

THE INTERCONNECTEDNESS OF ENGLISH AS A LINGUA FRANCA (ELF),
STUDY ABROAD, AND LANGUAGE LEARNER BELIEFS

A MASTER'S THESIS

BY

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To my Erasmus friends

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(ELF), Study Abroad, and Language Learner Beliefs

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ABSTRACT

THE INTERCONNECTEDNESS OF ENGLISH AS A LINGUA FRANCA (ELF),
STUDY ABROAD, AND LANGUAGE LEARNER BELIEFS

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M.A Department of Teaching English as a Foreign Language

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July 5, 2012

In the 21st century, there has been a growing interest in the novel term, “English as a lingua franca” (ELF) (e.g., Berns, 2008; Jenkins, 2006; Kirkpatrick, 2010; Seidlhofer, 2005) and an equally large interest in the role of study abroad contexts on L2 speaking proficiency, L2 writing behavior, sociolinguistic competence, social identity, as well as language learner beliefs (e.g., Hernandez, 2010; Howard, Lemee, & Regan, 2006; Lee, 2007; Sasaki, 2007; Virkkula & Nikula, 2010). However, all these studies have overlooked the possible relationship between two current issues- language learners’ beliefs and their experiences in study abroad contexts, specifically, those communities in which English is used as a lingua franca.

In this respect, the present study with 53 Turkish Erasmus exchange students aimed to investigate the relationship between Turkish exchange students’ study abroad sojourns in ELF contexts and the beliefs they hold about English language learning. The data were collected mainly through three instruments: language learner

belief questionnaire, study abroad perception questionnaire and controlled journals, and then analyzed both quantitatively (by using descriptive statistics, paired samples t-test, and Pearson product correlation analysis) and qualitatively (by using thematic analysis).

The quantitative and qualitative results of this study have revealed that students' pre and post beliefs concerning English language learning are both strongly related to their perceptions of study abroad experiences, which evidently suggests that a) learners begin their study abroad adventures with already developed beliefs, and these beliefs affect their perceptions of the study abroad sojourns, and b) learners develop their unique perceptions out of their study abroad experiences, and these perceptions influence their belief systems. However, the findings also have shown that Turkish exchange students' overall beliefs remained almost the same across pre and post study abroad, which suggests that short-time periods spent abroad make observing any significant changes in learner beliefs harder.

Concerning the results above, this study implied the importance of; a) fostering positive beliefs about language learning, b) holding intensive orientation programs prior to study abroad, and c) familiarizing the students with the novel term "ELF" and with the reality of "ELF communities".

Key words: ELF (English as a lingua franca), ELF communities, study abroad, language learner beliefs

ÖZET

İNGİLİZCE LINGUA FRANCA, YURT DIŐINDA ÖĐRENİM GÖRME VE DİL
ÖĐRENENLERİN İNANIŐLARI ARASINDAKİ BAĐLANTI

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21. yüzyılda, “İngilizce lingua franca” (İLF) terimine karşı literatürde gittikçe artan bir ilgi olduđu gözlemlenmektedir (örneğin; Berns, 2008; Jenkins, 2006; Kirkpatrick, 2010; Seidlhofer, 2005). Aynı derecede yoğun bir ilginin, yurt dışında öğrenim görmenin ikinci dilde konuşma ve yazma becerisi, toplumsal dilbilimde yeterlilik, sosyal rol edinimi ve dil öğrenenlerin inanışları üzerindeki rolüne karşı da var olduđu aşikârdır (örneğin; Hernandez, 2010; Howard, Lemee, & Regan, 2006; Lee, 2007; Sasaki, 2007; Virkkula & Nikula, 2010). Fakat bütün bu çalışmalar güncel iki husus -dil öğrenenlerin inanışları ve onların yurt dışında, özellikle İngilizce'nin lingua franca olarak kullanıldığı toplumlarda öğrenim görürken edindikleri deneyimler- arasındaki muhtemel ilişkiyi gözden kaçırmış bulunmaktadır.

Bu bağlamda, 53 Türk Erasmus deđişim öğrencisi ile gerçekleştirilmiş olan bu çalışma, Türk deđişim öğrencilerinin İLF toplumlarında edindikleri yurt dışı deneyimleri ve İngilizce öğrenme hususundaki inanışları arasındaki ilişkiyi

araştırmayı amaçlamaktadır. Veriler, yabancı dil öğrenmeye ilişkin inanış ölçeği, yurt dışında öğrenim görmeye ilişkin görüş ölçeği ve öğrenci günlükleri aracılığıyla toplanmış; niceliksel (betimsel istatistik, eşleştirilmiş iki grup arasındaki farkların testi ve Pearson korelasyon analizi yardımıyla toplanan) ve niteliksel olarak (tematik analiz yardımıyla toplanan) çözümlenmiştir.

Bu çalışmanın nicel ve nitel bulguları, öğrencilerin İngilizce öğrenmeye karşı hem yurt dışına gitmeden önce sahip oldukları hem de yurt dışında öğrenim gördükleri süre zarfında geliştirdikleri inanışların, yurt dışında edindikleri deneyimlerle anlamlı bir şekilde ilişkili olduğunu ortaya koymaktadır. Bu bulgulardan iki farklı sonuç çıkmaktadır: a) Öğrenciler yurt dışı maceralarına dil öğrenmeye ilişkin hali hazırda inanışlarla başlarlar ve bu inanışlar onların yurt dışı deneyimlerini şekillendirir, b) Öğrenciler edindikleri yurt dışı deneyimlerine ilişkin kendilerine has görüşler geliştirirler ve bu görüşler onların dil öğrenmeye ilişkin sahip oldukları inanışları etkiler. Fakat bu çalışmanın bulguları aynı zamanda Türk değişim öğrencilerinin İngilizce öğrenmeye karşı genel inanışlarının yurt dışında öğrenim gördükleri süre zarfında neredeyse aynı kaldığını da göstermiştir. Bu durum, yurt dışında kısa süreli öğrenim görmenin öğrenci inanışlarında istatistiksel olarak anlamlı bir değişime yol açmadığını kanıtlar niteliktedir.

Yukarıdaki bulgular doğrultusunda, bu çalışma a) öğrencilerde dil öğrenmeye ilişkin olumlu inanışlar geliştirmek, b) öğrencilere yurt dışında öğrenim görmeden önce oryantasyon programları düzenlemek ve c) öğrencileri son zamanlarda ortaya çıkan “İngilizce lingua franca” (İLF) terimi ve “İLF toplumlarının” gerçeği ile aşina etmek, olmak üzere üç konunun önemini vurgulamaktadır.

Anahtar kelimeler: İLF (İngilizce lingua franca), İLF toplumlari, yurt dıřında öğrenim görme, dil öğrenenlerin inanıřları

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CHAPTER I: INTRODUCTION

Introduction

“Belief is nothing but a more vivid, lively, forcible, firm, steady conception of an object, than what the imagination alone is ever able to attain.”

David Hume (1987, p.49).

For years, there have been many controversies about the nature of learner beliefs. Some researchers (e.g., Sakui & Gaies, 1999; Wenden, 1998, 1999) have asserted that beliefs are fixed and steady, while others (e.g., Amuzie & Winke, 2009; Barcelos, 2003; Tanaka & Ellis, 2003) have claimed that beliefs are dynamic and lively. Even though it is difficult to provide a de facto on the nature of learner beliefs considering these controversies and complexity of the construct of beliefs, it is certain that learner beliefs are critical to language learning (Inozu, 2011), since they play vital roles in language learners’ experiences, actions and achievements (Cotterall, 1999).

Language learners’ beliefs are context-specific; they may change under different contexts, such as study-abroad. At the end of a study conducted on 70 English language learners studying abroad in the U.S., Amuzie and Winke (2009) found that there were statistically significant changes in students’ language learning beliefs pre and post study-abroad. However, in the 21st century, English is no longer specific to English speaking countries such as the U.S. English is being used around the whole world as the new lingua franca; hence, in this exploratory study, I aim to examine the relationship between two current issues- language learners’ beliefs and their experiences in study abroad contexts, specifically, those communities in which

English is used as a lingua franca (ELF). In other words, I intend to find out how study abroad in an ELF community contributes to students' beliefs about English language learning.

Background of the Study

At the dawn of the 21st century, English has taken a new role as a requirement of the globalizing world. In 2003, Tonkin stated that since the world is getting smaller due to technology; and more crowded because of population growth, everyone must admit the indisputable need for direct communication and thus for a lingua franca, which is likely to be English for the foreseeable future. Obviously, Tonkin's (2003) prediction has turned out to be right as reflected in the emergence of the term "English as a lingua franca" (ELF) in recent years as "a way of referring to communication in English between speakers with different first languages" (Seidlhofer, 2005, p. 339). In the last decade, the changing function of English as the new lingua franca around the globe has triggered a lot of discussion and thus many research studies (e.g., Cogo, 2007; Dornyei, Csizer, & Nemeth, 2006; Jenkins, 2006; Kirkpatrick, 2010; Seidlhofer, 2005). As a result of these studies, some assumptions have arisen regarding the ELF concept. For instance, for Hungarian language learners, there seems to be only one world language, which is English (Dornyei & Csizer, 2002).

ELF has been serving many different functions, one of which is acting as a common language for many students studying abroad. The effect of study abroad experiences on language learners, or the differences between the study abroad and at-home contexts have started to attract more and more attention in the field of applied

linguistics, and they have become the center of attention particularly during the past two decades (e.g., Collentine & Freed, 2004; Freed, 1998; Kinginger, 2008; Kline, 1998; Sasaki, 2007). There are many studies investigating the influence of the study abroad context on second language (L2) speaking proficiency (e.g., Hernandez, 2010; Segalowitz & Freed, 2004), writing behavior (e.g., Sasaki, 2004, 2007), sociolinguistic competence (e.g., Marriot, 1995; Regan, 1998; Howard, Lemee, & Regan, 2006), language learner perspectives (e.g., Miller & Gingsberg, 1995; Pellegrino, 1998; Wilkinson, 1998) , and social identity (e.g., Dervin, 2009; Kalocsai, 2009; Virkkula & Nikula, 2010).

The study abroad context or culture has also a vital impact on students' beliefs about language learning. Early on, in the 1980s, with the pioneering works of Horwitz (1985) and Wenden (1986), learner beliefs were considered as metacognitive aspects of language learning, so they were regarded as stable and fixed. However, with the help of current research studies based on sociocultural theory, learner beliefs have been found to be changeable and context-dependent (e.g., Amuzie & Winke, 2009; Barcelos, 2003; Lee, 2007; Negueruela & Azarola, 2011; Tanaka & Ellis, 2003; Yang & Kim, 2011). Tanaka and Ellis (2003), in their study with 166 Japanese students majoring in English and taking part in a 15-week study abroad program in the U.S., found that there were statistically significant changes in language learners' beliefs pre- and post-study abroad in terms of analytic language learning, experiential language learning, and self-efficacy.

Statement of the Problem

Over the last two decades, there has been a growing interest in the novel term, “English as a lingua franca” (ELF) (e.g., Canagarajah, 2006; Jenkins, Cogo, & Dewey, 2011; Kirkpatrick, 2010; Pakir, 2009) and an equally large interest in the impact of study abroad contexts on language learners’ beliefs, perceptions, social identities, sociolinguistic competence, as well as perspectives towards language learning (e.g., Bonnie, 2008; Hernandez, 2010; Kutner, 2010; Lee, 2007). However, most of these studies have looked at students studying abroad in a second language, not in a lingua franca context. Given the growing number of students studying abroad in ELF communities, particularly through mobility programs such as Erasmus, Comenius and Leonardo, a closer look into cases of language learning in ELF communities-- which has become the reality for an expanding number of people around our globalized world (Jenkins, 2006)-- is needed. Through their education and socialization processes in study abroad contexts, these exchange students who do not share the same first language are generally obliged to use English as their common language. According to Horwitz (1988), learners’ beliefs about language learning while studying abroad are related to learners’ “expectation of, commitment to, success in, and satisfaction with” (p. 283) their study abroad experience; nevertheless, in ELF contexts these issues remain unexplored.

Every semester, with the aims of cross-border education, promoting the European labor market as well as construction of (Murphy & Lejeune, 2002) and raising of European consciousness, the Turkish National Agency (Türk Ulusal Ajansı) sends many Turkish tertiary level students to ELF communities through

several European Union projects such as Erasmus (European community action scheme for the mobility of university students). According to statistics released by the Turkish National Agency (2011), since 1987, more than 1.5 million Turkish undergraduate and graduate students have had the chance of studying their majors in a European country, and getting to know about the people or culture of these countries thanks to the Erasmus program. This number is estimated to reach 3 million from 2012 onwards. Nevertheless, Turkish Erasmus exchange students cannot be as efficient as desired in their academic and social lives during their study abroad experiences, for they are less competent in English than their European contemporaries (Turkish National Agency, 2011) due to the fact that Turkish foreign language education system has been far from satisfactory, since it basically revolves around teaching grammar (Işık, 2011). That's why, Erasmus program also aims to help Turkish students improve their English language by looking for ways to solve this problem (Turkish National Agency, 2011).

Richards and Lockhart stated that beliefs have an effect on language learners' motivation to learn, their expectations and perceptions about language learning, and the strategies they choose and apply in learning in general (as cited in Inozu, 2011). Thus, it is important to gain insights into these students' beliefs about language learning, which will eventually have a role on their gaining the most benefit of these programs both socially and academically.

Research Questions

In this respect, this study addressed the following research questions:

- 1- What changes occurred in Turkish exchange students' beliefs about English language learning across pre- and post-study abroad in ELF communities?
- 2- What relationship is there between these students' beliefs about English language learning and their *perceptions* of study abroad in ELF communities?
- 3- How can these students' beliefs about English language learning and their perceptions of study abroad be explained by their *stories* of study abroad experiences in ELF communities?

Significance of the Study

The belief systems learners hold or develop help them adapt to new environments, understand what is expected of them and act accordingly (Zhang & Cui, 2010). Although there are a remarkable number of studies examining the notion of ELF, there still remain some major gaps, one of which concerns the concept of ELF environment (Kalocsai, 2009). This study may contribute to the literature by focusing on the interaction between exchange students' experiences in the study abroad contexts, specifically in English as a lingua franca (ELF) environments and their beliefs about language learning; hence, the findings of the research might bring a new perspective into the English Language Teaching (ELT) area by examining the

influence of these students' study abroad experiences in ELF communities on their beliefs about English language learning.

At the local level, the findings of this study may be of use in three areas: encouraging students to develop positive beliefs about language learning, teacher training, and effective orientation of Erasmus exchange students. Depending on the results of the study, at the preparatory schools in Turkey, instructors can try to have their students develop more positive beliefs about English language learning. Turkish university students take their basic English language education at preparatory schools, so these schools are not only responsible to some extent for exchange students' success in lifelong learning projects, but also for their developing positive or negative beliefs about language learning. Also, for teacher training, the results of this thesis might suggest the need to make future teachers aware of the new concept of ELF, so they could keep up with the recent developments in their majors, which is ELT and be well-rounded teachers. Lastly, the findings of this study may be used to make Turkish exchange students get the most benefit of European Union projects by familiarizing them with ELF communities and culture as well as ELF itself during the orientations held before they set out on their journey to study abroad.

Conclusion

In this chapter, an overview of the literature on English as a lingua franca (ELF), study abroad, and language learner beliefs has been provided. Then, the statement of the problem, research questions, and the significance of the study have been presented respectively. In this respect, the next chapter focuses on the relevant literature on ELF, study abroad, and language learner beliefs in more detail.

CHAPTER II: LITERATURE REVIEW

Introduction

The aim of this chapter is to introduce and review the literature related to this research study examining the relationship between the study abroad experiences of exchange students in English as a lingua franca (ELF) contexts and their beliefs about English language under three main sections. In the first section, a general introduction to the term, English as a lingua franca (ELF), will be provided along with various definitions of ELF as well as the distinction between ELF and English as a foreign language (EFL), English as a native language (ENL), English as a second language (ESL). This part will continue with a discussion on the related studies exploring ELF. In the second section, the historical background of, and some empirical studies on study abroad in two different contexts, that are SL and ELF, will be covered. In the third section, definitions and historical background of learner beliefs will be presented, and research on the relationship between learners' beliefs and their study abroad experiences in ESL contexts will be discussed.

English as a Lingua Franca (ELF)

“Is language universal or relative?”

(Popan, 2011, p.175).

Longman Dictionary (2011) defines language as a systematic communication tool in the form of either written or spoken words, which is used by the people of a particular country, area, or culture. However, through the history, there has been an increasing need for a common language which can be used by the people from

different countries or cultures for specific purposes such as trade, literature, and politics. Due to this need, the term “*lingua franca*” came to the existence.

Definitions of ELF

English as a lingua franca (ELF) has been defined in various ways by different researchers (e.g., Firth, 1996; Jenkins, 2006, 2007, 2009; Mauranen, Perez-Llantada, & Swales, 2010; Seidlhofer, 2005). However, the basic definition of English as a lingua franca provided by Firth (1996) is that “it is a ‘contact language’ between persons who share neither a common native tongue nor a common (national) culture, and for whom English is the chosen *foreign* language of communication” (p. 240). Further, Seidlhofer (2005) described this term, ELF, as “a way of referring to communication in English between speakers with different first languages” (p. 339). Jenkins (2009) extended Seidlhofer’s definition by describing English as a lingua franca as the preferred language by the people who come from different linguacultural backgrounds.

ELF (English as a Lingua Franca) vs. EFL (English as a Foreign Language)

It is possible to distinguish ELF from EFL on the basis of their target contexts, interlocutors and goals; though, it has been fairly problematic for several Second Language Acquisition (SLA) researchers (e.g., Selinker, 1972, 1992) (Jenkins, 2006) (See Figure 1).

