to take part. In qualitative research, there is no universally agreed-upon number of participants, but several scholars provided guidelines. Starks and Trinidad (2007) suggested a range of one to ten for phenomenological research, whereas Yıldırım and Şimşek (2011) recommended not exceeding ten. Wilson (2015) indicated that a sample between six and twenty participants was often sufficient, while Polkinghorne (1989) considered in-depth interviews with around ten individuals to represent a reasonable size.

In this study, the number of participants was not determined in advance but guided by the principle of data saturation. Data collection and analysis were carried out simultaneously, so that the researcher could monitor the emergence of themes during the process. After each interview, the recordings were transcribed and preliminary coding was conducted. As new data were added, the researcher compared them with the existing codes and themes. By the time twelve interviews had been completed, no substantially new themes, codes, or insights were appearing in the data. Instead, similar patterns and perspectives were being repeated across participants. This indicated that the point of saturation had been reached, where additional interviews would not provide further meaningful contributions to the findings (Patton, 2014).

The participant group in this study was relatively homogeneous, as all were English teachers working in state schools in Türkiye and shared similar qualifications and professional contexts. Homogeneity increases the likelihood of reaching saturation with a smaller sample (Patton, 2014). Therefore, twelve participants were deemed sufficient for the purposes of this research, as the data collected provided both depth and richness while also showing consistency across cases. Each participant was interviewed for approximately one hour, which allowed for in-depth exploration of the research questions and ensured adequate coverage of the phenomenon under investigation.

This purposive sampling strategy enabled the researcher to collect rich, in-depth data that aligned with the study's aims. It is widely supported in literature as a reliable method for exploring individuals' lived experiences and perceptions within a specific context (Patton, 1987; Creswell, 1998). Furthermore, purposive sampling enhances the relevance and depth of the data collected, which contributes to the validity and trustworthiness of the findings. The demographics of the participants were analyzed under two variables. The basic demographic information is listed in table three. Participants' ages varied between 30 and 50 years. The calculated mean age of the participants was 43. The gender distribution of the participants was determined to be 8 females and 4 males. Upon examination of the participants' educational backgrounds, it was observed that all participants except for two held a bachelor's degree. The two participants with master's degrees had completed non-thesis master's programs. Regarding their years of teaching experience, the participants' professional experience ranged from five to 28 years. The calculated mean professional experience of the participant group was 16 years. The distribution of the school levels at which the participants worked was found to be primary school (n=1), middle school (n=5), and high school (n=6).

Tablo 3.

Participants' Demographic Information

Participant	Age	Gender	Educational Background	Years of Experience	Type of School
1	53	Male	BA	28	High School
2	46	Female	BA	24	High School

3	36	Female	MA (non-field)	14	Middle School
4	56	Female	BA	24	High School
5	47	Male	BA	17	High School
6	35	Female	BA	10	Primary School
7	40	Female	MA (non-field)	14	Middle School
8	43	Female	BA	20	Middle School
9	47	Male	BA	22	Middle School
10	39	Male	BA	11	Middle School
11	41	Female	BA	11	High School
12	30	Female	BA	5	High School

Participants' international and linguistic backgrounds are listed in table four. The participants' international and linguistic backgrounds were examined under the headings of languages known other than English, involvement in an international project, intensive interaction with foreigners for more than one year, and the number of foreign (non-Turkish) individuals in their close family circle.

When asked about foreign languages they could communicate in (other than English), two participants stated they knew German, one participant knew French, and one participant knew both French and German. The other eight participants reported that they could not communicate in a foreign language other than English.

Regarding participation in international projects, information was obtained that only one participant had been involved in multiple projects, while the other 11 participants stated that they had not participated in an international project.

The participants were also asked whether they had interaction of more than one year in a foreign culture or environment. One participant reported working for two years in an international company with foreign colleagues, and another participant stated that they had stayed for short periods (an average of 10 days) in 10 countries within the scope of international Erasmus projects. Additionally, there was one teacher who had worked abroad for two years as assigned by the MoNE. Furthermore, one teacher participant shared their

experience of online friendship for approximately two years, dedicating at least 2 hours daily during the pandemic. The last demographic information was the number of non-Turkish relatives in the family and one participant responded to this question as yes.

Table 4.

Participants' International and Linguistic Backgrounds

Participant	Foreign Languages (Other than English)	Participation in International Project	Intense Foreign Interaction (>1 yr)	Non-Turkish Relatives in Family
1	None	No	No	No
2	None	No	No	No
3	None	No	No	No
4	None	No	Worked for 2 years in international company	Yes (1)
5	None	No	No	No
6	None	No	No	No
7	None	No	No	No
8	German	No	No	No
9	French	Erasmus Project	Been in 10 different countries through Erasmus project	No
10	None	No	No	No
11	German	No	Online friendship for 2 years	No
12	German & French	No	Yes (2 years)	No

3.3. Data collection tool and data collection process

3.3.1. Data collection tool

Qualitative researchers use four main techniques for data collection: fieldwork, direct observation, in-depth interviews, and document analysis (Marshall & Rossman, 2006). Additionally, focus group discussions (Böke, 2009; Yıldırım & Şimşek, 2011) and the use of metaphors are also among the qualitative data collection methods employed (Yıldırım & Şimşek, 2011). In this study, data were collected through interviews, which are noted as a highly effective method for obtaining information about individuals' experiences, attitudes, opinions, feelings, and beliefs (Yıldırım & Şimşek, 2011). The interview is defined as an interaction aimed at eliciting the feelings and thoughts of individuals included in the study regarding a specific topic or phenomenon (Karataş, 2017). It is recognized as an effective technique for comprehending individuals' emotions, cognitions, attitudes, and experiences (Sevecan & Çilingiroğlu, 2007). Fontana and Frey (1994) state several modalities of interviews, including individual face-to-face interviews, face-to-face group interviews, postal surveys, individually completed questionnaires, and telephone interviews. In the current study, interviews were conducted face-to-face with volunteer participants. The data collection tool adopted for this study is semi-structured interviews. In this approach, the interviewer operates with a general roadmap; however, the specific questions may be adapted (through modification, addition, or removal) based on the characteristics of the interviewee (Coşkun, Altunışık, & Yıldırım, 2017). The semi-structured interview uses an interview guide comprising a pre-determined set of questions. During the interview process, follow-up or extra questions may be introduced to delve deeper into the data or to clarify any incomplete points (Karataş, 2017). This feature is useful in obtaining comprehensive information related to the research objectives (Sevecan & Çilingiroğlu, 2007). The semi-structured interview questions used in the study were created by the researcher and given their last form after having opinions from two experts (academicians in the field of ELT) who had contributed qualitative studies to the field. They evaluated the interview questions and offered some changes to the content of the interview and expressions in it. An expert also suggested asking more questions to get a deeper understanding about the perceptions of participants. Upon their suggestions, some questions were detected not to serve research questions, and some were arranged as sub-questions. When the questions took their final

form, piloting was done with an English teacher to ensure the efficacy of the questions. The pilot also helped the researcher understand the importance of his role as an interviewer and see possible problems in the process. The interview questions were updated after the piloting in terms of the order of questions. Also, some sub-questions determined to serve the same aim were excluded after the pilot.

The intro part of the interview had demographic questions about the interviewee such as age, gender, educational background, work experience, and familiarity with the research topic. In the end, the interview had six main questions in total and some sub-questions, which were asked if necessary to clarify the rationale behind the participants' answers.

3.3.2. Data collection process

Data were collected from 12 Turkish teachers of English in March 2025. Before doing the interviews, ethical approval was granted by the Ethics Committee at Sakarya University with document number 409337 (Please, See Appendix 1).

The interviews were conducted during the month of Ramadan, and anticipating that some participants would be fasting, they were permitted to choose the location and time for the interviews themselves. While some interviews took place in suitable units or offices within the schools, others were conducted in environments free from noise and distractions after iftar (the evening meal to break the fast). To ensure the interview's efficacy, the interview questions were sent to the participants in advance, on the day of the interview, to allow them time for reflection. The interviews were done face-to-face, and before starting their consent was obtained with the help of consent forms.

The participants were informed about the topic, and they were told that they could think about their answers if they wished. It was also stated that there were no right or wrong answers to the questions. Interview questions were asked in participants' native language, and they were asked to respond in the language they felt most comfortable using. One participant preferred to answer half of the interview in English and switched to Turkish after the third question, and the others responded to all the questions in Turkish. Some participants were open to giving long answers with many details, while others tended to respond with short answers. The researcher tried to get details by asking for sub-questions. All interviews were recorded via recorders and transcribed by the researcher in the same week. The

interviews had an average duration of 50 minutes. In total, 570 minutes of recording were analyzed in the process.

3.4. Data analysis

According to Clarke and Braun (2012), thematic analysis is appropriate for identifying and interpreting perceptions across qualitative data. It is used to analyze qualitative data, and the researcher seeks repeated patterns in the data set. Braun and Clarke (2006) describe the analysis process in 6 steps.

1. Familiarizing yourself with the data and identifying items of potential interest
2. Generating initial codes
3. Searching for themes
4. Reviewing potential themes
5. Defining and naming themes
6. Producing the report

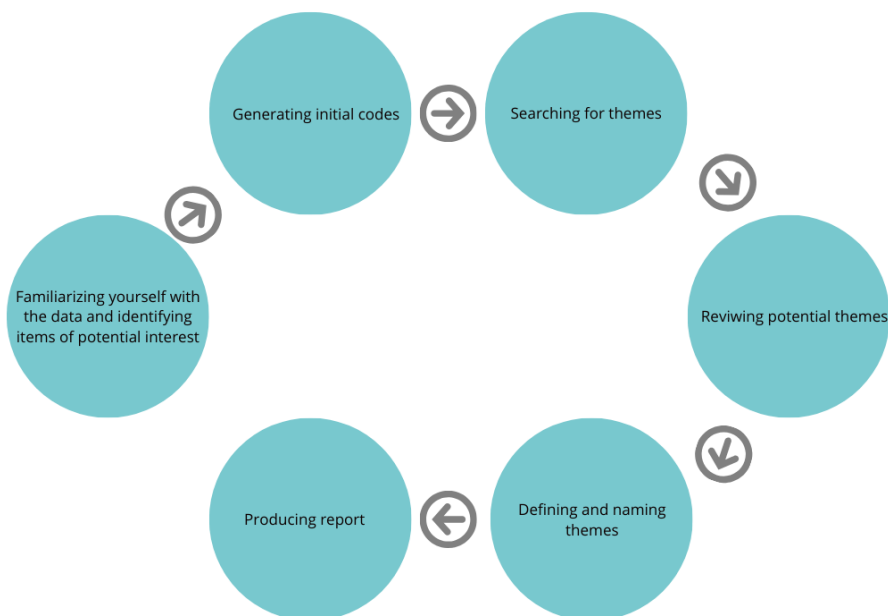


Figure 3. Braun and Clarke's six-step thematic analysis (2006)

Braun and Clarke (2006) also state regarding inductive thematic analysis that an inductive approach means that the themes you find are strongly connected to the data itself. Therefore, the data collected specifically for research through interviews or focus groups may not be very related to the exact questions asked to the people in the study. Also, these themes won't come from the researcher's own ideas or theories about the topic. So, inductive analysis is about coding the data without trying to force it into a pre-made coding system or what the researcher already thinks. This way of doing thematic analysis is based on the data. In line with Braun and Clarke (2006), for Creswell (1998) to effectively analyze large amounts of data, it is imperative for researchers to organize the data systematically and be familiar with it. Creswell (1998) also states that the steps of data collection, analysis, and reporting sometimes cannot be distinct steps and they can happen simultaneously during the research. Therefore, all interviews were transcribed verbatim in the same week that they were conducted. After the transcription, the files were uploaded to the qualitative analysis software MAXQDA. In the analysis process, the data were listened to and read a few times by the researcher and the six-phase process of Braun and Clarke (2006) was followed. During these, reading notes and memos were taken to help with the initial coding step. Also, in these readings, data reduction was done inductively as Seidman (2006) advised. Based on the notes and memos, the data were reduced and the researcher worked with those notes rather than the whole raw data. This process formed the initial codes.

After the initial coding, the researcher developed the initial code into emergent themes. The developed themes were clarified, and comprehensive names were created through the detailed examination of codes and excerpts. Careful attention was paid to ensuring that the theme names reflected the codes and sub-themes. These developed themes and sub-themes were subsequently used as headings and subheadings when writing the findings section of the research. Almost all participant quotes were originally in Turkish and translated into English by the researcher. Efforts were made to preserve the original meaning and cultural nuances during translation.

3.5. Trustworthiness

Many researchers (Creswell, 1998; Lincoln & Guba, 1985; Maxwell, 2010; Seale, 1999) put forward a variety of principles to increase and ensure the credibility of study. In the search

for such criteria, Lincoln and Guba (1985) explained the difficulty of perfectness by saying “(i)t is dubious whether ‘perfect’ criteria will ever emerge” (p. 331). For qualitative studies Lincoln and Guba (1985) introduced the criteria of credibility, transferability, dependability, and confirmability as trustworthiness criteria. Among others, the criteria introduced by Lincoln and Guba (1985) is easier and more useful for researchers aiming to provide acceptable studies for the field. In the study, considering the recommendations of Lincoln and Guba (1985), a pilot study was done with one English teacher working as a school principal in a village school. After the piloting, the order of questions was changed and some repeated questions that assessed the same things with different questions were excluded. The pilot contributed to the study’s credibility.

Furthermore, an independent coder who is also a researcher with a master’s degree and experienced in qualitative studies in the field of ELT was employed, and the agreement between the researchers helped in establishing intercoder reliability (ICR). ICR is the agreement between different people about coding the data (O’Connor & Joffe, 2020). O’Connor and Joffe (2020) state that coding is just one step of qualitative research but an important one. They conceptualize codes like “building blocks” and claim that ICR is important because it is the beginning stage of analysis and the rest of the process will be directed accordingly. Instead of raw data these codes will come together and create some potential themes that will lead researchers to ideas. For many researchers, employing inter-coder coding process and providing ICR is sufficient in terms of transparency of coding (Hruschka et al., 2004) and the satisfaction of the reader and audience (Joffe & Yardley, 2003). In fact, by its nature, qualitative research is based on the interpretation of data by the researchers individually. However, ICR can take these interpretations beyond just individuals and lead readers to think they would also make similar judgements with the coders in the study. (O’Connor & Joffe, 2020).

The minimum number of coders should be two independent coders for O’Connor and Joffe (2020). However, more coders and researchers can be included in the research if data dataset is too large or it is an obligation. For this study, two coders were considered enough. Other than the researcher, a certain amount of data (19,4%) was coded by another researcher academics.

Another issue about ICR is the amount, proportion of the data that should be multiply coded. While some researchers code entire set multiply, it is enough to code some parts of the data set multiply (Campbell, Quincy, Osseman & Pederson, 2013). 10-25% of data is

regarded enough on conditions that subsample is representative, and selection is done randomly (Campbell, Quincy, Osserman & Pederson, 2013). In this study 19% of the raw data was determined to be coded multiply. The segments were separated according to the questions. 12 participants were asked 6 questions each. Out of 72 questions in total 14 questions were chosen randomly (ensuring two different responses for each question). After the segment was coded by the first coder, the codes were removed and sent to the second coder. Later, the coding was compared as Campell et al. (2013) advised.

The number of codes is also another topic of discussion in literature. MacQueen, MacLellan, Kay, and Milstein (1998) claim the upper limit must be 40 codes. Hruschka et al. (2004) on the other hand recommend nearly 20 codes. For semi-structured interviews like this study, it is suggested to define the numbers specific to interview questions. (Hruschka et al., 2004). In this study, in total 60 codes were created with 11 sub-themes (3-2-3-3) and 4 themes.

There have been used different Inter Coder Reliability (ICR) calculation techniques so far. The most common one is the percentage of data that coders agreed on (Kolbe & Burnett, 1991). Miles and Huberman (1994) suggest dividing the number of agreements by the number of agreements and disagreements in total. The interpretation of results changes according to the techniques used for calculation. For percentage agreement approaches %80 and more is generally seen as acceptable (Miles & Huberman, 1994) For this study the rate of overlapping codes between two coders was calculated as 88% which was regarded as agreement between coders.

Other than ICR ‘member checking’ is another way of establishing trustworthiness in qualitative researches (Creswell & Miller, 2000). Lincoln and Guba (1986) defined member check as:

“The process of continuous, informal testing of information by solidifying reactions of respondents to the investigator’s reconstruction of what he or she has been told or otherwise found out and to the constructions offered by other respondents or sources, and a terminal, formal testing of the final care report with a representative sample of stakeholders. (p. 77)

Member checking helps the researcher make sure participants’ views are represented correctly by giving them a chance to agree or disagree with how the data and interpretations are presented, which increases the credibility of a qualitative study (Creswell & Miller, 2000; Lincoln & Guba, 1986). Regarding how to conduct member checking, Creswell (2005) described the process as verifying with one or more participants whether the evaluation has been conducted accurately. This verification involves sending the findings back to the

participant and asking, either in writing or through an interview, whether the report of the findings and interpretation of data are correct. The questions can be asked from multiple perspectives, such as whether the message is complete or whether there are any omissions or misinterpretations (Creswell, 2015). Candela (2019) pointed out that this process may have negative outcomes, sharing her own experiences where participants, feeling discomfort, stress, and reacting to certain interpretations, expressed their concerns. Candela stated that these reactions themselves could also be included in the research findings. Fortunately, in the present thesis study, no negative feedback was received during the member checking process.

For the current study, the researcher member checked the data with two participants by sending them the interpreted and reported findings that belonged to them via internet. Both participants acknowledged the report, which contributed to the credibility and trustworthiness of the study. Besides the written agreement researcher also talked to the participants on the phone to prevent any misunderstanding.

3.6. Researcher's Role

As Merriam (2015) states in qualitative studies researcher plays a key role in interpreting the data. Therefore, the researchers should explain their backgrounds and possible biases in detail (Creswell, 1998). Naturally the data of the study is the researcher's interpretation of the participants' self-reported lived experiences, so the interpretation is mutually formed by the researcher's and participants' experiences.

In line with Holliday and MacDonald's (2019) emphasis on intersubjectivity in culture-related research, the present study adopted the view that interviews are not neutral data collection tools but dynamic spaces where meaning is co-constructed between the researcher and participants. Recognizing the influence of the researcher's presence allows for a more nuanced and ethical engagement with the socio-cultural perspectives expressed by participants.

The researcher of this study is a BA graduate of the Faculty of Education, ELT department in 2012. He has worked in different levels and types of schools as teacher and school principal. While working as a school principal in different kinds of schools between the years

2018 and 2022, he had a chance to observe English teachers and realized the difference between the English teachers' approaches and perceptions towards cases and concepts. Their sense of belonging, approaches to other cultures and Turkish culture, motivations behind the education they were giving were not the same with other teachers from different branches. Also, the sensitivity of researcher towards culture and national values in addition to attitudes towards multiculturalism played an important role in deciding to figure out the dynamics behind these differences in perception and position in society. The researcher of this study was especially careful while collecting, interpreting, and reporting the data in terms of ethical issues, trying to prevent and remove any biases from the study.

The researcher is also an EFL teacher at a state school. For this reason, he knew most of the participants in person. To ensure that the participants' responses were unbiased and sincere, the researcher did not conduct interviews with English teachers from the school where he works. This was done to prevent responses that lacked transparency or were believed to be the expected answer. During the interviews, the researcher's role was solely to ask questions and, when necessary, to provide follow-up questions for better understanding. The researcher avoided behaviors such as intervention or approval that could influence the participants' opinions.

CHAPTER IV

FINDINGS AND DISCUSSION

The study aimed to research perceptions of Turkish teachers of English towards certain phenomena such as globalization, culture and cultural identity, and the English language. Perceived relationships among these concepts and teachers' approaches towards them were investigated. Also, their strategies in setting the balance between having/encouraging a multicultural perspective and sustaining Turkish cultural identity were within the scope of research. The questions addressed in the study were as follows:

1. How do Turkish EFL teachers self-report their perceptions of globalization, the English language, cultural identity, and the relationship between these concepts?
2. How do Turkish EFL teachers describe their experiences and responses regarding the coexistence of their Turkish cultural identities with the global and multicultural contexts associated with English and globalization?

To answer research questions, the researcher conducted semi-structured interviews with 12 Turkish EFL teachers and recorded the interviews. The recordings were transcribed by the researcher through thematic analysis. Data was analyzed through MAXQDA 24 software in accordance with Braun and Clarke's (2006) analysis process. Once the codes were identified, themes were created considering those codes to provide insights for research questions.

This chapter presented the findings of the qualitative study under the themes that emerged from the thematic analysis of the data. The themes were discussed regarding the research questions and current approaches, and contributions available in the literature. The four themes that emerged in the study were, perceived globalization, the cultural map of identity, decoding English: The Turkish angle, and bridging worlds, questioning selves: the Turkish EFL teachers.

4.1. Perceived globalization

The codes presented in Figure three created the sub-themes, and the first theme was named as perceived globalization by the researcher. The perceptions of participants regarding globalization clustered under three main groups as (1) the anatomy of globalization: operations, actors, and accelerators. This sub-theme reveals participants' perceptions of the globalization process. How globalization happens, what fosters it, what are the roles of language and education in this debated era, the position of Türkiye in globalization and the dynamics behind globalization regarding the powers directing the process. Depending on their perceptions of the concept of globalization, the participants shared their ideas about the benefits and positive sides of globalization that may be taken as advantages or their concerns about the negative and potential harmful results and impacts of this concept locally and globally. Sub-theme (2) perception on benefits centered around the economic and sociological aspects of it, while sub-theme (3) perceptions on concerns were about the potential harmful effects of globalization on local dynamics like language, culture, and lifestyle.

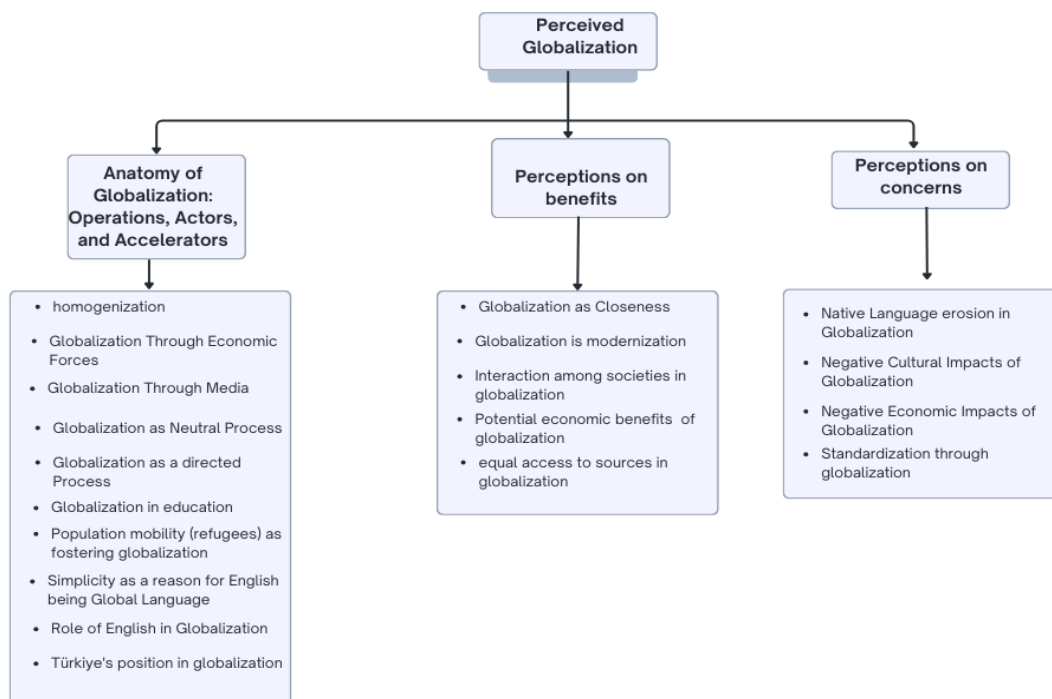


Figure 4. Perceived globalization, sub-themes, and codes

4.1.1. Anatomy of globalization: operations, actors, and accelerators

The EFL teachers first shared their ideas and perceptions regarding the channels through which globalization occurs. This is discussed under the sub-theme *The Anatomy of Globalization: Operations, Actors, and Accelerators*. They emphasized the role of economic forces in shaping globalization which was coded as ‘Globalization Through Economic Forces’ by the researcher. They also noted that factors such as tourism, trade, and technology contribute to the acceleration of globalization. Participant two, while defining globalization, specifically highlighted the economic factor with the following statement:

“Yani küreselleşmeyle ilgili aslında son zamanlarda çok fazla duyuyoruz. Küreselleşme kelimesini, kavramını yani bir Ekonomi anlamında işte mal sermaye bunun ekonomiye dahil edilmesi. Bu malın sermayenin ekonomiye dahil edilmesi, ulusal pazarın da dış pazara açılması diye tanımlayabiliriz.” [We hear a lot about rapid globalization recently. The word, the concept of globalization, I mean, in an economic sense, the inclusion of goods and capital into the economy. We can define this inclusion of goods and capital into the economy as the opening of the national market to foreign markets.] (P2)

Other than economic factors like trade and tourism, participants also counted the internet, television, social media, and printed press as the mediums of globalization. These factors were regarded as the role of media and coded as ‘globalization through media’. In general, the internet was used as an umbrella term with special emphasis on the channels reachable through it. Emphasizing the dominant role of social media participant three stated that:

“Yani özellikle bu sosyal medyayla çok etkileniyoruz bence. Şuan çoğumuz haber bile izlemiyor. Televizyon kültürümüz bile kalmadı bence, herkes sosyal medyadan bir şeyleri öğrenme çabasında.” [So, I think we are particularly influenced a lot by social media. Right now, I believe most of us don’t even watch the news. I don’t think we even have a television culture anymore; I think everyone is trying to learn things from social media.] (P3)

Participant five supported this, pointing out how the internet shrinks distances and makes global interactions instantaneous:

“Yani bunun genel adına internet diyoruz ama en başta o internet çok etkili. Zaten o olmasaydı bu kadar dünya globalleşmezdi. Küreselleşmezdi. Sosyal medya tabii ki bunda etkili yine ama en başta internet kullanımı çok sosyal medya olayı da değil. Yani neticede bu world wide web dediğimiz (www) olayı dünyayı küçülttü yani.” [So, we generally call this the internet, but initially [the social media], was very influential. If it hadn’t existed, the world wouldn’t have globalized this much. Social media is certainly influential in this as well. So, ultimately, this World Wide Web (www) phenomenon has made the world smaller.] (P5)

Social media was regarded as a tool where people could interact with the rest of the world. Other than its facilitating function, participant 12 also shared that social media is a platform where people try to prove themselves and be appreciated by society.

“Yani bazı işte bu sosyal medya çok büyük güç haline geldi şuan. Ya orada gördüklerini yaptıklarını hep mesela şey yani davranışları bile sosyal medyada ne kadar çok beğeni alabilirim. Ne kadar çok izlenebilirim bu tarz hani aslında istemediği şeyleri bile insanlar başkaları beğeni yani beğensin diye yapmaya teşvik yapıyor.” [So, some of these social media platforms have become a very big power. People see and do things there (social media), just for the sake of getting likes and interaction. How many views they can get, this kind of thing. So, people are even encouraged to do things they don't want to, for others to like it and to get approval.] (P12)

A small number of participants took ‘population mobility’ as a role-playing factor for globalization. The immigration for different reasons causes interaction among different cultures, societies, and beliefs. Participant 10 claimed that:

“Hani insanlar savaş oluyor. Mesela savaştan kaçmak için mecbur başka ülkelere gitmek zorunda kalıyor. Bu da küreselleşmeye sebep oluyor gibi...” [I mean, for example there's a war happening and people are forced to immigrate to other countries. This also seems to cause globalization...] (P10)

Another point mentioned as an interrelated factor with globalization was ‘the role of English language in globalization’. The need for a common language to interact and communicate is inevitable. English, as the language used in this communication, was regarded as the inseparable partner of communication.

“Bir dünya dili olmadan insanların iletişim kurmaları çok zordu yıllarca. Yani by türkün fransaya gidip fransızca öğrenmesi, ardından gidip italyada ticaret yapması. Ondan sonra gidip mısırdaki arapça konuşabilmesi mümkün değildi. Oysa bugün ortak dil ingilizce sayesinde insanlar dünyanın neresine giderse gitsin herkesle iletişim kurabiliyor. Bu da küreselleşmeyi daha kolay hale getiriyor.” [For years, it was very difficult for people to communicate without a global language. I mean, for a Turk to go to France and learn French, then go and do business in Italy, and then be able to speak Arabic in Egypt, it wasn't possible. However, today, thanks to the common language of English, people can communicate with everyone no matter where in the world they go. This makes globalization easier.] (P1)

When asked about the roles of globalization and English in relation to each other, virtually all participants emphasized a reciprocal relationship between them. One participant stated:

“Yani ingilizce küreselleşmenin daha hızlı bir şekilde ilerlemesini sağlıyor. Yani katkısı olumlu anlamda katkı sağlıyor. Küreselleşme de aynı zamanda aslında ingilizcenin yaygınlaşmasına sebep oluyor.” [So, English enables globalization to progress more rapidly. At the same time, globalization also causes the spread of English.] (P6)

Within this relationship, participants generally agreed that English plays the dominant role. They revealed that the existence and spread of English laid the groundwork for globalization, suggesting that globalization would be impossible without English.

“Küreselleşmeyi etkileyen en önemli etkenlerden birisi ingilizce zaten... yani dünya dili olmasıyla. Küreselleşme ingilizce üzerinden yürüdü. İngilizce sayesinde küreselleşti. Yani ın teknoloji dili, ingilizce uluslararası iletişim dili ingilizce..” [One of the most important factors influencing globalization is English... due to it being the world language. Globalization proceeded through English. It globalized thanks to English. I mean, the language of technology is English, the international language of communication is English...] (P5)

Two participants (P1; P11) attributed the role of English in globalization to the language's perceived simplicity of learning which was coded as ‘Simplicity as a Reason for English Being Global Language’. Although the value attributed to English was examined in depth within the third theme, it is mentioned here due to participants considering the ease of English as a factor contributing to the acceleration of globalization. Specifically, the idea that globalization gained momentum because English is easily learned by everyone was supported by two participants.

“Küreselleşmenin İngilizceyle olması. ingilizce galiba kolay bir dil olduğu için yani çok çabuk öğrenilir. Mesela bir japonca küresel dil olsa Allah muhafaza yani çok kişi haberleşemedik sanki. Yazısı zaten farklı Latin alfabesi olması da bence çok şey. O da bir pratik bir yöntem. Hem Latin alfabesinde olması hem de kolay cümle yapılmasından dolayı bence ingilizce, o yüzden küresel.” [Globalization is happening with English... I guess it's because English is an easy language, so it's learned very quickly. For example, if Japanese were the global language, many people wouldn't be able to communicate. It's as if its writing is already different; English's having the Latin alphabet is a big deal. That's also a practical method. Both because it's in the Latin alphabet and because its sentences are easy to construct, I think that's why English is global.] (P11)

In addition to the findings above that are related to how globalization occurs, participants also stated neutral results of globalization. These neutral results were coded as ‘homogenization of...’ due to the emphasis on its function in creating similarity among societies. A participant mentioned its role in creating a new common culture by melting the differences, by stating:

“Zaten küreselleşme adı üstünde dünyanın bir küre olduğunu düşünürsek, tek dünya vatandaşı olmak diye düşünüyorum. Dünyanın farklı kültürler olmasına rağmen tek bir potada eritmek ya da herkesin kendi kültüründen bir şeyler getirmesi. Ve büyük potada erimekle olduğunu düşünüyorum.” [Globalization, as the name suggests, if we consider the world as a globe, I think it means being a single world citizen. Despite the world having different cultures, it's about melting them in one pot or everyone bringing something from their own culture. And I think it happens by melting in a large pot.] (P4)

Participant ten also contributed by agreeing.

“Onlarla iletişim kuruyorsun, onların kültürlerini öğreniyorsun, sende onlara kendi kültürünü aktarıyorsun. Yani böyle işte nasıl, nasıl ingilizce ortak bir dilse artık yani ortak bir kültür oluşmaya doğru gidiyor.” [You communicate with them, you learn about their cultures, and you also transmit your own culture to them. So, like, just as English is now a common language, a common culture is starting to emerge.] (P10)

Education was also mentioned as a field affected by globalization. Supporting his idea with the international projects, a participant stated that:

“Eğitimde de dedim. Hani bazen mesela hani eğitimde de hani başka ülkelerin yada farklı şeylerin eğitim sistemlerinde kendimiz hani uygulamaya çalışıyoruz falan hatta bu projeler falan var. E-twinning projeleriyle falan da bunlar mesela desteklenme durumları olabiliyor. Bu tarz katkıları olabiliyor.” [I mentioned in education as well Sometimes; we try to implement the education systems of other countries and there are even projects for this. These (Interactions) can even be supported by projects like e-Twinning. It can have contributions like these.] (P12)

Participants' approaches varied between the idea that the globalization process is a natural and inevitable phenomenon and the notion that it is a process controlled and directed by certain powers. However, the frequency of ideas has a significant difference. The frequency of code ‘Globalization as a neutral process’ is four, while the idea of ‘Globalization as a directed process’ was coded 22 times. One participant, who argued that this process is natural and not shaped by the direction of any specific actor, expressed this view as follows:

“Yani bence ben Küreselleşmenin hep olduğunu düşünüyorum yani sonuçta dünya işte insanlar belli bir gelişim gösterdikten sonra hep birbirlerini etkilemek ya da işte birbirlerine hakim olmak ya da farklı etkileşimler içerisine girmişler Zaten... etkileşim kaçınılmaz.” [So, I think globalization has always existed. I mean, after all, once people reached a certain level of development, they were always influencing each other, or trying to dominate each other, or entering different interactions anyway... Interaction is inevitable. (P2)

The participants reporting globalization as a directed process mentioned the countries with economic, political, and military power, and big companies functioning global scale as the actors shaping the globalization process. It was claimed that powerful countries give direction to education, lifestyles, consuming habits, and the trend of certain products on a global scale. A participant perceived this directing as a positive phenomenon stated that:

“Yani illa yönlendiren zaten dünya genelinde ülkeler var yani.. gelişmiş ülkeler illaki yönlendiriyor diye düşünüyorum. Onların yaptığı ıı araştırmalar olsun. Daha yenilikçi yaklaşımlarla yani bizim ülkemize göre daha yenilikçi yaklaşımlarla bakıyorlar diye düşünüyorum Çevreye hayata... bu da bizi. Etkiliyor, ülkeyi etkiliyor diye düşünüyorum.” [So, of course, there are countries that direct things worldwide... I think developed countries are directing things. I think their research, their more innovative approaches – they look at the environment, at life, with more innovative approaches compared to our country – this affects us, it affects the country, I think.] (P3)

Participant 11 metaphorized this process as a classroom environment.

“Böyle sanki böyle şey gibi sınıfa benzetecek gibi oluyorum. Hani sanki yine de başında bir öğretmen var gibi o yönetiyor one derse herkes onu yapıyor gibi. Hadi böyle hem iyi hem kötü hem böyle tekdüze gibi hem de bir yandan da disiplinli gibi.” [“It's like... a classroom. It's as if there's still a teacher at the front, managing things, and everyone does what he says. Like, it's both good and bad, both monotonous in a way and disciplined on the other hand.”] (P11)

On the other hand, most participants regarded this shaping as a negative, manipulating intervention.

“Bence tabii ki yönetenler var... belli Güçler. belli. Ekonomik düzeydeki aileler yani çoktan artık işi hani para boyutunu aşmış, dünyayı ele geçirme planları yapanlar tabii ki.” [I think there are someone directing ... certain powers... certain families at an economic level who have gone beyond just money, who are making plans to take over the world, of course.] (P4)

Participant 12 shared her ideas about the intervention of powerful countries in terms of consumption habits.

“Hani yönlendirilen tabii ki. Mesela hani ya sonuçta artık reklam yapma olayı var ya mesela gerçi Dubai çikolatasından da mesela şey yapmıştık herkes yani bunun yani özellikle yeni nesilde özentî boyutuna girerekten mesela yani çocukları ona yönlendirmeye çalışılıyor.” [Of course, it's directed. For example, there are advertisements. We even saw it with Dubai chocolate for example, everyone, especially the new generation, started to emulate it, and for example, children are being encouraged towards it.] (P12)

Participants also evaluated Türkiye's position in the globalization process; some shared the view that the country has taken a more active role in globalization and integration with the world in recent years.

“Türkiye is taking an important role in globalization because in our country we have very successful traders in the construction Industry in the Textile Industry, but it is not enough yet. Because we must make our own marks, own labels to be active in the globalization world, I think.” (P1)

In contrast to these views, other participants argued that Türkiye has not sufficiently benefited from the positive aspects of globalization, attributing this to a lack of open-mindedness among its people.

“Ya biz ülke olarak bence yenilikçi fikirlere açık bakmıyoruz. Çoğu tübitak projelerinin elendiğini duyuyoruz haberlerde. Ve daha sonra işte başka ülkelerde bu fikirlerin alınıp o fikirler üzerinden yeni şeyler çıkarıldığını duyuyoruz. Bence çok sıcak bakılmıyor yeni fikirleri ülkenizde. Küreselleşmeden etkilenen bir ülkeyiz etkilemiyoruz.” [Well, as a country, I don't think we have an open mind towards innovative ideas. We often hear in the news that many TUBITAK projects are rejected. And then, we hear that these ideas are taken up in other countries, and new things are developed based on those ideas. I don't think new ideas are received very warmly in our country. We are a country affected by globalization, not one that influences it.] (P3)

Another perspective was that Türkiye, as a developing country, was naturally in a passive position, being influenced by rather than directing globalization.

“Ekonomik anlamda da onların daha iyi olduğunu düşünüyorum. Diğer ülkelere ki zaten bizim ülkemizde gelişmekte olan bir ülke olduğu için ekonomik anlamda da maalesef dışa bağımlı olduğu için bu konuda biraz daha etkilendiğini düşünüyorum bu açıdan.” [Economically, I also think they are better than other countries. Since our country is a developing country, unfortunately, it is economically dependent on the outside world, so I think it is a bit more affected in this regard.] (P8)

Furthermore, one participant defined countries' roles in the globalization process through economic power, pointing out that economically powerful countries have a significant influence over weaker ones and suggesting that Türkiye, economically, can also play a guiding role over countries weaker than itself.

“Bence bizden düşük durumda maddi olarak ya da eğitim olarak bu gibi yerleri etkiliyoruzdur. Ama bizden daha gelişmiş, ekonomik olarak daha üstün yerlerden biz etkileniyoruz.” [I think we influence places that are in a lower financial or educational state than us. But we are influenced by places that are more developed and economically superior to us.] (P11)

This sub-theme focused on participants' views regarding how globalization occurs and who or what drives it. Turkish EFL teachers offered insights into the operational mechanisms, dominant actors, and accelerating factors of globalization, reflecting a wide range of interpretations from natural progress to deliberate direction by powerful agents. Participants primarily pointed to economic forces such as trade, tourism, and capital flow as key operations of globalization. Participant two, defined globalization as the integration of goods and capital into the global economy, emphasizing the opening of national markets to international trade. This economic framing aligns with the globalist perspective of Held and McGrew (2000), who highlight the interdependence of economies in a globalized world. The findings also showed that Turkish EFL teachers evaluated globalization as a multifaceted and often contested phenomenon. While some participants conceptualized it as a neutral and inevitable process, others perceived it as a deliberately guided and directed concept that is shaped by powerful nations and companies. This divergence closely parallels the spectrum of theoretical models presented by Held and McGrew (2000), who distinguished between the globalist view, seeing globalization as a unifying and progressive force, and the skeptic view, which interprets globalization as a mechanism that deepens global inequalities.

The findings also support the idea put forward by Bakioğlu and Keser (2019) in the Turkish context. They claimed that globalization was a paradoxical concept that can cause advantages and disadvantages at the same time through intense interactions and

communication among societies and values. This perception of globalization by the Turkish EFL teachers also shows similarity with those who participated in Safari and Razmjoo's (2016) study. In their study, in which interviews were done with thirty-seven Iranian EFL teachers, it was found that globalization was perceived as an inevitable phenomenon that embraced almost every element of people's lives in both studies. Some participants in their study also took English as a key factor for a more modern society in the globalized context. Although globalization and English were given value by the participant group teachers still emphasize the importance of their local values, and teachers believe they should prevent '*colonization of the mind*'. Globalization was reported to be able to threaten indigenous culture if it is not valued by Iranian students (Safari & Razmjoo, 2016).

Additionally, media and technology emerged as dominating accelerators. Participant three, observed the decline of traditional television consumption, stating that social media had become the primary source of information. Participant five similarly noted that the internet had effectively shrunk the world. These views resonate with Steger's (2013) assertion that technological advancement plays a central role in globalization's expansion and reach.

Moreover, the perception of Türkiye's developing but sensitive role in the globalization process, either as an active or passive actor, reflects broader national debates discussed by Acar (2004) and Robins (1996), who associate Türkiye's integration into the global order with the proliferation of global media, tourism, technology, and trade.

The findings also support Steger's (2013) argument that globalization is naturally difficult to define due to its conceptual complexity and the contested nature of the social processes involved. These results indicate that Turkish EFL teachers are aware of the multi-dimensional impacts of globalization.

These perceptions of globalization observed in Turkish EFL teachers directly influence the way they perform their role in the classroom. Seeing the motivation behind English learning and the spread as both an accelerator and a product of globalization, positions it not only as a subject to be taught, but as a cultural and economic tool with global utility. This awareness shapes their pedagogical choices, such as integrating authentic global materials, fostering intercultural competence, and preparing students for communicative demands beyond Türkiye's borders.

4.1.2. Perceptions on benefits

In this section of the study, the ideas and perceptions of the participants regarding the benefits brought about by globalization were revealed and discussed in ELT context. English language teachers in Türkiye, who use English as a global communication tool in their profession, expressed their perceptions of the positive impacts and benefits of globalization on the individual, society, and life in many ways. One of the perceptions of globalization was that the world is getting smaller and changing the functions of borders. The ease in relations and interactions independent of distances was coded as ‘closeness’ by the researcher and articulated by participants five and one as follows:

“Küreselleşme dünya üzerinde eskiden var olan sınırların Artık sadece sembolik olarak kalması, yani bu çizilmiş olan sınırların. İu sosyolojik olarak ortadan kalkması olarak değerlendiriyorum Ben küreselleşmeyi yani.” [I evaluate globalization as the sociological disappearance of the borders that used to exist on the world, meaning these borders are now only symbolic.] (P5).

“I take it positively, because globalization helps countries and people become closer and increase their relationship in many ways” (P1).

Furthermore, participant three, who perceived ‘globalization as modernization’ and openness to new ideas and innovation, stated:

“Ya bence olumlu çağrıştırıyor, daha çok modernleşmeyi çağrıştırıyor. bence teknolojik açıdan gelişme olarak geliyor. Aklıma mesela bu da robot süpürgelerin çıkması olsun. Bir sürü teknolojik yaşam hayatımızı kolaylaştırması olsun. Bunlar geliyor olumlu yönlerini ama olumsuz yön olarak hiç bir şey düşünmüyorum. Yani ben daha çok olumlu algılıyorum. Yani bence yenilikçi fikirler diye tanımlayalım. Yenilikçi fikirler, açık olmak tanımlayalım.” [Well, I think it has positive connotations; it evokes more modernization. In my opinion, it is technological development. For example, the emergence of robotic vacuum cleaners comes to mind, as well as many technologies that make our lives easier. These are the positive aspects, but I don't think of any negative aspects at all. So, I perceive it more positively. Let's define it as innovative ideas, being open] (P3).

As a natural consequence of technological development and its widespread adoption through globalization, participants who emphasized the increased ‘interaction among societies’ suggested that not only people but also practices, products, and ideas from different countries can cross borders through mediums such as media, technology, and tourism.

"Globalization makes it easy for people to travel around the world and see other cultures. People see them and adopt them" (P1)

“Küreselleşme çok güzel bir şey çünkü eskiden. Bir iletişim araçlarının teknolojinin ilerlemediği dönemde, ulaşım araçlarının olmadığı dönemde bunlar imkansızdı. İnsanların 20 km öteki insanlardan haberi yoktu, yaptıklarına dair hayatlarına nasıl idame ettiklerinden dair ...ondan sonra ...birbiriyle iletişimlere çok daha azdı. Şu anda bir uçtan bir uca dünyanın insanlar... Bir günde seyahat edip geri Dönebiliyor.

Toplantıya katılıp geri dönebiliyor ve. Farklı ülkelerden bir multinational, uluslararası toplantılar yapılabilir.” [Globalization is a very good thing because in the past, in a period when communication tools and technology were not advanced, when there were no means of transportation, these were impossible. People had no information about people 20 km away, about what they were doing, how they were making a living... additionally... communication with each other was much less. Now, people from one end of the world to the other... can travel and return in a day, can attend a meeting and return. And multinational, international meetings can be held between different countries] (P4).

A participant, pointing to the ability of different practices and events to cross borders and interact with Türkiye, stated that:

“Mesela diyebileceğimiz örneğin. Fransa'daki kutlama. Ya da işte örneğin. İspanya'da yanlış hatırlamıyorsam domates festivalinde yapılan o domates savaşı bizim ülkemize de yapıldığı haberlerde çıkabiliyor. Dolayısıyla nereden görüyor? İletişim araçlarından gördüğü bir uygulamayı buraya monte etmiş oluyoruz. ya da işte falanca ülkedeki hiç alakasız bizim kültürümüze de uymayan Bir giyim kuşam tarzını. X ülkede başladıysa bir gün bile geçmeden türkiye'de de benzer uygulamayı bulabiliyorsunuz.” [For example, a celebration in France. Or, for example, if I remember correctly, the tomato war at the tomato festival in Spain can be reported in the news as being done in our country as well. Where do they see it? We are implementing a practice seen through communication tools. Or a wearing style that does not suit our culture. If it started in country X, you could find a similar practice in Türkiye in less than a day.] (P9)

Another issue addressed by the participants and perceived as one of the advantages brought by globalization is ‘equal access to resources’ for people regardless of their location in the world. It was stated that globalization has created a world where no one is disadvantaged in accessing education, information, newly emerging technologies and products, or current news. Participant four, who stated that they can instantly follow the world agenda, noted the following:

“Yani yurt dışına. Yurt dışındaki bütün haberleri ben izleyebiliyorum. Her şeyden haber daha olabiliyorum yani. Evet, yani nerede olursa olsun her şeyi takip etmek istediğim her şeye ulaşabiliyorum.” [So, I can watch all the news from abroad. I can be informed about everything. Yes, no matter where it is, I can access everything I want to follow.] (P4)

Another participant, supporting this by emphasizing equal access for everyone, spoke as follows:

“Küreselleşme, İnsanların yani dünyanın bir ucunda bile olsa çok uzak bile olsa herkesin aynı anda bir şeye sahip olması anlamına geliyor. Çok uzak bir yerde icat edilen bir şeye bile biz sahip olabiliyoruz.” [Globalization means that people, even if they are at one end of the world, even if they are very far away, can have something at the same time. We can even have something invented in a very distant place.] (P7)

Another participant revealed that through globalization, patients can access treatment anywhere in the world according to their financial situation.

“Sağlık alanında da bu böyle. Yani hangi ülkenin nesi iyiye insanlar bizim eskiden küba'ya gitme niyetimiz yoktu ama kanser araştırmalar için şu anda... özellikle belli durumda olanlar küba'ya sağlık alanında etkilenmeye çalışıyor.” [This is also the case in the field of health. we could not intend to go to Cuba in the past, but for cancer research now... especially those in certain conditions are trying to benefit from Cuba in the field of health] (P4)

A participant whose statement was coded as ‘Potential Economic Benefits of Globalization’ viewed globalization as opportunities that countries can evaluate in an economic sense stated that countries can benefit from it in line with their potential.