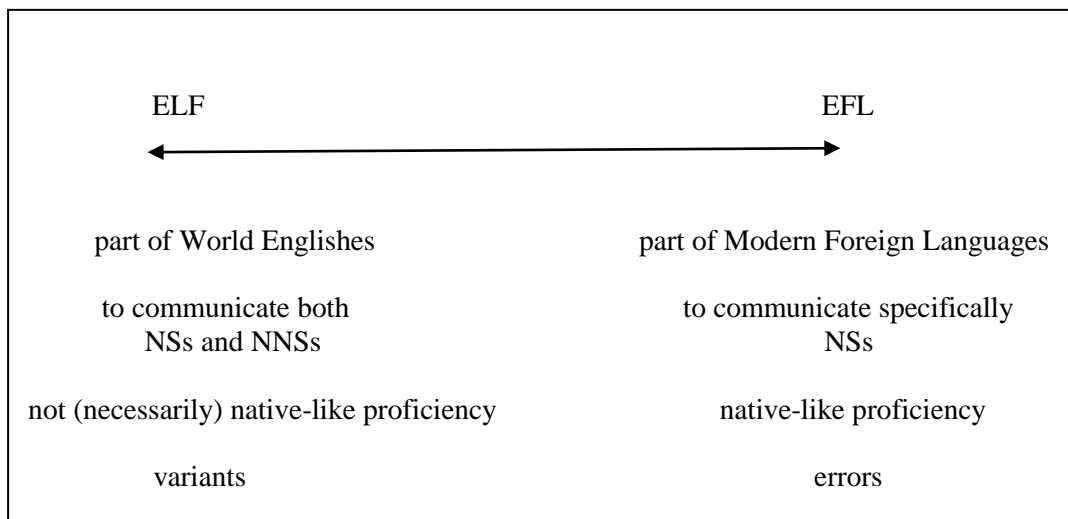


Figure 1. ELF (English as a Lingua Franca) contrasted with EFL (English as a Foreign Language). Adapted from “Points of View and Blind Spots: ELF and SLA,” by Jenkins, J., 2006, *International Journal of Applied Linguistics*, 16, p. 140. In the figure, NSs represents native speakers of English while NNS represents non-native speakers of English.

As it can be seen in Figure 1, English as a lingua franca can be considered as a sub category under more general terms such as World Englishes and English as an International Language (EIL) because ELF is used to communicate with not only the native speakers (NSs), but also the non-native speakers (NNSs) of English. Nevertheless, English as a Foreign Language (EFL) can be regarded as a part of Modern Foreign Languages, and it is used to communicate with especially the NSs of English. Further, in ELF communication the aim is not necessarily to reach native-like proficiency, so ELF is tolerant to variations in pronunciation, wording and grammar. However, EFL communication depends on the standard-English norms, and variations are considered as errors, since the ultimate aim is to reach native-like proficiency.

ELF (English as a Lingua Franca) vs. ENL (English as a Native Language), ESL (English as a Second Language)

Kachru (1985, 1986, 1992) provided a legitimate ground for globally constructed varieties of English by proposing the World Englishes paradigm. According to this paradigm, Englishes, that are ELF, ENL, and ESL, can be classified under three concentric circles: the inner circle, the outer circle, and the expanding circle (see Figure 2).

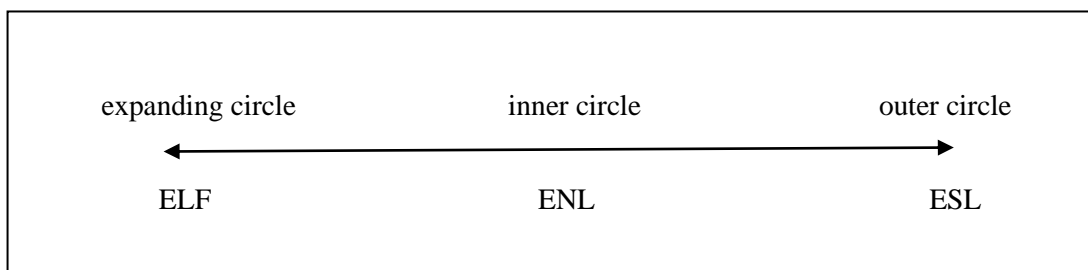


Figure 2. The interaction between Kachru's Circles and ELF (English as a Lingua Franca), ENL (English as a Native Language), ESL (English as a Second Language).

In accordance with Figure 2, English as a lingua franca (ELF) can be placed under the expanding circle, which represents English as a foreign language (EFL) contexts such as China, Japan, Turkey, Hungary, Italy, Poland, Finland, and Spain while English as a native language (ENL) can be placed under the inner circle, which refers to the contexts regarded as the cultural and linguistic base of English such as the U.S., Australia, and United Kingdom, and ESL can be placed under outer circle, representing institutionalized varieties and including English as a second language (ESL) contexts such as India and Singapore (See Figure 2).

Unlike ENL and ESL, ELF does not need to be geographically located, yet it can be virtual and temporary in terms of the context in which it is actively used (Cogo, 2012). ELF, for instance, can be used on the Internet, over Facebook or

Twitter, as well as in an international conference in Turkey, a café in Hungary, a football match in Brazil, and an Erasmus reunion in Spain.

It should be kept in mind that the number of language learners in the expanding circle contexts, especially in Europe and Asia is steadily increasing in the 21st century. With respect to this increase, Jenkins (2006) provided an alternative perspective toward ELF. According to her, SLA research can no more ignore the highly use of English as a lingua franca (ELF) around the globe; thus, she located ELF in its own space as neither EFL (English as a Foreign Language) nor (failed) ENL (English as a Native Language) by highlighting the irrelevance for ELF of the terms such as interlanguage, fossilization, and error.

Studies on ELF

The rapid increase in the use of ELF around the globalizing world has brought up a lot of discussions, research and controversies on the issue of language learning. In this sub-section, three empirically designed studies will be closely examined to provide an experiential understanding of the term, English as a lingua franca (ELF).

In her study, Matsumoto (2011) investigated how L2 speakers of English show equality and legitimacy as English language users in face-to-face interactions while negotiating meaning despite their different accents. This research was conducted with six masters' and doctoral students from a university in the U.S., an inner circle country. The results of this qualitative study showed that instead of strictly following a standardized pronunciation pattern, the participants created an English lingua franca norm that emerged out of interaction. In line with this finding, the researcher

suggested that language teachers should present students with a wide range of variations in English usage.

On the other hand, in her study with non-native speakers of English coming from 22 different European L1 backgrounds, Groom (2012) examined two points: a) whether European users of English consider non-native varieties of English as desirable goals and b) whether they believe that ELF should be taught instead of ENL at their schools in Europe. The results of this quantitative study revealed that English users in Europe still want to follow native speaker norms, especially the ones about the pronunciation, since ELF neither motivates them, nor meets their needs.

In their well-known book, Dornyei, Csizer, and Nemeth (2006) approached the topic, ELF, from a relatively different angle than the two studies above by discussing two main issues; language globalization, and the impact of intercultural contact on Hungarian language learners' attitudinal, behavioral, and motivational change. The authors gathered data by conducting three nationwide surveys in 1993, 1999, and 2004. At the end of their longitudinal research, they found that for Hungarian language learners, there is only one world language, which is English.

Study Abroad

In the sense of aforementioned studies, it can be said that English is a world language, that is a *lingua franca*. With its new role, English has gained many responsibilities, one of which is acting as a common language between many students studying abroad. In this section, the history of research on study abroad will be introduced briefly, and then several studies from two different study abroad

contexts; second language (SL) context, and English as a lingua franca (ELF) context will be mentioned.

The History of Research on Language Learning Abroad

The historical roots of research on language learning during study abroad go back to 1960s and 1970s. Carroll's (1967) and Schumann and Schumann's (1977) work have been the pioneering examinations of the role of study abroad on foreign language development. In her quantitative study, Carroll (1967) focused on the range of proficiency attained by 2784 tertiary level students studying in the U.S., and majoring in different foreign languages such as French, Italian, Russian, and Spanish. Although her study was not directly related to study abroad, but the language proficiency, the results were informative in terms of showing that the time spent abroad was one of the basic indicators of students' language proficiency; in other words, the results of this study supported the common notion that students studying abroad are more proficient in linguistic skills than the ones who do not.

In another study concerned with the role of study abroad on language learning, Schumann and Schumann (1977) - as both the authors and participants of the study - adopted a process-focused approach, and tried to reveal their own stories of language learning experience - learning Arabic in North Africa and Persian in the U.S. as well as in Iran - via journals. At the end of their study, the researchers stated that social, psychological, cognitive, and personal variables as well as age, aptitude, and instructional variables affect language learning in study abroad settings.

After these two landmarks, other researchers concerned with language learning abroad have conducted studies on more holistic constructs such as

proficiency (e.g., Allen & Herron, 2003; Freed, 1990; Magnan, 1986), fluency (e.g., Segalowitz & Freed, 2004; Wood, 2007), listening (e.g., Huebner, 1995; Tanaka & Ellis, 2003), reading and writing (e.g., Dewey, 2004; Kinginger, 2008; Sasaki, 2004, 2007), and on linguistic competence such as grammatical competence (e.g., DeKeyser, 1991; Howard, 2005), speech acts (e.g., Matsumura, 2001; Shardakova, 2005), discourse competence (e.g., Barron, 2006; Fraser, 2002), sociolinguistic competence (e.g., Kinginger, 2008; Regan, 1995, 1998, 2004). Studies have also been conducted on the role of communicative settings abroad on language learning (e.g., Kline, 1998; Levin, 2001; Mathews, 2001), and the influence of study abroad on language socialization and identity (e.g., Hashimoto, 1993; Kinginger, 2008; Murphy-Lejeune, 2002; Siegal, 1996).

All these studies have been carried out in different study abroad contexts such as the U.S., Canada, France, Hungary, Germany, Japan, China, Thailand, Australia, and many more. In the following sub-sections, several studies that were conducted in two basic study abroad contexts which are SL and ELF will be examined to highlight the significance of the language learning environment.

Study Abroad in Second Language (SL) Contexts

Especially for the last two decades, many researchers have investigated cases of students studying abroad in SL contexts. In the research project with 24 American students majoring in French, Kinginger (2008) aimed to dig deeper into the nature of the study abroad experience and its contribution to students' developing language ability abroad (in France, a SL context). Based on the data that were collected via interviews, journals, narratives and achievement tests, Kinginger (2008) found that

the students showed a remarkable and versatile achievement in language development abroad in terms of language competence, sociolinguistic variation, colloquial forms, and speech acts.

Sasaki (2007), in a confirmatory study based on six hypotheses coming out of a previous study conducted on 2004, aimed to investigate the possible effects of study-abroad experiences on EFL students' L2 writing behavior. The study was carried on two groups of Japanese ELF learners (13 participants in total) as seven students in study-abroad group and six students at-home group, all of whom were tertiary level students majoring in British and American Studies. At the end of the study, the researcher realized that although both groups improved their overall writing ability, in terms of L2 writing quality and fluency the study-abroad students improved significantly more. Also, the samples in study abroad group became more motivated to write than the ones in at-home group.

Serrano, Llanes and Tragant (2011), in a similar study, aimed to compare L2 written and oral performance of three groups of Spanish students studying in two different contexts: one group in the United Kingdom and two groups in Spain, at-home. Of the two groups of students studying in Spain, one was following intensive classroom instruction while the other was following semi-intensive classroom instruction. Findings of the study suggested that although study abroad group performed better than the at-home group following semi-intensive classroom instruction, the study abroad group's written and oral performance were similar to the at-home group following intensive classroom instruction. Hence, the researchers claimed that study abroad had a role on students' L2 oral and written performances,

but this claim was just restricted to the comparisons between study abroad group and at-home group following semi-intensive classroom instruction.

In another study, Hernandez (2010) tried to explore the relationship among motivation, interaction, and the development of L2 speaking performance in a study abroad environment. The study was carried out on 20 students from Marquette University, in the U.S. who participated in a one-semester study abroad program in Spain. The results of descriptive and inferential statistics revealed three main points; a) a one-semester study-abroad program could enable students to improve their L2 speaking proficiency, b) students' integrative motivation and their interaction with the L2 culture were positively related with each other, and c) student contact with L2, the Spanish language strongly influenced their improvement in speaking.

All these studies indicate that study abroad in different SL contexts such as France, the U.S., the United Kingdom and Spain has an active, but partial role on students' overall foreign language ability and development. As Tanaka (2007) stated in a qualitative study with 29 Japanese language learners studying in New Zealand for 12 weeks, study abroad in SL contexts does not necessarily guarantee target language usage opportunities inside and outside the classroom. Therefore, the more contact students have with L2 during studying abroad, the more improvement they show in their L2 ability.

Study Abroad in English as a Lingua Franca (ELF) Context

In the literature, recently there has been a growing interest in study abroad in ELF contexts, particularly in the 21st century, as an expected consequence of the increasing popularity of the notion, ELF. A study undertaken by Baker (2009) to

examine the language–culture relationship for a group of English language users and learners in an ELF context can be a good illustration of this interest. Baker's (2009) study was conducted on seven undergraduate students majoring in English in a Tai University, a university in an expanding circle country. The findings of this qualitative research highlighted that the participants needed the ability to interpret, negotiate, mediate, and be creative in their use and interpretation of English, as well as its cultural references rather than a focus on knowledge of particular cultures such as British or American cultures. The research had several implications for ELT, including raising students' cultural and linguistic awareness, providing them with various cultures instead of focusing on a specific culture as well as accommodation skills in language teaching.

In a different study, Virkkula and Nikula (2010) tried to shed light into the autobiographical stories of seven Finnish engineering students studying abroad in Germany, an ELF community context by means of interviews conducted pre and post study abroad. At the end of the study in which they focused on both the identity construction and language use and learning of these students, they concluded that a) studying abroad in an ELF context had a remarkable impact on students' constructing themselves in relation to English as a result of their current social situations, b) however, the relationship between ELF context and identity was a complex and flux one since each student positioned himself/herself in different discourses.

ERASMUS (European community action scheme for the mobility of university students). The research into study abroad in ELF context has also gained popularity with the emergence of student mobility programs such as ERASMUS. The Erasmus program is mainly based on a mutual understanding approach, stimulating not only cultural and intellectual enrichment, but also academic programs and research (Organization for Economic Cooperation and Development, 2004). According to Kinginger (2009), since 1950s, cross-border education which involves the mobility of teachers and students as well as institutions, has expanded in every form, and one of these forms has been the European Union's ERASMUS program which funded more than one million student exchanges between 1987 and 2009. In 2012, this event has become more commonplace in most student districts over Europe, due to the increased participation of students in ERASMUS program over the few last decades (VanMol, 2009).

Murphy-Lejeune (2002), in a study with 50 participants who were studying in various European countries through three particular programs, an assistantship program, ERASMUS, and EAP (Ecole Europeene des Affaires de Paris), aimed to shed light onto European student mobility by conducting semi-structured interviews on the participants' perceptions of learning and life in European countries. In reference to these first-hand narratives, the researcher revealed how participants' initial perceptions of and motivations for studying abroad evolved and shaped with each phase they passed throughout their trajectories.

Kalocsai (2009), in her study with 70 Erasmus students studying in Hungary and Czech Republic, examined how these exchange students socialized in their new community of practices, which were particularly English as a lingua franca (ELF)

communities. Depending on purely qualitative data collected by means of interviews, the researcher revealed that ELF was not the only language that Erasmus exchange students were using within their Erasmus community, and the Erasmus community was not the only community of practice that they actively took part in. The students also socialized in the local community by means of the local language, so their socialization process was a multifaceted one. In the meantime, the researcher suggested more research to be conducted on the Erasmus students' communities of practice, as a sub-group of ELF speakers, as well as on the ELF speakers' communities of practice in general.

Camiciottoli (2010), on the other hand, provided a different voice for the issue of Erasmus student mobility by pointing out the possible challenges Italian Erasmus students experience while studying abroad, specifically the difficulties they have in understanding the lectures in foreign universities and coming out with a solution, a pre-abroad comprehension lecture, in regards to this particular problem. The data gathered via post course questionnaires and interviews showed that students described the lecture as useful, so the researcher provided suggestions for increasing the quality of the lecture, and for meeting the needs of Erasmus students in foreign universities.

Based on the findings of these five current studies which provide insights into the nature of ELF community contexts, it can be assumed that ELF contexts have their own unique environments which affect cultural awareness, identity construction, language socialization, and academic life in its own way. Notwithstanding, how these ELF contexts affect learner beliefs, a significant

individual learner variable contributing to SLA (as cited in Amuzie & Winke, 2009), still remains unexplored in English language teaching (ELT) literature.

Language Learner Beliefs

On the issue of foreign language learning, particularly English, studies in the last three decades suggest that learner beliefs have the potential to affect both future experiences and actions of the students (Inozu, 2011). With this potential of learner beliefs, there has come a need for understanding them deeply in different contexts such as study abroad. In the following three sub-sections, definitions and history of learner beliefs will be presented, and then research exploring the relationship between study abroad and learner beliefs will be discussed.

Definitions of Learner Beliefs

The definition of learner beliefs has been controversial due to its complex nature which involves many diverse concepts in itself. Pajares (1992) lended an insight into the complex nature of this phonemonan:

Defining beliefs is at best a game of player's choice. They travel in disguise and often under alias, attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, personal theories, internal mental processes, action strategies, rules of practice, practical principles, perspectives, repertoires of understanding, and social strategy, to name but a few to be found in the literature. (p. 309)

In the literature, it has been hard to reach a common consensus on the definition of learner beliefs. Researchers have defined learner beliefs in different ways, as preconceived notions (Horwitz, 1988), stable (Wenden, 1998, 1999), dynamic (Amuzie & Winke, 2009), and situation specific (Tanaka & Ellis, 2003) in line with their studies. For instance, in her descriptive study, Horwitz (1988) tried to characterize individual learner beliefs and belief systems of different student types (foreign or second, nationality, instructional setting, target language, etc.) by reporting the beliefs of 241 freshmen university foreign language students about language learning. The most significant finding of the study was the similarity of beliefs among different target language groups such as German, Spanish and French, so the findings verified that students start the language learning task with certain preconceived notions or beliefs.