“Şimdi ekonomi anlamında, mal anlamında, sermaye anlamında çok faydaları dokunabilecek bir olgu. Bu tabii ki ülkemizin de performansı ile ilgili bir durum. üretim kapasitesi ile ilgili bir durum.” [Now, in terms of economy, goods, and capital, it is a phenomenon that can have many benefits. This is, of course, related to our country's performance, related to its production capacity] (P2)

The participants’ perceptions of the benefits of globalization presented a positive outlook. They emphasized accessibility, interaction, and modernization. These views align closely with the globalist approach proposed by Held and McGrew (2000), who suggest that globalization encourages global interconnectedness and fosters economic and technological advancement.

Teachers’ references to a ‘shrinking world,’ the weakening function of national borders, and the ease of cross-cultural communication through travel and media demonstrate what Altbach et al. (2019) define as the emergence of a “borderless and interconnected world” facilitated by improvements in technology and the moving of ideas.

Furthermore, participants’ positive attitudes towards technological innovation and their perception of globalization as a door to modernity echo Eser’s (2014) historical framing of the post-1980 period, during which globalization had great momentum due to great levels of technological and communicative development.

Participants’ statements on access to international healthcare, education, and economic opportunities also reflect Keohane and Nye’s (2000) framework, which emphasizes social and cultural globalization as key domains where shared practices and opportunities transcend national boundaries.

Also, the reported function of globalization for ‘equal access to knowledge, goods, and health services’ reveals a hopeful belief in its potential role in diminishing global inequality. This perception of participants contrasts with the skeptical or critical voices, such as Martell (2007), who warn that the benefits of globalization are often unequally distributed.

While participants highlighted advantages, their limited critical engagement with the possible disadvantages might reflect the influence of an optimistic discourse shaped by their roles as educators and EFL teachers, who engage with globalization daily through language, media, and teaching practices. These results suggest that Turkish EFL teachers perceive globalization primarily as a constructive and empowering force that fosters professional growth and access to global resources.

Teachers' emphasis on accessibility, modernization, and global interaction reinforces their professional identity as facilitators of global citizenship through the English language. The perceived benefits of globalization motivate them to incorporate cross-cultural content, technology-enhanced resources, and real-world communicative tasks into their teaching, aiming to equip students with the linguistic and cultural skills to participate actively in a borderless world.

4.1.3. Perceptions on concerns

This section of the research focused on the participants' perceptions of the potential negative impacts of globalization. The participant English language teachers emphasized that globalization could have significant negative effects on the economy, mother tongue, and native culture. Furthermore, they addressed the standardizing aspect of globalization that eliminates differences. One of the participants, referring to the degradation they observed in their native language due to the influence of globalization during their English language education, shared the following:

“Biz lisedeyken falan daha çok böyle plaza dili diye bir şey çıkarmışlardı. Onlar böyle. Bazı konuşmalarda skeçlerde, televizyon programlarında yayınlanmıştı. Orada böyle yabancı kelimeleri araya sokuyorlar işte entegre ediyorlar gibi böyle bir kaç kelimeyle yani bence biraz orada. Türkçeyi evet yozlaştırmaya çalıştılar gibi düşünüyorum. O programların etkisiyle. Çocukların olsun, herkesin ağzı böyle bir an değişmişti. Konuşmacıları böyle değişmişti. Daha böyle konuşmaların yayarak konuşuyorlardı. Benim mesela kardeşim de o dönemlerdeydi “geliyom yaaa gidiyom yaaa tamam yaa” diye böyle konuşmaları oluyordu. O böyle yaymalar olsun şey olsun. Bence türkçeyi bozan şeyler.” [When we were in high school, there was something called 'plaza language'. It was broadcast in some conversations, and television programs. There, they were using foreign words, like 'integrate' (instead of the Turkish word “dahil etmek” the usage was “entegre etmek”). So, I think, they tried to corrupt Turkish, in my opinion, due to the impact of those programs... the way children and everyone spoke changed for a moment. The way speakers speak changed. They were speaking with more drawn-out sounds (deterioration in the intonation of Turkish). For example, my sibling was also in that period and would

... speak like 'I'm comiing (instead of geliyorum "geliyom yaa"), I'm goiing, okayyyy' with those drawn-out sounds and things. I think those are things that spoil Turkish.] (P3)

Additionally, participants shared their concerns about the economic system that was brought by globalization. The deepening inequality between countries holding power and the poorer ones was stated as:

"Industry, because rich countries are moving their factories to poorer countries. Poorer countries are becoming poorer and rich countries are becoming richer I think." (P1)

Other than negative economic effects and deteriorating impact on Turkish language, participants emphasized the negative effect on culture. It should be emphasized here that the number of participants' shared thoughts and codes created regarding the negative impacts of globalization on culture (n=15) is significantly higher compared to their shares concerning its effects on the mother tongue (n=4) and the economy (n=2). While sharing their perceptions of the negative impacts they felt on culture because of globalization, the participants mentioned different dimensions of culture. One participant specifically expressed concern about the relationships young people are exposed to through the media, stating:

"Bu hep olumlu yönde olmayabilir. Özellikle gençlerin, eğitimsiz gençlerin.. bilgiye muhtaç ama doğru yanlışı çok fazla ayırt edemeyen gençlerin küçük yaşlarda ya da internet ortamında, televizyonlarda görüpte.... başka kültürlerin kötü yönlerini görüpte benimsediği olmuştur. .Burda çok açık söyleyebiliyor muyuz herşeyi.. Örneğin son yıllarda Avrupada çok sık rastlanan kadın kadına, erkek erkeğe ilişkiler bizim kültürel değerlerimizi bozmaktadır mesela. Bu konuda gençlerimizin çok fazla korunma ihtiyacı var." [This may not always be positive. Especially young, uneducated youth... who need information but cannot distinguish right from wrong very well, may have seen and adopted the bad aspects of other cultures at a young age or on the internet, on television... Can we say everything very openly here? For example, same-sex relationships, which have become very common in Europe in recent years, are affecting our cultural values. Our youth need a lot of protection in this regard] (P1).

Another participant, sharing this concern from a broader perspective, stated:

"Hani kültürü değiştiren yine toplumdur ama toplumu değiştirecek kadar güçlü ne vardır? Şimdi az önce bahsettiğimiz işte bu küreselleşme olayında bu internet dediğimiz etmen gerçekten çok etkili. Yani insanların eskiden pek kabul etmediği, hoş görmediği şeyler bile şimdi biraz normalleşmeye başladı. Yani aslında kültür biraz ıı erozyona deformasyona uğradı.. değişiyor. Yani kültür olduğu gibi kalmıyor. Bu bütün dünya için geçerli." [I mean, culture is changed by society, but what is strong enough to change society? In globalization the factor we call the internet is effective. Even things that people didn't accept in the past have now started to become somewhat normalized. So, culture has undergone a bit of erosion, deformation... It is changing. That is, culture is not the same. This is valid in the whole world] (P5).

Another participant, pointing to the change in our values because of interaction with other cultures, especially European ones, through globalization, shared his concern with the following expressions:

“Avrupa topluluklarına gidip de gördüğümüzde hani o saygı kavramının yok olduğunu görüyoruz ama bizde bu saygı kavramı daha fazlaydı. Büyüğe küçüğe saygı kavramının daha ön plandaydı... Ama zamanla bizim de bu kavramı yitirdiğimiz ve daha çok bu medeniyetlere ayak uydurduğumuzu görüyorum. Örneğin yaşlı bir metroya bir otobüse bindiği zaman genç birinin ona yer vermesi bir kültürel etkiden kaynaklıydı ama şimdi baktığımız zaman ya telefona takılıyor, ya da görmezden gelme boyutuna gidiyor.” [When we go and see European societies, we see that the concept of respect has disappeared, but in our culture, this concept of respect was more available. The concept of respect for elders and juniors was dominant, but over time, I see that we have also lost this concept and are more adapting to these civilizations. For example, when an elderly person got on a subway or a bus, young people used to give them their seat. This was due to a cultural influence, but now, they are either attached to their phone or they just ignore them.] (P9)

Participant 12 also discussed the deteriorating effect of globalization on traditional activities and religious practices by saying:

“Düğünlerde bile hocam mesela bizim Türk kültürünün düğünleri yada işte bayram gelenekleri falan hani mesela işte el öpmeye falan gidiyoruz ama mesela yani yabancı kültürlerde çok fazla tarz şeyler olmadığı için şimdi gençler tatil odaklı falan. Hani böyle bir yaşlıya hürmet gibi şeyler kalmıyor.” [Even at our Turkish culture's weddings or our bayram(religious Bayrams are mentioned) traditions changed. We used to kiss the hands of elders. But since there aren't many such things in foreign cultures, now young people are vacation-oriented (in bayram periods) and things like respect for elders are disappearing.] (P12)

Another issue about which the participants expressed concern is the standardizing nature of globalization, which eliminates differences. They shared their concerns on this matter as follows:

“Sanki böyle insan kendi aslını unutuyor. Herkes birbirine benzemeye çalışıyor, benziyormuş gibi oluyor sanki. Yani böyle güzel detaylarımız mı siliniyor acaba? Öyle gibi düşünebiliyorum.” [It's as if people are forgetting their own essence. Everyone is trying to be like each other, seems to be alike. I wonder if our beautiful details are being erased. I think of it that way.] (P11)

“Özellikle gençlerde yani yaşa göre daha farklı tabi ki ama. gençlerde şöyle bir şey var, sosyal medya olsun, teknoloji olsun, gördükleri şeyi mesela hemen kendi kültürlerine, kendilerine böyle çok fazla adapte ediyorlar ve hani artık şey herkes aynı gibi aslında.” [Especially among young people—it's naturally different according to age—but... there's something like this among young people: whether it's social media or technology, they immediately adapt what they see to their own culture, to themselves so much. It is like everyone is the same now.] (P12)

The participants' concerns about the negative impacts of globalization reflect a more skeptical and critical stance, particularly regarding its effects on local culture, native language, and economy. These findings align with the skeptical approach discussed by Held

and McGrew (2000), which views globalization not as a neutral or purely integrative force but as a process that often leads to growing inequalities, cultural loss, and homogenization.

Teachers' emphasis on the cultural erosion and transformation of traditional values is parallel to Martell's (2007) transformationalist approach, which frames globalization as a structurally powerful force that reshapes cultural and societal landscapes in context-dependent ways.

Several teachers' remarks reflect concern about cultural standardization, a process whereby global influences, often Western, diminish the uniqueness of local cultures. This aligns with the "homogenization" scenario presented by Hassi and Storti (2012) and Ritzer (1983), who argue that globalization can result in societies losing their distinctiveness as global culture spreads.

The erosion of linguistic patterns and the perceived corruption of Turkish through foreign linguistic elements, especially among youth, echoes Phillipson's (1992) argument of linguistic imperialism, where the dominance of English leads to marginalization or degradation of local languages and expressions.

Concerns over the influence of foreign media and values, such as the normalization of unfamiliar social behaviors or diminishing respect for elders, further reinforce the argument that globalization brings with it not only goods and services but also ideologies, habits, and identities that may conflict with local norms. As Kürkçü (2013) suggests, globalization may deepen cultural confusion and identity challenges, especially in societies trying to navigate the balance between openness and preservation.

Moreover, the concerns raised by teachers about economic inequality correspond with critiques of globalization's role in deepening global inequality, as pointed out by Martell (2007) and Keohane & Nye Jr. (2000).

Coşkun (2024) shared findings in a study that measured perceptions of globalization's effects among teachers who had and had not traveled abroad, although the focus wasn't specifically on English teachers. Coşkun (2024) indicated that teachers who had traveled abroad believed globalization would not negatively impact national and shared values. Conversely, the same study observed that teachers who had not traveled abroad predominantly held the view that globalization damaged the nation and affected shared values. In short, the variable of overseas experience played a decisive role in shaping perceptions of globalization. However, the findings of this study, despite being conducted with different branches of teachers, do

not align with Coşkun's (2024) findings. No difference was observed in the perceptions of globalization among the four participants with intensive foreign cultural interaction experience (P4, P9, P11, P12) compared to other participants. Instead, these participants demonstrated the ability to view both the positive and negative aspects of the globalization process critically. These participant insights provide valuable confirmation that in the Turkish educational context, globalization is not only seen as a facilitator of access and opportunity but also as a source of cultural fragility.

These concerns over cultural erosion, linguistic change, and economic inequality inform how EFL teachers balance their instructional goals. Many adopt strategies to protect and promote Turkish language and values while teaching English, such as contextualizing foreign materials, emphasizing local examples, and critically discussing global influences with students. This balancing act underscores their dual professional identity: as mediators of global English and as preservers of local cultural heritage.

4.2. The cultural map of identity

As shown in Figure four, sub-themes were created from the emergent codes resulting from the coding process and theme was named as 'The Cultural Map of Identity' This section of the research discussed the participants' understanding of identity, the formation and change process of identity, culture, the sub-elements of culture, and the functions of cultural identity, as well as how they perceived changes in cultural identity. The perceptions of participants regarding culture and identity clustered under three main sub-themes: (1) Roots and Routes of Cultural Identity, (2) Debating Cultural Shifts, and (3) The Functions of Cultural Identity: For Self and Society.

The first sub-theme, 'Roots and Routes of Cultural Identity' includes the participants' perceptions of what identity, culture, and cultural identity are, as well as their thoughts on the factors influencing the formation and shaping of these concepts. In the second sub-theme, the study attempted to explain the participants' perceptions regarding whether culture is fixed or dynamic, their views on changes in cultural identity, the resistance and acceptable points regarding the shifts in culture and cultural identity, and the role of the education factor on these concepts. The third theme revealed the participants' perceptions of the meaning that cultural identity holds for the individual and society.

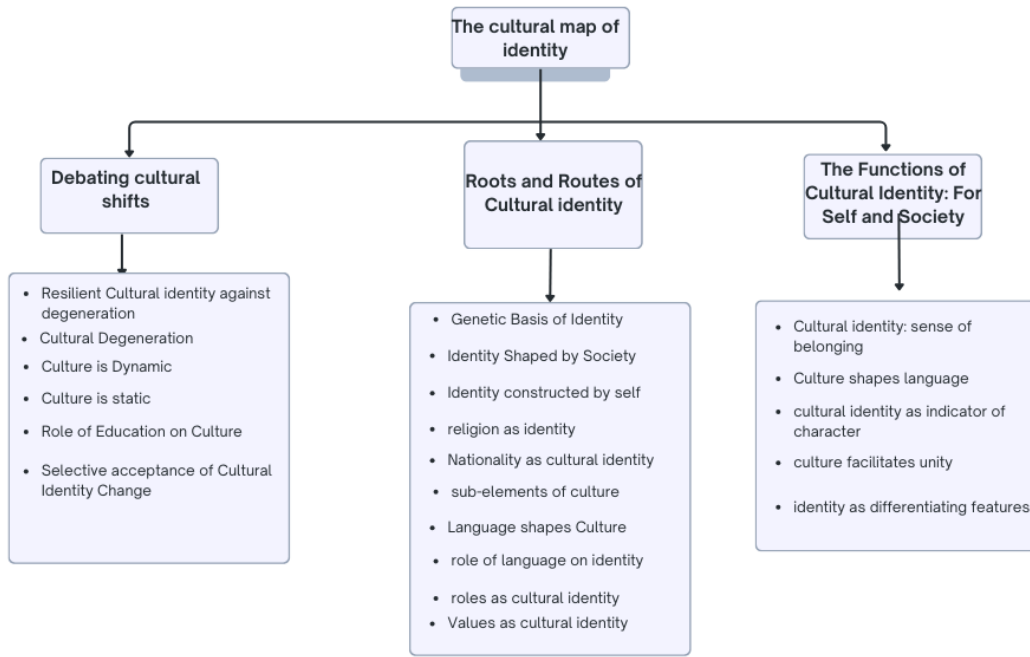


Figure 5. The cultural map of identity, sub-themes, and codes

4.2.1. Roots and routes of cultural identity

As very abstract concepts culture, identity, and cultural identity were recognized to be used interchangeably by the participants. Regarding the sub-elements that create culture participants contributed many aspects such as national and spiritual values, religious beliefs, cuisine, experiences of the past, language, traditions, celebrations, and folk dances. A participant defined the factors creating culture with importance.

“Culture is everything you give importance, I think. For example, your flag, your religious believes, you’re eating style your cuisine, everything you give importance is your culture.” (P1)

Participant five on the other hand made a more history-based definition where the value comes from the past, not from their status given by the living society by stating:

“Kültür, miras gibi bir şey. Yani önceden kalan sana kalan şeyler ıı ama bu toplumsal yaşantı kültür dediğim. Bunda sen kendine nerede yer biçiyorsun? O önemli kültür biraz benim gözümde miras.” [Culture is like a heritage. It's the things

that remain from the past, things left to you... but this social life, what I call culture, where do you position yourself within it? That's important. Culture, in my view, is somewhat of a heritage.] (P5)

Supporting the previous perception, participant nine also took culture as the highlight of values that were formed and transmitted long ago within history.

“Kültür bir milletin. Tarihten beri getirmiş olduğu Sahip olduğu değerlerin bu işte değerlerini ön plana çıkmasıdır. Bence bu yeri gelir giyim kuşam, yeri gelir yemek yeri gelir. İşte gelenek görenekler kısmıyla da nitelendirebiliriz.” [Culture is the prominence of a nation's values that it has carried forth since its history, the values it possesses. I think this can sometimes be clothing, sometimes food, and sometimes we can characterize it by its traditions and customs.] (P9)

One participant positioned religious practices as the core of culture and shared her efforts in transmitting an understanding of culture to their children by saying:

“Mesela bayramlaşma en önemlisi.. kültürün bi parçasıdır. mesela bi tane babaannemiz var. Çocuklarda o kültür oluşsun diye. Ya her bayram mutlaka güzelce kıyafetlerini giydiriyoruz. Ellerini öpmeleri için gönderiyoruz ya da büyüklerimiz varsa onlara ziyarete götürüyoruz. Çocuklarda o şey oluşsun diye babasıyla mesela sabahları bayram namazına götürüyor. Büyük abimiz falan filan. Hani o çocuklarda o kültür oluşsun kaybetmesinler.” [For example, Bayram visits (Religious bayrams in Islam) most important... It's a part of culture. For instance, we have a grandmother. To improve that culture in the children, every bayram time we make sure they wear nice clothes. We send them to kiss her hand, or we take them to visit our elders. Their father takes them to mosque for Bayram prayer in the mornings, for example, along with our older siblings and so on, so that culture forms in those children and they don't lose it.] (P8)

The general responses of the participants indicated that although culture encompassed many sub-elements, two fundamental concepts emerged as potential groupings for these elements: religion and nation. One participant shared the following regarding the relationship between these two:

“Mesela hani hem Müslümanız hem Türk'üz ya işte ikisini bir arada işte yaşatmaya çalışıyoruz işte. Dinimizden gelen bazı şeylerimiz de var, işte yapmamız gerekenler işte. Bu sonuçta bizim mesela dinimizde diyor ki işte. Fakirlere yardım edeceksin diyor. Mesela ihtiyacı olana yardım edeceksin diyor. Bu bizim Türk kültürümüzde de var. Ikisini harmanlayıp elimizden geldiğince Müslüman Türk kimliği gibi birleştirip uyarlamaya çalışıyoruz.” [For example, since we are both Muslim and Turkish, we try to keep both alive together. We have certain things that come from our religion, things we are supposed to do. For instance, in our religion, it says you should help the poor, you should help those in need. This also exists in our Turkish culture. We try to adapt them both as best we can, like a unified Muslim Turkish identity.] (P10)

Another participant regarded culture as the geography or the region he was born in. Other than the national culture, he stated the region as a cultural element.

“Kültür yani yaşadığı, yaşadığı yerin ailesi olur toplum olur ya da işte mesela ben karadeniz'deyim. Karadeniz'deki laz kültürleri işte Karadeniz kültürü nasıl? Tabii ki

de farklılık gösterir.” [Culture, that is, the place where one lives, their family, their community. For example, I am in the Black Sea region. The Laz culture in the Black Sea, the Black Sea culture, isn't it? Of course, it shows differences.] (P11)

One of the participants defined language as both a sub-factor of culture and a shape of culture. She stated that individuals adopt a lifestyle influenced by the structure of the language they use, noting the following:

“Ya mesela hani Türkçeden örnek verelim, yani eski İstanbul Türkçesinden mesela örnek verelim. Yani oradaki insani ilişkiler daha böyle mesafeli iken yani insanların konuştuğu dil daha günümüz Türkçesinden farklı iken bu tabi hayat davranışlarına, hayat tarzlarına da yansiyordu. Ama şu an mesela işte gençlerimizin diyeyim. Hani kullandığı dil daha böyle. Yabancı dilden etkilenmiş ya da daha kısa terimler bu kendi yaşantılarına da davranışlarına da yansıyor.” [For example, let's say from old Istanbul Turkish. When human relations were more distant, when the language people spoke was different from today's Turkish, this naturally reflected on their life behaviors and life perspectives. But now, for example, let's say our youth. The language they use is more influenced by foreign languages or shorter terms, and this is also reflected in their lives and behaviors.] (P6)

When the phenomenon of identity was discussed with the participants, it was observed that they held different perceptions regarding the definition of identity and, correspondingly, its formation process. While some participants perceived the concept of identity as physical characteristics, others were seen to perceive identity as nationality, values, and roles. Participants who argued that genetics plays a role in the formation of identity stated the following:

“Ya gerçekten her. Bebeğin bir kimliği olduğuna inanıyorum. Ya bi gensel bir getiri var. Potansiyel bir getiri hemen kesinlikle bir getirisi var.” [Yes, I truly believe every baby has an identity. There is a genetic inheritance, a potential inheritance, an inheritance.] (P2)

“Kimlik bence genetik olarak daha bir etkisi vardır diye düşünüyorum. Ben genetiğin de bir etkisi vardır. Kimliğinin oluşmasını anne babadan aldığımız özellikler diye düşünüyorum. Hem dış görünüş hem kişilik anlamında.” [I think identity has more of a genetic influence. I believe genetics also has an effect. I think of the formation of one's identity as the characteristics we receive from our parents, both in terms of physical appearance and personality.] (P7)

In terms of the factors playing role in the construction of an identity, in addition to the above-mentioned genetic factors, participants also mentioned two more Dynamics in creating an identity. To start with the less mentioned one participant claimed that identity is constructed by people's own will and choices.

“Yani bence bu bi tercih meselesi..sen yaparsın ..ve seçimlerin ve bunların sonucu olan yaşantılar senin kimliğini belirler yani kendini gerçekleştirirsin. He bunun farkında olmayabilirsin.” [In my opinion, it's a matter of preference... you make your own choices. The experiences that follow these choices shape your identity. You build yourself, in other words. You might not be very aware of all of this, though.] (P5)

The last but the most reported factor in terms of creating and shaping identity and cultural identity is society. Most of the participants mentioned the precious role of family, relatives, friends in the early processes of identity construction. They also counted the environment and society in the later years of life as identity shapers. No matter what their age is, friends, colleagues, neighbors were reported to play role in shaping and changing identity. Participant one emphasized the importance of society in shaping identity, especially in early ages.

“Your identity is your character, I think. And your character is becoming clearer when you start to speak and learn from your family. Your neighbourhood is also important; they give you some rules and you are taking them very seriously. Your families’ education on you is very important, I think. And the country you live is very very important to define your character and identity.” (P1)

Participant four underlined the role of hometown and family type where one was born in stated :

“Aileye doğduğunuz anda başlıyorsunuz kimlik edinmeye. Aynen aile ile beraber başlıyor. Yani ben işte Söke’de doğmasaydım bambaşka bir bir insan olabilirdim ya da o aileye doğmasaydım bambaşka bir insan olabilirdim” [You start acquiring identity the moment you are born into a family. It begins exactly with the family. That is, if I hadn't been born in Söke, I could have been a completely different person, or if I hadn't been born into that family, I could have been a completely different person.] (P4)

Family and the close environment were identity-defining factors that most of the participants agreed. However, participant four emphasized its role in changing identity. To interpret this excerpt, it must be mentioned shortly that despite the presence of numerous political parties in Türkiye, the Justice and Development Party (AKP), which has been in power for decades, and the Republican People's Party (CHP), which has maintained its position as the main opposition party for many years, gain significant support in major cities. İzmir, one of these cities, has consistently supported the CHP for years and is known as a stronghold of this party.