Historical Background of Learner Beliefs

Learner beliefs about SLA have been a source of inquiry since 1980s with the pioneering works of Horwitz (1985) and Wenden (1986). Early on, learner beliefs were considered as metacognitive aspects of language learning, so earliest studies on this topic have come out in the frame of cognitive psychology (e.g., Alexander & Dochy, 1995; Horwitz, 1999; Wenden, 1998, 1999). However, with the rise of sociocultural theory as a “complementary path to exploring beliefs as contextually situated social meaning emerging in specific sense-making activities” (Negueruela & Azarola, 2011, p. 368), researchers realized that they had overlooked some important aspects of learner beliefs by focusing on just metacognitive aspects of language learning. Therefore, many studies have started to be conducted on learner beliefs on

the basis of a sociocultural framework (e.g., Amuzie & Winke, 2009; Barcelos, 2003; Lee, 2007; Tanaka & Ellis, 2003).

Following these earliest examinations of learner beliefs, many other researchers in the related literature have emphasized the importance of understanding learner beliefs (e.g., Hayashi, 2009; Mantle-Bromley, 1995; Oxford, 1992; Peacock, 2001) and their interaction with study abroad contexts (e.g., Lee, 2007; Tanaka & Ellis, 2003). In the next sub-section, four major studies on the issues of language learner beliefs and study abroad will be examined.

Studies about Language Learner Beliefs and Study Abroad

Experience of learning a foreign language in different settings such as a new classroom, a new city, or a new country may lead to the modification of learners' existing beliefs or formation of the new ones; in other words, the interaction between beliefs, reactions and results is a lively and interactive one (Tanaka & Ellis, 2003). In their empirical study conducted as a confirmation of this pre-assumption, Tanaka and Ellis (2003) focused on the role of a 15 week study abroad program in the U.S. on 166 Japanese students' beliefs about language learning and their English proficiency. The analysis of the data collected by means of questionnaires and the participants' TOEFL test-scores showed statistically significant changes in students' beliefs in the sense of analytic language learning, experiential language learning and self-efficacy/confidence pre-post study abroad.

In his dissertation investigating the effects of study abroad on learner beliefs, Lee (2007) made a similar point. The researcher collected data by conducting questionnaire and semi-structured interviews on 70 students studying in the United

States. The findings revealed that while learners at the early stage of study abroad showed significant change in their beliefs about grammar and hardness of language learning, the ones at the later stage showed significant change in their beliefs about the teacher's role and knowing about the culture.

In another research, Amuzie and Winke (2009) aimed to explore the relationship between two current issues: study-abroad and learner beliefs which are regarded as dynamic, variable and context-specific. The researchers focused on not only the role of study-abroad context, but also the impact of the length of time spent abroad on learner beliefs. Depending on the data collected by means of questionnaires and interviews conducted on 70 English language learners studying in the United States, they found that learners experienced changes in their beliefs about the teachers' role and self-autonomy, and those who spent more time abroad experienced more significant changes in their beliefs.

On the other hand, Yang and Kim (2011) adopted a fairly qualitative as well as introspective perspective to examine the changes in two L2 learners' beliefs in two different study abroad contexts, the United States and Philippines on the frame of Vygotskian sociocultural theory via pre and post study abroad interviews and monthly journals. The findings of the study put forward; a) language learners' beliefs were changing in line with their goals and study abroad experiences, b) "a remediation process" that was naturally kept by the L2 learners resulted in individually different L2 actions; in other words, even if both L2 learners decided to study abroad, study abroad participation did not promise success unless the participants adjusted their beliefs about the language learning in line with the study abroad environment, and c) the interaction between L2 learner beliefs and L2 settings

could affect L2 learners' success in their study abroad learning. The researchers concluded that learners may display different types of engagements in different study abroad contexts, so more research should be conducted on the relationship between language learner beliefs and diverse study abroad contexts.

On the basis of these four studies, it can be concluded that learner beliefs are sensitive to the study abroad context. Even though the aforementioned studies reveal that learner beliefs are changeable in ESL contexts, there is still no empirical evidence which shows how study-abroad in ELF contexts affects what learners believe about language as well as language learning, and how the notions they previously believe about language influence their study abroad experiences in these unique ELF communities.

Conclusion

In this chapter, the relevant literature on English as a lingua franca (ELF), study abroad, and learner beliefs are provided in detail as a basis of this study. The research studies touched upon throughout this chapter reveal that learner beliefs are context dependent; in other words, they have the potential of changing during study abroad in SL contexts. However, they should be explored more in different contexts, specifically in the contexts, where English is used as a lingua franca, due to their complex nature. Thus, this research intends to provide a clear insight into the relationship between the concepts of learner beliefs and their study abroad experiences in ELF communities with the aim of filling the existing gap in the literature. In line, the next chapter will focus on the methodology of this study, including the participants, setting, and data collection methods.

CHAPTER III: METHODOLOGY

Introduction

The purpose of this exploratory study was to investigate the relationship between study abroad experiences within English as a lingua franca (ELF) contexts and language learner beliefs. In other words, this study aimed to reveal how study abroad trajectories of exchange students in different ELF communities affect the beliefs they hold about English language learning.

In this respect, this study addressed the following research questions:

- 1- What changes occurred in Turkish exchange students' beliefs about English language learning across pre- and post-study abroad in ELF communities?
- 2- What relationship is there between these students' beliefs about English language learning and their *perceptions* of study abroad in ELF communities?
- 3- How can these students' beliefs about English language learning and their perceptions of study abroad be explained by their *stories* of study abroad experiences in ELF communities?

This chapter consists of five main sections as the participants and settings, the research design, instruments, procedure, and data analysis. In the first section, the participants and settings of this study are introduced along with a detailed description of them. In the second section, the research design that was employed in this study is described briefly. In the third section, three different data collection instruments, which are a learner belief questionnaire, ongoing controlled learner journals, and a

study abroad perception questionnaire, are presented in reference to the research design. In the fourth section, the steps that were followed in the research procedure including the recruitment of participants and data collection are mentioned step by step. In the final section, the overall procedure for data analysis is provided.

Participants and Settings

The target population of this study was Turkish Erasmus exchange students who studied in different English as a lingua franca (ELF) communities in the 2011-2012 Spring semester. However, the whole population was extremely large and hard to reach. To illustrate, 8,018 Turkish students from various universities had the opportunity to study in ELF communities through the Erasmus exchange program in the 2009-2010 academic year (Turkish National Agency ,2011) and in the 2011-2012 academic year this number is projected to reach 17,800 (Bağış, 2012). Owing to this immense population, quota sampling (Oppenheim, 1997) was applied in this study by recruiting 53 Turkish Erasmus exchange students from only one state university in Turkey as the participants. The participants of this study were majoring in different departments of the same university, and planning to study in different ELF communities in the 2011-2012 Spring semester. The students of that university were chosen as the sample of this study, since they were highly diverse in terms of their faculties, previous experiences abroad, English language learning experiences and the ELF communities that they would study in for almost five months, from February 5th to June 1st, through the Erasmus exchange program. See Table 1 for more detailed demographic information about the population and settings of this study.

Table 1
Demographic Information of the Participants

Background Information	N	%
Faculty		
Faculty of Education	6	11.3
Faculty of Science	8	15.1
Faculty of Fine Arts	5	9.4
Faculty of Economics and Administrative Sciences	9	17
Faculty of Communication Sciences	5	9.4
Faculty of Engineering and Architecture	11	20.8
Other	9	17
Age		
20-22	45	84.9
23-25	6	11.3
26+	2	3.8
Gender		
Female	34	64.2
Male	19	35.8
English language learning experience		
1-4	8	15.1
5-8	17	32.1
9-12	17	32.1
13+	11	20.7
Previous Experience Abroad		
Yes	13	24.5
No	40	75.5
ELF communities visited through ERASMUS		
Germany	5	9.4
Holland	4	7.5
Spain	5	9.4
Italy	5	9.4
Poland	19	35.8
Slovenia	3	5.7
Austria	3	5.7
Czech Republic	3	5.7
Other	6	11.4

Note. This table reflects demographic information about the participants and settings of the study that are collected via pre-belief questionnaires before students went abroad through the Erasmus exchange program.

Research Design

In this study, a mixed-methods research design which demands the use of both quantitative and qualitative approaches in a single research study (Cameron, 2009) was used to produce answers for the research questions. That is, throughout the data collection process, quantitative and qualitative data were strongly integrated and complementary of each other.

Instruments

In line with the aforementioned research design, the data were collected by means of three instruments: a language learner belief questionnaire, controlled journals, and a study abroad perception questionnaire (See Figure 3).

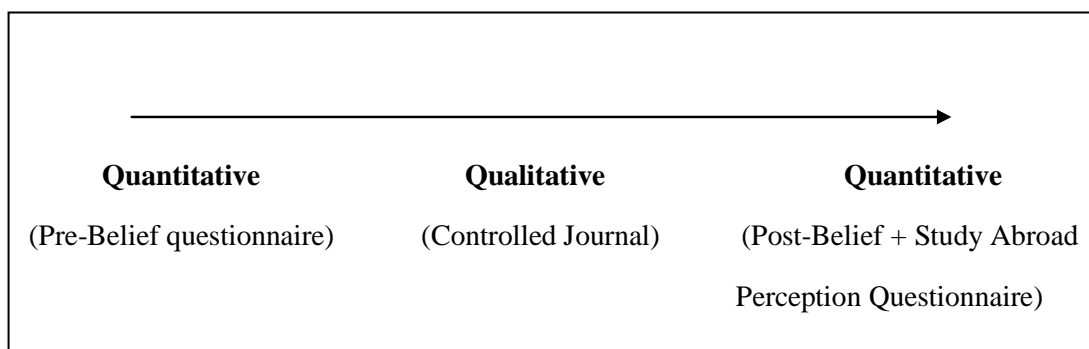


Figure 3. Presentation of the research design in accordance with the instruments that serve the function of this design.

Language Learner Belief Questionnaire

The first data collection instrument of this study was a 38-item belief questionnaire which was composed of two major sections: a demographic information section and a learner belief section. The first section, that is demographic information, consisted of nine items that aimed to shed light on the background

information about and characteristics of the participants of the study. In this section, participants were asked to fill in the necessary parts with their personal information such as e-mail, faculty, and ELF community visited through Erasmus as well as to choose the categories that best fit them such as age, gender, previous English language experience, and previous experience abroad. The second section, learner beliefs, included 29 items aiming to investigate participants' beliefs about English language learning on the basis of four sub-categories: a) self-efficacy, b) learner autonomy, c) learner attitudes toward the role of English in the globe, and d) learner attitudes toward learning English. This section of the questionnaire was a 5 point likert scale ranging from '1' representing *strongly disagree* to '5' representing *strongly agree* (see Appendix 1).

The language learner belief questionnaire was developed by combining the items from various questionnaires investigating language learner beliefs and attitudes (Amuzie & Winke, 2009; Cotterall, 1999; He & Li, 2009; Horwitz, 1985; Kobayashi, 2002; Pan & Block, 2011; Thang, Ting, & Nurjanah, 2011; Zhang & Cui, 2010). Several of the items were directly taken while others were adapted to serve the questionnaire's purpose. The items were originally in English, yet the questionnaire was applied in Turkish, the native language of the participants, to eliminate any possible misunderstandings.

Translation process. Proceeding the translation process, the items which were originally in English were put together to create a well-unified questionnaire. A colleague of the researcher, who is formerly an English language instructor but at the time of the study an MA TEFL student, was asked to translate the whole

questionnaire into Turkish. Then, another co-worker of the researcher, who is also formerly an English language instructor but at the time of the study an MA TEFL student, was asked to back-translate the questionnaire into English. In the end, both English versions of the questionnaire were compared and while the items that truly matched were used in the questionnaire, the inconsistent ones were eliminated with the aim of preventing any misinterpretations coming out of differences between English and Turkish languages.

Piloting of the questionnaire. The language learner belief questionnaire, which was prepared right after the translation process, was piloted to check its validity and reliability. For the face and content validity, the questionnaire was analyzed by ten MA TEFL students and two experts from Bilkent University. Depending on the feedback received, the necessary revisions about the wording, grammar, organization, and format were done. In order to assure reliability, the same MA TEFL students were asked to fill in the questionnaire. The data from the questionnaire were entered into the SPSS (Statistical Package of Social Sciences) 18th Version, a program developed to analyze quantitative data. The Cronbach's Alpha coefficient of the whole questionnaire, which shows the reliability, was analyzed as .71. Considering the problems figured out on the basis of this analysis, the questionnaire was adapted and the new version of it was administered to 11 EFL students from different departments of a state university in Turkey (see Table 2 for the reliability of the revised version of the questionnaire).

Table 2

The Reliability of Language Learner Belief Questionnaire

	Cronbach's Alpha	N of Items
The whole questionnaire	.86	26
Self-efficacy	-.51	6
Learner autonomy	.75	4
Learner attitudes toward learning English	.71	10
Learner attitudes toward the role of English in the globe	.76	6

Note. This table shows the Cronbach's Alpha coefficient of and number of the items under each sub-category in the belief questionnaire. The Cronbach's Alpha of a reliable questionnaire should be higher than .70.

The reliability analysis indicated that the questionnaire as a whole had a strong internal consistency which was .86. However, the Cronbach's Alpha for self-efficacy, one of the sub categories in the language learner belief questionnaire, was extremely low. Considering all existing problems, including the problems in self-efficacy, wording, and item format, the final version of the questionnaire was prepared, and in the actual research the Cronbach's Alpha for self-efficacy was evaluated as .57 while the Cronbach's Alpha coefficient of the whole questionnaire administered was .79. It is noteworthy to mention that in the literature, the scope of alphas of belief questionnaires has generally been low (e.g., Sakui & Gaies, 1999; Yang, 1992) because learner beliefs are not homogeneous and they sometimes can be changeable and even contradictory (Tanaka & Ellis, 2003).

This final version of the language learner belief questionnaire served two significant functions as a pre-study abroad learner belief inventory questionnaire (pre-belief questionnaire) at the beginning of the research process and a post-study

abroad learner belief inventory questionnaire (post-belief questionnaire) at the end of the research process.

The Controlled Journals

Another instrument that was employed in this study was ongoing journals, which have become a popular means of collecting data in applied linguistics specifically in the past decade (e.g., Norton, 2000; Kinginger, 2008; Tanaka, 2007; Yang & Kim, 2011). Nekvapil states that narratives including journals offer contributions to research on SLA by providing insights into persons' private worlds, which are impossible to access with experimental methodologies (as cited in Pavlenko, 2007); therefore, depending on their scores on the pre-belief questionnaire, five of the participants, four of whom had extremely positive beliefs about English language and one of whom had neutral¹ beliefs about English language learning, were asked to answer three questions related to a) their academic life, b) social life, and c) use of English throughout their study abroad trajectory (see Appendix 3). Turkish- the native language of the participants- was chosen as the medium of the journals to eliminate any self-expression problems.

Study-Abroad Perception Questionnaire

Another data collection instrument of this research was a 15-item study abroad perception questionnaire aiming to explore participants' perceptions about their study abroad experiences in terms of three basic sub-categories: a) interest/enjoyment, b) value/ usefulness, and c) personal/professional development. This 5

¹ None of the participants reported to have negative beliefs about the English language in the pre-belief questionnaire.

point likert scale, ranging from '1' representing *strongly disagree* to '5' representing *strongly agree* (see Appendix 2), involved no section aiming to gather demographic information about the participants since such information was collected via pre-belief questionnaire beforehand.

The study abroad perception questionnaire was designed by combining items from different questionnaires employed for investigating students' perceptions about studying abroad (Albers-Miller, Prenshaw, & Straughan, 1999; Deci, Eghrari, Patrick, & Leone, 1994; Jones & Cunningham, 2008; Kasapoğlu-Önder & Balcı, 2010; Lee, 2009; Ryan, 1982). While several of these items were directly taken from the aforementioned studies, others were adapted so that they could serve the purpose of the questionnaire.

Translation process. The items were in English in the original questionnaires; however, since participants were not native speakers of English, but Turkish, the questionnaire was applied in Turkish to prevent any possible miscomprehension problems which would eventually affect the reliability and validity of the questionnaire negatively. The Turkish version of the questionnaire was developed via the back-translation method. First, a co-worker of the researcher, an English language instructor, was asked to translate the whole questionnaire into Turkish. Next, another co-worker of the researcher, who was also an English language instructor, was asked to back-translate the questionnaire into English. In the end, the two English versions of the questionnaire were compared and while the items that truly matched were used in the questionnaire, the inconsistent ones were

eliminated in order to prevent any misinterpretations coming out of differences between English and Turkish languages.

Piloting of the questionnaire. Following the translation process, the developed study abroad perception questionnaire was piloted to ensure its validity and reliability. The questionnaire was evaluated by several experts from Bilkent University in regards to face and content validity, and necessary revisions were made by the researcher accordingly. To check the reliability, the revised perception questionnaire was administered to 20 students from different state universities of Turkey who had studied in various ELF communities in previous years through the Erasmus exchange program. The data from the questionnaire were entered into SPSS 18th Version and the Cronbach's Alpha coefficient of the whole questionnaire was calculated as .89 (see Table 3 for more detailed information about the reliability of the perception questionnaire).

Table 3

The Reliability of the Study Abroad Perception Questionnaire

	Cronbach's Alpha	N of Items
The whole questionnaire	.89	15
Interest/Enjoyment	.67	6
Value/Usefulness	.77	4
Personal/Professional Development	.82	5

Note. This table shows the Cronbach's Alpha coefficient of and number of the items under each sub-category in the belief questionnaire. The Cronbach's Alpha of a reliable questionnaire should be higher than .70.

The scope of alphas ranging from .89 to .67 revealed that not only the whole questionnaire but also each sub-category of it had fairly high internal consistency. This last version of the perception questionnaire was employed in the actual study along with the post-belief questionnaire to explore the participants' perceptions of study abroad.

Procedure

After the final versions of instruments were prepared and the permission was taken from the Office for International Affairs of the university, the first data collection via the pre-belief questionnaire was carried out at the end of the 2011-2012 fall semester just before the participants went abroad. The participants (90 in total) were reached in an Erasmus orientation meeting held in December 17, 2011, that is two months before study abroad and asked to fill in the language learner belief questionnaire, which also included a consent form. On the third week of February, the first controlled journal questions were sent out to the e-mail addresses of the volunteers and each volunteer was provided one-week time period to return these journal questions. See Table 4 for more detailed information on the controlled journal procedures.

Table 4

Controlled Journal Procedures

Journals	Time Administered
Journal 1	February 20, 2012
Journal 2	March 13, 2012
Journal 3	April 19, 2012
Journal 4	May 20, 2012

As shown in Table 4, the data collection via monthly controlled journals continued until June 2012, the month in which the participants started to return to Turkey. On the first week of June, the post-belief questionnaire and study abroad perception questionnaire were sent to all 90 participants via Google documents program and they were asked to return the questionnaires in a two-week time period. From 180 questionnaires (90 post-belief and 90 study abroad perception questionnaires) sent to the participants, 106 of them (53 post-belief and 53 study abroad perception questionnaires) were returned. In the last data collection phase through these two questionnaires, the participants were reached via Google documents program because some of the participants were still abroad while the others had already come back to Turkey.

Data Analysis

The data collected via the questionnaires and controlled journals were analyzed quantitatively and qualitatively, respectively. First, the data collected via pre and post belief questionnaires were evaluated in SPSS 18th. The items in the first section of the questionnaire exploring the demographic information about the

participants were analyzed through descriptive statistics. Frequencies and percentages were calculated for these items. However, the second part of the questionnaire involving 29 items was evaluated by the help of inferential statistics and the mean, standard deviation, and t-score of the items were calculated. To identify whether there is a change in the Erasmus exchange students' beliefs about English language learning pre and post study abroad, the data from the pre and post belief questionnaires were analyzed by means of paired samples t-test, which is used to compare mean scores from the same students at two different times (Hatch & Lazaraton, 1991).

Second, in order to see to what extent the participants' pre and post beliefs are related to their perceptions of study abroad, the data from the study abroad perception questionnaire were entered into SPSS. First, means and standard deviation were calculated, and then a Pearson product correlation analysis was conducted with the mean scores from the study abroad perception, pre- and, post-belief questionnaires since this test allows establishing the strength of relationships among continuous variables (Hatch & Lazaraton, 1991).

Third, the data from the controlled journals were evaluated in a qualitative way to provide insight into the participants' study abroad stories in ELF communities which will eventually provide an explanation for a) participants' beliefs about English language learning, and b) participants' perceptions of the study abroad sojourns. Thematic (content) analysis (Strauss & Corbin, 1990) was conducted to analyze the data from the ongoing, controlled journals, for this form of analysis is pretty sensitive to existing motifs notable in participants' stories and thus to themes

important for English language learners which might not have been revealed in previous data collection instruments (Pavlenko, 2007).

Conclusion

In this methodology chapter, the participants, settings, research design, instruments, and the procedure of the present study investigating the relationship between the study abroad experiences of exchange students in ELF communities and their beliefs about English language learning were described in detail, and a general introduction to the data analysis was provided. In depth analyses of both the quantitative data gathered from 53 participants through two different data collection instruments that are language learner belief questionnaires as well as study abroad perception questionnaires and qualitative data, collected from five participants via controlled journals will be presented in the next chapter.

CHAPTER IV: DATA ANALYSIS

Introduction

The present study aimed to explore the relationship between study abroad experiences within English as a lingua franca (ELF) communities and language learner beliefs. In depth, this study intended to investigate in what ways study abroad in an ELF community context contributed to Turkish exchange students' beliefs about English language learning.

In this respect, this study addressed the following research questions.

- 1- What changes occurred in Turkish exchange students' beliefs about English language learning across pre- and post-study abroad in ELF communities?
- 2- What relationship is there between these students' beliefs about English language learning and their *perceptions* of study abroad in ELF communities?
- 3- How can these students' beliefs about English language learning and their perceptions of study abroad be explained by their *stories* of study abroad in ELF communities?

In this exploratory study with 53 Turkish Erasmus exchange students studying in various ELF communities, the data were collected via three different instruments including a language learner belief questionnaire – which served as both pre and post belief questionnaire - (see Appendix 1), a study abroad perception questionnaire (see Appendix 2), and controlled journals (see Appendix 3), respectively. In accordance with the adopted mixed-methods research design, the data from the pre/post belief

questionnaires and study abroad perception questionnaire were analyzed quantitatively, while the data from the ongoing, controlled journals were evaluated qualitatively.

The data analysis consisted of several steps. First, in order to find out what changes occurred in the Turkish exchange students' beliefs about English language learning pre- and post-study abroad, a paired-samples t-test was run in SPSS with the data from the pre/post belief questionnaires and the means, standard deviations, and t-scores of each item were calculated. Second, in order to identify the nature of the relationship between Turkish exchange students' perceptions of study abroad in ELF communities and the beliefs they hold about English language learning, a Pearson product correlation analysis was run between the pre belief, post belief, and study abroad perception questionnaires. Last, to explore the role of students' own stories of study abroad experiences in providing explanations for their beliefs about English language learning and their perceptions of study abroad, a thematic (content) analysis was carried out on the data coming from the controlled journals.

In this chapter, the salient findings emerging out of the data analysis procedures will be presented in reference to the three research questions in three sections. In the first section, the extent to which exchange students' beliefs about English language learning change will be focused on in line with pre and post belief questionnaires. In the next section, the degree of the relationship between exchange students' pre and post beliefs about English language learning and their perceptions of study abroad will be discussed with respect to the pre and post belief questionnaires as well as the study abroad perception questionnaire. In the third section, students' pre and post beliefs about English language learning and their

perceptions of study abroad will be explained by the help of their own stories of study abroad experiences.

Section I: Language Learner Beliefs across Pre- and Post-Study Abroad

In the present study, a language learner belief questionnaire was distributed before the participants left to study abroad (pre-belief questionnaire) and after they returned from study abroad (post belief questionnaire) in order to investigate whether there is a change in their beliefs about English language learning. In the first section of the questionnaire, the participants were asked about their background information such as their age, gender, faculties, English language learning experiences, and previous experiences abroad. In the second section of the questionnaire, students were asked to answer a 29-item 5 point likert scale ranging from '1' representing *strongly disagree* to '5' representing *strongly agree* (see Appendix 1) to examine their beliefs about English language learning on the basis of four main sub-categories including self-efficacy, learner autonomy, attitudes towards the role of English in the world, and attitudes towards learning English.

First, the data from the pre belief questionnaire were evaluated quantitatively in SPSS and both the overall mean scores and the sub-categorical mean scores were calculated for each participant along with their standard deviations (SD) (See Table 5).

Table 5

Overall Mean Values for Pre Belief Questionnaire

Categories	\bar{x}	SD
The Whole Questionnaire	4.07	.33
Self-Efficacy	3.80	.51
Learner Autonomy	4.53	.37
The Role of English in the World	4.15	.37
Learning English	4.06	.37

$\bar{x} < 2.33 = \text{negative}$, $\bar{x} > 3.68 = \text{positive}$, $\bar{x} 2.34 \text{ and } 3.67 = \text{neutral}$

As shown in Table 5, the overall mean score of all participants in the pre belief questionnaire was 4.07 (SD= .33), which indicated that Turkish exchange students held positive beliefs about English language learning before they set out for their journey to study abroad. Additionally, the mean scores of the participants in each sub-category were a) 3.80 (SD= .51) in self-efficacy, b) 4.53 (SD=.37) in the learner autonomy, c) 4.15 (SD= .37) in attitudes towards the role of English in the world, and d) 4.06 (SD= .37) in attitudes towards learning English. These categorical mean scores pointed out that preceding their study abroad experiences, participants had positive beliefs in terms of self-efficacy, learner autonomy, the worldwide role of English, and learning English.

Second, data from the post belief questionnaire were also analyzed quantitatively in SPSS and the mean scores and standard deviations for both the whole questionnaire and each sub-category of it were calculated for each participant (See Table 6).

Table 6

Overall Mean Values for Post Belief Questionnaire

Categories	\bar{x}	SD
The Whole Questionnaire	4.13	.31
Self-Efficacy	3.81	.44
Learner Autonomy	4.58	.38
The Role of English in the World	4.22	.41
Learning English	4.08	.40

$\bar{x} < 2.33 = \text{negative}$, $\bar{x} > 3.68 = \text{positive}$, $\bar{x} 2.34 \text{ and } 3.67 = \text{neutral}$

As Table 6 points out, the mean score of all participants was estimated as a) 4.13 (SD= .31) for the whole post-belief questionnaire, b) 3.81 (SD= .44) for self-efficacy, c) 4.58 (SD= .38) for learner autonomy, d) 4.22 (SD= .41) for attitudes towards the role of English in the world, and e) 4.08 (SD= .40) for attitudes towards learning English. All these findings indicated that Turkish exchange students' beliefs about English language learning held steady across their study abroad experiences in ELF communities.

Third, a paired-samples t test was conducted in SPSS to compare the means from the pre and post belief questionnaires which will eventually reveal the extent of change occurred in participants' beliefs about English language learning across pre and post study abroad (See Table 7).

Table 7

Language Learner Beliefs about English Language Learning Across Pre and Post Study Abroad

Questionnaires			T-test		
	\bar{x}	SD	df	t	p
Pre - Belief	4.07	.33	52	-1.558	.125
Post - Belief	4.13	.31			

As shown in Table 7, it can be said that the difference between the overall mean scores of the pre and post belief questionnaires was low (\bar{x} pre - belief = 4.07, \bar{x} post - belief = 4.13); that is, even though participants' post belief scores were a little higher than their pre belief scores, the difference was not statistically significant. Since the differences in their overall beliefs were not statistically significant, a follow up analysis was run in order to reveal if there was a change in participants' beliefs about the sub-categories of self-efficacy, learner autonomy, the role of English in the world, and learning English across pre and post study abroad.

The Change in Learner Beliefs about Self-Efficacy, Learner Autonomy, the Role of English in the World, and Learning English Across Pre and Post Study Abroad

In order to look at the differences in these categories above, paired samples t tests were conducted (see Table 8).

Table 8

The Change in Learner Beliefs about Self-Efficacy, Learner Autonomy, the Role of English in the World, and Learning English Across Pre and Post Study Abroad

Sub-categories			T-test		
	\bar{x}	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
Self-Efficacy (Pre)	3.80	.51	52	-.115	.909
Self-Efficacy (Post)	3.81	.44			
Learner Autonomy (Pre)	4.53	.37	52	-.911	.366
Learner Autonomy (Post)	4.58	.38			
The Role of English in the World (Pre)	4.15	.37	52	-1.198	.236
The Role of English in the World (Post)	4.22	.41			
Learning English (Pre)	4.06	.37	52	-.775	.442
Learning English (Post)	4.08	.40			

As Table 8 shows, the difference between the scores of each category in pre and post belief questionnaires was small (\bar{x} pre self-efficacy = 3.80, \bar{x} post self-efficacy = 3.81; \bar{x} pre learner autonomy = 4.53, \bar{x} post learner autonomy = 4.53; \bar{x} pre attitudes towards the role of English in the world = 4.15, \bar{x} post attitudes towards the role of English in the world = 4.22; \bar{x} pre attitudes towards learning English = 4.06, \bar{x} post attitudes towards learning English = 4.08). The paired samples t-test results pointed out that although there were increases in participants' post belief mean scores in all sub-categories of English language learning, the differences were not statistically significant. Therefore, a third analysis was conducted to find out the belief statements that showed the most and least change across pre and post study abroad.

Belief Statements Showing the Most and Least Change

Following the two analyses above which showed the lack of a statistically significant difference between both the scores of overall pre and post belief questionnaires and between the scores of each sub-category (self-efficacy, learner autonomy, the role of English in the world, and learning English), as a final analysis, paired-samples t tests were conducted on the specific items in the pre and post belief questionnaires with the purpose of detecting the belief statements showing the most and least change across pre and post study abroad (See Table 9 and Table 10).

Table 9

Belief Statements Showing the Most Change

Questionnaire Items			T-test		
	\bar{x}	<i>SD</i>	<i>df</i>	<i>t</i>	<i>p</i>
10. I am afraid of making mistakes when speaking to other people ² . (Pre-Post)	3.31	1.12	50	2.782	.008**
	2.53	1.19			
17. It is important to repeat and practice English. (Pre-Post)	4.62	.53	52	-2.060	.044*
	4.77	.42			
19. English will still be important in the world in the future (upcoming years). (Pre-Post)	4.04	.84	51	-2.085	.042*
	4.31	.73			
26. I can make friends from different countries by using English. (Pre-Post)	4.49	.50	52	-3.238	.002**
	4.74	.45			
29. It is necessary to know British or American culture to speak English well ³ . (Pre-Post)	2.91	1.10	52	-2.454	.018*
	3.32	1.14			

* $p < 0.05$, ** $p < 0.01$

² Item 10 is a reverse item, so the results were interpreted accordingly.

³ Item 29 is a reverse item, so the results were interpreted accordingly.

As Table 9 indicates, the differences on the items 10, 17, 19, 26, and 29, which focused on Turkish exchange students' beliefs about the issues of making mistakes in English, practicing English, the importance of English around the world, making friends from other countries by the help of English, and knowledge about the cultures of English speaking countries respectively, were statistically significant ($p < .008$; $p < .044$; $p < .042$; $p < .002$; $p < .018$). Right after study abroad, Turkish students reported that they; a) hold more fear of making mistakes while talking with others in English, b) realize more the importance of practice in learning English, c) recognize more the global role of English, d) consider English as an aid to make friends from different countries, and e) believe more that there is no need to know about the cultures of English speaking countries (such as Britain, the U.S., and Australia) to speak English well. However, the high standard deviations of the items 10 (pre = 1.12, post = 1.19), 19 (pre = .84, post = .73), and 29 (pre = 1.10, post = 1.14) show the existence of lots of variations among students in terms of their beliefs about making mistakes in English, the strategic position of English around the world, and knowledge about the cultures of English speaking countries.

While evident changes were observed in Turkish exchange students' beliefs concerning the items above, Table 10 points out the belief items showing the least change across pre and post study abroad.

Table 10

Belief Statements Showing the Least Change

Questionnaire Items			T-test		
	\bar{x}	<i>SD</i>	<i>df</i>	<i>t</i>	<i>P</i>
7. I would like to speak English as my mother tongue. (Pre-Post)	4.71	.50	50	.000	1.000
	4.71	.58			
8. I would like to work in a field which will give me the chance to use English. (Pre-Post)	4.38	.63	52	-.148	.883
	4.40	.77			
11. I read English newspapers and magazines as much as possible. (Pre-Post)	2.94	1.05	52	-.163	.871
	2.96	1.04			
20. I watch English TV programs as much as possible. (Pre-Post)	4.06	1.04	51	.000	1.000
	4.06	.89			
22. Mastering English is very helpful in understanding the foreigners and their cultures. (Pre-Post)	4.25	.68	52	.142	.888
	4.23	.82			

On the other hand, as Table 10 reveals, the differences between the means of items 8 (pre = 4.38, post = 4.40), 11 (pre = 2.94, post = 2.96), and 22 (pre = 4.25, post = 4.23) were extremely low and there were no differences whatsoever between the mean scores of items 7 (pre = 4.71, post = 4.71) and 20 (pre = 4.06, post = 4.06). Thus, t-tests conducted to find out the belief statements showing the least change across pre and post study abroad indicated that there was not a statistically significant difference between students' pre and post beliefs in terms of desire for acquiring mother tongue-like proficiency in English, a job enabling active use of English, reading in English, watching something in English, and belief in the role of English in understanding foreigners and their cultures.

All in all, the difference between exchange students' pre and post beliefs about the English language learning with respect to self-efficacy, learner autonomy, the role of English in the world, and learning English did not approach statistical significance. On the other hand, their beliefs regarding making mistakes in English, practicing English, the importance of English around the world, making friends from other countries by the help of English, and knowledge about the cultures of English speaking countries changed along with their study abroad experiences.

Section II: Relationship between Students' Beliefs about English Language Learning and Their Perceptions of Study Abroad Experiences

In this study, a study abroad perception questionnaire was used along with the pre and post belief questionnaires in order to detect the relationship, if any, between Turkish exchange students' beliefs about English language learning and their *perceptions* of study abroad in ELF communities. In this 15 item 5 point likert scale ranging from '1' representing *strongly disagree* to '5' representing *strongly agree* (see Appendix 2), students were asked to report their perceptions of study abroad experiences. The overall perceptions of study abroad experiences is a combination of many different variables; therefore, the items in the present questionnaire aimed to explore participants' perceptions of study abroad experiences on the basis of three sub-categories; a) interest/enjoyment, b) value/usefulness, and c) personal/professional development.