“I tanesi farklı yerde yaşamam olabilir. Doğduğum yerden farklı yerde yaşamam. Ben ben izmirliyim benim bunları düşünüyor olmamam lazım.. hahaha Yani gerçekten olmam lazım. Çünkü izmire gittiğimde çok farklı bir şeyle karşılanıyorum ben. Kardeşlerimin hepsi koyu CHPlidir Yani öyle baktığımızda böyle hani karakoyun gibi kalıyorum.” [One of them could be living in a different place. Living in a different place from where I was born. I am from İzmir, I shouldn't be thinking about these things... hahaha. I really shouldn't. Because when I go to İzmir, I am met with something very different. All my siblings are staunch CHP supporters. So, when you look at it that way, I stand out like a black sheep.] (P4)

As mentioned before participants mostly used the concepts of cultural identity and identity interchangeably. One reason for this was explained by the participants as:

“Kişi bence yer değiştirdiği zaman değişir kimliği. Mesela ben şimdi gitsem italya'ya yurtdışında bir ara yerleşmiş olsam ister istemez zamanla orasının kültürüne uyum sağlayacağım ve kendi kültüründen de kopmuş olacağım ama. Burda iken bence değişmez kültürel kimliğim.” [I think a person's identity changes when they relocate. For example, if I were to go and settle abroad in Italy for a while, I would inevitably adapt to their culture over time, and I would also become detached from my own culture. But while I am here, I don't think my cultural identity changes.] (P7)

“Kültürel kimlik ya işte yaşadığımız topluma o toplumun kültürüne göre edindiğimiz kimlik.. edindiğimiz davranışlar yani kültür yaşadığımız toplumun kültürü, bizim davranışlarımızı etkileyebiliyor ve böylece de kültürler kimlik oluşuyor.” [Cultural identity is the identity we acquire according to the culture of the society we live in... the behaviors we acquire. That is, the culture of the society we live in can influence our behaviors, and thus, cultures shape identities.] (P10)

“Kültürel kimlik farklı bir şeydir yani. Ben mesela şurada sizinle konuşurken kendimi daha farklı tanıtırım ama bir uluslararası bir platformda veya bir farklı arkadaşımın yanında kendimi tanıtırken farklı şeyler de kullanırım. Ekleme gereksinimi duyarım. Bu ikincisi kültürel kimliği gösterir.” [Cultural identity is something different. For instance, while speaking with you here, I would introduce myself in one way, but in an international platform or when introducing myself to a different friend, I would use different things. I would feel the need to add more. This second way demonstrates cultural identity.] (P6)

Cultural identity has also been perceived as the identity we exhibit according to the environment we are in. Participant 11 explained this situation by giving an example of the different behaviors she displays in their circle of friends compared to formal settings:

“Kültürümüzü yaşamaya çalışırken edindiğimiz bir şey mesela hani resmi ortamların dışında işte komşularıyla olan ilişkimiz gayri resmi yaşantımız sanki kültürel kimliğimiz resmi ortamlarda yapamıyoruz. Komşularımızla, akrabalarımızla, sevdiklerimizle belki de evde akşam yemeğinde çocuklu çoluklu yaptığımız evet sosyal hayatta evet.” [It's something we acquire while trying to live our culture. For example, outside of formal settings, our relationship with our neighbors, our informal life, that seems like our cultural identity. We can't do that in formal settings. With our neighbors, relatives, loved ones, maybe at home during dinner with the family, yes, in social life, yes.] (P11)

As observed, the participants linked formation, shaping, and changing processes of concepts such as culture, cultural identity, and identity to the elements of the society in which they live. These elements included family and friends at a young age, school environments, the cities or countries they lived in as they got older. After these shared experiences that shed light on the formation process of these concepts, the answers of the participants when asked with which words they would introduce their cultural identity will be more understandable. The most used notion among participants to describe their cultural identity is nationality. Participants mostly defined their cultural identities with their nationalities, as seen in the examples below:

“If you are a Turk, you never behave rudely to your elders. But in other countries you see this behaviour so often, very often. So being a Turk is not being rude. This

is my example. Culture. Your values your culture is very important to occur your identity.” (P1)

“Yani kültürel kimlik bence hayati... Nasıl diyeyim? Yaşam şeklinizi ifade ediyor. Gerçekten önemli çünkü kültürel kimlik demek aslında bir takım değerleri de kimliğinize katmışsınız demek sizin olmuş artık demek ve bu yaşam tarzınıza yansıyor. Bir Türk kimliği mesela, yani Türk kültürüyle büyümüş bir insan. Pozitif düşünmeli diye düşünüyorum. Hani davranışları, tavırları hep olumlu, hep böyle iletişimde güçlü ve milli duyguları da beraberinde getiren hani bir bütün olmamızı sağlayan, iletişimimizi güçlü kılan, toplumumuzu güçlü kılan o noktaya getiriyoruz.” [So, cultural identity, in my opinion, is vital... How can I put it? It expresses your way of life. It's important because cultural identity means you've incorporated a set of values into your identity, it has become yours, and this is reflected in your lifestyle. A Turkish identity, for example, someone who has grown up with Turkish culture, I think they should think positively. Their behaviors, their attitudes are always positive, always strong in communication, and it also brings national feelings along with it, leading us to be a whole, strengthening our communication, bringing our society to that strong point.] (P2)

Another group of words participants used to describe their cultural identity are related to the values they give importance to, like hospitality, respect, helpfulness etc.

“Bizim toplumumuzun sahibi olduğu kültürel değerlere ben de sahip olduğumu düşünüyorum işte misafirperverlik gibi mesela hani Türk toplumunun genel bir özelliği gibi işte hoşgörülü olmak.” [I also think that I possess the cultural values that our society holds, such as hospitality, for example, which was like a general characteristic of Turkish society, as well as being tolerant.] (P10)

“Kültürel kimlik ait olduğunuz topluma ıı. Ait olduğunuz toplumda hissetmiş olduğunuz ıı değerlerdir diye düşünüyorum. Yani işte vatanseverlik işte ne bileyim işte. Kutlamalar törenler onlardan gelen etkinlikleri sürdürmeniz bence bu kültürel kimlik.” [Cultural identity, I think, is the values you feel within the society you belong to. That is, patriotism, or, for example, continuing the events that come from celebrations and ceremonies – I think that is cultural identity.] (P9)

Participants also chose to describe their cultural identities with their roles and professions they have in society such as being a family member, or the jobs they have. It was stated that their roles are where they belong and this sense of belonging is the cultural identity they have in that specific culture.

“Kimlik ait olmaktır. Sadece bir yere düşünmeyelim. Yani bir anne olarak da eve ait olmaktır. Bence bir baba olarak da o eve ait olmaktır ya da yani öğretmensin. Aitlik sınırsız yani. Bu da bir okuldasin okula sahip çıkmak yani o öğrenciler iletişimi kurmakta.” [Identity is belonging. Let's not just think of one place. As a mother, it also belongs to the home. I think as a father, it also belongs to that home, or, you are a teacher. Belonging is limitless. Also being in a school, establishing communication with the students.] (P3)

“Kimlik. Yani bunu birkaç şekilde açıklanabilir herhalde. Bir yere ait olma hissi diye düşünüyorum, ilk etapta... tabi her.Yere ait kimliğimiz var yani mesela ben şu anda kendimi ne adla Adlandırdığım önemli tamam TC vatandaşım işte Anadolu Lisesi öğretmeniyim anneyim. Arda'ndan annesi Ayşegül'ün annesiyim. Yani aidiyet hissi bence.” [Identity. I guess this can be explained in several ways. I think, initially, it's a feeling of belonging somewhere... of course, we have an identity related to every

place, so for example, what name I currently identify with is important. Okay, I am a citizen of the Republic of Türkiye, a teacher at an Anatolian High School, a mother. I am Arda's mother, Ayşegül's mother. So, I think it's a feeling of belonging.] (P4)

The findings of this study suggest that participants perceive culture and identity as deeply interconnected and evolving constructs that are shaped through personal, familial, and societal experiences. These findings support the interpretive approach to cultural identity, which emphasizes that identity is constructed and reconstructed through continuous interaction with one's environment and social groups (Chen & Lin, 2016; Ak, 2020).

It was observed that the identity and culture was defined and taken as abstract features that are gained within a society like family, school, neighbourhood, or nation in general. Block (2014) and Bakewell (2010) criticized this perspective as being insufficient in explaining the complex nature of cultural identity. Although the structures of a society may play an important role on one's cultural identity; 'agency' which is the capacity of making one's own decisions through the interactions with those structures, should be taken into consideration for a comprehensive interpretation and definition of cultural identity (Bakewell, 2010; Bucholtz & Hall, 2005).

Participants often describe cultural identity through concrete elements such as national values, religious beliefs, traditions, language, and regional lifestyles. These elements, as noted by Erkal (2000), form the cultural environment individuals are born into and contribute significantly to their sense of belonging and identity. Many participants equated culture with heritage, referring to it as something passed down through generations. This viewpoint is consistent with Hassi and Storti's (2012) definition of culture as learned behaviors and values transmitted socially. Naming this way of thinking as 'essentialism' Hall (1997) stated that nation or gender kind of structures are not enough to define an identity. However, the findings show that Turkish EFL teachers name their cultural identities as Turkish. This may be for the reason that Türkiye is a nation state and structures are overly focused of this national definition.

Religion and nationality were frequently cited together as defining components of cultural identity. This finding reflects the perspective of cultural identity as a fusion of shared values, practices, and collective memory, consistent with the national identity approach described in the literature (Alfarhan, 2016; Hofstede, 2003). For some participants, being "Muslim and Turkish" represented a blended identity, suggesting a hybrid structure where religious and

national values are internalized. This aligns with Mufwene's (2010) view that individuals construct intercultural identities that integrate both inherited and acquired cultural elements.

It was observed through the interviews that the term 'nation' is a valued concept for the participants when describing their identities. In this regard, Anderson (1991) conceptualized nations as 'imagined communities' and highlighted that even member of the same nation who had never met, seen, or heard of each other could still believe in a shared identity and common values. The participants' perspectives on the concept of nation can be interpreted in light of Anderson's (1991) explanation. Despite being a secular state, Türkiye is also a country where the majority of the population is accepted to be Muslim. The citizens' belief in common descriptive features of religion and nationality may be explained with 'imagine communities'.

The notion that identity begins with birth and is shaped by genetics, as mentioned by some participants, highlights the diversity of understandings about identity formation. However, the dominant perception pointed toward social construction, with family, peers, and society recognized as primary agents in the development of identity, especially during early childhood. This view is strongly supported by Norton (1995) and Lobaton (2012), who underline the importance of social interaction and environment in shaping identity through language and cultural engagement.

The dynamic nature of identity was also evident in participants' reflections on relocation or exposure to new cultural environments. Many reported that identity may shift when one moves to a different cultural context, especially in cases where individuals adapt to the dominant cultural norms of a new society. This aligns with interpretive and critical interpretive views, where identity is seen as fluid, context-dependent, and sometimes shaped by power relations (Chen & Lin, 2016). This finding also reflects Weber's (1964) social action theory, which offered society as an important factor but still not enough to explain all the actions of people. Holliday (2010) offered softer terms instead of essentialist definitions like 'cultural identity'. Instead of naming the cultural acts as identity Holliday offered concepts like 'cultural realities' and 'arenas' which gain meaning under certain circumstances and environments. Discussing identity in a more poststructuralist way Weedon (1997) handled the concept from a subjectivist perspective and claimed identity as changing through interactions. People choose the way they define themselves according to the context and society they are in (Weedon, 1997). This finding of study echoes the view of these scholars regarding the dynamic nature of identity.

Language, as highlighted by participants, was not only considered a sub-element of culture but also a shaper of identity. Participants expressed that changes in the way language is used can influence behavior and lifestyle. This view supports the findings of Belsey (1980) and Kramsch (1993), who suggest that language plays a crucial role in constituting identity because it influences how individuals express themselves and engage with the world.

In summary, the findings show that participants hold a multifaceted view of cultural identity that incorporates both fixed and changing elements. Their understanding aligns with the idea that identity is socially constructed, shaped by early socialization, reinforced by cultural practices, and influenced by language and environment. These insights highlight the need for identity discussions to consider the interplay of stable heritage and evolving experiences.

4.2.2. Debating cultural shifts

In this section of the study, participants' perceptions of cultural changes were discussed, based on the emergent codes. Furthermore, this part presented findings regarding the participants' reported perceptions on changes in the structure of culture, their views on whether this change is normal, the factors triggering this change, the role of education in this change, and their attitudes towards these changes. Although mentioned by a limited number of participants, the idea that culture did not change, or at least had unchanging elements that should remain, was expressed. While Participant one touched upon these cultural elements, Participant five shared his concerns about the outcomes of changes in certain dimensions of Turkish culture.

“Mesela kutsal olan değerlerimiz var bizim. Nedir bu... Ezan gibi bayrak gibi , vatan sevgisi, ülkenin bölünmez bütünlüğü gibi.. Bunlar ülkemizin temel kültürel değerleridir sahip olduğu. Bunların değişmesinden ziyade değişmesini beklemek bile yanlıştır. Çünkü bunlar olmadan zaten ülke de olmaz ülkenin kültürü de olmaz . Bunlar ülkenin özellikle en çok değer verdiği.. Ülkenin değil de ne diyelim ... milletin.. en çok değer verdiği şeyler... kültürün değişmez parçalarıdır.” [For example, we have our sacred values. What are these? Things like the call to prayer (Ezan), the flag, patriotism, the indivisible unity of the country. These are the fundamental cultural values our country possesses. Rather than these changes, even expecting them to change is wrong. Because without this, there wouldn't be a country, and there wouldn't be a culture of the country. These are what the country, or ... the nation... values most. They are the unchanging parts of the culture.] (P1)

“Topluma yön veren ana damarları kültür oluşturur. Yani onun dışında pek çıkamazsın. Çıkmanın da gerekir. Yani bu da bir huzur, asayiş, güven olayıdır. Herkes kendi isteğine göre yaşarsa o zaman curcuna olur, yani anarşi olur. Kültür işte insanların dediğim gibi biraz miras oluyor. Önceden yaşantılar, önceki

yaşantılar insanların biraz kabullenmesi ile gerçekleşen bir şeydir yani.” [Culture forms the main factors that guide society. You can't really deviate from it, and you shouldn't. This is also a matter of peace, public order, and security. If everyone lived according to their own desires, it would be chaos, anarchy. Culture, as I said, is somewhat of a heritage for people. It's something that happens through people's acceptance of previous experiences, past lives, you know.] (P5)

On the other hand, for most of the participants, the culture was dynamic and changeable.

Metaphorizing culture a participant stated:

*“Düşünüyorum da, ben bence onlar da aynı insan gibi doğar, Yaşar, ölür gibi...”
[When I think on it, they are like humanbeings. They are born, live and die.] (P11)*

For many teachers, culture was an important thing that we should transmit to next generations but, it was inevitable that it would change. One participant shared the conditions of the era as the factor behind the shift.

“Evet almamız gerekeni alıyoruz. Mesela işte saygıdır işte mutfak kültürüdür, lezzet kültürüdür. Bunları alıyorsunuz ama işte. Örneğin iletişim ya o zaman işte güvercinle iletişim kuruyorlarmış. Hadi biz de güvercini besleyelim demiyoruz ya da dumanla iletişim kuruyorlarmış. Hadi biz de dumana yakalım da iletişim kuralım demiyoruz. Tabii ki değişim belli boyutta var, belli boyutta yok.” [Yes, we take what we need. For example, respect, cuisine culture, the culture of taste. You take these things, but, for example, communication – back then, they used to communicate with pigeons. We're not saying, 'Let's raise pigeons too,' are we? Or they used to communicate with smoke signals. We're not saying, 'Let's light a fire and communicate with smoke signals too.' Of course, change exists to a certain extent, and to a certain extent, it doesn't.] (P9)

Participant two stated that culture changes and explained this shift with the inevitable interaction and exposure to different cultures.

“Evet, kültür değişir. Yani şimdi. Soyutlanmış bir millet değiliz, yani etkileşim halindeyiz işte yine burada küreselleşmenin etkisi var. Kendi kültürümüzde büyüyoruz, yetişiyoruz o işte. O kimlik... bir takım aslında kültürel etkileşimlerle birlikte işte o kültürü de ediniyor. ama o etkileşim içerisinde olduğumuzda farklı kültürleri tanıyor. Birey farklı kültürlerle maruz kalıyor, araştırıyor öğreniyor. Bazen orada değişiklikler olabiliyor zamanla.” [Yes, culture changes. I mean, now, we are not an isolated nation; we are interacting – the effect of globalization is here again. We grow up in our own culture, we grow up in it, we acquire that culture along with some cultural interactions. But when we are in that interaction, we get to know different cultures. The individual is exposed to different cultures, research, learns. Sometimes, changes can occur over time.] (P2)

EFL teachers working in Türkiye emphasized the dynamic nature of culture, sharing that change is inevitable and natural, while also noting that these changes may be harmful and even planned by foreign actors.

“Ama uı zaman ilerledikçe teknoloji ilerledikçe ekonomi büyüdükçe biraz da bu. Tabi şimdi yine politik, siyasi, ekonomi şeylere girer de bu ekonomik faktörler daha fazla kazanma hırsı gibi şeyler. Bu bizim kültürümüz de çok kötü yönde etkiledi. Yani kültürel kimliğimizde bence taviz verdik. Kültürel kimlik biraz daha bizim seçtiğimiz

değil, bizim kabullendiğimiz şey olarak görüyorum ben yani. [But as time progresses, as technology advances, as the economy grows, this also... Of course, this gets into political and economic matters, but these economic factors, like the desire to earn more, have negatively affected our culture a lot. I think we've loosened some of our cultural identity. I see the current cultural identity as something we accept rather than something we chose.] (P5)

Based on the findings presented so far, it can be stated that our participants Turkish EFL teachers have emphasized that although the change in the culture is normal, there are certain core aspects that should be preserved, and they have defined change in these core elements as degeneration. Proceeding from this point, the participants' attitudes towards this situation have been expressed in two ways. The first of these has been coded with "resilient cultural identity against degeneration." Some participants shared their concern about the impact of interactions and changes occurring within the context of globalization on society; however, they also shared that they have been able to protect themselves through their resilient cultural identity.

“Benim kültürel kimliğim çok kendimi .. o ülkeye ya da kültüre kaptıracak kadar kötü değil. Sağlam zemine dayanan bir kültürel kimliğim var. O yüzden yabancılarda gördüğüm. İngilizce öğrenirken, öğretirken şahit olduğum o İngilizlere ait, yabancılara ait kültürü çok fazla benimsemem zaten mümkün değil, çünkü benim oturmuş sağlam temellere dayanan bir kültürüm var.” [My cultural identity is not so weak that will lose to another country or culture. It is impossible for me to adapt the culture that I witness while teaching because I have a strong cultural identity.] (P1)

Participant five metaphorized his cultural identity as breakwaters that work like a shield against degeneration.

“Etkilendiğini düşünüyorum ama şöyle oluyor, yani beni daha ıı kimliğime, kültürüme sarılmaya yönlendiriyor. Yoksa böyle. Hani menderekler olur da kıyıya vuran dalgaların etkisini azaltır. Eğer ben kendi kimliğime sarılmazsam bu dalgalar üzerime yürüyüp de beni Yutacakmış Gibi geliyor.” [I think it's affected, but it happens in a way that it directs me to cling more to my identity and culture. Otherwise, like those breakwaters that reduce the impact of waves crashing on the shore, if I don't hold onto my own identity, it feels like these waves will come over me and swallow me.] (P5)

The second expressed attitude towards the potential in their cultural identities is “selective acceptance of cultural identity change”. Participants accepted that change is inevitable, however, what is important in change is its being in a good way.

“Kültürdeki iyi bir şey almak da bence faydalı olur, zenginlik olur. Yani bu bizi yobaz ya da şey yapmaz. Kültürüne sahip çıkmayan olmayız yani. .. Değişimi bence değişimi en çok şey olsun, insanların faydası insanların yararına dokunan şeyler gelişmeli.” [I think taking something good from another culture is also beneficial, it becomes rich. It doesn't make us bigoted or anything. We wouldn't be someone who doesn't value their own culture... I think the changes that should happen most are those that benefit people, that are for the good of humanity.] (P11)

This sub-theme explores the participants' reflections on the nature of cultural change, their responses to these changes, and the perceived factors behind the transformation of culture and cultural identity. The findings suggest that while a small number of participants view culture as static and stressful, the need to preserve fundamental values, the majority perceive culture as dynamic and naturally subject to change due to societal developments, globalization, and increasing intercultural interaction.

A recurring viewpoint among participants was the idea that although culture evolves, there are core values that must be protected. This aligns with perspectives in the literature that consider culture both as a heritage and as a system of values passed through generations (Erkal, 2000). For example, participants emphasized elements such as patriotism, religion, and national unity as essential and unchangeable aspects of Turkish culture. These values were described as the foundation of society, and any change was seen not just as a cultural shift but as a threat to national integrity. This perspective of Turkish EFL teachers can be discussed through the concepts that were put forward by Gee (1999). Gee called the identities in two ways as 'socially situated' and 'core'. While socially situated identities may change according to the context or circumstances core identities are relatively static and no matter the circumstances are they have a tendency to stay preserved.

In examining the participants' tendency to balance the inevitability of cultural change with the preservation of core values, it is useful to frame their reflections within the structure and agency debate (Block, 2013). Many participants' emphasis on unchanging cultural elements such as patriotism and religion can also be discussed through what Block (2013) calls 'core identities'.

Despite views about the cultural dimensions that should be protected and kept unchanged, many participants expressed that cultural change is both inevitable and necessary. This perception is in line with the interpretive and critical approaches to cultural identity, which emphasize the interactive, fluid, and context-dependent nature of identity formation (Chen & Lin, 2016). Teachers metaphorized culture to a living organism that is born, grows, and transforms over time. The influence of technological advancement, international interaction, and educational exposure were commonly cited as factors accelerating cultural change. Bucholts and Hall (2005) underpinning the intertwined relationship of structure and agency discussed this dynamic structure of culture and cultural identity through 'Interactionist approach'. Interactionist approach claims that structures even emerge through interactions among societies or individuals. As supported by Appadurai (1996) and Bhabha (1994), these

findings reflect the argument that culture evolves through lived experiences and global flows.

Some participants acknowledged the role of globalization and economic motivations in shaping new cultural norms, even when these shifts were not consciously chosen. This concern resonates with critical scholars who highlight the risks of cultural homogenization under global capitalism (Held & McGrew, 2000; Martell, 2007). Phillipson's (1992) theory of linguistic imperialism is also relevant here, as it positioned English not only as a neutral lingua franca but as a vehicle for transmitting the cultural norms of dominant societies. The teachers' discomfort about some certain aspects of cultural change echoes concerns about the ways in which language teaching can perpetuate unequal cultural relationships, especially when local contexts are not taken into consideration. Notably, English teachers in this study expressed concerns about the erosion of traditional values and described their current cultural identity as something "accepted" rather than "chosen," revealing an internal tension between adaptation and resistance.

Two key attitudes emerged in response to cultural change: *resilient cultural identity against degeneration* and *selective acceptance of change*. Teachers in the first group emphasized their strong cultural roots, seeing themselves as resistant to the influence of foreign cultures. Their stance echoes the concept of cultural resistance (Andreev et al., 2015) and 'core identities' (Block, 2013). In contrast, the second group embraced a more flexible view, stating that borrowing positive elements from other cultures could enrich local culture rather than destroy it. This attitude reflects the hybridization scenario discussed by Hassi and Storti (2012), where cultures adapt selectively while maintaining their core values. While participants acknowledged that societal structures, such as national traditions and historical narratives, shape their sense of belonging, they also exhibited agency by selectively accepting or resisting new cultural influences. This duality reflects Giddens' (1991) notion of the "duality of structure", where structures both shape and are reshaped by human action, and Bucholtz and Hall's (2005) interactionist approach, which views macro-level structures and micro-level interactions as mutually constitutive.

Another significant point was the role of education. Participants viewed schools as both sites of cultural transmission and transformation. While some saw education as a safeguard for traditional values, others viewed it as a platform for openness and intercultural dialogue. This dual role supports the idea that teachers act not only as language instructors but also as cultural mediators (Duff & Uchida, 1997; Kramsch, 1993).

Although participants described cultural change as inevitable, they also emphasized that this change was acceptable only as long as it positively developed their own culture. In this respect, the findings of the current study, conducted within the context of Turkish EFL teachers, differ from those of Tajeddin and Ghaffaryan (2020), which involved 303 Iranian EFL teachers. Unlike their study, where British cultural identity was perceived as more influential and modern compared to Iranian cultural identity, this research found that shifts in cultural identity were a result of necessity and requirement, rather than a desire for superiority or preference.

On the other hand, the emphasis in Tajeddin and Ghaffaryan's (2020) study regarding the impossibility of English really having a multicultural structure, and the need for a cautious and critical stance towards multiculturalism acquired through the influence of the English language while approaching other cultures without prejudice, aligns with the findings of this study. This research similarly revealed sensitivity and perception among participants.

Different from Alamri's (2024) study, which reported that Saudi EFL teachers thought that the shifts in cultural identity had been taken as positive changes by the Saudi society, this study found no such perception among Turkish EFL teachers. Nevertheless, the teachers' general perceptions of cultural change did show similarities. Both studies align in their findings that English and Western-influenced changes in cultural identity are not positively received by EFL teachers.

In sum, participants generally perceived cultural change as a natural and continuous process, influenced by both internal societal dynamics and external global pressures. However, their attitudes toward this change, shaped by their personal experiences, values, and level of engagement with global cultural flows. While some viewed change as a threat to cultural purity, others embraced it as an opportunity for enrichment, if core values remained intact. These insights reflect the complex nature of cultural identity in a globalized world, particularly for English language teachers who operate at the intersection of tradition and transformation.

4.2.3. The functions of cultural identity: for self and society

In this part, the perceptions of the participants in terms of the function of cultural identity were analyzed. Some main functions attributed to cultural identity according to the

participant group, which are EFL teachers in Türkiye, were coded as ‘the sense of belonging’, ‘culture shapes language’, ‘cultural identity as indicator of character’, ‘culture facilitates unity’, and ‘identity as differentiating features’. To start with, participants emphasized that cultural identity functions as a promoter for sense of belonging.

“Ya kendini bir yere ait hissetmek gibi.. yani kültür aidiyet ile ilgili. Yani tabii ki kültürel kimlik taşımak çok çok önemli. Yani insan var oluş sebebini.. yani daha iyi algılar, kendini bir yere ait hissetmek insana daha çok güven verir.” [Well, it's like feeling a sense of belonging somewhere... I mean, culture is related to belonging. So, of course, carrying a cultural identity is very, very important. I mean, a person understands their reason for existence better, and feeling a sense of belonging gives a person more confidence.] (P6)

Also, participant 10 stated that cultural identity is needed to be a part of a group:

“Toplumda kabul görmeye ve sosyalleşmeye yarar” [It helps being accepted by others and socializing.] (P8)

Cultural identity was also perceived as the facilitator of unity, peace, and togetherness. Participants metaphorized cultural identity as something that makes different dimensions and aspects work in harmony.

Mesela bi nar olabilir hocam bi bütünden sonra açtığın zaman bir sürü böyle bir taneler dökülüyor ya. O olabilir. Çünkü içinden bir sürü insanın hani tek görünüyor ama içinden böyle farklı şeyler çıkabiliyor. [It could be like a pomegranate hocam, it's whole at first, but when you open it, all these individual seeds spill out. That could be it. Because from within what looks like one thing, many different things can emerge.] (P12)

Cultural identity was also perceived as an indicator of character. It gives clues and quick information about your character or about the society you feel you belong to.

“Cultural identity is a sign of your character. So, people can get quick information about you when they know your cultural identity. For example, if you are a person from the black sea region, and you have the black sea cultural identity. People know that you are very high blooded. They can get a quick information” (P1)

The same participant used a metaphor that made his perception clear:

“Bi arabanın markası gibi düşünebilirsin. Mesela kadillac BMV Mercedes bi arabanın markası olduğu kadar o arabayı üretenlerin, o arabanın içeriğinin konforunun da bir göstergesidir ve onu yansıtır. Hiç kimse mercedesten kötü bi konfor beklemez ama atıyorum bi fiattan ya da tofaştan çok fazla konfor da beklemez. Araba markası nasıl bir arabanın özelliklerini yansıtıyorsa Kültürel kimlik te sahip olduğu ülkenin özelliklerini yansıtır diye düşünüyorum.” [You can think of it like a car brand. For example, Cadillac, BMW, Mercedes are not just car brands, but they are also indicators and reflections of the people who produce them and the comfort of the car's interior. No one expects poor comfort from a Mercedes, but you wouldn't expect too much comfort from, say, a Fiat or a Tofaş. Just as a car brand reflects the features of a car, I think cultural identity reflects the characteristics of the country it belongs to.] (P1)

Other than being accepted by society or feeling yourself belonging somewhere, cultural identity was also a must for participant five. He claimed that thanks to cultural identity, societies and individuals were visible, and it helped to be recognized by others.

“Valla bence kültürel kimlik var oluş sebebidir. Yani dünyada seni diğerlerinden farklı kılan şeydir. Hani sıradan bir şey olursa o zaman robot gibi bir şey olursun. Yani senin bir kültürel kimliğin olmazsa insanlar senin seninle neyin alışverişini yapacaklar? Kültürel miras olunca kültürel kimlik olunca sen dünyaya bir renk katıyorsun. Yani var oluyorsun.” [Well, I think cultural identity is the reason for existence. I mean, it's what makes you different from others in the world. If you are just something ordinary, then you become like a robot. I mean, if you don't have a cultural identity, what will people exchange with you? When there's cultural heritage, when there's cultural identity, you add a color to the world. You exist.] (P5)

A participant also interpreted cultural identity as a feature that makes people more human.

“Bence kişiye böyle şey sanki birazcık daha renklendiren bir şey. Sanki böyle robotlıktan çıkartan gibi bir şey. Yani öbür türlü sadece kamera karşısına sürekli hani spikerler konuşuyor ya sanki kültürel kimlik olmasa öyle robotlaşacakmış gibi ama o kimlik onu sanki daha çok renklendiriyor, canlandırıyor gibi bir anlam katıyor gibi.” [I think it's something that adds a bit more color to a person. It's like taking them out of being robotic. Otherwise, it's like those news reporters constantly speaking in front of a camera; it's as if without cultural identity, they would become robotic, but that identity seems to add more color and life to them, giving them more meaning.] (P11)

Regarding the functions of culture and cultural identity, the findings so far have predominantly related to social life, societies, and the interactions of individuals with one another. In contrast to these, some participants shared approaches concerning the relationship between cultural identity and language, suggesting that cultural identity shapes language, and that people's ways of life shape language by necessitating new words and usages, and creating needs. By exemplifying this phenomenon participant four stated:

Kültür dile yansıyor.. Birşeyi yaşarsanız onun için kelime üretirsiniz çünkü... Peki mesela şey hep anlatırız ya çocuklara eskimolar için işte karla ilgili bilmem kaç kelime varken arabistan'da kum ve deve ile ilgili bilmem kaç gibi? Bizim dilimizde yok, çünkü biz öyle bir şey yaşamıyoruz.” [Culture shapes language... If you experience something, you create words for it because you need to... For example, we always tell children about how many words Eskimos have for snow, while in Arabia, there are many for sand and camel? We don't have those in our language because we don't live in such environments.] (P4)

Another participant, supporting the view that language is shaped by culture considered the phenomenon from a slightly different angle, and emphasized that even at a micro-level, the cultural environment influences the way people speak.

“Resmi ortamlarda farklı işte yakın arkadaşlarımız da farklı. Ya şimdi mesela Zehra hoca'yı çok seviyorum, okulda farklıyız ama mesela şimdi bu akşam iftar şey iftara diyorum, yemeğe davetliyim. Orada birazcık daha farklı konuşacağım, daha samimiyet.” [We speak differently in formal settings compared to how we speak with

close friends. For example, I really like Zehra teacher; we are different at school, but for example, tonight I'm invited to dinner. I'll speak a little differently there, with more intimacy.] (P11)

The analysis of participants' answers reveals that cultural identity plays a very important and complex role in both personal and social contexts for Turkish EFL teachers. These findings align with the literature that defines cultural identity as both a psychological attachment to a group and an interactive product of social experience (Ak, 2020; Chen & Lin, 2016).

One of the most frequently emphasized functions of cultural identity by participants was its role in creating a *sense of belonging*. Teachers highlighted that cultural identity helps individuals feel connected to a group or society, which, in turn, enhances their self-confidence and sense of meaning in life. This supports the social scientific approach to identity, which links identity to group membership and psychological security (Chen & Lin, 2016).

Another significant function attributed to cultural identity was its role in *promoting social cohesion and unity*. Metaphors such as a pomegranate—diverse yet whole—reflect the perception that cultural identity unites individuals with different characteristics under a shared framework. This aligns with Hassi and Storti's (2012) view of culture as a source of shared values and behavioral norms that distinguish and unify communities.

The view that cultural identity makes individuals and societies *visible and recognizable* was also significant. Participants suggested that identity helps people present themselves uniquely and meaningfully in the world. As one teacher stated, without cultural identity, one might appear "robotic" or colorless. This idea supports Hall's (1990) understanding of identity as a way of positioning oneself and being acknowledged by others.

Interestingly, the findings also highlighted the *influence of cultural identity on language*. Teachers noted that the experiences and values of a culture shape linguistic practices. This perception is echoed in the work of Kramsch (1993), who argues that language reflects the cultural environment in which it is used, and that both are in constant interaction. Participants gave concrete examples, such as different levels of formality depending on the setting, or the lack of vocabulary for snow in Turkish culture compared to Eskimo communities, demonstrating how cultural needs shape linguistic development.

Overall, the findings emphasize that Turkish EFL teachers perceive cultural identity as essential for both personal development and social integration. While they recognize the

dynamic and evolving nature of identity, especially under the influence of globalization and language teaching, they maintain that cultural identity continues to serve vital roles in maintaining cohesion, signaling character, and expressing shared values.

4.3. Decoding English: The Turkish angle

As discussed in the literature review part, English, with many reasons behind it, is used in almost every part of the world, including Türkiye. The need to sustain existence in the globalized world is that people and countries learn and communicate through this language with the rest of the world. At this point, English teachers play an important role in spreading the use of English. This section of the study examined the perceptions of Turkish EFL teachers regarding the language they teach. As seen in figure five, the reported perceptions of teachers clustered under two sub-themes as ‘English as opportunity in Türkiye’ and ‘Critical perspectives on English’.

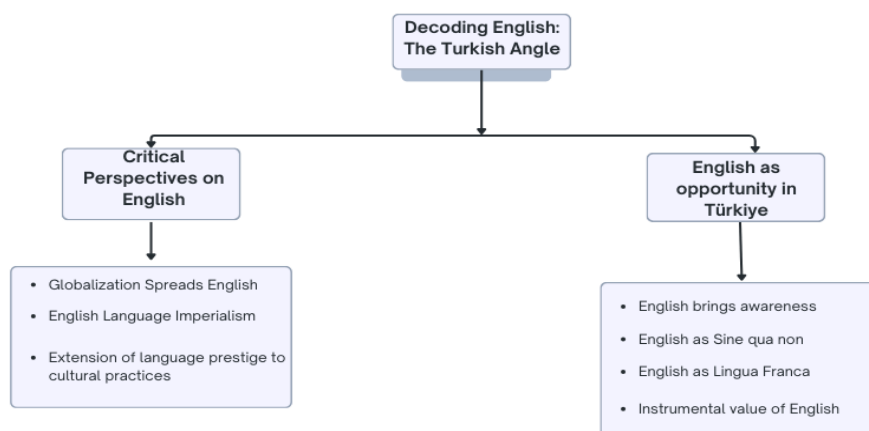


Figure 6. Decoding English: The Turkish angle, sub-themes, and codes

4.3.1. English as opportunity in Türkiye

As one of the two opposite viewpoints towards English, this perspective represented positive perceptions about the benefits English facilitates for individuals and societies. For some, English was an indisputable need, and for some others, it was a tool to reach goals or a lingua franca. Additionally, some participants regarded it as a language that creates awareness about the system. This awareness can be handled in a few ways. For example, a participant felt that he could interpret the global events more accurately thanks to English by saying:

“Mesela hani herkes evinde oturdu. Trumpla zelenskinin kavgasını izledi. Bir akşam bir baktım rusya'yla Ukrayna birbirinden savaş açmış bir baktım Suriye'de bir günde savaş bitmiş mesela. Yani şimdi bunları küreselleşme sayesinde hemen herkes görüyor ama herkes burada neler oldu, neler bittiğini okuyamıyor yani. İşte burada senin ingilizce bilmen bir kac makale okuman eee mesela bbc cnni bunları takip etmiş olman seni he bak bunlar beyaz sarayada nasıl kavga ettiler gibi böyle sıradan yorumlar yapmaktan ziyade arkasındaki olayları görmene faydalı oluyor yani.”
[Everyone sat at home and watched the Trump-Zelenskyy conflict. One evening, I saw that Russia and Ukraine had declared war on each other, and then suddenly, the war in Syria had ended in a day, for example. So, thanks to globalization, everyone sees these things immediately, but not everyone here can understand what happened and what's going on. That's were knowing English, reading a few articles, following sources like BBC and CNN, helps you to see the underlying events rather than just making ordinary comments like, 'Oh look how they argued at the White House.] (P5)

Another participant also claimed that English brings awareness from a different perspective. The participant reported that other than understanding what was going on by reaching a wider range of sources, knowing English also helped in interpreting the behaviors of English-speaking people more accurately and in evaluating the experiences he witnessed correctly.

“Hmm. Bir örnek evde yabancı bir film izliyoruz mesela. Yani orada verdiği bir mesajı eşimin algılaması veya işte oğlumun algılamasıyla benim algılamam çok farklı oluyor işte arkasında mesela yatan sebebi işte daha önce aldığımız derslerden yola çıkarak farklı bir şekilde işte yorumlayıp açıklama yapabiliyorsun mesela gibi.”
[Hmm... For example, we're watching a foreign film at home. The message it conveys, the way my wife perceives it or the way my son perceives it, is very different from my perception. It's like, based on the lessons we've learned before, you can interpret and explain the underlying reasons in a different way, for example.] (P6)

Some participants called English a sine qua non and discussed the need for one more foreign language.

“Rahatlık.. yani şöyle. Kendini iyi hissediyorsun çünkü. Bu sefer. Aslında, yani ingilizce... Gerçekten artık olmazsa olmaz oldu. Yani işte küreselleşmenin de getirdiği bir durumla kesinlikle bir her kişinin her bireyin edinmesi gereken, hatta ben kendimi bir dil. Bir yabancı dil bilmekle de bazen eleştiriyorum. Hani bu

anlamda süreç içerisinde italyancaya, almancaya başladım ama yani böyle daha başlangıç aşamasında o bile hani benim için çok büyük bir eksiklik. O yüzden dil ingilizce olmazsa olmaz diye düşünüyorum.” [Comfort... You feel good because of it. English has truly become indispensable. I mean, with the situation brought about by globalization, it's something every person, every individual, needs to acquire. In fact, I sometimes criticize myself for knowing only one foreign language. In this sense, I started learning Italian and German in the process, but even being at such a beginner stage feels like a huge deficiency for me. So, I think English is a must-have language.] (P8)

Another perspective towards language was the function it had as a lingua franca. Participants discussed the usage of English in almost every corner of the world even among people from different language backgrounds. A participant emphasized that perspective by saying:

“Aslında yabancı dil olarak bakmak lazım sadece ingilizce değil.. İngilizce uluslararası bir düzeyine dönüştüğü için yani bütün kültürlerde ya da bütün milletlerde ortak bir konumunda olduğu için herkesle anlaşabilme şansı geldi. İfade edebilme şansı sağladığı için çok önemli olduğunu düşünüyorum.” [Actually, we need to look at it as a foreign language, not just English. Because English has transformed into an international language, meaning it holds a common position across all cultures and nations, it has provided the opportunity to communicate with everyone. I think it's very important because it offers the chance to express oneself.] (P4)

The last but not the least participants valued English due to its instrumental advantages in finding a job, getting a better education, earning more money, traveling and communicating, etc. A participant expressed the importance of value by the comfort it provides with new technologies or products.

“Şu an bir ürün alıyorum. Garanti sertifikasında garanti belgelerinde mesela Türkçe bir şey yok. Bu da senin illaki o şeyi öğrenmen için ya da kullanabilmen için günlük hayattaki yani bir eşyayı bile kullanman için İngilizce bilmen gerektiğini ifade ediyor. Ya da İngilizce bilen birilerini bulmanı.” [I'm buying a product. On the guaranteed documents, for example, there's nothing in Turkish. This shows that you absolutely need to know English just to learn about or use that thing, even to use an everyday item. Or you need to find someone who knows English.] (P3)

Focusing on the use of English in finding a job and using computer technologies a participant stated that:

“Bir işe girerken de bir bilgisayarı kullanırken de ya da bir yeni alet aldığınız her şeyin kullanımında ingilizce görüyor. Bakıyorsunuz baktığınız zaman günlük hayatımızda artık ingilizce var. Bundan kaçış yok. Yani bir şekilde maruz kalacağız buna o yüzden öğrenmek zorundayız.” [To get a job and use computer additionally when you buy a new thing you see English in every step. English is in every aspect of our Daily life. There is no escape from this. I mean in a way we will be exposed to it so we must learn it.] (P8)

The findings under this sub-theme revealed that many Turkish EFL teachers perceived English not only as a foreign language, but also as an important factor that brought significant benefits at both the individual and societal levels. This perspective aligns with

global literature that highlights English as a lingua franca and a gateway to globalization (Seidlhofer, 2011; Crystal, 2003).

From the same perspective the findings of this study align with Fidan's (2024) study which was also done in the Türkiye context with 10 Turkish EFL teachers. Similar to perceptions of participants participated in this study Fidan (2024) also shared that Turkish EFL teachers did not perceive English as a language belonging to native English-speaking societies but rather thought that it serves as a tool for global communication and has an instrumental value. This finding also aligns with Holliday (2009), who made comparison between old thinking and new thinking about the English language. He stated that new thinking was something that located and defined English independent from the country it was spoken; English belongs to where it is spoken. (Holliday, 2009)

One of the dominant views expressed by participants was the instrumental value of English. English was considered by many as a *sine qua non* in the modern era, necessary for access to better job opportunities, education, and global communication. This perception is consistent with the global understanding of English as a key to international success and technological fluency (Alfarhan, 2016). For instance, participants described the inevitability of encountering English in everyday products and digital environments, pointing out its role in navigating technological tools, documents, and job applications. As supported by the literature, the role of English in economic and educational domains makes it not only a medium of communication but also a requirement for global engagement.

In addition to its functional usage, English was seen as a language of awareness and access to knowledge. Some participants believed that their proficiency in English enabled them to access a broader range of information sources, such as international news outlets or scholarly materials. This function of English aligns with the idea that English facilitates not just communication but also cognitive empowerment in interpreting global events and discourses more critically.

Moreover, several participants emphasized the intercultural interpretive power of English. Being able to understand and interpret cultural messages embedded in foreign films or texts was noted as a cognitive and cultural advantage, confirming Belsey's (1980) view that language mediates perception and identity. In this way, English was perceived not only as a tool of global mobility but also as a medium for deeper cross-cultural understanding.

Participants also strongly acknowledged the status of English as a global lingua franca, facilitating communication across diverse linguistic and cultural groups. This aligns with Seidlhofer's (2011) categorization of English as a language that connects people who do not share a native tongue. Participants noted that the widespread use of English eliminates the practical burden of learning multiple local languages, thus streamlining global interaction.

Lastly, English was not only seen as necessary but also desirable, with some participants expressing regret for not knowing additional languages besides English. This reflects a growing awareness in Türkiye of multilingualism as a form of cultural and intellectual capital and further reinforces English's role as a benchmark for modernity, education, and professional success.

In conclusion, the findings show that English is widely regarded among Turkish EFL teachers as a powerful linguistic and cultural tool. It is associated with access, empowerment, and opportunity, resonating with both global perspectives and Türkiye's own integration into the globalized world. This perspective supports the view of English as not only a means of communication but also a medium of transformation intellectually, economically, and socially.

4.3.2. Critical perspectives on English

According to the reports of participants, there were three main critical perspectives about English. One of them was the extreme proliferation of English in a globalized context. Through globalization, which brought many advantages and questions at the same time English spread also gained momentum. Seeing English dominating all other foreign languages and its intervention to the native language raised some concerns. The question about the degree of dominance of globalization and English language was responded by many participants on behalf of globalization. They claimed that globalization had carried English and spread it around the world and the world would still globalize in the absence of English through another language.

“Bence zaten Farsça da olsa küreselleşecekti. Çünkü insanlar hep birbiriyle iletişim halinde olmak istiyor, sürekli daha değişik şeyleri keşfetmek istiyor. Yani zamanında piri reis bile haritayı niye yaptı, insan zaten her yeri tanımak bilmek istiyor insanın içinde var. Başka bir dille de olurdu bu. zaten zamanında bence farsçayla falan da oldu. Şimdi sonradan ingilizceye döndük. Şimdi ingilizce belki yarın öbür gün rusçanın olmayacağını ne biliyoruz, veya çincenin olmayacağını ne biliyoruz? Bence

değişebilir bile.” [I think it would have globalized with Persian too. Because people always want to be in communication with each other and discover different things. I mean why did Piri Reis draw a map? Humans want to be familiar with everything and everywhere, it is in human nature. This would happen with another language as well. In the past it was through Persian, now it is English. We cannot know if it will be another language like Russian or Chinese.] (P11)

In contrast to the idea regarding English as merely a tool for communication that has spread through globalization, some participants explained this proliferation through planned and intentioned arrangements of English-speaking countries. Referring to the colonial era participants revealed their negative perceptions of the language they are teaching.

“Şimdi İngiltere kendisini bir imparatorluk olarak görüyor. Büyük Britanya .. bunu çok eski yıllardan beri tasarlamış, kurgulamış ve bunu uygulamış kendisi. Gittiği kolonilerde ya da edindiği sömürgelerde kendi dilini zorla öğretmeye çalışmış ve öğretiyö hala... Böyle ortaya çıkmış bir dil . Amaçları tüm dünyaya kendi dillerini yaymak. İmparatorluğun bir simgesi olarak görüyorlar bunları.” [Now, England sees itself as an empire. Great Britain... It has been planning, designing, and implementing this since very old times. In the colonies it went to or the territories it acquired, it tried to forcibly teach its own language, and it is still doing so... A language emerged like this. Their aim is to spread their own language throughout the world. They see these as a symbol of the empire.] (P1)

“Yani şöyle düşünüyorum ben. Kim dünyaya egemense dilini öğretir. Mantiğindayım. İngiltere Amerika işte birçok bu anlamda birinci dil olarak konuşan İngilizce etkin oldukları için dillerinin dillerini bize empoze etmişler diye düşünüyorum.” [So, here's what I think. Whoever dominates the world teaches their language. That's my logic. Because English-speaking countries like England and America are influential as the primary language, I think they have imposed their language on us.] (P4)

“Aslında rahatsızım. Yani bütün dünyayı nasıl yapmışlar, nasıl etmişler İngiliz milleti İngilizceye mecbur etmişler. bunu çok böyle sevimli yollarla şirin, yollarla yapmamışlar. Arkasından hep kan koku politikalarla yapmışlar.” [Actually, I'm uncomfortable with it. I mean, in a way English nation forced English upon the whole world... they didn't do it through very nice or cute methods. It was always done with blood-smelling policies behind it.] (P5)

This sub-theme presents the critical views of participants on the global spread and dominance of English. While English is often described as a useful global language, several participants expressed concerns regarding its expansion, particularly in relation to globalization and cultural influence. These concerns can be grouped under three interrelated ideas: the over-expansion of English through globalization, the intentional spread of English by dominant nations, and the historical roots of English as a tool of colonial control. To begin with, many participants questioned whether English's spread is a natural result of globalization or a constructed outcome. Some agreed with the idea that globalization would have occurred even without English, and that any widely adopted language, such as Persian, Russian, or Chinese—could have fulfilled the same communicative role. This view is

aligned with what Held and McGrew (2000) define as the skeptical perspective, which argues that globalization is not neutral but shaped by existing power structures.

Participants critically relates to the perception of English as part of a planned, strategic agenda promoted by historically dominant nations, especially former colonial powers. Participants shared that English was not only spread through global necessity but also imposed by countries like Britain as a symbol of their political and cultural power. This perception echoes Phillipson's (1992) concept of "linguistic imperialism," which describes English as a tool used by dominant nations to maintain control over other societies by spreading their language and values.

Some participants explicitly connected the historical context of colonialism with current language policies, noting that the English language continues to spread through educational systems, international institutions, and global media in ways that are not entirely voluntary or beneficial. They argued that the spread of English was often achieved through unacceptable means, raising concerns about cultural dominance and erosion. These ideas align with the critical stance presented by Canagarajah (1999), who emphasizes the ideological implications of ELT, and with Pennycook (1994), who critiques the uncritical celebration of English in ELT contexts.

Additionally, the discomfort expressed by participants toward English was not only about its historical background but also about its current role in creating inequalities. As some pointed out, English can marginalize other languages and cultures, contributing to a form of global homogenization. This concern reflects broader academic discussions around cultural homogenization and loss of linguistic diversity (Kubota, 2002; Lenzerini, 2011).

In sum, this sub-theme shows that Turkish EFL teachers are not only aware of the practical benefits of English but also of its deeper political, historical, and cultural implications. They perceive English as a powerful language whose expansion is not entirely neutral or innocent. These critical insights support the need for a more reflective and balanced approach in ELT.

4.4. Bridging worlds, questioning selves: the Turkish EFL teachers

This section, delved into the participants' perception of their job in a globalized context. As they worked at state schools in Türkiye, Turkish EFL teachers were at an intersection point

of dynamics that play a great role in shaping today's life, namely, globalization and its joint concept English language. After so many years of education in ELT, they witnessed and practiced different cultures and cultural aspects of the English language. They spent a great time in English, both in the period where they learned English through materials provided by schools as students and the period where they taught English to their students and encouraged them in intercultural communication. They indirectly observed and were exposed to lifestyles that can be regarded as unlike Turkish values and culture. This aspect of the profession creates an identity to be examined. Their perceptions towards themselves and the value of their occupations, their self-reported position in Turkish society, and the strategies they use in terms of striking a balance between sustaining Turkish cultural identity and presenting a multicultural perspective towards global interactions were the topics of this part. As shown in the Figure six, from the analyses of codes gathered through semi-structured interviews emerged three sub-themes for this theme as profession of value, a profession under question, and art of balance: Turkish teachers' cultural navigation.

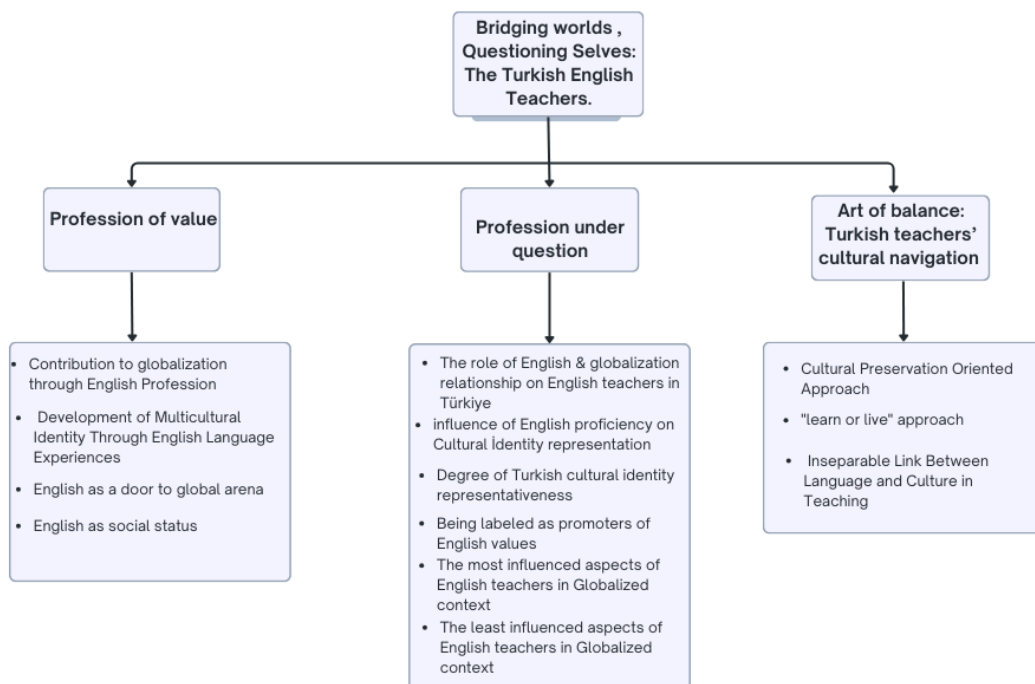


Figure 7. Bridging worlds, questioning selves: the Turkish EFL teachers, sub-themes and codes

4.4.1. Profession of value

In this section, the positive perceptions of their profession expressed by the participating EFL teachers and the underlying dynamics of these perceptions were discussed. English teachers in Türkiye emphasized the value of their profession by stating that they contribute to globalization through their work, have developed a multicultural understanding through their student and professional experiences with English, and have also gained access to the world. Furthermore, they perceived that they benefited from the social status of being an English teacher compared to other professions and branches.

In terms of contribution to globalization through profession, two dimensions emerged. The first one is that English teachers deliver global values and cultures to their students in Türkiye.

“Yani şimdi mesleğim icaba ben bunu (İngilizce) anlatırken yeri geliyor işlediğimiz ünitelerde falanca ülkenin kutlama etkinliklerinden bahsedebiliyoruz, şu an mesela sekizlerde turizm konusunu işliyoruz. Turizm konusu istediğimiz zaman Roma'daki tarihi eserlerden oradaki yapılardan bahsedebiliyoruz. Yeri geliyor Çin'deki Çin settinden bahsedebiliyoruz, Fransa'daki Eyfel'den ya da diğer tarihi eserlerden bahsedebiliyoruz. Aynı şey yemek ünitesinde işlediğim zaman işte İtalya'nın yemek kültürünü işte Meksika'nın yemek kültürünü, Amerika'nın yemek kültürünü ve Türkiye'nin yemek kültürünü koyduğum zaman aynı zamanda da bunların karşılaştırmasını yaptırabiliyoruz.” [Through my profession, when I'm explaining this (English), there are times when we can talk about the celebration events of a certain country in the units we're covering. For example, right now in eighth grade, we're studying unit 'tourism'. When we want, we can talk about the historical artifacts and structures in Rome or the Great Wall of China, the Eiffel Tower in France, or other historical sites. The same thing happens when I teach the food unit; when I include the food culture of Italy, Mexico, America, and Türkiye, we can also have them compare these.] (P9)

The second dimension reported by participants in terms of contribution to the globalization process through their jobs is a more active perspective. They suppose the students they educate will spread around the world and take their abilities and values to the places they go.

“Yani illaki evet yani sonuçta bir sürü güzel parlak öğrenci yetiştiriyoruz. Hepsinin de gelecekte iyi bir yerde olduğunu gördüğümüzde etkisi olacaktır diye düşünüyorum. Yani tabii girdikleri iş ortamlarında kendilerini gösterdikçe belki yenilikçi yaklaşımlarla küreselleşmeye katkıları olacaktır.” [We are raising many bright and talented students. I think when we see them all in good positions in the future, it will have an impact. So, of course, as they prove themselves in their work environments, they will perhaps contribute to globalization with innovative approaches.] (P3)

Some teachers reported that they were able to develop the ability to recognize and understand many cultures due to the materials and content they used while learning and teaching English, and that this process played a role in giving them a multicultural perspective. Participants, referring to the films they watched, the books they read, and the texts they listened to, felt that they belonged to a valuable profession in this regard.

“...İşte birçok filmi yabancı kültüre ait filmi şu an izleyip mesela biz de kendi kültür havuzumuzun içine katkıda bulunabiliyoruz veya işte aynı şekilde sanat eserleri olsun. Onları işte görme anlama imkanımız oluyor müzik vesaire.” [Well, by watching many foreign films belonging to other cultures, we can also expand our own cultural pool. Or similarly, we can see and understand different Works of art, music, and so on.] (P6)

Another participant outlined the role of English in improving her capacity of empathy by stating:

“Kültürleri tanıyıp içine kendimi koymakta empati kurmakta bikere ingilizce bilmemin çok büyük katkısı var.” [Knowing English has a great contribution to recognizing cultures, putting myself in their shoes, and empathizing.] (P8)

Participants also perceived English as a kind of gate that opens to the global arena, and they can contribute or represent themselves in. Their profession enabled them to be visible in the global arena. One participant shared that through his foreign friends on social media, he was able to interact with them about his posts, and as a result of this interaction, he had the opportunity to express himself and his values even outside of the country, stating it in the following words:

“Mesela sosyal medyadan bahsediyoruz, yabancı arkadaşlarımız var. E ne oluyor, bayram oluyor, seyran oluyor mesela paylaşım yapıyorsun soruyor sana nedir ne oluyor diye. ya da üzüntülü bir şey paylaşıyorsun. Bir ağlayan imoji koyuyorsun yüz ifadesi koyuyorsun ne oldu diyor yani kötü olan ne?... anlatıyorsun Yani deprem oldu, ülkemizde diyorsun... işte 29 Ekim Cumhuriyet bayramımız var, o bizim var oluş sebebimiz diyorsun . Çocuk Bayramı diyorsun, işte ne çocuğu ne bayram dünyada öyle bir şey yok diyor mesela. diyorum Atatürk hediye etmiş bütün dünya çocuklarına 23 Nisan.. bunları ingilizce yazıyor. İngilizce söylüyorsun.” [For example, on social media, we have foreign friends. When there's a bayram or a celebration, for instance, you share something, and they ask you what it is, what's happening. Or you share something sad, you put a crying emoji, a facial expression, and they ask what happened, what's wrong?... You explain. You say, 'There was an earthquake in our country'... or 'It's our Republic Day, October 29th, it's our reason for existence.' You say, 'Children's Day.' And they say, 'What children, what bayram? There's no such thing in the world.' So, I say, 'Atatürk gifted April 23rd to all the children of the world.' You write these things in English; you say them in English.] (P5)

The use of this gate does not have to be limited to social media or to cultural values, either. A participant contributed this perspective from an economic point of view.

“İngilizce biliyorsam, Dünya pazarına ekonomik anlamda açılma şansım daha fazla. Çünkü ben sadece bulunduğum toplumda bulunduğum ülkede Ekonomik faaliyet sürdürüyorum. bir çoğu da artık sürdürmüyor. Bugün istediğimiz zaman yurt dışında da bir şeyler pazarlayabilirim” [If I know English, my chances of entering the global market economically are greater. Because otherwise, I'm only doing economic activities in my own society, inside my own country, and many aren't even doing that anymore. Today, if we want, we can sell things abroad as well.] (P9)

It was also recognized that EFL teachers in Türkiye enjoy the privileged status their job provides them. Society defines and places them in an admirable position. A participant expressed the value of his competency in English as:

Şöyle.. Türkiyede İngilizce, yabancı dil bilmek bir sınıf atlamak gibi bişey oluyor.. Yani daha doğrusu öyle zannediliyor. Tabi ki bi altın bilezik insanların kolunda olması gereken.. Bi vasıf, bi karakter.. İngilizce bilmek çok önemli.” [In Türkiye, knowing English, knowing a foreign language, is like moving up a class... Or it's perceived that way. Of course, it's a valuable skill, quality, a characteristic that people should have. Knowing English is very important.] (P1)

Another English teacher shared how their profession is perceived by the society with these words:

“Ben saygı duyduklarını düşünüyorum, ingilizce bilmenin havalı Bir şey olduğunu düşünüyorlar. Onlar da biliyorlar. Yani fazla şey öğrenme durumunda kaldığımızı... okurken de kendini Geliştirirken de. Yani birçoğu hatta şey derler ya en havalı ingilizce öğretmenleridir diye. Girişinden havasından konuşmasından, farklıdır.” [I think they respect. They think knowing English is a cool thing. They know it too. They know that we learn a lot more... both while studying and while developing ourselves. In fact, many even say that English teachers are the coolest. They are different in their entrance, their behaviour, their way of speaking.] (P4)

An English teacher shared the experience she had in her family about the perception of her profession in society by stressing the perceived difference between other branches of teaching and English.

“Bikere Sınıf öğretmeniyle ingilizce öğretmeni arasında dağlar kadar farklı ne açıdan biliyor musunuz? Benim kayınvalidemler örnek vereyim ben size. Gelinim öğretmen diyor dedim Arkadaşım sınıf öğretmeni mi? Hayır ingilizce. Waay. Bu tepkiler bile çok farklı geliyor. Hocam insanlara yani ingilizce bilmek herkese şöyle bir şey oluşturuyor.” [You know, there's a great difference between a primary school teacher and an English teacher. Let me give you an example: My mother in-law reported that she said her daughter-in-law (the participant) was a teacher. They asked if I was a class teacher and when she responded was 'No, English teacher.' Her friends reacted 'Woow!' Knowing English creates a certain perception for everyone, absolutely.] (P8)

The findings under the theme *Profession of Value* indicate that English language teachers in Türkiye hold positive views toward their profession, attributing to it both symbolic and practical significance in the era of globalization. These perceptions align with literature that positions English teachers as key agents not only in linguistic instruction but also in cultural transmission and global engagement (Altan, 2017; Duff & Uchida, 1997).

Firstly, participants emphasized their contribution to globalization through teaching English. This role is twofold: introducing students to global cultural elements and preparing them for future participation in a globalized world. Teachers explained that through content of school materials like festivals, food, and tourism, they expose students to different cultures from all around the world including English-speaking societies. This is consistent with the view of Kramsch (1993), who emphasizes that language learning is inherently cultural and that teaching a language necessarily involves teaching its cultural context.

Additionally, English teachers perceived their students as potential contributors to the global order. By equipping them with English, teachers believe they are enabling students to become globally competent individuals. This finding echoes Held and McGrew's (2000) view of education as a channel for engaging with globalization through the development of key competencies, particularly foreign language proficiency.

A recurring point among participants was the enhancement of their own intercultural competence through their professional experience. They acknowledged that their exposure to different cultural materials via English fostered a more empathetic, inclusive worldview. This aligns with Lobaton's (2012) argument that foreign language learners and users often experience identity transformation as they engage with other cultures, suggesting that teachers also undergo similar intercultural development.

Another important aspect is the perception of English teaching as a socially prestigious profession in Türkiye. Several participants noted that society position English teachers as more modern, respected, or even "cooler" compared to other educators. This reflects broader societal dynamics, as Büyükkantarçioğlu (2004) suggests, where English proficiency is often equated with upward social mobility and intellectual capital.

Lastly, English was viewed as a door to both cultural and economic opportunities. Participants referred to their ability to communicate globally via social media or engage in international markets, emphasizing English as a tool for personal and national advancement. Such views resonate with Alfarhan (2016), who highlights English as a facilitator of intercultural communication and access to global economic structures.

In sum, the participants' appreciation of their profession stems from both their perceived role as contributors to globalization and the social and economic advantages associated with teaching English. These findings confirm the notion that English teachers are not merely

instructors, but also cultural ambassadors and mediators situated at the intersection of local identity and global engagement (Canagarajah, 1999; Pennycook, 1994).

4.4.2. A profession under question

This section of the research presented the findings regarding the self-critical approaches of EFL teachers in Türkiye towards their profession and how they are questioned in the eyes of society. Despite numerous advantages and gains, the participants, who were in a profession expected to be most affected by the relationship between globalization and English, discussed their views on the aspects most and least influenced by this relationship. The participants, who hold different feelings about their cultural positioning in the eyes of society, provided illuminating explanations about the role of their profession in this position. They also contributed to the study with their answers to the question of the extent to which they represent Turkish cultural identity.

Regarding the impact of relationship between English and globalization on them, some participants reported that proficiency in English opens them a new field that is closed to people who do not know English. Naturally interaction and exposure may have effects on their thoughts and perspectives.

“Siz ingilizce biliyorsanız yabancı yayınları takip etme şansınız, yabancı dizileri izleme şansınız ve anlama şansınız fazla olacaktır. Bu da sizin daha fazla etkilenmenize sebep olacaktır. Ama ingilizceyi hiç bilmiyorsanız eğer onları izleme gereği bile duymazsınız. Çünkü anlamıyorsunuz onları. Az etkilenirsiniz.. etkileşiminiz az olur çünkü.. Ama bilen birisinin etkileşimi, maruz kalma oranı daha fazla olur.” [You know English. You have the chance to follow and understand foreign publications and movies. This will cause you to be influenced by them but for the ones that don't know English this is not the situation they even don't need to watch or know them as they wouldn't understand. The less you interact the less you are influenced. Naturally knowing English makes you more open to exposure and influence.] (P1)

On the other hand, some participants stated that they did not see themselves within the sphere of influence of the relationship between globalization and English. They expressed that, even though English is a language used in the context of globalization, being an English teacher is nothing more than a profession that transmits information. Emphasizing this point, one participant noted the following:

“Sadece işimizi yapıyoruz. Sonuçta bir küreselleşme var, bir dil... dünyada olmazsa olmaz konumda ve biz de bu. Dünyanın dünyanın bir parçası olan ülke olarak, hatta kendimizi güçlü bir ülke olarak temsil etmek adına bu dile ihtiyaç duyuyoruz ve

öğrencilerimizi ve neslimiz de buna göre yetiştiriyoruz. Amacımız sadece aracılık.”
[We are just doing our work. There is surely globalization and a language of it. It is a must around the world and as a part of this world for the sake of representing our country in a stronger way we need that language. What we are doing is bringing up our children in accordance.] (P2)

On the other hand, some perceptions revealed that the influence may be positive. Being an English teacher, the proficiency in the global language may contribute in many ways.

“Yani bence daha yani ingilizce bildiği için daha farklı düşünebiliriz diye düşünüyorum. Daha modern düşünebiliriz diye düşünüyorum.” [I think we can think in a different way thanks to knowing English in a more modern way.] (P3)

About the role of relationship between globalization and English on their profession a participant stated that she feels a mission loaded on her, a responsibility for the coming generations.

“Şöyle daha kendimi sorumlu hissetmemi sağlıyor. Çünkü artık biliyorum ki iyi bir ingilizce, çocukların hayatını tamamen kökten değiştirecek değişimlere sebep olabilir. Türkiye’de yaşar ama çok güzel şeyler yapabilir, İş kurabilir eee. Çünkü ben şey diye düşünüyorum. Yani onlarda bu küresel sistemde bizden çok daha ileriler. Çocuklarımız bundan istifade etsinler.” [It makes me feel more responsible in this way. Because I now know that good English can provide radical changes that will completely change children's lives. They may live in Türkiye but can achieve very beautiful things, can start businesses... Because I think this: they (powerful countries in a globalized context) are much more advanced than us in this global system. I want our children to benefit from this.] (P4)

One English teacher, stating that she could think more maturely due to their age, but referring to her youth when she had been learning English, expressed that in those days, they established a connection between their English proficiency and their lifestyle. Participant 12 exemplified this in two ways, starting,

“Üniversiteden mezun olduğum yıllar. Yani bu ingilizceyi daha hayatımdaydı açıkçası mesela hani sürekli bir yabancı film izleme olayları yabancı müzik var. Sanki hani Türkçe bir müzik dinleyince hani sen kendin şey olunca böyle insanlar şey yadırgayacakmış gibi bir hissiyat olmuştu.” [The years when I graduated from university... so English was in every aspect of my life, for example, constantly watching foreign films, listening to foreign music. It was as if, when you listened to Turkish music, people would look at you strangely.] (P12)

This quotation indicated that a connection was formed between her English proficiency and her artistic preferences or understanding of entertainment. With another example, she expressed that during her English education process, she had a perception that there was a conflict between English and religion, stating,

“Yani şu an değil ama o dönemler dediğim gibi yaşam tarzı açısından çok etkilemişti. Mesela ben açıldım o zamanlar. İngilizce sınıfında.... arkadaşlar falan hani kapanmışlar..., bölüm bitsin öyle kapanırım, kafasındayım çünkü hani o müsaitlik vermiyordu sanki hani o yani oradaki arkadaşlarımızın hepsi aynı

kafalarda olduğu için mesela o bile etkiliyordu ya da işte davranış şeklerimiz hem diğer bölümlerdeki arkadaşlar falan. Hani siz daha böyle marjinal falan tiplersiniz diyor.” [Not now, but in those times, as I said, it (being student in ELT) had a significant impact in terms of lifestyle. For example, I was not wearing a headscarf (a religious clothe on head) back then. While I was in the English department... friends from other departments, for example, had covered themselves... I was thinking, 'I'll cover myself after I graduate' because it felt like it wasn't OK. Since all our friends there had the same mindset, even that was influential. Friends from other departments would say things like, 'You guys are more like marginal types.] (P12)

In terms of the effect of their profession as EFL teachers on their degree of Turkish cultural identity representativeness participants claimed they mostly represent Turkish cultural identity and the effect of their profession on this degree was limited or none.

“Türk kültürel kimliğinin tam bi sembolü olduğumu düşünmüyorum Bazı yönlerim eksik olabilir ama kendimi o kültür içerisinde çok rahat görebiliyorum.” [I don't think I'm a complete symbol of Turkish cultural identity. Some aspects of me might be missing, but I can see myself very clearly within that culture.] (P1)

Only one participant stated that she didn't feel sense of belonging to Turkish cultural identity and shared English as its reason.

“Aslında Türk kültürel kimliğine ait hissetmiyorum, yani böyle çok arada kalmış gibi hissediyorum. Yani hem Türk hem ingilizce kültür falan biraz arada kalmış gibi hissediyorum. Yani Türk kültürü tabii ki daha baskın ama ingilizce kültürüne de böyle. Hani bir yatkınlığım var öyle diyeyim.” [Actually, I don't feel completely belonging to Turkish cultural identity; I feel somewhat in between. Like, both Turkish and English cultures... I feel a bit caught in the middle. Turkish culture is more dominant, but I also have a kind of inclination towards English culture.] (P3)

Within the scope of the research, English teachers were asked about the aspects in which the relationship between English and globalization affected them the most and the least, and the answers received made valuable contributions to the research findings. Regarding the least affected aspects, the participants placed the concept of "religion" at the forefront, reporting that they did not feel the influence of English in a global context on their perspectives on religious values. They explained this with the resistance of religious values to change and their protective attitudes on this matter.

“Bikere öğrettiğim ve öğrendiğim dilin kültürü benim kültürel kimliğimin en az dini değerlerini etkiler.Onda hiç taviz veremem. İnanişmarımı hiçbirzaman etkileyemez.” [The culture of the language I teach and learn least affects the religious values of my cultural identity. I can never compromise on that. It can never affect my beliefs.] (P1)

For the most affected aspect of their identity, participants shared different views. The most affected aspect was recognized as their lifestyles, like clothes, music and so on. However, there is no consensus on whether these effects are in a good or bad way.

“En çok yaşam tarzımın bazı kısımlarını etkileyebilir.. Mesela derse zamanında gitmek , dakik olmak.. atıyorum trafik kurallarına uymak... veya her yerde kibar olmaya çalışmak.. İngilizler çünkü bu yönleriyle de dünyada ün yapmışlardır.. Nezaket olayı. Bunlar beni daha çok etkilemiş olması muhtemel kavramlardır.” [It could most affect some parts of my lifestyle... For example, being on time for class, being punctual... obeying traffic rules, for instance... or trying to be polite everywhere... Because the English are also famous in the world for these aspects... the politeness. These are concepts that are more likely to have influenced me.] (P1)

Emphasizing the natural outcomes of his profession, participant 10 stated that English teachers have the chance to see different education systems with the help of International projects. So, their perception towards the quality of education and their way of being a teacher, accordingly, is one of the things affected by this relationship between English and globalization.

“Mesela Erasmus projesiyle ispanya'ya gittik. Orada öğretmenlik üzerine bir eğitim aldık. Bu benim öğretmen kimliğimde bir artılara sebep oldu mesela. Çünkü hani onların orada nasıl eğitim verdiklerini gördüm işte kendi öğrencilerini nasıl yetiştirdiklerini gördüm. Aynı şekilde onlardan kazandıklarımı öğrencilerime aktarmaya çalışıyorum.” [For example, we went to Spain with the Erasmus project. There, we received training on teaching. This, for instance, led to some positive additions to my teacher identity. Because I saw how they provided education there, how they raised their own students. Similarly, I try to pass on what I gained from them to my own students.] (P10)

Another participant, underlining the nature of interaction with many people from different religious and cultural backgrounds in their profession, stated that her tolerance to differences and social relationships in this term has changed radically.

“Yani insanlar olduğu gibi kabul etmem konusunda değiştim. Çünkü mesleğim sayesinde farklı inançtan arkadaşlarım da oldu işte ineğe, tapanlardan tut, böyle envai çeşit dinden ve karakterden. ahlakı bana karşı düzgün olduğu sürece hiç onları öyle yadırgamadım. Birazcık daha insanlar olduğu gibi kabul etmem konusunda bana fayda sağladı.” [So, I've changed in terms of accepting people as they are. Because thanks to my profession, I've had friends with different beliefs, from those who worship cows to all sorts of religions and characters. If they were good me, I never found them strange. It helped me more in accepting people as they are.] (P11)

The participating English teachers also shared their perception that their profession is sometimes positioned negatively by society within the context of globalization. They stated that people who cannot understand them shaping their lives through a language that does not belong to the Turkish nation, evaluate their profession as being in a position that serves foreign countries or beliefs.

“Yani eleştirilen de var tabi ki. dili aktarmak farklı bir şey ama ... dili aktarmanın Bizim kültürümüze zarar vereceğini düşünen insanlar var... ya da farklı kültürleri empoze ettiğimizi düşünen insanlar. Öyle bir eleştiri var üstümüzde ama bunun çok az sayıda insan olduğunu umuyorum.” [So, there is criticism, of course. Transmitting a language is one thing, but... there are people who think that

transmitting the language will harm our culture... or people who think we are imposing different cultures. That kind of criticism exists towards us, but I hope that it's only a small number of people.] (P2)

While English language teachers in Türkiye often enjoy the prestige and perceived benefits of their profession, this study also revealed critical and reflective perspectives. These perspectives highlight how their roles are interpreted both by themselves and by broader society, particularly in the context of globalization and the dominant presence of English.

Participants reported that being proficient in English exposed them to global content more extensively than non-speakers, creating deeper engagement with foreign cultures. This aligns with Lobaton's (2012) argument that language learning, particularly English, can reshape learners' worldviews by immersing them in the associated cultural contexts. Teachers noted that watching English-language media and accessing international publications made them more open to cultural influence, leading to a shift in personal perspectives and lifestyle.

However, not all participants agreed on the depth of this influence. Some described their teaching role as merely functional, portraying themselves as neutral transmitters of language knowledge rather than as cultural agents. This echoes Kramsch's (1993) argument about the tensions EFL teachers face when balancing the transmission of foreign cultural content with the preservation of their local identities. These teachers perceived themselves more as facilitators than as bearers of ideological or cultural change.

On the other hand, others acknowledged the transformative potential of their work. One teacher described feeling a responsibility to equip students with English skills that could significantly improve their life trajectories in a globalized world. This perception aligns with Duff and Uchida's (1997) concept of teachers as both linguistic and cultural mediators, who do not simply teach language but help learners navigate global systems.

A perspective emerged from a participant who reflected on her early years as an English learner. She expressed feelings of cultural conflict, such as a perceived dispute between religious identity and the social norms of English language environments. This reflects Hatoss's (2003) and Norton's (1995) perspectives on identity conflict in language learning contexts, where adopting a global language may create tensions with existing cultural or religious affiliations.

Although English teachers often affirm their identification with Turkish cultural values, some expressed feeling caught between cultures. One participant described a feeling

connected to both Turkish and “English” cultures. This resonates with the idea of cultural hybridity discussed by Mufwene (2010), who notes that English teachers often develop intercultural identities while negotiating their local connections.

Interestingly, religion was cited as the least affected aspect of identity. Participants emphasized that their religious values remained stable and were not influenced by English or globalization. This suggests a separation in cultural identity components, where some aspects are more resistant to external influence than others (Lobaton, 2012).

Finally, the societal perception of English teachers appeared confused. While many enjoy admiration and are seen as professionally elite, some reported criticism and suspicion. A few participants mentioned that their work was occasionally viewed as promoting foreign values or undermining Turkish culture. This aligns with Phillipson’s (1992) concern about linguistic imperialism and the perceived imposition of dominant cultures through language education.

In summary, the data illustrate that EFL teachers in Türkiye do not hold a monolithic view of their profession’s role in globalization. Rather, they navigate a complex landscape of admiration, responsibility, influence, and occasional suspicion, both in their own eyes and those of society. These findings reinforce the need for teacher education programs to support critical reflection and intercultural competence, enabling teachers to manage these tensions while maintaining their cultural integrity.

4.4.3. Art of balance: Turkish teachers’ cultural navigation

In the previous two sub-themes, teachers’ perceptions of their job as EFL teachers in the globalized context were provided under the titles of ‘profession of value’ and ‘a profession under question’. As a profession on the nexus of globalization and English, two leading factors of the era, Turkish EFL teachers experienced two contrasting perceptions at the same time. As members of Turkish society, and transmitters of many other cultures through the medium of the global language English, they had responsibilities of sustaining Turkish cultural identity and encouraging intercultural communication. In such an atmosphere their strategies in striking a balance between those were one of the questions that the current study has tried to find answers for. This section of study provides findings related to this balance. It was recognized in general that the participants perceive integration of cultural elements

into English language teaching process as a necessity, even an obligation for effective communication in English. However, their self-reported strategies were supposed to strike a balance on their approaches and students' view of life. These strategies were clustered under two groups as 'cultural preservation-oriented approach' and 'learn or live approach'. To start with the necessity of culture integration in teaching participants shared their attitudes towards this phenomenon by stating:

“Eğer dil şöyle söyleyeyim, kültürün yansımasıdır, siz kültürü öğretmezseniz o dili de tam öğretmiş olamazsınız. Mecburen mecburen öğretmek zorundasınız.” [Let me tell you in this way, language is the reflection of culture, if you don't teach culture, you cannot teach the language accurately.] (P4)

Another reason for including different cultures in the teaching process was explained by participant nine as getting attention.

“Bir de konuyu daha ilgi çekici yaptığı için verimi de değiştirebilir. Bazen istediğimiz konularda çocuğun ilgi duyduğu bir ülkeden ya da ilgi duyduğu bir alandan bahsediyorsa derse odaklanması biraz daha farklı olabilir.” [Also, because it makes the topic more interesting, it can also change efficiency. Sometimes, if we're talking about a country or an area that the child is interested in, related to the topics we want to cover, their focus on the lesson might be a bit different.] (P9)

Emphasizing the function of language and the importance of interlocutors' understanding each other for a health communication a participant said that:

“Yani kesinlikle yani dahil edilmeli. Yani çocukların farklı kültürlerle ait şeyleri öğrenmeleri gerekiyor. Yoksa dili öğrenmemizin de çok bir anlamı kalmıyor aslında ... Karşı taraftaki kitleyi kültürü tanımamız gerekiyor. Dilde sadece konuşmak ya da sadece kendimi ifade etmek yeterli olmuyor. Karşı tarafı da aynı zamanda anlamak bilmek lazım diye düşünüyorum.” [Yes, absolutely, it should be included. I mean, children need to learn about things from different cultures. Otherwise, there isn't much point in learning the language itself... We need to know the culture of the other side. In language, just speaking or just expressing myself isn't enough. I think it's also necessary to understand and know the other person.] (P6)

It was found from the self-reported thoughts of participants that they perceive teaching cultural elements from different societies and English-speaking countries in specific as a must for effective communication in English and for efficient teaching. However, according to the participants, while teaching language with cultural elements and exposing students to different cultural contexts teachers must avoid adopting an attitude that promotes or judge that culture as superior.

“Kabul edip etmemek senin elinde biz işte “bacon”(domuz eti) da öğreniyorsun ama domuz eti yiyip yememek senin elinde. Yani olaya nasıl baktığın önemli. Yani kültürel olarak her şeyi öğrenirsin, Tercih senindir.... yani yurt dışına işte yunanistan'a gittim. Tercihim o (Domuz eti) olmadı ya da daha önce yemediğim için bu... kimisi deneyimlere açık olmak istiyor. Hayatta her şeyi yaşayıp sonra karar vermek istiyor. Kimisi bazı konularda da tutucu ya da şeyi olduğu şeyi değiştirmek istemiyor.”

[Whether to accept it or not is up to you. We learn about 'bacon,' for example, but whether you eat pork or not is your decision. It's about how you look at the situation. You learn everything culturally; the choice is yours... I went abroad to Greece, for instance. It wasn't my preference (pork), or maybe it's because I hadn't eaten it before... Some people want to be open to experiences. They want to experience everything in life and then decide. Others are conservative about certain things or don't want to change what they are.] (P4)

The same participant also discussed the role of education, and the features of an educated person related to the issue. She emphasized the impossibility of not interacting with other cultures, especially for youth in this globalized era. In her opinion, sooner or later these students will meet different cultures somewhere.

“Bu çocuklar köyde büyüüp yaşayan ve köyde ölecek çocuklar değil. Yani cahil olmak demek değil Eğitim. Eğitim almış biri tam tersi her şeyi görmüş geçirmiş ama yine de doğru yolu yada kendi içinde özünü bulan kişidir.” [These children are not children who will grow up in the village, live in the village, and die in the village. Education doesn't mean being ignorant. On the contrary, an educated person is someone who has seen and experienced everything but still finds the right path or their own essence within themselves.] (P4)

Another participant focused on the importance of one's learning his own culture in striking the balance.

“Bazen gereklidir. Çünkü demin bahsettiğimiz gibi dil ile kültür ilişkisi çok fazladır. Yani bi kavram öğretirken o kavrama ait , ingilterenin ya da ingilizlerin kültürlerini de öğretmek zorunda kalırsınız . ama bizim kültürümüzde de bu vardır diye onun bi karşılığını söylersiniz. İkisi arasında tercihi onlar yapar zaten.” [“Sometimes it's necessary. Because, as we mentioned before, the relationship between language and culture is very strong. So, when teaching a concept, you inevitably have to teach the culture of England, or the English related to that concept. But then you also say the equivalent that exists in our culture. The choice between the two is theirs anyway.] (P1)

While some participants adopted the above-mentioned learn or live approach some others conducted a more conservative and directive approach. They expressed their responsibilities in preserving and sustaining students' cultural identities. The participant working at a primary school stated that:

“Yani bi denge kurmak gerektiğini de düşünüyorum açıkçası.. İlkokulda hani çok fazla tabi böyle çocuklarla bu tarz konularda sohbet etme şansımız olmuyor ama tabi ki hani ara ara ünitelerde konularımız gereği bir takım şeyleri konuşmak anlatmak durumunda kalıyoruz ama tabi ki cümlemin en sonunda da yine kendi değerlerimizden bahsetmeyi de ihmal etmiyoruz. Etmememiz gerekiyor.” [So, I honestly think it's necessary to strike a balance. In primary school, of course, we don't have conversations with children about these kinds of topics, but of course, from time to time, due to our units and subjects, we must talk about and explain certain things. However, of course, at the end of my sentences, I also make sure to mention our own values. We shouldn't neglect to do that.] (P6)

Participant nine clearly expressed his attitude towards introducing foreign cultures and the point he would react as:

“Yani bizim kültürel kimliğimizi bozmayacak değerlerin aktarılmasında bir sakınca yok ama bizimle bağdaşmayan, bizim kültürümüzle bağdaşmayan, bizim kimliğimize zarar verecek olan unsurların yer almasını tabi ki istemem. Yani bir dil öğretici olarak önce kendi kimliğimi .. diğerleri bi yere kadar ama kendi benliğimizi kendi kimliğimizi korumalıyız. Bizi yok ettik miydi? İngilizcenin bize bir katkısının olacağını düşünmüyorum.” [“So, there's no harm in conveying values that won't damage our cultural identity, but I certainly wouldn't want elements that don't align with us, that don't fit with our culture, that will harm our identity. As a language teacher, my own identity comes first... the others are to a certain extent, but we must protect our own being, our own identity. If we are destroyed, I don't think English will have any contribution to us.”] (P9)

The findings of this study revealed that Turkish EFL teachers were situated at a complex intersection between their professional responsibilities as facilitators of English, a language deeply associated with globalization, and their personal and social responsibilities as preservers of Turkish cultural identity. This duality brought about an ongoing negotiation process, where teachers tried to maintain a balance between teaching the language and navigating its cultural implications.

Participants consistently acknowledged the inseparable link between language and culture, a concept widely supported in literature. Kramsch (1993) emphasizes that language is never culture-free and teaching a language necessarily involves introducing cultural elements. In line with this view, many participants in this study perceived the inclusion of cultural components in English language teaching as a pedagogical necessity rather than a choice. They believed that students need cultural context to develop communicative competence, echoing Byram's (1997) assertion that intercultural communicative competence is a central goal of language education.

In a study conducted in Türkiye in Private school context Çelik and Yazan (2023) investigated the way Turkish EL teachers conceptualize culture. It was found that culture was conceptualized in different ways however all the participating EFL teachers agreed on integrating English culture into the lessons. However, it was also stated that, other than some other factors preventing locating desired number of cultural elements into lessons such as curriculum, the parents also did not want their kids to be exposed to English cultural practices such as Christmas and Halloween with a concern of cultural degeneration (Çelik & Yazan, 2023). Çelik and Yazan (2023) reported the taken action by the private schools' principals as they could not risk losing their students and adopted the “*our culture first*” approach toward the teaching of culture in English classes (p. 14). The findings of this study are

different from the mentioned study in terms of the reason behind limiting the amount of culture in English classes. Different from private school teachers prevented by the parents of students the participants in the study tried to control the cultural elements given in the classes with an inner motivation with a concern to protect students national cultural identity.

At the same time, participants displayed an awareness of the importance of cultural sensitivity and emphasized the need to avoid promoting the superiority of English-speaking cultures. Rather than merely transmitting foreign values, several teachers reported actively comparing foreign cultural elements with Turkish cultural practices. This approach, which can be seen as a form of critical cultural awareness (Byram, 1997), allows students to learn about other cultures while retaining pride in their own. Participants framed this practice not only as an instructional method but also as a safeguard against potential cultural erosion, a concern also raised by Phillipson (1992) in his critique of linguistic imperialism.

This awareness emerged in the current study aligns with the findings of Safari and Razmjoo (2016) who found that Iranian EFL teachers needs to have a critical stance towards the values, culture and ideas brought by English as they try to dominate others.

The teachers' attitudes toward balance could be broadly categorized into two approaches: a "learn or live" orientation and a "cultural preservation-oriented" approach. Those aligned with the former emphasized students' future roles as global citizens and viewed openness to other cultures as both inevitable and educational. This reflects Mufwene's (2010) perspective on language learners navigating global identities while retaining localized cultural values. The participants who expressed this view generally adopted a neutral or relativistic stance, emphasizing exposure and individual choice rather than promotion or rejection of cultural practices.

One approach exhibited by participants in balancing the promotion of multiculturalism and intercultural communication with the preservation of Turkish cultural identity can be explained by the findings of Genç (2018). In a study involving 145 pre-service teachers, Genç (2018) concluded that the participants' intercultural competence levels were low. This may have led EFL teachers to adopt a more protective stance once they began their professional careers.

Conversely, teachers who embraced a more preservation-focused approach viewed their role as protectors of cultural identity, particularly in primary education. These teachers explicitly expressed a duty to sustain national values alongside language instruction, aligning with

Hatoss's (2003) argument that teachers often act as cultural gatekeepers, especially when they feel their national identity may be vulnerable. Their cautious stance highlights the perceived risks of cultural assimilation, especially among younger learners who may not yet have a solid sense of cultural self.

Notably, several participants also emphasized the need for personal integrity and self-awareness when navigating between cultures. One teacher metaphorically described culture as a filter through which foreign values must pass, and another mentioned the risk of losing one's sense of self if the process is not consciously managed. These reflections mirror Norton's (1995) view of identity as multiple, shifting, and situated within relations of power, particularly in multilingual and multicultural contexts.

Although extensive insights have been shared regarding the perceptions of Turkish EFL teachers toward English, culture, and cultural identity in a globalized world, as well as how these perceptions are balanced in the classroom, the degree to which they align in practice remains uncertain. This is because Ryan (2017), in her study, revealed some differences between teachers' beliefs and their in-class practices. While it was not possible to determine whether these differences exist in the Turkish context within the scope of the present study, potential differences could be explained as teachers or students choosing different beliefs and practices to avoid conflicts arising from intergenerational perception gaps.

In summary, Turkish EFL teachers perceived cultural navigation as a delicate but essential aspect of their professional practice. While they widely accepted that introducing cultural content is necessary for effective English teaching, they remained committed to safeguarding the values and identity of their students. Their strategies reflected an ongoing negotiation of cultural hybridity and resistance, demonstrating both alignment and tension with the broader discourse on globalization and English language education.

CHAPTER V

CONCLUSION AND IMPLICATIONS

5.1. Conclusion

This phenomenological study aimed to explore how Turkish EFL teachers perceive the concepts of globalization, English, and cultural identity within their professional and social contexts. While previous research has emphasized the global role of English and its implications for identity (e.g., Block, 2007; Canagarajah, 1999; Norton, 2000), this study extends the discussion by presenting Turkish EFL teachers' lived experiences in relation to globalization. In order to foreground the richness of the findings and to make visible the tensions and negotiations identified in the data, the conclusions are organized under four overarching themes. The themes used as titles for conclusion are: (1) Globalization, (2) Identity, (3) English through Turkish EFL Lens, and (4) EFL Teachers: Between Prestige and Dilemma. These thematic insights not only confirm and expand on earlier scholarship but also shed light on the unique complexities faced by Turkish EFL teachers in navigating between local and global cultural expectations.

5.1.1. Globalization

- Globalization was perceived as a multidimensional process, encompassing economic, cultural, and technological domains.

Teachers associated it with trade, tourism, the internet, and social media, with English acting as a facilitator. This aligns with Held and McGrew's (2000) description of globalization as a complex and interconnected phenomenon.

- Participants expressed ambivalent views, seeing globalization as both natural and directed.

While some regarded it as an inevitable outcome of human interaction, others highlighted the role of powerful nations and corporations in shaping the process. This duality mirrors Held and McGrew's (2000) globalist versus skeptical perspectives.

- Teachers highlighted perceived benefits such as closeness, modernization, and opportunities for access.

They acknowledged that globalization reduced distances and spread innovative ideas, echoing Keohane and Nye's (2000) notion of globalization as a process that lowers barriers and fosters cooperation.

- Concerns were also raised about cultural erosion, linguistic threat, and deepening inequalities.

Participants feared that globalization weakens Turkish culture and language, reflecting Phillipson's (1992) critique of linguistic imperialism and Ritzer's (1983) warning about cultural homogenization.

- Türkiye's role in globalization was described as ambivalent and semi-peripheral.

Some teachers positioned Türkiye as an active player in trade and education, while others emphasized dependency and passivity. This finding resonates with Acar (2004) and Robins (1996), who describe Türkiye's complex position within global structures.

5.1.2. Identity

- Cultural identity was primarily defined through national, religious, and linguistic markers.

Participants frequently positioned 'Muslim' and 'Turkish' as inseparable, reflecting an essentialist view of identity rooted in tradition and heritage. This orientation resonates with Anderson's (1991) idea of 'imagined communities' and Hofstede's (2003) focus on collective values, but it also risks what Holliday (2010) warns against: reducing identity to fixed categories that overlook its complexity.

- Identity was also described as socially constructed, negotiated, and context-dependent.

Teachers highlighted the influence of family, peers, and society, aligning with Norton's (1995) and Lobaton's (2012) view of identity as socially mediated. Here, Holliday's (2011)

small cultures approach is particularly relevant, as it challenges national essentialism and underscores how identity is continuously reshaped within everyday interactions and classroom practices.

- Cultural change was seen as both inevitable and contested.

Many participants likened culture to a living organism, flexible and evolving, yet they also defended the permanence of sacred elements such as religion and patriotism. This dual stance illustrates the tension between stability and change, echoing Block's (2013) structure and agency debate. Holliday's (2010) argument that identities are multifaceted and dynamic sheds light on these contradictions, showing how individuals can simultaneously embrace hybridity while resisting certain influences.

- Teachers saw cultural identity as both a personal anchor and a source of social cohesion.

Identity was perceived as fostering belonging, visibility, and solidarity, captured in metaphors such as the 'pomegranate' symbolizing unity in diversity. This aligns with Chen and Lin's (2016) view of identity as both psychological attachment and social practice, and with Hall's (1990) framing of identity as positioning within social relations.

- Language was recognized as a critical marker and shaper of identity.

Teachers expressed concern about the shifts in the Turkish language, particularly under the influence of English, and interpreted such changes as signaling deeper cultural and generational change. This perspective reflects Kramsch's (1993) idea of the inseparability of language and identity, as well as Holliday's (2005) emphasis on resisting cultural reductionism by acknowledging how linguistic practices continuously restructure who we are.

5.1.3. English Through Turkish EFL Lens

- English was widely regarded as a sine qua non of modern life.

Teachers emphasized its necessity for education, employment, technology, and travel. This reflects global perspectives that position English as a key to economic and social mobility (Crystal, 2003; Seidlhofer, 2011).

- English was valued as a medium of awareness and access to knowledge.

Participants reported that proficiency in English enabled them to interpret global events and access a wider range of information, aligning with Darwin and Norton's (2015) idea of language as capital and Belsey's (1980) notion that language shapes perception.

- English was perceived as a lingua franca rather than belonging to native speakers.

Teachers acknowledged its role as a shared code across cultures, echoing Holliday's (2009) 'new thinking' that positions English wherever it is used, independent of native-speaking contexts.

- Teachers questioned the inevitability of English's global dominance.

Some argued that globalization could have spread through other languages such as Persian, Russian, or Chinese. This skepticism resonates with Held and McGrew's (2000) sceptical view that globalization is shaped by historical and political contingencies rather than being entirely natural.

- English was perceived as intentionally spread by historically dominant powers.

Participants linked its expansion to colonial actions and strategic agendas of English-speaking nations. These concerns directly reflect Phillipson's (1992) concept of linguistic imperialism and Pennycook's (1994) critique of the ideological aspects of English language teaching.

- Discomfort was expressed regarding the political and cultural costs of English.

Teachers associated the global spread of English with cultural erosion, inequalities, and homogenization. These findings echo Canagarajah's (1999) critical stance on ELT and Kubota's (2002) warnings about the marginalization of linguistic diversity.

- The ambivalence towards English combined instrumental appreciation with critical resistance.

While English was acknowledged as a tool of access and opportunity, its dominance was simultaneously viewed with suspicion and unease. This duality highlights the tension between English as capital (Darvin & Norton, 2015) and English as ideology (Phillipson, 1992).

5.1.4. EFL Teachers: Between Prestige and Dilemma

- Teaching English was seen as a valuable and prestigious profession.

Participants emphasized their contribution to globalization, both by introducing global cultural elements to students and by preparing future generations to participate in the global order. This resonates with Kramsch's (1993) claim that language teaching is inherently cultural, and with Held and McGrew's (2000) view that education functions as a key channel for globalization.

- Teachers perceived themselves as cultural mediators and carriers of global awareness.

They reported that engaging with English provided them with broader intercultural perspectives, empathy, and visibility on the global stage. These reflections align with Lobaton's (2012) discussion of intercultural identity development and Duff & Uchida's (1997) notion of teachers as mediators of sociocultural identity.

- Ambivalence was evident in how teachers positioned their role.

Some emphasized the transformative impact of English on lifestyles and worldviews, while others saw their role as simply functional, limited to transmitting linguistic content. This tension mirrors Kramsch's (1993) assertion that EFL teaching is never culturally neutral, and highlights the coexistence of instrumental and ideological framings (Darvin & Norton, 2015).

- Teachers reported both empowerment and vulnerability.

For some, English proficiency fostered openness and responsibility towards future generations, while for others it created cultural dilemmas, such as negotiating religious identity or lifestyle choices. This reflects Norton's (1995) perspective on identity as contested and situated within power relations.

- Societal perceptions of the profession vary between admiration and suspicion.

While many regarded English teachers as modern and elite, others criticized them as transmitters of foreign values. Such ambivalence echoes Phillipson's (1992) concern about linguistic imperialism and Pennycook's (1994) critique of cultural dominance through English.

- Teachers recognized the inseparability of language and culture.

Many reported that teaching English inevitably involves introducing cultural content, supporting Kramsch's (1993) and Byram's (1997) insistence on intercultural communicative competence.

- Balancing strategies ranged from openness to preservation.

Some adopted a learn or live approach, emphasizing exposure to multiple cultures and individual choice, resonating with Mufwene's (2010) perspective on intercultural hybridity. Others adopted a preservation-oriented stance, stressing their responsibility to safeguard Turkish values, particularly in early education, consistent with Hatoss's (2003) view of teachers as cultural gatekeepers.

- Critical cultural awareness was central to their practice.

Teachers often compared foreign and Turkish cultural elements side by side, promoting intercultural understanding while maintaining national pride. This dual orientation reflects Byram's (1997) framework of critical awareness and supports Safari & Razmjoo's (2016) call for teachers' critical stance toward the cultural and ideological dimensions of English.

- Cultural navigation was perceived as an ongoing negotiation.

Teachers balanced openness with caution, hybridity with resistance. Their reflections illustrate Norton's (1995) idea of identity as multiple and shifting, and they highlight the tensions between global exposure and local rootedness in EFL classrooms.

To conclude, this study underscores that Turkish EFL teachers stand at a critical juncture where globalization, language, and cultural identity intersect. While English provides undeniable opportunities for mobility, awareness, and intercultural connection, it simultaneously raises concerns of cultural erosion, ideological dominance, and professional ambivalence. By foregrounding teachers' voices, the research reveals the nuanced ways in which they negotiate prestige, vulnerability, and responsibility in their professional and personal identities. The findings highlight the need for teacher education programs and language policies in Türkiye to integrate critical cultural awareness, equipping teachers with strategies to both embrace global engagement and safeguard local values. Although the study is limited by its small sample size and context-specific focus, it offers meaningful insights into the lived experiences of EFL teachers. Future research could extend this inquiry across diverse regions, school types, and methodological approaches to capture the wider spectrum of perspectives. Ultimately, this work contributes to the growing body of scholarship on

language, identity, and globalization by illuminating the tensions and possibilities inherent in teaching English in contexts where national identity and global forces continually interact.

5.2. Implications

The findings of this study provide significant implications for various stakeholders, including EFL teachers, teacher educators, curriculum developers, and policymakers. For EFL teachers themselves, the study promotes cultural self-awareness and encourages reflective practices in their teaching. As Kramsch (1993) and Block (2007) suggest, identity formation is influenced by classroom dynamics, making it crucial for teachers to engage in ongoing reflection to understand their shifting roles as both cultural transmitters and cultural preservers.

For teacher education programs, the findings highlight the need to incorporate critical pedagogy and intercultural communication components into pre-service and in-service training (Duff & Uchida, 1997). In line with Canagarajah (1999) and Norton and Toohey (2011), teacher education should go beyond technical language instruction and focus on equipping teachers with the tools to navigate cultural tensions and promote inclusive, identity-sensitive classrooms. As Shi and Langman (2012) argue, schools are unique spaces where teachers and learners construct and negotiate their identities. Recognizing this transformative potential can help educators shape environments in a way supporting identity development and intercultural dialogue.

Curriculum developers should recognize the dual roles English plays as both a global means of communication and a bearer of foreign values. Referring to the model of pedagogical safe houses (Canagarajah, 2004), materials should support critical engagement with global content while reinforcing national cultural heritage. In alignment with Holliday and MacDonald (2019), curriculum design should resist soft essentialism by acknowledging that identities are not fixed or bound by national stereotypes, but instead are fluid, layered, and shaped by multiple sociocultural influences.

Policymakers in Türkiye's MoNE should consider the sociocultural dimensions of English education when shaping national curricula. As emphasized by De Wit and Jones (2022), overly Western-centric approaches risk alienating teachers and learners from their cultural

roots. Policies should aim to strike a balance between fostering global competences and preserving local values. Furthermore, incorporating teacher voices into policy development could ensure more context-sensitive and culturally grounded outcomes.

In broader terms, this study contributes to the global discussion on linguistic imperialism, cultural hybridity, and teacher agency in a globalized world. It echoes the calls of Darwin and Norton (2015) for more equitable language learning environments that recognize the interplay between identity, capital, and ideology. The role of EFL teachers as both cultural agents and identity negotiators suggests the need for continuous support structures and professional development that prioritize emotional resilience, critical reflection, and intercultural competence.(Ryan, 2017)

The findings also open up new directions for further academic inquiry. Future research may benefit from employing ethnographic or longitudinal methods to observe how teachers' identity negotiation unfolds over time and across various institutional contexts. Classroom observations or action research could offer richer insights into how beliefs about culture and identity are enacted in daily teaching practices. Comparative studies between regions in Türkiye, or between public and private institutions, may further illuminate how contextual factors influence teacher identity. Additionally, more attention could be given to emotion and identity conflict, two under-explored areas in teacher cognition and well-being. Finally, the inclusion of student perspectives and parent expectations such as those highlighted by Çelik and Yazan (2023) could deepen the understanding of the sociocultural dynamics that shape language education in a globalized world.

Ultimately, this study not only sheds light on Turkish EFL teachers' identity negotiations but also encourages a paradigm shift from viewing language education as purely instrumental toward a more holistic, culturally responsive, and critically informed pedagogy.

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APPENDICES

Appendix 1. Ethical Permission from Sakarya University



T.C.
SAKARYA ÜNİVERSİTESİ REKTÖRLÜĞÜ
Etik Kurulu



Sayı : E-61923333-050.99-409337
Konu : 36/21 Harun KARAŞ

11.10.2024

Sayın Harun KARAŞ

İlgi : 04.10.2024 tarihli ve E--050.99-0 sayılı yazınız.

Üniversitemiz Eğitim Araştırmaları ve Yayın Etik Kurulu'nun 09.10.2024 tarihli ve 36 sayılı toplantısında alınan "21" nolu karar ile Harun KARAŞ'ın başvurusu **uygun** görülmüş ve karar örneği ekte sunulmuştur.

Bilgilerinizi rica ederim.

Prof. Dr. Canan LAÇİN ŞİMŞEK
Eğitim Araştırmaları ve Yayın Etik
Kurulu Başkanı V.

Ek: Karar Yazısı (1 Sayfa)

Bu belge, güvenli elektronik imza ile onaylanmıştır.

Düzenleme Kodu: RSCT.0040-03K Pn Kodu: 51192
Adres: Eceötepe Kampüsü 54187 Sertavın SAKARYA / EÜP Adres:
sakaryasuniVERSitesi@ul.kap.tr
Telefon No: 0264 295 50 00 Faks No: 0264 295 50 31
e-Posta: ozul.kalem@sakarya.edu.tr Elektronik Ağ: www.sakarya.edu.tr

Belge Takip Adresi : <https://tck.gov.tr/etd/FaK=5785&uID=RSCT.0040-03K&uID=409337>

İlgi için: Harun Babacan
Ünvanı: Birim Baskı Sorumlusu



Appendix 2. Research Permission Paper of Strategy Development Directorate of Ministry of National Education

arastirmaiznleri.meb.gov.tr/panel/arastirma-uygulamaları/basvurularım

T.C. MİLLÎ EĞİTİM BAKANLIĞI

HARUN KARAŞ

Yeni Başvuru

Başvurularım

Görüş ve Öneri Bildir

Dikkat Edilecek Hususlar

Araştırma Uygulama İzni Başvuru ve Değerlendirme Sistemi > Başvurularım

BAŞVURULARIM

Sayfada 10 kayıt göster Ara:

BAŞVURU NO	BAŞVURU TARİHİ	ARAŞTIRMANIN ADI	NİTELİĞİ	BAŞVURU DURUMU	SONUÇ RAPORU
MEB.TT.2024.004795	06.11.2024	Küreselleşme, İngilizce ve Kültürel Kimlik: Türk İngilizce Öğretmenlerinin Algıları Üzerine Bir Olgubilim Çalışması	Yüksek Lisans Tezi	Onaylandı	

Başvuru No Başvuru Tarihi Araştırmanın Adı Niteliği Başvuru Durumu Sonuç Raporu

1 kayıttan 1 - 1 arasındaki kayıtlar gösteriliyor

Önceki 1 Sonraki

Başvuru, "Yeni Kayıt" durumundayken silinebilir. İnceleme başladıktan sonra silinemez.

Appendix 3. Informed Consent Form

Etik Kurulu

BİLGİLENDİRİLMİŞ GÖNÜLLÜ ONAM FORMU

Sizi Harun Karas tarafından yürütülen “Globalization, English and Cultural Identity: A Phenomenologic Study of Turkish ELT Teachers' Perceptions” başlıklı araştırmaya davet ediyoruz. Bu araştırmanın amacı devlet okullarında İngilizce öğretmeni olarak görev yapan öğretmenlerin küreselleşme, İngilizce ve kültürel kimlik kavramlarına ve bu kavramlar arasındaki ilişkiye yönelik algılarını incelemektir. Araştırmada sizden tahminen 30 dakika ayırmanız istenmektedir. Araştırmaya sizin dışınızda tahminen 19 kişi katılacaktır. Görüşmede 6 temel soru ile birlikte görüşmenin seyrine göre alt sorular sorulacak ve görüşme katılımcı onayı ile ses kaydına alınacaktır. Bu çalışmaya katılmak tamamen **gönüllülük** esasına dayanmaktadır. Çalışmanın amacına ulaşması için sizden beklenen, bütün soruları eksiksiz, kimsenin baskısı veya telkini altında olmadan, size en uygun gelen cevapları içtenlikle verecek şekilde cevaplamanızdır. Bu formu okuyup onaylamanız, araştırmaya katılmayı kabul ettiğiniz anlamına gelecektir. Ancak, çalışmaya katılmama veya katıldıktan sonra herhangi bir anda çalışmayı bırakma hakkına da sahipsiniz. Bu çalışmadan elde edilecek bilgiler tamamen araştırma amacı ile kullanılacak olup kişisel bilgileriniz **gizli tutulacaktır**; ancak verileriniz yayın amacı ile kullanılabilir. İletişim bilgileriniz ise sadece iznimize bağlı olarak ve farklı araştırmacıların sizinle iletişime geçebilmesi için “ortak katılımcı havuzuna” aktarılabilir. Eğer araştırmanın amacı ile ilgili verilen bu bilgiler dışında şimdi veya sonra daha fazla bilgiye ihtiyaç duyarsanız araştırmacıya şimdi sorabilir veya e-posta adresi ve numaralı telefondan ulaşabilirsiniz. Araştırma tamamlandığında genel/size özel sonuçların sizinle paylaşılmasını istiyorsanız lütfen araştırmacıya iletiniz.

Yukarıda yer alan ve araştırmadan önce katılımcıya verilmesi gereken bilgileri okudum ve katılmam istenen çalışmanın kapsamını ve amacını, gönüllü olarak üzerime düşen sorumlulukları anladım. Çalışma hakkında yazılı ve sözlü açıklama aşağıda adı belirtilen araştırmacı/araştırmacılar tarafından yapıldı. Bana, çalışmanın muhtemel riskleri ve faydaları sözlü olarak da anlatıldı. Kişisel bilgilerimin özenle korunacağı konusunda yeterli güven verildi.

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

Katılımcının

Adı-Soyadı:

İmzası: İletişim Bilgileri: e-posta:

Telefon:

İletişim bilgilerimin diğer araştırmacıların benimle iletişime geçebilmesi için “ortak araştırma havuzuna” aktarılmasını: ☐ Kabul ediyorum ☐ Kabul etmiyorum (lütfen uygun seçeneği işaretleyiniz)

Appendix 4. Questions Regarding Demographic Information

(GÖRÜŞME SORULARI)

NOT: Veri toplama aracı yarı yapılandırılmış görüşme olacağından koyu rankle yazılmış olan sorular ana sorular olup, alt sorular görüşmenin gidişatına göre yöneltilecektir.

Demografik sorular:

- a. Yaş:
- b. Cinsiyet:
- c. Eğitim Durumu: (mezuniyet)
- d. Meslekteki deneyim yılı:
- e. Çalışılan okul türü:
- f. Bildiği başka diller:
- g. Kültür, küreselleşme ve Dil konularında daha önce bir eğitim aldınız mı?
- h. Daha önce farklı kültürlerle uzun süreli etkileşiminiz oldu mu? (Yurt dışı seyahatleri, eğitim vb)
- i. Yakın aile çevrenizde yabancı bir akrabanız var mı?



Appendix 5. Semi-structured Interview Questions

1. Bir İngilizce öğretmeni olarak küreselleşmeyi nasıl tanımlarsınız?
1.1.Küreselleşme ifadesi sizde nasıl bir çağrışım yapıyor? Olumlu mu olumsuz mu? Neden?
1.2.Olumlu/olumsuz yönlerine örnek verir misiniz?
1.3.Küreselleşen dünya denilince aklınıza neler geliyor.?
1.4.Küreselleşmenin etkisini en çok hangi alanda hissediyorsunuz?
1.5.Küreselleşme hangi platformlar aracılığı ile birey ve toplumları etkiler? Bir toplumu küreselleştiren faktör/etmenler nelerdir?
1.6.Küreselleşme süreci doğal mı? yönetilen bir süreç midir?
1.7.(Yönetilen ise) Bu süreci yöneten, şekillendiren kimlerdir?
1.8.Bizim (ülke/değer/dil vb.) bu süreçteki pozisyonumuz nedir? (etken /edilgen)
2. Kimlik -Kültür-Kültürel kimlik
2.1. Kimlik nedir?
2.2. Bir insanın kimliği hangi etmenlerden oluşur?
2.3. Kimlik nasıl edinilir? Kimlik edinme süreci sizce nasıl başlar ve sürer?
2.4. Kültür sizce nedir?
2.5. Kültür nasıl oluşur?
2.6. Kültür değişir mi? Evetse bu değişimi neler/kimler tetikler ve yönetir?
2.7. Kimlik ve kültür arasında nasıl bir ilişki olduğunu düşünüyorsunuz?
2.8. Kültürel kimlik sizce nedir?
2.9. Kültürel kimlik nasıl kazanılır?
2.10. Kültürel Kimliği oluşturan faktörler/etmenler nelerdir?
2.11. Kültürel kimlik ile dil arasında bir ilişki var mıdır? Açıklar mısınız?
2.12. Belli bir kültürel kimliğe sahip olmanın birey için ne ölçüde önemli olduğunu düşünüyorsunuz? Niye?

2.13.	Kültürel kimliğin birey ve toplum açısından işlevi nedir?
2.14.	Kültürel kimliği neye benzetebiliriz? Nasıl metaforize edersiniz?
2.15.	Kültürel kimlik sonraki nesillere nasıl aktarılır?
2.16.	Taşıdığınız kültürel kimliği tarif etmek için 3 kelime kullanmanız gerekse bunlar neler olurdu?
2.17.	Kültürel kimlik değişebilir mi? Evet ise bu değişime neler sebep olabilir?
3. Küreselleşme-İngilizce	
3.1.	Sizce günümüzde İngilizce bilmek önemli mi? İngilizce bilmek ne anlama geliyor?
3.2.	İngilizcenin günümüz dünyasında edindiği konum hakkında ne düşünüyorsunuz?
3.3.	Küreselleşme ve İngilizce dili arasında bir ilişki var mı sizce? Var olduğunu düşünüyorsanız,nasıl? Hayırsa, neden olmadığını düşünüyorsunuz?
3.4.	İngilizce öğreterek/öğrenerek küreselleşme sürecinde bir rol oynadığınızı düşünüyor musunuz? Evetse nasıl? Hayır ise neden öyle olduğunu düşünüyorsunuz?
3.5.	Sizce hangisinin diğeri üzerindeki rolü daha baskın? İngilizce mi küreselleşmeyi hızlandırıyor, Küreselleşme mi İngilizcenin yaygınlaşmasını hızlandırıyor?
3.6.	İngilizce ile küreselleşme arasındaki ilişkiye dair bir örnek verebilir misiniz?
4. Küreselleşme-İngilizce à kültürel kimlik	
4.1.	Küreselleşme ve İngilizce İlişkisinin etkisini hayatınızın en çok hangi alanında hissediyorsunuz?
4.2.	İngilizce ile Küreselleşme ilişkisinden kültürel kimliğinizin etkilendiğini düşünüyor musunuz? Evetse nasıl bir etkisi olmuştur? Hayır ise neden olmadığını düşünüyorsunuz?
4.3.	Mesleğinizin İngilizce ile ilgili oluşu bu ilişkinin etkisi üzerinde nasıl bir rol oynuyor sizce?
4.4.	Bu etkiyi açıklayacak bir örnek(anı, hatıra, deneyim) verebilir misiniz?
4.5.	İngilizce bilmeyen biri ile sizin küreselleşme sürecinden etkilenmeniz farklı olur mu? Evetse nasıl bir farktan söz edebiliriz?
4.6.	Bu ilişki kültürel kimliğinizi en çok hangi açıdan etkilemiştir/değişime uğratmıştır?

4.7.Bu ilişki kültürel kimliğinizi en az hangi açıdan etkilemiştir/ değiştirmiştir?
5. İngilizcenin çokkültürlü unsurlarını teşvik etmek ile Türk kültürel kimliğini korumak arasında bir denge kurma gereksinimi hissediyor musunuz? Evetse nasıl? Hayırsa hissetmemenizin sebepleri nelerdir?
5.1.Yabancı dil olarak İngilizce eğitimi sürecine bu dilin kültürel öğelerinin dahil edilmesi konusunda ne düşünüyorsunuz?
5.2.Küresel iletişimi teşvik etmekle Türk kültürel kimliğini korumak arasında kaldığınız anlar oluyor mu? Evet ise örnek verir misiniz? Hayırsa bunu nasıl açıklarsınız?
5.3.Eğer yaşıyorsanız, yaşadığınız bu denge mücadelesini nasıl yönetiyorsunuz? Örnek verir misiniz?
5.4.İçinde yaşadığınız toplumun bir İngilizce öğretmeni olarak size kültürel açıdan bakış açısının ne olduğunu düşünüyorsunuz?
5.5.Toplumun kültürel kimliğinize yönelik değerlendirmesinin altında yatan faktörlerin neler olduğunu düşünüyorsunuz?
6. İngilizce bilmek-kültürel kimlik
6.1.Kendinizi belli bir kültüre ait hissediyor musunuz? Evetse hangi kültüre(bu kültürü hangi kelime(ler) ile tanımlarsınız? Hayırsa bu olguyu nasıl tanımlıyorsunuz?
6.2.Türk Kültürel kimliğini temsil ettiğinizi düşünüyor musunuz? Hayırsa neden temsil etmediğinizi düşünüyorsunuz? Hangi açılardan temsil etmediğinizi düşünüyorsunuz? Evetse Hangi açılardan temsil ettiğinizi düşünüyorsunuz?
6.3.Türk Kültürel kimliğini ne ölçüde temsil ettiğinizi düşünüyorsunuz? 10 üzerinden 1(çok az); 10 (tam olarak) olacak şekilde puanlayınız. Niye böyle düşünüyorunu?
6.4.Yaptığınız bu değerlendirmede İngilizce öğretmeni olmanızın bir etkisi var mı? Var ise nasıl ve ne yönde bir etkiden bahsedebiliriz? Yok ise neden olmadığını düşünüyorsunuz?
6.5.Türk kültürel kimliğinize bakış açınız, küreselleşen bir bağlamda İngilizce öğret(n)me deneyimleriniz doğrultusunda değişti mi? Evetse nasıl bir değişim oldu? Hayırsa değişimemişini neye bağlıyorsunuz?
6.6.Kültürel kimliğinizin oluşumu ve değişiminde rol oynayan 3 önemli faktörü en önemliden başlayarak gerekçeleriyle sayar mısınız?

Appendix 6. Expert opinions

Ek'te bulabilirsiniz.

Kolaylıklar,

SAKARYA UNIVERSITY
Faculty of Education Department of Foreign Language Teaching | Dr. Burcu KOÇ
Researcher

Burcu hocam merhaba,
Malime dönüş yaparak kıymetli zamanınızdan ayırdığınız ve görüşlerinizi paylaştığınız için teşekkür ederim. Görüşleriniz sorularımı geliştirmemde oldukça faydalı oldu. Son halini danışmanımla birlikte düzenleyecek olsak ta etik kuruluna başvuru için zamanımın kısıtlı olması sebebiyle son halini bir kez daha istişareye açmadan önce görüşünüzü etik kurulun talebi gereği imzalı bir şekilde bir kez daha göndermenizi rica edebilir miyim.
Vesile ile sizin Y.L. teziniz ile araştırmam arasında ilişkili noktalar olduğunu görmekten de mutlu oldum istifade edeceğim. İlerleyen zamanlarda uygun bulursanız konu hakkında görüşmelerde bulunmak isterim.
Şimdiden teşekkür eder iyi çalışmalar dilerim.

Öncelikle maliniz için çok teşekkürler. Keyifle okudum hazırladığınız dokümanı ve çalışmanızı çok kıymetli ve temely buluyorum. Formun en alt kısmına uzun uzun tam olarak nasıl bir yönde ilerleyebileceğinizle ilgili fikirlerimi paylaştım. Neticede nasıl ilerleyeceğinizi danışmanınız ve sizin kararınıza kalmış. Eğer karar verir de sorularda değişikliğe giderseniz yeniden görmek isterim formun son halini destek olabilmek adına. Bu halıyla de ilerlemeyi tercih edebilirsiniz neticede yüksek lisans tezi deyiş. Çalışmaya ne kadar anlam atfedeceğinizi size kalmış.
Kolaylık dilerimle.

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Faculty of Education Department of Foreign Language Teaching | Dr. Burcu KOÇ
Researcher

Re: Harun KARAŞ- Expert Opinion Form Gelen Kutusu x

1 Eki 2024 Sal 16:48

here you go with all versions. use it, change it and finalize as you wish.

sorry for missing your e-mail. I was extremely busy with my personal and professional life.

good luck :)

Sayın Gökhan KARACAN,
Sakarya Üniversitesi'nde Dr. Elif BOZYİĞİT danışmanlığında Yüksek Lisans tez çalışmalarını sürdürmekteyim. Veri toplama aracı olarak kullanacağım görüşme sorularına dair yorum ve rehberliğiniz için şimdiden teşekkür ederim. İyi çalışmalar

3 ek • Gmail tarafından tarandı

Harun KARAŞ- Ex... PDF PDF

Yanıtla Yönlendir