To identify participants' perceptions of study abroad experiences in ELF communities, the data from the perception questionnaire were analyzed

quantitatively via SPSS and the mean scores and standard deviations for the whole questionnaire and each sub-section of it were calculated (see Table 11).

Table 11

Overall Mean Values for Study Abroad Perception Questionnaire

Categories	\bar{x}	<i>SD</i>
The Whole Questionnaire	4.35	.39
Interest/Enjoyment	4.44	.46
Value/Usefulness	4.20	.48
Personal/Professional Development	4.35	.43

$\bar{x} < 2.33 = \text{negative}$, $\bar{x} > 3.68 = \text{positive}$, $\bar{x} 2.34$ and $3.67 = \text{neutral}$

As seen in Table 11, the overall perceptions of the exchange students about study abroad experiences in ELF contexts were found to be positive ($\bar{x} = 4.35$). Students' perceptions of study abroad experiences in the sense of interest/enjoyment, value/usefulness, and personal/professional development were also shown to be positive ($\bar{x} = 4.44$, $\bar{x} = 4.20$, and $\bar{x} = 4.35$). Specifically, the participants reported that they found their study abroad experiences as interesting, valuable and supportive for academic as well as personal development, which altogether resulted in their satisfaction with the experiences they gained during the period they had spent abroad. Considering the finding above, a correlation analysis was conducted to identify to what extent the participants' positive perceptions of the study abroad experiences are related to the pre and post beliefs they hold about English language learning.

Relationship between Students' Pre and Post Beliefs and Their Perceptions of Study Abroad

After the descriptions of data coming from the study abroad perception questionnaire, Pearson correlation coefficients were computed in SPSS to determine what relationship there is between students' perceptions of study abroad experiences and their pre and post beliefs (See Table 12).

Table 12

Relationship between Students' Pre and Post Beliefs and Their Perceptions of Study Abroad Experiences

	Pre-Belief	Post-Belief	Study Abroad Perception
Pre-Belief	_____		
Post-Belief	.623**	_____	
Study Abroad Perception	.363**	.499**	_____

** $P < 0.01$ level.

Table 12 indicates that students' perceptions of study abroad experiences were strongly correlated with their pre ($r(51) = .363, p < .01$) and post beliefs ($r(51) = .499, p < .01$). Hence, Turkish exchange students' perceptions of study abroad experiences are related not only to their post beliefs about English language learning shaped within study abroad, but also to the beliefs they hold about English language learning prior to study abroad. As a matter of fact, the correlation between participants' post beliefs and their perceptions of study abroad was relatively stronger which might be better explained with their stories of study abroad (See Section III).

Relationship between Students' Perceptions of Study Abroad and Belief Variables; Self-Efficacy, Learner Autonomy, the Role of English in the World, and Learning English

In this study, students' overall beliefs about English language learning are considered as a combination of several variables, so another Pearson correlation analysis was run in order to examine the degree of relationship that exists between students' perceptions of study abroad experiences and their pre and post beliefs consisting of common variables such as self-efficacy, learner autonomy, the role of English in the world, and learning English (See Table 13).

Table 13

Relationship between Students' Perceptions of Study Abroad Experiences and Their Pre and Post Beliefs on the Basis of Four Variables; Self-Efficacy, Learner Autonomy, the Role of English in the World, and Learning English

	1	2	3	4	5	6	7	8	9
1. Study Abroad Perception	___								
2. Self-Efficacy (Pre)	.146	___							
3. Self-Efficacy (Post)	.265	.325*	___						
4. Learner Autonomy (Pre)	.385**	.349*	.281*	___					
5. Learner Autonomy (Post)	.598**	.133	.463**	.488**	___				
6. The Role of English (Pre)	.238	.392**	.207	.384**	.280*	___			
7. The Role of English (Post)	.249	.159	.329*	.293*	.481**	.484**	___		
8. Learning English (Pre)	.402**	.507**	.530**	.555**	.379**	.585**	.237*	___	
9. Learning English (Post)	.486**	.343*	.650**	.413**	.457**	.340*	.299*	.754**	___

** $P < 0.01$ level, * $p < 0.05$ level.

According to the Pearson correlation coefficients presented in Table 13, students' perceptions of study abroad experiences were significantly related to their *pre* beliefs about English language learning on the basis of learner autonomy ($r(51) = .385, p < .01$) and learning English ($r(51) = .402, p < .01$). Even though participants' perceptions of study abroad experiences were strongly correlated with their pre self-autonomy and pre attitudes towards learning English, this correlation was found to be fairly stronger between their perceptions of study abroad experiences and their *post* beliefs about learner autonomy ($r(51) = .598, p < .01$) and learning English ($r(51) = .486, p < .01$). The results from Table 13 also reveal that students' perceptions of study abroad experiences were not strongly related to their pre and post beliefs about English language learning in terms of self-efficacy and the role of English in the world which may be derived from the diversity of ELF contexts students had studied.

Section III: Students' Trajectories: An Attempt to Explain Students' Perceptions of Study Abroad Experiences and Their Beliefs about English Language Learning

In order to shed light behind the scenes of the students' perceptions of study abroad and their beliefs about English language learning, five of the participants were asked to keep monthly controlled journals (four journals for each student, 20 journals in total). In these ongoing journals, students were asked to describe their current study abroad experiences in ELF communities by marking a place on a scale ranging from '1' representing *horrible* to '7' representing *excellent* (see Appendix 3) and explain the rationale behind their marking by giving examples from; a) their academic life, b) social life, and c) English language use.

As an aid to explain the participants' perceptions of study abroad experiences in ELF communities and their beliefs, the qualitative data from the controlled journals were analyzed both deductively and inductively. The important points in the journals were color-coded and seven main themes and various sub-themes emerged out of the thematic analysis.

This section will be composed of three sub-sections. In the first sub-section, the general characteristics of five research participants will be introduced. In the second sub-section, a closer look into these participants' trajectories on language beliefs will be provided by describing how their beliefs fluctuated through their study abroad processes. In the third sub-section, these participants' perceptions of study abroad experiences will be examined in-depth by describing how their perceptions of study abroad evolved in line with their experiences.

General Characteristics of the Participants

Five students were involved in this part of the study. See Table 14 for more detailed information about the characteristics of the participants.

Table 14

General Characteristics of the Participants

	P1	P2	P3	P4	P5
Gender	female	female	female	male	female
Department	I.D.	T.H.M.	T.H.M.	C.	I.D.
English language learning experience	5 - 8	9 - 12	5 - 8	5 - 8	1 - 4
ELF community visited through ERASMUS	Slovenia	Poland	Austria	Holland	Poland

Note. This table reflects information about the general characteristics of the participants who volunteered to keep controlled journals. In the Table 14, P represents participant. In the department column, I.D. represents Industrial Design; T.H.M. represents Tourism and Hotel Management; and C. represents Communication. In the English language learning experience column, the numbers were provided on the year base.

Fluctuation of Turkish Students' Language Beliefs through Their Study Abroad Processes

The participants of this study were diverse in terms of not only their general characteristics and the scope of ELF communities in which they had studied, but also their beliefs about English language learning including self-efficacy, learner autonomy, the role of English in the world, and learning English (See Table 15).

Table 15

Language Belief Profile of the Participants

Categories	P1		P2		P3		P4		P5	
	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD	\bar{x}	SD
Overall Pre-Beliefs	3.76	.74	4.55	.99	4.21	.83	4.21	.86	3.69	.60
Overall Post- Beliefs	3.90	.82	4.34	1.01	4.14	.80	4.21	1.08	3.72	.45
Self-Efficacy (Pre)	3.50	1.05	4.17	1.17	4.00	.63	3.83	.98	3.50	.55
Self-Efficacy (Post)	3.67	.82	4.17	.75	3.83	.98	4.00	1.26	3.33	.52
Learner Autonomy (Pre)	4.25	.50	5.00	.00	4.50	.58	4.50	.58	3.75	.50
Learner Autonomy (Post)	4.50	.58	4.75	.50	4.50	.58	4.75	.50	3.75	.50
The Role of English in the World (Pre)	3.50	.53	4.63	.74	4.29	1.11	4.25	.46	3.88	.83
The Role of English in the World (Post)	3.38	.92	4.75	.46	3.86	1.07	4.13	1.36	3.88	.35
Learning English (Pre)	3.91	.70	4.55	1.21	4.27	.90	4.27	1.10	3.73	.65
Learning English (Post)	4.18	.60	4.00	1.41	4.36	.50	4.18	.98	3.82	.40

$\bar{x} < 2.33$ = negative, $\bar{x} > 3.68$ = positive, between \bar{x} 2.34 and 3.67 = neutral

On the basis of Table 15, which includes data from the pre and post belief questionnaires, along with their study abroad in an ELF community two participants' (P1 and P5) beliefs about English language learning strengthened (\bar{x} P1 pre belief = 3.76, \bar{x} P1 post belief = 3.90; \bar{x} P5 pre belief = 3.69, \bar{x} P5 post belief = 3.72) while the other two participants' (P2 and P3) beliefs slightly weakened (\bar{x} P2 pre belief = 4.55, \bar{x} P2 post belief = 4.34; \bar{x} P3 pre belief = 4.21, \bar{x} P3 post belief = 4.14). Further, one participant's (P4) beliefs stayed exactly the same across pre and post study abroad (\bar{x} P4 pre belief = 4.21, \bar{x} P4 post belief = 4.21).

In order to get a closer look at these fluctuations in the participants' beliefs about English language learning and the reasons they might be based on, their stories of study abroad experiences in ELF communities were taken as reference points. According to these deeply analyzed stories, Turkish exchange students' beliefs about English language learning (including self-efficacy, learner autonomy, the role of English in the world, and learning English) were found to have undergone multifaceted changes across study abroad as a consequence of four different factors: a) confrontation with monolingual and L2 speakers of English; b) discovery of learner autonomy; c) idiosyncratic characteristics of the ELF communities visited; and d) fluctuations about the function of grammar.

Consequences of confrontation with monolingual and L2 speakers of English on participants' beliefs about self- efficacy. As the journals indicated, there had been fluctuations in students' beliefs about self-efficacy from time to time during the study abroad period. At the beginning of their study abroad trajectories, a majority of the students were feeling insecure while using English, since they

believed that they were not competent in English as much as their European contemporaries were:

P3: Some of my friends coming from the other European countries speak English as their native language; however, I think that I use the same phrases and same structures all the time. (Journal 1)

P4: Among all those coming from Europe, the worst ones are the Turkish and Spanish in terms of English. Naturally, I lose my self-confidence a little bit while communicating with people who speak English very well. (Journal 1)

Over time, the participants overcame their self-confidence problems derived from the interactions with their European contemporaries but they still believed that they were not self-efficacious enough in English due to their failures in communications with native speakers of English. However, despite all the challenges they faced, they were optimistic and believed that they would get better in English in the following days:

P4: I feel nervous while interacting with Americans and Canadians. Since English is their native tongue, I fear making mistakes. I do not have any problems while speaking in English with friends coming from ELF backgrounds like me, though. As I said, I am hindered in English just while communicating with the native speakers but surely this problem will be resolved in time. (Journal 2)

The participants also started to believe that they were more proficient in English than they were at the beginning of study abroad and in the end; they turned out to be self-confident English users:

P1: Now, I feel it is easy to express my ideas and opinions. (Journal 3)

P3: I think that I have improved my English since I came to this community.

(Journal 4)

P4: Whilst interacting with the Spanish, I feel like a native speaker of English. Moreover, I do not feel hindered anymore. I can ask anything in English without any hesitations. (Journal 3)

Briefly, Turkish exchange students passed through many stages in terms of their beliefs about self-efficacy and in each stage, these beliefs got more and more positive with each experience they added to their study abroad stories. In other words, they demonstrated a linear transition from lack of self-efficacy to the possession of self-efficacy.

Discovery of learner autonomy as an aid to improve English. There were also changes in students' beliefs in the sense of learner autonomy during study abroad in ELF communities. With the first confrontation with their European and Canadian contemporaries which caused them to feel insecure in English, they started to search for new ways or chances to improve their English. During this exploration phase, they figured out learner autonomy as an aid to solve the challenges they faced at that moment. Furthermore, they realized the vitality of being autonomous learners, and they got motivated to create their own techniques to improve their English language which would enable them to develop interactions with the other people in the ELF communities in which they were studying:

P3: I think attending social activities and meeting new people there play a significant role in my L2 development. Practicing new vocabulary and structures, to which I am often exposed in daily life interactions, by looking

up their meanings in the dictionary and in the Internet was also useful.

(Journal 2)

P3: I still encounter some unknown vocabulary during my courses, so I think I should improve my vocabulary a little bit more. Time to time, doing something to improve my vocabulary motivates me. (Journal 3)

P4: I have a Canadian friend with whom I constantly try to speak in English and ask about my mistakes. He helps me a lot. I have respectively fewer pauses while speaking in English compared to my first days here. (Journal 2)

Hence, study abroad in ELF communities can be regarded as a way to encourage students to be autonomous learners, which has an undeniably significant role in success in language learning. Thanks to study abroad, participants of this study gained autonomy which fostered them to take responsibility for their own language learning.

Variations in the beliefs about the global role of English on the basis of the characteristics of ELF communities visited. The first-hand experience with ELF during their study abroad in ELF communities struck Turkish Exchange students radically and triggered a fluctuation in their beliefs about the global role of English. Students experienced an awakening about the international role of English as soon as they arrived in the new ELF community in which they would study. Their beliefs about the role of English around the world were prominently shaped by the ELF community in which they studied:

P4: [I have been studying in Holland] and so far I have not met a person who cannot speak English. Starting from teenagers to elderly, everybody speaks English fluently. (Journal 1)

P5: In the streets [of Poland], there is almost no one who can speak English. (Journal 1)

As can obviously be seen in the students' statements above, participants' beliefs on the role of English fluctuated in accordance with the breadth and frequency of the English language usage in the ELF communities visited. Although English was widely spoken by the local people in some European countries such as Holland, Austria, Belgium, and Germany, in others such as Poland, Slovenia, Spain, and France it was rarely used probably due to the attitudes of local people towards the use of English in their communities:

P4: In Spain, almost nobody could speak English. I got very surprised since the situation is reverse in Holland. I think everybody's being able to speak English fluently is specific to this area including countries such as Germany, Belgium and Holland. (Journal 3)

P5: We suffered a little bit in France, since there is nobody who can speak English. There are tourist information booths everywhere in the country, but the officers there speak in French which gives the message that if you visit France, you have to speak in French. Several people that we met did not prefer to communicate with us in English, even if they could speak it. They are a little bit patriotic about the language issue. (Journal 4)

However, no matter what ELF communities they studied in and what the attitudes the local people of these communities hold towards the use of English, that is positive or

negative, a majority of the participants approved the role of English as a global medium of communication throughout their study abroad sojourns:

P1: It really makes me happy to be able to speak English, especially when I try to make foreigners aware of their misconceptions about the Turkish culture. (Journal 4)

P3: It is great that students here can speak English with a native-like fluency besides their native tongue, [German]. (Journal 4)

As a result, regardless of the frequency of use, English was indispensably used as a common language among the students who studied abroad in ELF communities, and this situation can be seen reflected in the participants' beliefs about the worldwide function of English in general.

Radical changes in students' beliefs in terms of the role of grammar while learning English. Depart from the statements from their journals, beliefs about learning English was another area in which Turkish exchange students showed fluctuations along with their study abroad experiences. However, the most evident change in their beliefs about learning English occurred on the role of grammar. In the Turkish language education system, grammar has a central role, so it is emphasized more than the other skills during language classes. For years, Turkish students' beliefs about learning English have been shaped according to the grammar-based teaching practice in Turkey (Işık, 2011). Notwithstanding, Turkish exchange students' beliefs about the role of grammar underwent an abrupt change upon their arrival in ELF communities, as a result of their realization of the existing mismatch

between the ideology followed in the Turkish language education system and the language use abroad:

P2: Since I study in a small town of Poland, communicating with the local people here does not require a good mastery of English language structure. (Journal 2)

P2: The English that is taught in Turkish schools is not consistent with the one that we have to use to pursue our lives here. (Journal 3)

P2: We are used to speaking English on the basis of grammatical structures in Turkey. However, a majority of people here speak English fluently without any grammar background. (Journal 3)

Following this enlightenment, Turkish exchange students found themselves in an environment in which they had to make a choice between fluency and accuracy. They started to believe that grammar was not really necessary to communicate fluently with other people, and as a result, adapted their language accordingly, even though it was not helping them to improve their language:

P2: Speaking English fluently is not possible for me if I pay extra attention to accuracy. (Journal 4)

P4: Although our speech sounds absurd (due to lack of accuracy), we can understand each other easily. This situation affects our language development negatively which is bad, but there is nothing to do. (Journal 4)

All in all, in ELF communities, the primary means of communication (English) was adjusted according to the participants' needs. Turkish exchange students' pre beliefs about learning English in terms of grammar, which was rooted from the language education ideology in Turkish schools, showed a change in regards to the

consideration of the needs in daily life interactions taking place between Erasmus students and Erasmus students and between Erasmus students and local people. However, this adjustment period brought with it dilemmas concerning the fine line between fluency and accuracy.

All touched upon statements indicated that Turkish exchange students' belief systems on English language learning showed variations along with the first-hand experiences they collected in ELF communities. Specifically, their beliefs about self-efficacy, learner autonomy, the role of English in the world, and learning English were shaped either negatively or positively out of their sojourns. In the next subsection, these sojourns taking place in ELF communities will be investigated closely with the purpose of shedding light onto how Turkish exchange students' perceptions of study abroad were shaped along with their experiences.

How Turkish Students' Perceptions of Study Abroad Evolved in Line with Their Experiences

At the beginning of each ongoing journal, students were asked to describe their current study abroad experiences in ELF communities by marking a place on a scale ranging from '1' representing *horrible* to '7' representing *excellent* (See Appendix 3). The data from these journals pointed out that Turkish Erasmus exchange students' perceptions of study abroad experiences changed monthly across Journal 1 and 4 (See Table 16).

Table 16

Study Abroad Perception Profile of the Participants

	P1	P2	P3	P4	P5
Journal 1	good	very good	good	very good	good
Journal 2	good	very good	very good	excellent	good
Journal 3	very good	excellent	very good	good	very good
Journal 4	very good	excellent	very good	very good	very good

Note. This table reflects the participants' perceptions of their study abroad experiences.

While the numerical equivalent of 'excellent' is '7', the numerical value of 'very good' is '6' and 'good' is '5'.

The fluctuations in students' perceptions of study abroad, shown in Table 16 above, were derived from their experiences mainly in three areas. The first area focused on students' experiences in academic life in terms of the interactions with their teachers as well as classmates and usage of English as a lingua franca in their new academic settings. The second area was concerned with students' experiences in social life in terms of immersion into the multi-cultural settings, satisfaction with the ELF communities, and learning about new cultures. The last area centered on the experiences students gained about language learning in the sense of proficiency in English and communication breakdowns derived from mispronunciations.

Experiences in the academic context. A majority of the participants were content with their experiences in the new academic environments in the visited ELF communities.

Abundant chances to interact with new teachers and classmates. Turkish

Erasmus exchange students appreciated the abundant opportunities they had to interact with their new teachers and classmates:

P1: My professors here care about us a lot. Even after classes, they share their customs and traditions with us and give advice about the places that we should see.

P2: I get along well with my friends here. Early on, I was feeling a bit shy, but it is recovering day by day.

P3: I have totally adapted to my new school. I have developed good relationships with my teachers and classmates. Here they do not discriminate Erasmus students from their local students and behave towards all of them equally.

P4: The teachers here are generally qualified. All of them have a career in various firms besides their career in the university as academicians. They do not show off with their careers. They respect their students, so we can have a good interaction with them.

P5: We are in an ongoing active interaction with our teachers.

In the journals, Turkish students usually compared the education system at home (Turkey) with the one in the ELF communities visited. The participants expressed tremendous differences in the characteristics of the education system including teaching and testing approaches which they found respectively easier in their new academic settings:

P2: I have been abroad for just one week, and my classes started today. My first impression was very good. The testing and teaching methods here are

different in comparison to the ones in Turkey. To illustrate; while in Turkey we are required to take midterms and final exams, here we conduct projects and interviews besides final exams.

P4: In academic life, I try to be an active learner as much as possible. There is no redundant pressure on students here like it is in Turkey.

P5: Their education system is not as intensive and demanding as ours in Turkey.

These efficient interactions and favored education systems in their new school settings facilitated their adaptations to the new study abroad contexts and enabled them to get the most out of the academic opportunities they encountered. In a way, Turkish exchange students were provoked to sustain their motivation for actively taking part in the school projects including presentations, exhibitions and seminars:

P4: Here I always volunteer for the presentations and the other school stuff. In Turkey, the students [including me] hold back from such duties for they feel ashamed.

P5: Here, we took part in an exhibition, and I prepared a piece for this exhibition, even though I did not have to due to my being an Erasmus student.

Dissatisfaction due to the limited use of English as a lingua franca in academic settings. For some students, opportunities for interaction in the new academic environments were not as abundant as for the others owing to their teachers' lack of English speaking ability. Specifically in the study abroad contexts such as Poland and Slovenia, where English was less widely spoken, students had

difficulty in benefiting from these academically-rich environments and as a result, failed in showing a remarkable success in their academic duties:

P1: The teaching assistant is teaching the class in Slovenian, since he cannot speak English well. My classmates try to summarize what the teacher tells, resulting in my missing the details of the topic; as a result, I sometimes submit poorly-prepared assignments.

P5: A majority of the teachers here cannot speak English; therefore, our classmates simultaneously translate the lectures for us.

In general, Turkish exchange students seemed glad with their new academic community of practices, considering how different they were from the ones in Turkey in terms of the fertility of interactions as well as the quality of the new teaching and testing methods. From time to time, they encountered some challenges like several of their teachers' preferring to use the local language as the medium of instruction not English, yet they knew to compensate for this deficiency with the help of their classmates.

Experiences in the social context. Turkish exchange students' perceptions of their overall study abroad sojourns were primarily shaped with the experiences in their social lives, since they spent most of their time on dealing with issues such as accommodation, cultural events, sight-seeing, and communication with the local people.

Immersion into the multi-cultural settings of new ELF communities. In their new communities of practice, Turkish Erasmus exchange students had the chance to socialize with people from diverse cultures. A majority of Turkish students

successfully adapted to their new social communities and took advantage of these multi-cultural environments by teaching to and learning from each other:

P1: It is excellent that I am here with people from multi-cultural backgrounds. I have the chance to learn about their particular languages and cultures, and tell them about mine.

P3: We share our idiosyncratic eating habits, clothing styles and manners with each other.

P4: I get along well with my friends here. We always provide help for each other. I confirm that Mediterranean people such as the Spanish and Italians are extremely like us, that is Turkish people.

Indeed, even exchange students from different nations who united in the new ELF communities organized some cultural events to share facts and information about their cultures, traditions, customs, life styles and eating habits:

P1: Spring festival got started in Ljubljana, Slovenia. A cultural event was held in which Erasmus students including me presented and offered their traditional foods.

P2: I am proud of the fact that my Turkish friends and I prepared a presentation about our country accompanied with Sertap Erener's Eurovision winning song.

However, several students were in a dilemma in terms of their feelings about their new social circles which involved people from different cultural backgrounds due to their different life styles including daily routines and interactions:

P2: We sometimes have disagreements on cleaning issues, for we have to share the same dormitory with people from different cultures. Their cleaning manners are extremely different than ours.

P2: In Turkey, when we bump into a friend on our way, we stop for a while and say “Hello”, even if he/she is far away. However, here a person with whom I spent time together previously may pretend like he/she has never known me.

P3: My roommate is from Hong Kong, and to share the same room with a person from a different cultural background is interesting, yet challenging as well.

Thus, Turkish students’ perceptions of the multi-cultural settings in the new ELF contexts were varying related to the possible depth of difference between their local culture, that is Turkish culture, and the new cultures they encountered, since an extreme amount of this difference could trigger some challenges in their social lives. Nevertheless, they were capable of overcoming these challenges by introducing their own cultures in the best way with the help of cultural events.

Satisfaction with the new ELF communities. Turkish exchange students’ perceptions of study abroad experiences were consistent with their benefiting from the new ELF contexts. Most of the students agreed on how satisfied they were with the characteristics and personalities of the local people they newly met:

P2: Actually, we used to believe that foreigners have no strong family ties, since it is told us so. However, I changed my mind when I got to know the

Polish society. I cannot deny their being cool, but I adore their family relationships.

P3: People here are amiable and helpful.

P4: The people that I have met here are quite friendly.

As a result of the ample opportunities to have authentic interactions with the local people, Turkish students discussed the approach of local people towards visitors in their journals. Even if most of the participants stated that they had been pursuing a peaceful life in their new communities, several of them were a bit uneasy because of the bias of the local people towards Turkish society:

P4: We are comfortable here. They [local people] care about us a lot.

P3: They [local people] really like helping the visitors.

P5: [In Poland], the public is full of sympathy and care towards Turkish people.

P2: My classmates and teachers here regard Turkey as an underdeveloped country.

They have biases about Turkish women's clothing styles and our governmental regime.

In addition, several of the participants were frustrated with the limited usage of English among the local people in ELF communities. One participant even reported that local people of some countries were not inclined to use English, though they knew how to speak it:

P2: 80% of the Polish population including the youngsters cannot speak English. For this reason, we have to interact with each other by the help of gestures, mimics and body language.

P4: Even though everybody here can speak English, sometimes they prefer to answer my questions in Dutch, regardless of my questions' being in English. I can acknowledge why they are so sensitive about this language issue, but it still seems weird.

Eventually, Turkish students' state of satisfaction with the new ELF communities fluctuated in line with the characteristics of local people, attitudes of local people towards the visitors, and attitudes of local people towards the use of English in their local communities. Turkish students were mostly content with the general characteristics and friendly approach of local people, yet this contentedness was sometimes spoiled by the bias of the local people towards both Turkish society and the English language.

Willingness to learn about the new cultures. All Turkish students travelled within-borders and out-borders throughout their study abroad process and they were all volunteer to travel more, since in each place they collected unique experiences by meeting new people, learning about cultures, and eating their local food:

P1: We visited Lake Bled with my Slovenian roommate and her friends. I enjoyed it a lot. It was a nice trip. We even tasted a dessert which is specific for this place.

P2: This week, two of my friends and I had our first trip, and visited historical Krakow city which is the former capital of Poland.

Their satisfaction of seeing new cultures was mostly shaped by the attitudes of local people towards visitors and the active use of English as a lingua franca in the

countries visited. Several participants stated that they spent hard times in some countries, since the local people did not prefer to use English as a common language:

P5: Recently, I had set out on a journey to France, Italy, and Spain for two weeks. Surprisingly, in Italy, they treat tourists very well and there are lots of tourist information booths around the country... While hanging out in a cafe, we met an Italian waiter who had been in Turkey for vacation. He stated that he liked our country a lot and made a discount for us. To be frank, I like Italians.

P4: French people do not prefer to communicate with tourists in English, even though they can speak it.

Hence, traveling, meeting new people, and learning about their histories, customs, as well as traditions were the topmost activities for Turkish exchange students.

However, their getting the most satisfaction from these activities were bound up in two points; the use of English as a common language in the communities visited and attitudes of these communities' local people towards the visitors.

To conclude, Turkish exchange students' perceptions of study abroad experiences in their social contexts were oriented by three spatial dimensions: a) Erasmus setting involving interaction with Erasmus people, b) local setting involving interaction with local people, and c) out of country setting involving interaction with people of new cultures. Their overall perceptions of study abroad fluctuated according to the experiences they had in these diverse settings.

Experiences while using English language. Turkish exchange students' perceptions of study abroad constantly varied aligned with the experiences they went

through in the course of English language use, which also played a facilitative role in the development of their L2 proficiency.

Emergence of English proficiency out of study abroad. Most Turkish exchange students were pleased with the amount of ultimate proficiency they had achieved in English during their stay in ELF communities, even though early on they had some problems in expressing themselves. Moreover, they were all aware of the fact that just studying abroad does not promise success in L2 proficiency, so they used every opportunity to gain benefits from their study abroad experiences in terms of improving their English language:

P2: In my first days here, I was so bad in English that I could not even understand what my roommate intended to mean, but now I have improved my English so much that I can even talk about my political views in English.

P3: I surely improved my English. Now, I realize that I was struggling a lot to understand the interactions going on around me in my first days here. Now, I can easily express myself in English. I still encounter several unknown structures and vocabulary, but acquiring and integrating them to my speech no longer constitute a problem for me.

P4: I constantly learn new vocabulary. Even though I do not know what they mean in Turkish, I can use them actively in my speech by guessing their meanings.

Although Turkish exchange students were generally glad with the amount of language learning they accomplished during their study abroad sojourn periods,

sometimes they were challenged by the usage of a wide scope of pronunciation patterns by their European friends.

Broken English as a result of a wide variety of pronunciations. The effectiveness of exchange students' English language use was partly restricted by pronunciation problems. Several participants stated that they had difficulty in negotiating understanding with some of their Erasmus mates, specifically the ones coming from Spain, France and Poland due to their different accents, which ultimately resulted in communication breakdowns between them:

P2: It is difficult to interact with both Spanish and French people in English, for Spanish people are inclined to pronounce the sound 's' as 't' and French people tend to make reductions in their speech in excessive amounts.

P5: We have difficulty in understanding what Polish people try to mean due to their pronouncing the word 'think' as 'fink'.

All in all, a part of fluctuations in Turkish exchange students' perceptions of study abroad trajectories might be attributed to English language that they were generally obliged to use as a common language in the visited ELF settings. Sometimes, participants had hard times while trying to communicate with several of their Erasmus friends who had their idiosyncratic accents in English rooted from their diverse L1 backgrounds. In general, a majority of Turkish students were satisfied with their overall English language usage and development, though.

All aforementioned sub-themes emerged out of the inductive analysis pointed out that Turkish students' perceptions of study abroad were closely integrated with their stories in three primary contexts; a) academic context which includes

interactions with their new teachers and classmates and use of ELF in academic settings as a medium of instruction, b) social context including adaptation into the multi-cultural settings, satisfaction with the new ELF communities, as well as desire for learning about the new cultures, and c) English language usage context which involves accomplishment of proficiency in English as well as confrontation with a high variety of English accents. Although Turkish exchange students faced some challenges during their study abroad sojourns resulting in fluctuations in their perceptions from time to time, they did not let these problems overshadow their overall perceptions of and satisfaction with their study abroad experiences in ELF communities.

Conclusion

This chapter introduced the findings of a) the quantitative data collected via pre/post belief questionnaires and study abroad perception questionnaire and b) the qualitative data gathered from ongoing controlled journals. First, the data regarding participants' pre and post beliefs about English language learning were described, and it was found that although Turkish exchange students' pre and post beliefs about English language learning were both positive, their post beliefs respectively outperformed their pre beliefs. To some extent, changes occurred in participants' beliefs in terms of self-efficacy, learner autonomy, the role of English in the world, and learning English across pre and post study abroad in ELF communities. These differences, however, were not statistically significant, implying that the change in their beliefs was really small.

Second, the findings regarding to the degree of relationship existing between Turkish exchange students' beliefs about English language learning and their perceptions of study abroad experiences were presented. First, the findings from the study abroad perception questionnaire indicated that students perceived their study abroad sojourns in ELF contexts positively. Then, the overall findings showed that students' perceptions of study abroad in ELF communities were not only strongly correlated with their post beliefs about English language learning, but also with their pre beliefs. The follow-up analysis pointed out that there was a significant relationship between students' perceptions of study abroad experiences and their *pre* beliefs in terms of learner autonomy and learning English. Additionally, a statistically significant version of this relationship was found between students' perceptions of study abroad experiences and their *post* beliefs about learner autonomy and learning English. Nevertheless, the findings also revealed that students' perceptions of study abroad experiences were correlated weakly, that is non-significantly with their pre and post beliefs about English language learning on the basis of self-efficacy and the global role of English. In general, the findings suggested two points; a) as Turkish exchange students' *pre* beliefs about English language learning became more positive, their perceptions of study abroad experiences became more positive as well and b) as students' perceptions of study abroad experiences got positive, their *post* beliefs about English language learning became more positive as well.

Third, five Turkish exchange students' stories of study abroad sojourns were explored to explain the rationale behind the fluctuations in their beliefs about English language learning and their perceptions of study abroad. The overall findings from

the participants' trajectories revealed that Turkish exchange students faced both good and bad incidents during their study abroad sojourns in ELF communities which all together resulted in fluctuations not only in their beliefs about English language learning, but also in their perceptions of study abroad.

Given the findings above, the next chapter will focus on the discussion of the results, implications, limitations, and suggestions for further research.

CHAPTER V: CONCLUSION

Introduction

The purpose of the present study was to investigate the interplay between Turkish exchange students' study abroad sojourns in English as a lingua franca (ELF) contexts and the beliefs they hold about English language learning.

In this respect, this study addressed the following research questions:

- 1- What changes occurred in Turkish exchange students' beliefs about English language learning across pre- and post-study abroad in ELF communities?
- 2- What relationship is there between these students' beliefs about English language learning and their *perceptions* of study abroad in ELF communities?
- 3- How can these students' beliefs about English language learning and their perceptions of study abroad be explained by their *stories* of study abroad experiences in ELF communities?

In this study with 53 Turkish Erasmus students from a state university in Turkey, three data collection instruments - language learner belief questionnaire (see Appendix 1), study abroad perception questionnaire (see Appendix 2), and controlled journals (see Appendix 3) - were employed in line with the research questions above. While the data obtained from the language learner belief and study abroad perception questionnaires were analyzed quantitatively by using descriptive statistics, paired-samples t tests, and Pearson correlation coefficients, the data from the controlled journals were analyzed qualitatively by means of thematic analysis.

This chapter consists of four main sections. In the first section, the findings emerging out of this study will be discussed, in relation to the similar studies in the literature. This discussion section will follow the same order in which the findings of the study were presented; however, the findings related to the third research question will be used as backups for the results concerning the first and second research questions instead of being treated separately. In the next section, implications of the study will be introduced. In the third section, limitations of the present study will be discussed and in the final section, suggestions for further research will be presented.

Discussion of the Findings

Discussion of the Findings Related to the Language Learner Beliefs across Pre and Post Study Abroad

In the present study, a language learner belief questionnaire was administered to the participants to address the first research question aiming to investigate the degree of the change that occurred in Turkish exchange students' beliefs about English language learning across pre- and post-study abroad. The overall mean scores obtained from the language learner belief questionnaire advanced from 4.07 to 4.13 along with study abroad in ELF communities. However, this difference was not statistically significant. Whereas previous similar studies in the literature (e.g., Amuzie & Winke, 2009; Lee, 2007; Tanaka & Ellis, 2003) have found that language learner beliefs either strengthen or weaken as a result of study abroad, this study surprisingly has found that Turkish exchange students' overall beliefs remained almost the same across pre and post study abroad (See the next sub-section for the possible explanations for this finding).

The changes in learner beliefs about self-efficacy, learner autonomy, the role of English in the world, and learning English across pre and post study abroad. Language learner beliefs in this study comprise various variables including self-efficacy, learner-autonomy, the role of English in the world, and learning English. Therefore, the changes that occurred in the language learners' beliefs in terms of all four variables above were also analyzed, and the results showed that even though there had been increases in their mean scores, the participants of this study experienced no radical changes in their belief systems concerning these variables.

These findings which conflict with the literature can be reasoned by means of two possible explanations; which are the limited breadth of exposure to English in the communities visited and the restricted length of time spent abroad. The first possible explanation for the results is the restricted scope of exposure to the English language in ELF communities. In similar studies supporting the effect of study abroad on learner beliefs (e.g., Amuzie & Winke, 2009; Lee, 2007; Tanaka & Ellis, 2003); students had studied in an English-speaking country, that is, the U.S., resulting in their exposure to English to its full extent both in their social and academic lives. In this study, the participants studied in different ELF communities, each of which has its unique characteristics. In a way, participants' beliefs about English language learning were shaped along with the fact of whether in the communities visited English is being actively used as a lingua franca by the public or not. Qualitative results confirmed this explanation by indicating that Turkish exchange students who studied abroad in countries such as Austria and Holland were exposed to English language abundantly due to the fact that people around them

communicate in English actively. However, the ones who studied abroad in countries such as Poland and Slovenia could not benefit from the English they were exposed to as much as the others due to the fact that local people could not or did not prefer to speak English. To communicate with the people around them, these students had to use gestures and mimicry or had to learn the local language of the community visited. If these students had been exposed to English in sufficient amounts, their beliefs about English language learning might have shown a greater change. This explanation also corroborates with Kalocsai's (2009) findings which have suggested that ELF is not the only language that Erasmus exchange students use within the ELF community, but they also sometimes have to socialize in the local community by means of the local language.

Another possible rationale behind these results is the limited length of time spent in the ELF communities visited. The participants of this research studied abroad for approximately five months. If these students had been abroad longer, there could have been more evident changes in their belief systems about English language learning. This explanation is also consistent with the findings of Amuzie and Winke's (2009) study which pointed out that the students who have spent more time abroad experience respectively more changes in their belief systems, emphasizing the undeniable impact of the length of context exposure on learner beliefs.

Belief Statements showing the most and least change. Additionally, results from the in-depth analyses conducted on each statement from the language learner belief questionnaire indicated that Turkish exchange students' beliefs about the

issues of making mistakes in English, practicing English, the importance of English around the world, making friends from the other countries with the help of English, and knowledge about the cultures of English speaking countries showed the most change across pre- and post-study abroad.

Turkish exchange students started to fear of making mistakes while communicating with others in English more in the course of their study abroad sojourns. This evident change in their beliefs regarding the acceleration in their fear of making mistakes is related to their first confrontation with a) their European contemporaries and b) native speaker of English language. The majority of Turkish exchange students felt worried about making mistakes while interacting with their European contemporaries in English, for they felt they were not competent in English as much as their European contemporaries were, which is in line with what Turkish National Agency (2011) claims. Also, in ELF communities, ELF speakers were not the only people Erasmus students interacted with, but sometimes they also negotiated understanding with the native speakers of English. As Turkish students have considered native speakers as the authority (Ortaçtepe, 2012) and native speaker English as the norm, each failure they experienced while communicating with native speakers of English language resulted in their uneasiness.

In the course of their study abroad program, Turkish exchange students also came to more strongly believe in the importance of practice in improving English, and got motivated to create their own opportunities to repeat and actively use what they had previously learnt to be able to successfully sustain interactions with their non-native and native speaker contemporaries. Since they were all aware of the fact that study abroad does not necessarily guarantee success in English proficiency, they

became inclined to use every opportunity inside and outside of the classroom by attending social activities, meeting new people, surfing the Internet, and practicing with their friends, resulting in their satisfaction with the amount of ultimate proficiency they accomplished in English during their stay abroad. Although the present study did not aim to measure their proficiency directly, the self-reported claims of the participants indicated that they feel relatively more competent not only in understanding what is going on around them, but also in expressing their ideas and feelings. The finding above verifies the results from other studies which suggest that study abroad might lead to improvements in English proficiency (e.g., Allen & Herron, 2003; Carroll, 1967; Freed, 1990; Hernandez, 2010; Kinginger, 2008; Sasaki, 2007; Segalowitz & Freed, 2004), yet these desired improvements primarily evolve around the mere amount of contact with the L2-- English language. That is, the more contact students have with the L2 throughout the study abroad process, the more improvement they show in their L2 ability (Tanaka, 2007).

Furthermore, as the previous research has shown (e.g., Dornyei & Csizer, 2002; Dornyei, Csizer, & Nemeth, 2006; Kalocsai, 2009; Virkkula & Nikula, 2010), as a result of study abroad sojourns, students came to recognize that English has a strategic position around the globe as a lingua franca and it will keep this position in the future, too. Although the breadth of ELF usage alters depending on the characteristics of the ELF community visited (that is whether in the communities visited, English is being actively used as a lingua franca by the public or not), a majority of the Turkish students acknowledged the role of English as a global medium of communication resulting in their getting the idea that they can make friends from the other countries by the help of English. As suggested by Yang and

Kim (2011), learner beliefs concerning language learning constantly evolve in line with the goals learners desire to achieve in the study abroad contexts. Considering this fact, in the present study, the main goals of the Turkish students were to communicate content and develop interpersonal relationships in ELF communities. In this respect, radical changes occurred in their beliefs about the role of grammar. As a result of study abroad in ELF communities, the participants of this study started to believe that error-free grammar was not really necessary at all to communicate fluently with other people from both the local and Erasmus communities, and adjusted their English accordingly. This situation also reveals the dilemma that studying abroad in ELF communities brings with it for Erasmus students. Even though Turkish Erasmus students still consider the native speaker English as norm, they do not tend to bond with this norm since it is not needed and practical in ELF communities, where the ultimate goal is to negotiate meaning (Jenkins, 2006, 2007; Kalocsai, 2009). Notwithstanding, the finding above conflicts with the results from Tanaka and Ellis (2003), which revealed that students came to recognize the importance of accuracy in the use of English as a result of study aboard. When it is considered that Tanaka and Ellis's (2003) study was conducted in an ESL context, the U.S., the present study indicates that learner beliefs are dynamic, influenced by their context and the particular learning experiences in these contexts (e.g., Amuzie & Winke, 2009; Barcelos, 2003; Lee, 2007; Pajares, 1992; Tanaka & Ellis, 2003; Yang & Kim, 2011). Hence, as Yang and Kim (2011) have suggested, more research should be conducted on the relationship between language learner beliefs and diverse study abroad contexts.

Even though students demonstrated sacrifices in their grammatical accuracy on behalf of fluency, they found it difficult to tolerate the wide variety of pronunciation patterns they encountered in ELF communities, since this variety caused communication breakdowns which prevented negotiation of meaning. This result refutes the findings of Matsumoto's (2011) study, which claimed that instead of strictly following a standardized pronunciation pattern, the participants created an English lingua franca norm that emerged out of interaction. In the present study, there was a wide variety of pronunciation patterns derived from the Erasmus students' different L1 backgrounds, yet the participants were not content with this situation and they stuck to the standardized pronunciation as much as they could to communicate meaning easily, which corroborates with the findings of Groom's (2012) study.

As a result of study abroad in ELF communities, Turkish exchange students came to believe that they still can have a good mastery in English without knowing about the cultures of English speaking countries such as the U.S., U.K., and Australia, suggesting that success in English language is independent of the knowledge about the cultures of native speakers. This finding is most probably derived from the fact that Turkish exchange students have studied in ELF contexts, in which they generally communicated with non-native speakers of English. Hence, these results corroborate with the findings from Baker (2009), which highlighted that students need the ability to interpret, negotiate, mediate, and be creative in their use and interpretation of English in ELF contexts, rather than a focus on knowledge of particular cultures such as British or American.

Discussion of the Findings Related to the Relationship between Students' Beliefs about English Language Learning and Their Perceptions of Study Abroad Experiences

In this study, a study abroad perception questionnaire was administered to the participants along with the language learner belief questionnaire in order to address the second research question intending to explore the relationship between Turkish exchange students' beliefs about English language learning and their perceptions of study abroad experiences in ELF communities. The overall mean scores from the study abroad perception questionnaire have shown that Turkish exchange students perceived their study abroad experiences in ELF contexts as fairly positive.

According to the participants' journal entries, their positive perceptions of study abroad can be explained with the experiences they collected in the course of academic life, social life, and using English language. Specifically, a) their positive experiences in academic life including abundant chances to interact with the new teachers and classmates, b) their positive experiences in social life including the successful immersion into the multi-cultural settings of new ELF communities, the satisfaction with the new ELF communities, as well as willingness to learn about the new cultures, and c) their positive experiences whilst using English language including emergence of English proficiency out of study abroad, all together affected their overall perceptions of study abroad in ELF communities. These results also corroborate with the findings from Murphy-Lejeune (2002), which revealed how learners' initial perceptions of and motivations for studying abroad evolved and shaped with each trajectory they passed throughout.

Relationship between students' pre and post beliefs and their perceptions of study abroad. Another analysis conducted to find whether their positive perceptions of study abroad experiences have a relationship with their pre and post beliefs about English language learning revealed that all these three variables including pre-beliefs, post-beliefs, and study abroad perceptions strongly correlate with one another. This finding suggests two things; a) learners begin study abroad with previously developed beliefs, and these beliefs influence their perceptions of the study abroad sojourns (Cotterall, 1999; Horwitz, 1988; Inozu, 2011) and b) learners develop their own perceptions of study abroad, and these evolving perceptions affect their ultimate belief systems (Murphy-Lejeune, 2002; Tanaka & Ellis, 2003; Yang & Kim, 2011).

Relationship between students' perceptions of study abroad and belief variables; self-efficacy, learner autonomy, the role of English in the world, and learning English. The results of the in-depth analysis conducted to investigate the degree of relationship between students' perceptions of study abroad experiences and their pre and post beliefs regarding self-efficacy, learner autonomy, the role of English in the world, and learning English indicate that both learners' pre and post beliefs concerning learner autonomy and learning English are strongly related to their perceptions of study abroad, yet the ones including the role of English in the world and self-efficacy are weakly related to their perceptions of study abroad.

The high mean scores obtained from Turkish exchange students' pre-belief questionnaires considering learner-autonomy and learning English verify the literature (Amuzie & Winke, 2009) which has asserted that students start any

language learning task with certain preconceived notions or beliefs. That is, belief systems, especially those concerning learner autonomy and learning English already in place prior to study abroad may influence not only the behaviors learners exhibit during study abroad, but also the choices concerning study abroad that learners make. Furthermore, the high mean scores from students' post belief questionnaires, especially in terms of learner autonomy and learning English point out that study abroad perceptions which learners develop along with their study abroad sojourns may shape the belief systems they previously hold.

In conclusion, the quantitative and qualitative results of this study have shown that students' pre and post beliefs concerning English language learning are both strongly related to their perceptions of study abroad experiences, which evidently suggests that a) learners begin their study abroad adventures with already developed beliefs, and these beliefs affect their perceptions of the study abroad sojourns (Cotterall, 1999; Horwitz, 1988; Inozu, 2011; Zhang & Cui, 2010), and b) learners develop their unique perceptions out of the study abroad experiences, and these perceptions influence their belief systems (Barcelos, 2003; Murphy-Lejeune, 2002; Yang & Kim, 2011). The findings also have revealed that there is not a statistically significant change between students' pre and post beliefs, which suggests that short-time periods spent abroad make observing any significant changes in learner beliefs harder (Amuzie & Winke, 2009; Kinginger, 2008; Lee, 2007; Serrano, Llanes & Tragant, 2011). However, the results of item by item analysis indicated that students' beliefs about grammar have undergone radical changes during study abroad. This process was a painful and contradictory one, since Turkish exchange students felt intimidated, so they wanted to follow native speaker forms, but on the

other hand they realized that grammar is not a big deal for communication. A likely explanation for this evident dilemma is that the learners' belief systems are not homogeneous, resulting in their holding beliefs that appear to be contradictory (Tanaka & Ellis, 2003).

Pedagogical Implications of the Study

The findings of the present study point out important pedagogical implications that can inform the future teaching practices and study abroad programs not only at the universities in Turkey, but also the ones around the globe. Regarding the relationship between pre-beliefs and perceptions of study abroad, the results of this study revealed that Turkish exchange students started to study abroad with priori beliefs especially concerning learner autonomy and learning English, which affected not only their ultimate perceptions of the study abroad sojourns (Cotterall, 1999; Horwitz, 1988; Inozu, 2011), but also the choices they made to study abroad (Amuzie & Winke, 2009). If beliefs play such a vital role on learners' benefiting from their future study abroad experiences, more importance should be given in encouraging them to hold positive beliefs about English language learning. During the language classes, instructors should focus on fostering positive beliefs about language learning along with teaching skills. Specifically, at the preparatory schools in Turkey, instructors can try to have their students develop more positive beliefs about English language learning. Turkish university students take their basic English language education at preparatory schools, so these schools are not only responsible for fostering learners' success in study abroad programs, but also for developing positive or negative beliefs about language learning.

Considering the strong relationship between post-beliefs and perceptions of study abroad, the findings of this study indicate that study abroad in ELF communities contributes to the beliefs that learners hold about English language learning. In other words, learners' beliefs about English language learning fluctuate in accordance with their perceptions of the study abroad experiences in the ELF communities visited (e.g., Murphy-Lejeune, 2002; Tanaka & Ellis, 2003; Yang & Kim, 2011). Not surprisingly, the more learners enjoy from their study abroad sojourns, the more positive beliefs they hold about English language learning. However, Turkish exchange students in the present study sometimes faced challenges while studying abroad in ELF communities, as well. Those negative experiences including their encounters with proficient non-native and native speakers of English, the limited use of English as a lingua franca in particular ELF communities, biases of the European people towards Turks, and communication breakdowns due to a wide variety of pronunciation patterns might have triggered negative changes in the learners' beliefs about English language learning. Based on all these results, intensive orientation programs should be held before Erasmus exchange students set out on study abroad journeys in order to help them get the most benefit of European Union projects which will eventually result in the development of positive beliefs about English language learning. During these orientations, exchange students should be familiarized with ELF communities and cultures as well as ELF itself, with the purpose of preparing them for the possible challenges they will face in ELF communities. To illustrate; if the students plan to study abroad in ELF communities such as Slovenia, Poland and Hungary, in which English is not actively spoken by the local people, they should be warned about the

fact that ELF will not be the only language they will use in these communities, but sometimes they will be obliged to use the local language of the visited community to communicate with the other people around them (Kalocsai, 2009), and regarding this fact they should be provided local language courses prior to their going abroad.

Concerning the results on the basis of the communication breakdowns, the Turkish exchange students in the present study experienced some due to a wide variety of pronunciation patterns they encountered in ELF communities, global language education system should no longer ignore the concept of ELF as Jenkins (2006) suggests, Turkish language education system, either. The policies of ELT in Turkish schools should be reconsidered with respect to “native speaker fallacy” and “ELF communication”, as Ortaçtepe (2012) suggests. That is, Turkish schools should provide a legitimate space for ELF by offering it a ground in the English curriculum they employed. Instead of presenting learners just the norm-dependent English and penalizing them whenever their grammar and pronunciation of English differ from the norm (Cook, 2008), there should be provided samples from ELF speakers who have their idiosyncratic pronunciation patterns and structures to familiarize the exchange students with the reality of ELF communities prior to study abroad. Also, the English curriculum at Turkish schools needs to provide the opportunity for the students to study various cultures around the globe, rather than just sticking to American or British culture (Kirkpatrick, 2010). By this way, exchange students will be well-prepared in the sense of the cultures that they will meet in the ELF communities visited.

Although this study is concerned with only students and not teachers, there are also implications for teachers because they are the ones used to emphasize native

speaker norms in the course of language education. Therefore, the desired radical changes in the English curriculum at Turkish schools can be achieved best by providing good role models for the students. That is, it is needed to train future teachers on the new concept of ELF so they can keep up with the recent developments in their majors, which is ELT and be well-rounded teachers in terms of ELF. Only these well-equipped teachers can inform their students about the wide variety of pronunciation patterns and grammatical structures in English, and prepare their students for the reality they will face in ELF communities concerning the use of English language, instead of pushing their students for a dedication to native speaker norms.

Limitations of the Study

The findings of the present study should be treated with caution, regarding the two basic limitations of it. Initially, the extremely positive mean scores from the pre-belief questionnaire show that the sample size of this study was not heterogeneous on the basis of their beliefs about English language learning. The mean scores obtained from the belief questionnaire administered to the participants before study abroad ranged from positive to neutral. There were no participants who had negative beliefs about English language learning prior to study abroad, which indicates that the students who decided to take part in this study abroad program were those who already had positive beliefs about English language learning.

Additionally, it takes time to see the changes in learners' belief systems (Amuzie & Winke, 2009), which emphasizes the importance of the scope of time spent abroad. That is, the number of hours spent abroad increases the extent of

changes occurring in the beliefs about English language learning. In this respect, the time the participants of this study spent abroad was not apparently long enough for any significant change to become evident in language learner beliefs.

Suggestions for Further Research

On the basis of the findings and limitations of the present research, some suggestions may be provided for further studies. To begin with, the study abroad perception questionnaire in this study was administered to the participants right after they returned to their home country- Turkey, which clearly put forward that this study has focused on just the short-term effects of study abroad in ELF communities on learner beliefs concerning English language learning. Thus, it is advisable to conduct a further complementary research to see whether the changes in the participants' beliefs are permanent or not. Also, since language learning is a lifelong process, a further study can be carried out to see how the beliefs that emerged out of study abroad in ELF communities shape the future decisions of the students in terms of language learning.

Considering the abundant experiences that the participants of this study collected during their study abroad sojourns, another follow-up study can be employed on the same participants to see the long-term effects of these experiences on the decisions they will make to pursue their social and academic lives.

The participants of this study departed from a European country, that is Turkey, to study abroad in another European country, that is Germany, Spain, Hungary, Poland, Czech Republic, Slovenia, Holland, Austria, or Finland. However, study abroad exchange programs are not specific to the students from ELF

communities located in Europe. There are a growing number of students who study in Europe from countries all around the world including the outer and expanding circle countries such as China, Japan, Papua New Guinea, Russia, India, Korea, and Egypt, whose cultures are respectively more different from the European culture. A captivating topic for further research may be the experience of non-European exchange students in ELF communities, specifically the ones in Europe.

The results of this study verify the findings from previous research which have claimed that learner beliefs are dynamic and context specific (e.g., Amuzie & Winke, 2009; Barcelos, 2003; Lee, 2007; Negueruela & Azarola, 2011; Pajares, 1992; Tanaka & Ellis, 2003; Yang & Kim, 2011). Regarding the idiosyncratic atmosphere of ELF communities, the students in this study showed different belief patterns than those of students who studied in ESL communities. Hence, another study can be carried out in a totally distinctive ELF community of the outer circle such as Malaysia, Indonesia, or the Philippines and of the expanding circle such as Algeria, China, Japan, or Saudi Arabia, any communities excluding the ones in Europe before the changes occurring in the language learner beliefs can be surely attributed to the distinguished study abroad contexts.

Conclusion

This exploratory study conducted with 53 Turkish exchange students from a state university in Turkey has reported on the interplay between study abroad experiences in ELF communities and the beliefs learners hold about English language learning. In this respect, the results of this study constitute an attempt to demonstrate the role of communicative contexts abroad on language learner beliefs.

This study conducted in distinctive ELF communities corroborates the findings of studies which have shown that learner beliefs are dynamic and evolve around study abroad contexts (e.g., Kline, 1998; Levin, 2001; Mathews, 2001), implying that language learner beliefs are related to the perceptions of study abroad sojourns. In other words, beliefs about English language learning and perceptions of study abroad experiences in ELF communities strengthen or weaken synchronously. However, it is also a fact that it takes time to see radical changes in learner beliefs, so a short-time period spent abroad restricts the changes which are expected to be observed in language learner beliefs, as is the case in this study. Moreover, language learner beliefs are not homogenous, resulting in their being contradictory time to time (Tanaka & Ellis, 2003). This study also provides a strong ground for this assumption by indicating that although the participants of the present study self-reported a commitment towards native speaker norms, they had difficulty in avoiding their grammatical mistakes for the sake of fluency which helped them achieve their ultimate goal in ELF communities, that is successful interaction. In line with their goal, the participants of this study were not eager to recognize a wide variety of pronunciation patterns they faced in ELF communities, since this extent of variation in pronunciation caused communication breakdowns. As a closing remark, English is undeniably lingua franca of the millennium (e.g., Jenkins, 2006, 2007; Kirkpatrick, 2010; Pakir, 2009; Seidlhofer, 2001, 2005; Tonkin, 2003). However, departing from the self-reports of Turkish exchange students concerning the limited usage English in some ELF communities, it is certain that English's being widely used as a shared language in some expanding circle countries, specifically the ones in the eastern

Europe, will take more time, yet familiarizing the people with the novel term, ELF may be a good step to accelerate this process.

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APPENDIX 1: LANGUAGE LEARNER BELIEF QUESTIONNAIRE

Sevgili öğrencimiz,

Bu anket sizin İngilizce ve İngilizce öğrenimine ilişkin görüşlerinizi tespit etmeyi amaçlamaktadır. Söz konusu görüşler tamamen kişiye özgü olabileceğinden doğru ya da yanlış cevap yoktur. Verdiğiniz cevaplar gizli kalacak, araştırma için genel sonuçlar değerlendirilecek, yorumlanacak ve devamında gerekirse ve izin verdiğiniz takdirde sizinle mülakatlar yapılacaktır. Cevaplarınızda samimi olmanız ve soru atlamamanız araştırma sonuçlarının sağlıklı bir şekilde değerlendirilebilmesi için son derece önemlidir.

Ankete katılımınız için teşekkür ederim.

Okt. Eda Kaypak

Yukarıda bilgileri verilen çalışmada kullanılmak üzere ankete ve istediğim takdirde mülakatlara katılmayı ve sağladığım bilgilerin değerlendirilip kullanılmasını benkabul ediyorum.

BÖLÜM I

Lütfen gerekli olan bölümleri doldurunuz ve uygun olan ifadeyi daire içine alınız.

1. Ad-Soyad:

2. E-mail:

3. Fakülte/Bölüm:

4. Yaş: 17-19 20-22 23-25 26+

5. Cinsiyet: Kadın Erkek

6. Kaç yıldır İngilizce öğreniyorsunuz? 1-4 5-8 9-12 13+

7. Daha önce hiç yurt dışında bulundunuz mu? Evet Hayır

a. Cevabınız "evet" ise hangi ülke/ülkelerde:

b. Ne kadar süre ile:

8. Erasmus ile gideceğiniz ülke:

9. Yurt dışında kaldığınız süre içinde İngilizce ile ilgili yaşadığınız deneyimleri benimle paylaşmak ister misiniz? (Sizden sadece ayda iki kere olmak üzere mail yoluyla gönderilmiş üç soruya kısa cevaplar vermeniz istenecektir)

Evet

Hayır

Lütfen bir sonraki sayfaya geçiniz ➡

BÖLÜM II

Aşağıdaki her bir ifadeyi dikkatle okuyunuz. İngilizce ve bu dili öğrenme hakkındaki görüşlerinizi katılım derecesine göre 1 den 5 e kadar olan rakamlardan **sadece birini** işaretleyerek değerlendiriniz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
1-Tüm dilbilgisi kurallarını bilmeden de İngilizce iletişim kurabilirim.	1	2	3	4	5
2-İngilizceyi öğrenmek zordur.	1	2	3	4	5
3-Üniversiteyi bittirdikten sonra bir daha asla İngilizce çalışmayacağım.	1	2	3	4	5
4-İngilizce tek bir ülkeye ait değildir.	1	2	3	4	5
5-Eninde sonunda İngilizceyi çok iyi konuşmayı öğreneceğime inanıyorum.	1	2	3	4	5
6-Yurtdışına gittiğimde İngilizce konuşmak için çaba sarf edeceğim.	1	2	3	4	5
7-İngilizceyi anadilim gibi konuşmak istiyorum.	1	2	3	4	5
8-Bana İngilizceyi kullanma şansı sağlayacak bir işe yönelmek istiyorum.	1	2	3	4	5
9-İngilizce bir dünya dilidir.	1	2	3	4	5
10-Başkalarıyla İngilizce konuşurken hata yapmaktan korkuyorum.	1	2	3	4	5
11-Mümkün olduğunca sık İngilizce dergi, gazete veya kitap okurum.	1	2	3	4	5
12-İngilizceyi kullanmak için kendi fırsatlarımı yaratmalıyım.	1	2	3	4	5
13-İngilizce tek bir kültüre ait değildir.	1	2	3	4	5
14-İngilizceyi mümkün olduğunca iyi öğrenmeyi planlıyorum.	1	2	3	4	5
15-Türk aksanıyla İngilizce konuşmak kötüdür.	1	2	3	4	5
16-Kendimi İngilizce kullanarak rahatlıkla ifade edebilirim.	1	2	3	4	5
17-İngilizceyi çok fazla tekrar ve pratik etmek önemlidir.	1	2	3	4	5
18-İngilizce öğrenmek için çok fazla çaba sarf ediyorum.	1	2	3	4	5

19-İngilizce gelecek yıllarda da dünyadaki önemini koruyacaktır.	1	2	3	4	5
20-Mümkün olduğunca sık İngilizce TV dizileri veya programları izlerim.	1	2	3	4	5
21-İngilizce konuşurken kendimi rahat hissetmiyorum.	1	2	3	4	5
22-İngilizceye hâkim olmak yabancıları ve onların kültürlerini anlamada çok yardımcıdır.	1	2	3	4	5
23-İngilizcede başarılı olabilmek için sınıf dışında da bir şeyler yapmam gerektiğine inanıyorum.	1	2	3	4	5
24-Bence İngilizce öğrenmede ortalamanın üstündeyim.	1	2	3	4	5
25-İngilizce öğrenmekten gerçekten keyif alıyorum.	1	2	3	4	5
26-İngilizceyi kullanarak başka ülkelerden arkadaşlar edinebilirim.	1	2	3	4	5
27-Çoğu Türk İngilizceye genellikle anadili İngilizce <u>olmayan</u> yabancılar ile iletişim kurmak için ihtiyaç duyar (Örn: Alman, İspanyol, Japon...).	1	2	3	4	5
28-İngilizce öğrenmek zaman kaybıdır.	1	2	3	4	5
29-İngilizceyi iyi konuşabilmek için o dilin konuşulduğu ülkelerin (Örn: Amerika, İngiltere...) kültürünü bilmek gerekir.	1	2	3	4	5

SON

Dear Participant,

A number of statements about the beliefs towards the English language learning are presented below. The purpose is to gather information regarding your actual beliefs concerning the statements. There are no correct or incorrect answers. Because the results will give valuable insights into forming positive student beliefs about the English language learning, your answers are of vital importance.

Thanks for your participation.

Okt. Eda Kaypak

If you agree to participate in the survey, please sign this form.

Signature

.....

PART I

Please mark the option that corresponds to your answer.

1. Name-Surname:

2. E-mail:

3. Faculty/Department:

4. Age: 17-19 20-22 23-25 26+

5. Gender: Female Male

6. For how long have you been learning English? 1-4 5-8 9-12 13+

7. Have you ever been abroad so far? Yes No

a. If your answer is "yes", which country/countries:

b. For how long:

8. The ELF community that you will visit through Erasmus:

9. Are you volunteer to keep controlled journals once a month throughout your study abroad sojourns?

Yes

No

Please turn the page ↗

PART II

Please circle the number that corresponds to your answer.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1- I can communicate in English without knowing all the Grammar rules.	1	2	3	4	5
2-English is a difficult language to learn.	1	2	3	4	5
3-I will never study English after school (finishes).	1	2	3	4	5
4-English doesn't belong to one country.	1	2	3	4	5
5-I believe I can eventually speak English very well.	1	2	3	4	5
6-I would like to make an effort to speak English when I go abroad.	1	2	3	4	5
7-I would like to speak English as my mother tongue.	1	2	3	4	5
8-I would like to work in a field which will give me the chance to use English.	1	2	3	4	5
9-English is a world language.	1	2	3	4	5
10-I am afraid of making mistakes when speaking to other people.	1	2	3	4	5
11-I read English newspapers and magazines as much as possible.	1	2	3	4	5
12-I should find my own opportunities to use English.	1	2	3	4	5
13-English doesn't belong to one culture.	1	2	3	4	5
14-I plan to learn English as much as possible.	1	2	3	4	5
15-Speaking English with a Turkish accent is bad.	1	2	3	4	5
16-I can easily express myself in English.	1	2	3	4	5
17-It is important to repeat and practice English.	1	2	3	4	5
18-I try a lot to learn English.	1	2	3	4	5
19-English will still be important in the world in the future (upcoming years).	1	2	3	4	5
20-I watch English TV programs as much as possible.	1	2	3	4	5
21-I don't feel comfortable when speaking English.	1	2	3	4	5

22-Mastering English is very helpful in understanding the foreigners and their cultures.	1	2	3	4	5
23-I also should do something outside of the classroom to be successful in English.	1	2	3	4	5
24-I am above the average in learning English.	1	2	3	4	5
25-I really enjoy learning English.	1	2	3	4	5
26-I can make friends from different countries by using English.	1	2	3	4	5
27-Most Turks need English to communicate with non-native speakers of English (such as Japanese, Polish, German and etc.).	1	2	3	4	5
28-Learning English is a waste of time.	1	2	3	4	5
29-It is necessary to know British or American culture to speak English well.	1	2	3	4	5

THE END

APPENDIX 2: STUDY-ABROAD PERCEPTION QUESTIONNAIRE

Sevgili öğrencimiz,

Bu anket sizin yurt dışında eğitim görme hakkındaki görüşlerinizi tespit etmeyi amaçlamaktadır. Söz konusu görüşler tamamen kişiye özgü olabileceğinden doğru ya da yanlış cevap yoktur. Verdiğiniz cevaplar gizli kalacak, araştırma için genel sonuçlar değerlendirilecek ve yorumlanacaktır. Cevaplarınızda samimi olmanız araştırma sonuçlarının sağlıklı bir şekilde değerlendirilebilmesi için son derece önemlidir.

Ankete katılımınız için teşekkür ederim.

Başarılar,
Eda Kaypak

Aşağıdaki her bir ifadeyi dikkatle okuyunuz. Yurt dışında Erasmus programı ile öğrenim görme hakkındaki görüşlerinizi katılım derecesine göre 1 den 5 e kadar işaretleyerek değerlendiriniz.

	Kesinlikle Katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle Katılıyorum
1-Yurt dışında eğitim almak eğlenceliydi.	1	2	3	4	5
2-Yurt dışında eğitim almak yararlıydı.	1	2	3	4	5
3-Yurt dışı eğitim programına katılmam daha evrensel bir bakış açısı kazanmamı sağladı.	1	2	3	4	5
4-Yurt dışı eğitimi sayesinde İngilizce iletişim becerilerimi geliştirdim.	1	2	3	4	5
5-Yurt dışında eğitim almanın sıkıcı olduğunu düşünüyorum.	1	2	3	4	5
6-Yurt dışında eğitim almak mezun olduğumda iyi bir iş bulmamı sağlayacaktır.	1	2	3	4	5
7-Yurt dışında eğitim almak ilgimi çekmedi.	1	2	3	4	5
8-Yurt dışı eğitimi süresince, yabancı ülkede yaşamak için gerekli olan becerileri geliştirdim.	1	2	3	4	5

9-Yurt dışı eğitim deneyimlerimi çok ilginç olarak tanımlayabilirim.	1	2	3	4	5
10-Yurt dışında eğitim olanağı sunduğu için bulunduğum üniversiteye minnettarım.	1	2	3	4	5
11-Yurt dışında eğitim almak zaman kaybıydı.	1	2	3	4	5
12-Yurt dışı eğitimi sırasında yabancılarla sosyal ilişkiler geliştirdim.	1	2	3	4	5
13-Yurt dışı eğitimi öğrenci olarak güçlü ve zayıf yönlerimi fark etmemi sağladı.	1	2	3	4	5
14-Yurt dışında eğitim almanın okulda daha başarılı olmama yardım edeceğine inanıyorum.	1	2	3	4	5
15-Yurt dışı eğitimi iyi bir deneyimdi.	1	2	3	4	5

Dear Participant,

A number of statements about your study abroad sojourns are presented below. The purpose is to gather information regarding your actual perceptions concerning the statements. There are no correct or incorrect answers. Because the results will give valuable insights into forming positive student perceptions of study abroad, your answers are of vital importance.

Thanks for your participation.

Eda Kaypak

Please circle the number that corresponds to your answer.

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1-It was fun to study abroad.	1	2	3	4	5
2-It is beneficial to study abroad.	1	2	3	4	5
3-Attending a study abroad program helped me to get a more global perspective.	1	2	3	4	5
4-I developed my English communication skills thanks to studying abroad.	1	2	3	4	5
5-I thought studying abroad was boring.	1	2	3	4	5
6-Studying abroad will enable me to get a good job after graduation.	1	2	3	4	5
7-Studying abroad did not appeal to me.	1	2	3	4	5
8-I developed necessary skills to live in a foreign country while studying abroad.	1	2	3	4	5
9-I can describe my experiences of studying abroad as very amusing.	1	2	3	4	5
10-I'm grateful to the university I study at for offering the opportunity to study abroad.	1	2	3	4	5
11-It is a waste of time to study abroad.	1	2	3	4	5
12-I developed my social relationships with foreigners during studying abroad.	1	2	3	4	5

13-Studying abroad helped me notice my strengths and weaknesses as a student.	1	2	3	4	5
14-I believe that studying abroad will help me be more successful at school.	1	2	3	4	5
15-Studying abroad was a nice experience.	1	2	3	4	5

APPENDIX 3: THE CONTROLLED JOURNAL

1- Yurt dışı deneyiminiz şu ana kadar nasıl geçmekte? (Doğru olan ifadeyi işaretleyiniz)

1	2	3	4	5	6	7
Korkunç	Çok Kötü	Kötü	Orta	İyi	Çok İyi	Muhteşem

2- Bu durumu (yani yaptığınız işaretleme nedenini) yaşadığınız deneyimlerle kısaca açıklayabilir misiniz?

a) Akademik alanda yaşadığınız deneyimler (örn; okulda, derste, sınıf arkadaşlarınızla, öğretmenlerinizle):

b) Sosyal alanda yaşadığınız deneyimler (örn; yurttta, evde, sokakta, markette, kafeteryada, barda, restoranda, şehir gezileri yaparken, ev veya yurt arkadaşlarınızla, tanıştığınız yeni insanlarla):

c) İngilizce kullanırken yaşadığınız deneyimler:

- 1- How can you describe your study abroad experience so far? Mark a place on the scale.

1	2	3	4	5	6	7
Horrible	Very Bad	Bad	Not Bad	Good	Very Good	Excellent

- 2- Can you explain the reason behind your marking by giving examples:
- a) From your academic life (e.g., at school, in the classroom, with your teachers, or with your classmates):
- b) From your social life (e.g., in the dormitory, at home, during sightseeing, in the street, while shopping, in a cafe, bar or restaurant, with your roommate, with your friends):
- c) From your English language usage: