DÜNYADA KÜRESELLEŞME VE DİL EĞİTİMİ: MODERNLİĞİN DİLİ OLARAK İNGİLİZCE VE GELENEKSELLİĞİN DİLİ OLARAK ÖTEKİLER

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ÖZET

Günümüz dünyasında İngilizce, kitapların, gazetelerin, havalimanlarının ve hava trafiği kontrolünün, uluslararası ticaretin, akademik konferansların, bilim ve teknolojinin, diplomasinin, sporun, uluslararası yarışmaların, pop müziğin ve reklamanın dilidir. Günümüz dünyasında ana dil olarak İngilizce konuşanların sayısı 320 milyon ile 380 milyon arasındadır, ikinci dil olarak İngilizce konuşanların sayısı ise 300 ile 500 milyon arasındadır ve yaklaşık olarak 1 milyar kişi ise İngilizceyi yabancı dil olarak konuşmaktadır. Her ne kadar durum böyle olsa da bizler küresel bir dil olarak İngilizcenin hegemonyasının farkında değiliz. İngilizce ülkelerin başarısı için bir anahtar olarak görülmesine rağmen, İngilizce aynı zamanda dünyanın farklı yerlerinde eşitsizliklere ve haksızlıklara neden olmaktadır. Tüm bunlara ek olarak, İngilizce dünyanın farklı yerlerinde hükümetlerin kendi elleriyle ürettikleri dil politikalarıyla diğer dillerin kaybolmasına ve ötekileştirilmesine neden olmaktadır. Bu bağlamda mevcut çalışma küreselleşmeye ve dünyada dil eğitiminin eleştirilebilir bir bakış açısı sunmayı amaçlamaktadır. Çalışma üç bölümden oluşmaktadır. İlk bölüm konuya ana akım görüş olarak bir bakış açısı sağlaymayı amaçlamaktadır. Bu bölüm İngilizcinin ana akım görüşe nasıl algılanıp ve İngilizcinin gelişim ve uluslararası iletişim içinde neden gerekli olarak gördüğünun anlatmayı amaçlamaktadır. İkinci bölüm İngilizcinin küresel statüsünün dünyadaki farklı yerlerindeki örneklere eleştirilerek bir bakış açısıyla açıklamaktadır. Bu bölüm İngilizcinin dünyadaki farklı yerlerinde ve aynı zamanda Türkiye’de hükümetlerin kendi üretikleri dil politikalarıyla dillerin nasıl yok edilmelerine veya ötekileştirilmelere katkı yaptığı göstermektedir. Son bölüm ise Türk resmi makamlarının ve akademisyenlerinin eleştirilerek bir bakış açısının tanıtımında ve İngiliz Dili Eğitiminde uygulanmasında kararsız bilecekleri zorlukları ve çözüm önerilerini anlatmayı amaçlamaktadır.

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GLOBALISATION AND LANGUAGE EDUCATION IN THE WORLD: ENGLISH AS MODERNISM AND OTHERS AS TRADITION

ABSTRACT

Today English is the language of books, newspapers, airports, and air traffic control, international business and academic conferences, science and technology, diplomacy, sport, international competitions, pop music and advertising. In the world today the number of people who speak English as a first language is between 320 and 380 million and the number of people who speak it as a second language is 300–500 million. Nearly one billion people speak English as a foreign language. However, we are not aware of the hegemony of English as a global language. Although English is seen as a key for countries’ success, it also contributes to the inequalities and injustice all around the world. In addition to this, English contributes to the loss of or the marginalisation of indigenous languages in different parts of the world. In this sense, this study aims to provide a critical stance on the issue of globalisation and language education in the world. The study is in three parts. In the first the aim is to deal with the issue from a mainstream stance, examining how English is perceived from a mainstream angle and why it is seen as necessary for development and international communication. The second critically deals with the global status of English with relevant examples from different parts of the world. The aim of this part is to show how English language contributes to the loss of or sidelining of languages with the own language policies of governments in different parts of the world and also in Turkey. Finally, the last part presents possible challenges that Turkish authorities and scholars may face with the introduction of a critical stance and its feasibility in ELT in Turkey.

STRUCTURED ABSTRACT

As Crystal (2003) observes, English is a global language, we hear it on television used by politicians all over the world, wherever we travel we come across English signs and advertisements, whenever we visit a hotel or restaurant in a foreign city they will speak English and the menu will also be in English. As he highlights, even if English is not your mother tongue, you might have strong motivation to learn it because it is clear that it will help you to contact more people than any other language.

Graddol (2000) stresses that English is now used for more different purposes than ever before. Today through the world, English is the language of technological and scientific development, new thinking in economics and management, new literature and entertainment genres. In addition to this, as he demonstrates, English stands out as the main language of books, newspapers, airports, and air traffic control.
international business and academic conferences, science technology, diplomacy, sport, international competitions, pop music and advertising.

Graddol (2000) also states that in the 19th century the British Empire, with its distinctive and great success in trade and cultural politics, helped to strengthen the world position of English and this created the language “on which the sun never sets”. According to Meganathan (2011), in many parts of the world today people see English as a sign of a better life and a language which solves conflicts in multilingual societies by serving the official language.

As Crystal (2003) remarks, the idea that a lingua franca is needed for the whole world goes back only to the 20th century and especially since the 1950s. Tollefson (2000) points out that many people in the world see the need and importance of a lingua franca between nations, with both French and Latin being proposed to fill that role, but, with World War II and the USA’s success in the world economic arena and its political dominance and also with the collapse of the Soviet Empire, it was English that has spread all around the world at an unbelievable pace.

Galloway and Mariou (2015) define the spread of English through three movements and as a concept which can be related to the metaphorical migration of English, and can be related to varieties. They propose that the first movement includes the varieties which developed in countries such as Canada, the USA and Australia. The second includes the English spoken in colonial enterprise, including the former British colonies such as India, Kenya and Hong Kong, and the former colonies of the United States such as the Philippines. The third movement includes the countries where English has spread as a result of globalisation, such as China and Japan and others.

In his book named “English and Discourses of Colonialism” Pennycook (1998) mentions that English and colonialism relate to one another and it is clear that English language teaching flourished due to former colonialism. However, in today’s world English language teaching has been achieved through globalisation.

As Canagarajah (1999) points out, capitalist industry and economy wanted to make all communities integrated and they have by and large accomplished this. As a result, globalism gained importance which also aims to naturalise other cultures and languages by imposing its own language and culture on others.

Tollefson (2000) mentions that although English is seen as a key determinant for the success of countries and individuals, English also contributes to numerous social, political, and economic inequalities all around the world.

According to Kumaravadivelu (2008) while we agreeably talk about English as a global language, we hardly or very seldomly touch upon and discuss the complex process of globalisation and its impact on learning and teaching culture in the language classroom of the twenty first century.

As Findlow (2006) underlines, in Arab Gulf countries citizens started to accept the native language as a symbol of authenticity and
localness, whereas the colonial language (English) is increasingly associated with status as modernist and scientific.

Troudi and Jendli (2011) underline that in the UAE for EMI (English Medium Instruction) English represents power, success, modernism, liberalism, freedom, and equality. English also represents the separation from the accepted as an old fashioned and inefficient educational system as opposed to modern and up to date educational practices.

Ahmed (2010) also stresses that Arabic is among the most widely spoken languages in the world, coming into sixth place. The number of people who speak it is approximately 256.000.000 spread out 30 different countries with 1.5 billion followers around the world. As Ahmed (2010) shows, Arabic is the language of the Quran, which is the holy book of the Muslims, so that any sidelining and otherising in the sense that marginalisation of Arabic may have serious consequences and implications.

Another example can be given from India. As Meganathan (2011) points out the English language in India today is both an admired and hated issue. On the one hand, there is an increasing demand for the language which is associated with progress and development, while on the other the language is perceived as a killer of native and indigenous languages. However, with the own policies of the government, English still dominates the education in India.

Clachar (2000) shows that Turkey is a secular state, “more than 70 years of republican history has endorsed a secular constitution demonstrating that Turkey’s official policy is more in favour of Western European connections” (Clachar, 2000, p. 66). As a result of this kind of official state views, Turkey wanted to have limitless relations with the West and started to see Eastern culture as a threat to its secular republic.

From that perspective, whatever is imported from Western culture is accepted as a superior thing without allowing people to question what actually the imported thing is. Everything from the Western culture started to be accepted as extremely green which made Turkish society believe that Western culture is the culture of human rights, social justice, freedom and modernism, while Eastern culture or our own is accepted as the culture of inequality, injustice and tradition.

The Western admiration of Turkish officials provided some priorities to English language and also to its culture. Without being aware of the danger our authorities developed policies that favoured English causing us to degenerated our own language and culture with our own hands. An analogy made by Phillipson (2009) is a very clear one characterising the situation in Turkey as ‘lingua franca or lingua Frankesteinia’.

English is taught from the second grade of primary school in Turkey. Kırkgöz (2009) defines the rationale behind this idea as the nation’s desire to develop its relations with foreign countries successfully, especially with the West. As Skuttanb-Kangas (2000) remarks, we introduce an alien language to our young learners in official educational settings and so start the degeneration of our own language and culture.
In order to obtain a postgraduate degree Turkish students need to meet English language requirements. In its postgraduate study regulations the Higher Education Council states that students who want to gain a postgraduate degree have to achieve a minimum of 55 from the foreign language proficiency exam which is held by the Assessment, Selection and Placement Centre.

In Britain, France, Germany or America universities do not require that their citizens have knowledge of a foreign language as an entry requirement to undertake postgraduate study. In that sense it is strange to put barriers to our students who want to enter into academia. In addition to this, even if you are a Ph.D. graduate, in order to be an associate professor you need to have passed an English, French or German exam which some might find odd for an academician who has already gained his/her Ph.D. degree.

Actually, taking a critical stance on English language teaching in Turkey is a very challenging issue. Universities and scholars and official authorities do not seem to be aware of the possible problems that Turkey may face due to our own language teaching policies.

In the first place, in ELT (English Language Teaching) departments the focus is on mainstream ideas. This is not only acceptable for ELT departments; also in other departments critical thinking is ignored in Turkey. In Turkey, in ELT departments, English language teaching is presented as a very innocent activity which has no negative effects on the public. English teachers just think that English language provides many opportunities to Turkish society without being aware of its hidden agendas.

As a result of this, when English language teachers graduate from ELT departments and go to public or private schools, they seem to teach every topic without taking a critical stance in the learning environment. From that perspective, even if the official authorities wanted to see a more critical stance in ELT, it would be very hard for them to educate all the English language teachers into taking a critical stance. It will take a great amount of time and money to educate all the language teachers all over Turkey.

In order to be able to introduce a critical stance in ELT, Turkish authorities should invite some well known scholars to Turkey. Another alternative could be exchange programmes, with critical scholars being invited to Turkish Universities and some Turkish scholars being sent to foreign universities to get training on this subject. In that way Turkish authorities can meet the required professionals for the area. The Higher Education Council can design a compulsory Critical Issues module for ELT departments so that novice English teachers can get basic knowledge about how to be critical in ELT. In addition to this, the Ministry of Turkish National Education should design in-service training programmes for ELT teachers about how to be critical in ELT. In that way we can create awareness in ELT classrooms.

**Keywords:** globalization, global culture, English as a global language, otherising
1.1 Introduction

In this part the aim is to deal with the issue from a mainstream stance, so it deals with how English is seen from a mainstream angle and why it is seen as necessary for development and international communication. This part includes two sections. In the first there is some statistical information about the number of people who use English in the world and how English appears in our everyday activities. The first section also includes some information about how English achieved its global status. In order to address this issue, the section includes information about English as an official language and priorities of English language given by some countries. Furthermore, information about how English became the lingua franca of the world and how this contributes to the world-wide spread of English will be presented. Plus, some information about how English language has a unifying role in some multilingual societies. The second section of the first part includes some information about the frameworks used to describe the world-wide spread of English.

1.2 The global status of English and its role in the world

As Crystal (2003) observes, English is a global language, we hear it on television used by politicians all over the world, wherever we travel we come across English signs and advertisements, whenever we visit a hotel or restaurant in a foreign city they will speak English and the menu will also be in English. As he highlights, even if English is not your mother tongue, you might have strong motivation to learn it because it is clear that it will help you to contact more people than any other language.

Graddol (2000) stresses that English is now used for more purposes than ever before. Today through the world, English is the language of technological and scientific development, new thinking in economics and management, new literature and entertainment genres. In addition to this, as he demonstrates, English stands out as the main language of books, newspapers, airports, and air traffic control, international business and academic conferences, science technology, diplomacy, sport, international competitions, pop music and advertising.

Galloway and Mariou (2015) indicate that in the world today the number of people who speak English as a first language is between 320 and 380 million and the number of people who speak it as a second language is 300 – 500 million and nearly one billion people speak English as a foreign language.

Crystal (2003) maintains that the number of people who speak a language do not give it a global status. In addition to this, as he further claims that a language does not become a global language because of the size and richness of its vocabulary or because it has been a means of a great literature in the past, or because it has been related to a great culture and religion. As he states, in order to achieve such a status a language has to be adopted by other countries around the world. He emphasises that a language achieves a real global status when it gets a special role which is recognised in every country.

Crystal (2003) defines two main ways to achieve a global status, firstly, a language can be made the official language of a country, to be used as a medium of communication in government or the law courts, the media and the educational system. Graddol (2000) points out that in the world there are more than 1,400 million people living in countries where English has official status. As Crystal (2003) underlines the role of an official language is today best shown by English, which now has a sort of special status in more than seventy countries, such as Ghana, Nigeria, India and Vanuatu. Secondly, a language, as he highlights, can have a special status in a country’s foreign language teaching, though this language has no official status, it becomes the language that will be taught when children start school.
According to Crystal (2003) English achieved this status and is now the most widely taught foreign language in more than 100 countries such as China, Russia, Germany, Spain, Egypt, Brazil. As he explains it has become the leading foreign language taught in schools by sidelining every other language in the process. He exemplifies this with the French language in Algeria where English sidelined French as the leading foreign language in schools in 1996.

Graddol (2000) explains that Britain’s colonial expansion prepared the preconditions for the global use of English, as colonial expansion helped the language to spread from its birthplace and imposed English upon other countries around the world. English strengthened its position in contact with many others and making it a hybrid language helped it to meet new cultural and communication needs. He also states that in the 19th century the British Empire, with its distinctive and great success in trade and cultural politics, helped to strengthen the world position of English and thus created the language “on which the sun never sets”.

Meganathan (2011) indicates that in India English is seen not only as a useful skill, but also as a sign of a better life, a way which works as an exit from poverty and oppression. According to him in many parts of the world today people accept English as a sign of better life. He emphasises that English was the library language during the formative years of India’s independence but later English became the official language of India and it continued to be the leading language for higher education. As he states, today in India English is a prerequisite for quality in education and it is seen as a means for participation in national and international life.

According to Meganathan (2011) the existence of English in India means that it is not anymore necessary to consider the problem of a national language. As he expresses having English as the foreign official language means that India has neatly overcome the problems caused by India’s language diversity.

The unifying role of English is not only acceptable for India, but also for Africa. As Williams (2011) emphasises in Africa instead of using a child’s mother tongue, governments prefer to use a very well known and world-wide used language. He refers to Mwanakatwe (1968) and explains that even the strongest nationalist accepts that English plays a unifying role in Zambia. Furthermore, he points out that in order to promote communication between Zambians, who have a wide range of mother tongues; it is necessary for all Zambian children to learn the national language (English) at a very young age in order to stabilise the unity of the nation.

According to Williams (2011) a similar situation can be seen in Malawi which has more than 14 different indigenous languages; though English was not accepted as the only linguistic means to strengthen national unity, it was an official language and certainly in the upper levels of state institutions, English plays a unifying role.

Williams (2011) shows that in South Africa, for example, local communities have a right to decide which educational subjects will be taught in any given primary school. As he explains theoretically communities have the right to choose anyone of the eleven official South African languages. Interestingly the choice is English, which is seen as a strong language.

As Crystal (2003) remarks the idea that a lingua franca is needed for the whole world goes back only to the 20th century and especially since the 1950s. Tollefson (2000) points out that many people in the world saw the need and importance of a lingua franca between nations, with both French and Latin being proposed to fill that role, but with World War II and the USA’s success in the world’s economic arena and its political dominance and also with the collapse of the Soviet Empire, it was English that has spread all around the world at an unbelievable pace.
According to Crystal (2003) the foundation for the chief international forum for political communications - the United Nations- goes back only to 1945, and since then, many international organisations such as the World Bank, the ILO UNESCO and UNICEF, the World Health Organisation and the International Atomic Energy have appeared. As he stresses, never ever have so many countries been represented and come together in single and unifying meeting places. The pressure to have a single lingua franca, to hasten communication in such contexts, is thought to be remarkable and important. As a result English became the lingua franca of the world and it is in use all around the world. He also stresses that the need for a global language is especially welcomed by international academic and business groups.

1.3 Frameworks used to describe the world wide spread of English


Galloway and Mariou (2015) define the spread of English through three movements and as a concept which can be related to the metaphorical migration of English, and can be related to varieties. They propose that the first movement includes the varieties which developed in countries such as Canada, the USA and Australia. The second includes the English spoken in colonial enterprises including the former British colonies such as India, Kenya and Hong Kong, and the former colonies of the United States such as the Philippines. The third movement includes the countries where English has spread as a result of globalisation, such as China Japan and others.

Galloway and Mariou (2015) state that due to the diversity of English speakers around the world there have been several attempts to categorise them. The oldest model is Strevens’s (1980) world map of English. They also mention Mc Arthur’s (1987) circle which places World Standard English at the centre. They further express that Mc Arthur (1987) talks about regional varieties, including both standard and other varieties which he calls sub-varieties. In the centre of the model there is World Standard English surrounded by varieties such as Australian, New Zealand and South Pacific Standard English, British and Irish Standard English, American Standard English, Canadian Standard English, Caribbean Standard English, West, East and Southern African Standardizing English, South Asian Standardizing English, East Asian Standardizing English.

Tollefson (2000) refers to Kachru (1983) and he shows that Kachru proposes a framework for analyzing English and its users worldwide. As he explains Kachru distinguishes between the inner, outer and expanding circles of English using countries. Kachru refers to the inner circle as the circle where English is the primary dominant language and this circle includes the countries-USA, UK, Canada, Ireland, Australia and New Zealand. Kachru refers to the outer circle as the circle where English is used in basic institutions, such as government, education, and the media and this circle includes the countries-India, Singapore, Philippines, Ghana and many others, where the history of colonialism is the reason for the importance of English in these countries. Kachru (1983) defines the last circle as the expanding circle and this circle includes countries where English is accepted as an international language, in these countries English is taught as a foreign language in schools. This circle includes China, Russia, and Poland. From this perspective, one cannot talk about equal status between countries; one can claim that there are inequalities between the countries in the circles due to English language.

Galloway and Mariou (2015) state that Kachru’s (1983) model has been very important and effective in creating an awareness of the existence of varieties of English but this model has also
been criticised for its emphasis on geography and history rather than the sociolinguistics of English. As they indicate many outer circle speakers speak English as a first language and grow up bilingual or multilingual. Moreover, they highlight that in Gulf countries English is used as a language of business to keep up with the world and in Japan, several companies also use English as their official working language and as a consequence the role of English is also changing in expanding circle.

Tollefson (2000) also shows that Phillipson (1992) proposes a framework for analyzing English worldwide and talks about core and periphery countries. According to Tollefson (2000) Phillipson’s (1992) framework differs from Kachru’s (1983) framework for his framework focuses on the unequal distribution of benefits due to the spread of English. As Tollefson (2000) shows, Phillipson (1992) in contrast to Kachru (1983) emphasises that though the spread of English might be a positive thing for some people (primarily for the core countries) it might be harmful to others (primarily for the countries in the periphery). It is clear that some cultures have advantages over other cultures through the spread of English and this creates a threat for the cultures and languages of disadvantaged countries.

2.1 Introduction

This part deals with the global status of English in a critical stance with relevant examples from different parts of the world. The aim of this part is to show how English language contributes to the loss of or sidelining of languages with the cooperation of language policies of governments in different parts of the world. This part includes four sections. In the first, the global status of English is evaluated from a critical stance. Even though English is seen as a key for the success of countries, it also contributes to the inequalities and injustice in these countries. This section addresses how English language affects the language and culture of countries in general. The second section focuses on the Arab Gulf countries to show how their own language policies sideline their own language and how this affects their culture. In the third section the aim is to show how English marginalises other languages and their speakers in different parts of the world. In the last section the focus is on Turkey. In this section the aim is to show how Turkish authorities and society favour Western traditions for various reasons and how through our authorities providing priorities to English in our education policies, we sideline our own language and culture.

2.2 English language in a critical stance

In his book, named “English and Discourses of Colonialism”, Pennycook (1998) asserts that English and colonialism are related to one another. It is clear that English language teaching was achieved through colonialism in the past. However, in today’s world English language teaching has been achieved through globalisation. As Canagarajah (1999) shows, the West’s technological superiority helped to create the military power and resources needed in order to colonise Asian, African and Latin American communities. The West believed that it was the white man’s responsibility to distribute the message of civilization, enlightenment and scientific advancement all around the world. As a result of this, as Canagarajah (1999) points out, capitalist industry and economy wanted to integrate all communities which they have accomplished. As a result, globalism gained importance which also aims to naturalise other cultures and languages by imposing its own language and culture on others.

Tollefson (2000) stresses that as English became the lingua franca between nations it started to be seen as a key determinant in the economic success of nations and the economic prosperity of individuals. However, the world came across a paradox. As he mentions, although English is seen as a key determinant for the success of countries and individuals, English also contributes to numerous social, political, and economic inequalities all around the world.
According to Kumaravadivelu (2008) while we agree about the global position of English and accept it as a global language, we hardly or very seldomly touch upon, discuss and criticise the complex process of globalisation and its impact on learning and teaching culture in the language classrooms of the twenty first century.

In that sense, as Skutnabb-Kangas (2000) highlights, “one of the main agents of killing languages is thus the linguistic genocide which happens in formal education” (Skutnabb-Kangas 2000. p.26). Skutnabb-Kangas (2000) warns the world against language extinction due to globalisation and language teaching policies and she emphasises that many languages face extinction.

2.3 Official language policies of Arab Gulf countries governments to otherise their own language and culture

As Findlow (2006) underlines, in Arab Gulf countries the citizens started to accept the native language as a symbol of authenticity and localness, whereas the colonial language (English) was highly associated with a status such as modernism and science. She shows that Arabic is associated with cultural authenticity, localism, tradition, emotions, religion, whereas English is associated with modernism, internationalism, business, material status, secularism, information and technology. This type of association by the public has some effect on the language used in schools in UAE. She highlights that in education, Arabic is used in state primary and secondary schools. However, as a means of status and modernism, the majority of private schools teach in English with compulsory Arabic language. She further states that Islamic studies, arts, humanities, social sciences and education are taught mostly in Arabic, but applied sciences and subjects, especially technological or commercial ones are taught in English.

Troudi and Jendli (2011) conducted a study in the UAE to explore and investigate what Emirati university students think of EMI. Their study aimed specifically at challenging the centralised idea of associating English as a language of science and academia, while associating Arabic as a language of heritage and religion. As they show, behind EMI policy in the UAE is the idea that social progress, economic and technological development, global communication and trade can be achieved through English language. They state that in the UAE for EMI, English represents power, success, modernism, liberalism, freedom, and equality. English also represents the separation from being perceived as having an old fashioned and inefficient educational system or modern and up to date educational practices.

Although EMI is presented positively in the UAE, the results of Troudi and Jendli’s study (2011) show that EMI in the UAE hinders students who cannot meet the required English language proficiency to be accepted to universities. This means that EMI policies in the UAE and the Gulf create some inequalities and problems for future UAE and Gulf generations. They also state that these negative effects of EMI policies in the UAE and the Gulf have been ignored by the authorities. As Troudi and Jendli (2011) mention, the data shows that the school background of students is important for the success of students in EMI in higher education. This means that students who have private school backgrounds in the UAE are more likely to be successful in EMI in higher education. They show that “those who were lucky enough to go to private schools reported their ease with English and how comprehension of content was rarely a problem” (Troudi and Jendli, 2011, p. 40).

Troudi (2009) shows that the Arabic which is the first and official language of all the Arab countries, has been forced to take a back seat and a minor role in post secondary education. He (2009) emphasises that many universities in the Arabian Gulf have started to use English as medium of instruction. As Troudi (2009) shows UAE officials think that English is the language of science and economy and believe that they have no other chance to prepare their workforce for the perfect use of English in order to be able to compete in the world.
According to Ahmed (2010) this heavy emphasis on English in UAE and Arab Gulf countries sidelines the native language of Arabic people. This emphasis on English relegates Arabic as non-useful and makes its culture as the other. He emphasises that for past decades the Arabic language has been given a back seat, while English has been given priority on the political, financial and pedagogic level. He also stresses that Arabic is among the most widely spoken languages in the world, coming in at sixth place. The number of people who speak it are around 256,000,000 while those who use Arabic come from 30 different countries with 1.5 billion followers around the world. As Ahmed (2010) shows Arabic is the language of the Quran, the holy book of Muslims, so that any sidelining and otherising of Arabic may cause serious consequences and implications.

2.4 The otherising effect of English in different parts of the world

Tollefson (2000) states that the background of America’s colonial policy in the Philippines provided a powerful legal status for English language usage not only in education, but also in government (where English is an official language), business and the media. He shows that similar to Malaysia and India, the Philippines use English for a wide range of different purposes. In order to show the inequality and injustice caused by English language, Tollefson (2000) gives an example of a Philippino girl, Edna Velasco. Edna Velasco decides to attend a doctoral programme in applied linguistics at an American university and after passing TOEFL test she is admitted. However, when she applies for an assistantship in the university EFL programme she discovers that she must take an exam for her spoken English. Edna Velasco was surprised by the requirement because she had always thought of English as one of her two native languages. This is a clear example of the inequality and injustice caused by English or otherising people through English language.

Another example can be given from India. As Meganathan (2011) points out the English language in India today is accepted as controversial. As he shows, on the one hand, there is an increasing demand for the language which is associated with progress and development, while on the other hand the language is perceived as a killer or murderer of native and indigenous languages. However, with the policies of the government English dominated the education in India.

Williams (2011) gives an example from Africa and states that the power and limited access to English has created an elite group whose proficiency in English is nearly native. As Williams (2011) shows, these elites maintain and generally use their knowledge of English in their professional life, where they utilise the middle ranks of the political, administrative and academic institutions.

2.5 The position of the West and English language in Turkey

Clachar (2000) shows that Turkey is a secular state, “more than 70 years of republican history has endorsed a secular constitution demonstrating that Turkey’s official policy is more in favour of Western European connections” (Clachar, 2000, p. 66). As a result of this kind of official state views, Turkey wanted to have limitless relations with the West and started to see Eastern culture as a threat to its secular republic. From this perspective whatever imported from Western culture seems to be accepted as a superior thing without allowing people to question what actually the imported thing is. Everything from the Western culture started to be accepted as extremely green which made Turkish society believe that Western culture is the culture of human rights, social justice, freedom and modernism, while Eastern culture or our own is accepted as the culture of inequality, injustice and tradition.
Western traditions were imposed on Turkish society especially through the use of media and policies of governments. As a result, Western traditions started to be accepted as far superior to Turkish traditions and people seem to feel ashamed of their own culture. Educational authorities developed national curricula and policies which favoured Western culture and as a result at schools Turkish youth could not learn their history, literature, religion, art, and even their language. All these policies which favoured Western culture created a society which was dying of too much Western culture. Thus, the people who favoured Western culture and snubbed Turkish culture always had some priority over others. In a way through the imposition of Western culture the public in Turkey were otherised and a class was created who thought themselves superior to the public for they were more westernised.

Turkish officials admiration for the west meant that they provided some priorities to English and its culture. Without being aware of the danger, our authorities developed policies that favoured English and we seem to degenerate our own language and culture with our own hands. At this stage the analogy made by Phillipson (2009) for English in globalisation is a very clear one to characterise the situation in Turkey, ‘lingua franca or lingua Franksteinia’. In Turkey English language works as a lingua Franksteinia for government officials and ELT scholars are not aware of the hegemony of English over Turkish language and culture.

Kırkgöz (2009) shows that the strategic and geopolitical status of Turkey make officials develop policies which favour English. Kırkgöz (2009) refers to Demirel (1990) and states that “at the international level English is needed to maintain communication with the outside world for economic, social and business relations to accelerate Turkey’s modernisation and Westernisation process” (cited in Kırkgöz, 2009, p.666). She states that at international level the aim of learning English is to succeed and cope with economic competitiveness in the international arena and at personal level the aim is to get a better education and a more respected job. Actually, the aim of English language teaching and policies which favour English in Turkey seem to share the same characteristics as the Arab Gulf countries. Both Turkey and Arab Gulf countries teach English in order to achieve social progress, economic development, but they forget that their language teaching policies sideline their own languages and cultures.

In Turkey English teaching begins at the second grade of primary school. The rationale behind this can be explained by Kırkgöz’s (2009) idea as it is the nation’s desire to continue its relations with foreign countries successfully, especially with the West. As Skutnb-Kangas (2000) claims, we introduce an alien language to our young learners in official educational settings we start the degeneration of our own language and culture.

As Kırkgöz (2009) shows “in Turkey the extent of the impact of the global influence of English can be seen clearly on the adoption of English as a medium of instruction at secondary levels and high level education and its inclusion in the school curriculum as a compulsory subject through the planned policy, which has given it prominence over the other foreign languages available” (Kırkgöz, 2009, p.667). As she explains English had been used as EMI in Anatolian high schools in 1990s for some time, but later on these schools had one year English language preparation classes and in the other three years English language was treated as one of the core modules in the curriculum. However, in 2002 the government excluded English prep classes in all high schools and extended the year of education in high schools for one more year. As Kırkgöz (2009) shows, the rationale behind the exclusion of prep classes was the lack of the needed number of English language teachers. As she further states, the idea of the government was to teach English language in these four years.
In Turkey at university level English language is used as EMI in some certain state and private universities and in some certain subject areas. For instance, Boğaziçi University, The Middle East Technical University and Bilkent University use English as EMI in all subjects while most of the private universities ask for English knowledge as a requirement to be able to start studying the intended subject area. If students have the minimum scores of TOEFL, IELTS, PTE then they can upgrade to their intended subject area without studying one year English prep class.

In order to gain postgraduate degree Turkish students need to meet English language requirements. In its postgraduate study regulations the Higher Education Council states that students who want to gain a postgraduate degree have to achieve a minimum of 55 from the foreign language proficiency exam which is held by the Assessment, Selection and Placement Centre. Students may prove their language proficiency either in English, French or German and the equivalent scores of TOEFL, IELTS and PTE or some certain international exams are also accepted. Actually, this situation creates an inequality in society, as the ones who know a foreign language have more advantages than the ones who don’t know a foreign language to have a postgraduate study. In addition to this, this situation marginalises languages other than English, French and German because these are not the only spoken and learned languages in Turkey. In Britain, France, Germany or America universities do not require that their citizens have knowledge of a foreign language as an entry requirement to undertake postgraduate study. In that sense it is strange to put barriers to our students who want to enter into academia. In addition to this, even if you are a Ph.D. graduate, in order to be an associate professor you need to have passed an English, French or German exam which some might find odd for an academic who has already gained his/her Ph.D.. Skutnabb-Kangas (2000) questions why people all around the world want to teach English as a foreign or second language to the world and mentions that teaching English as a mandatory subject means teaching them how to become multilingual and multicultural. Similarly, why Turkish authorities always ask for language requirements both for our students and academics should also be questioned. It would be good if our students and academics can learn a foreign language but putting language barriers as a requirement for postgraduate education or for the promotion of academics should be highly questioned. As Skutnabb-Kangas (2000) shows this situation mostly comes from the two countries the USA and England which are among the most unsuccessful ones in the world in making their population high level bilingual.

To sum up in this section I tried to present how globalisation and its language English started to dominate other cultures and languages through the own policies of governments all around the world. Even though the official English language policies of governments aim to provide social and economic development, there appears inequality and injustice in the society due to English. In addition to this, English language policies all around the world sideline native languages and cultures of countries, while it provides a status to some countries it also otherises some countries and their cultures.

3.1 Introduction

In this part the aim is to present the possible challenges that Turkish authorities and scholars may face for the introduction of a critical stance and its feasibility in ELT in Turkey. In Turkey mainstream pedagogy is the main focus of ELT departments, the lack of knowledge about critical stance and the lack of qualified professionals in the area constitutes the main challenges of introducing a critical stance in ELT in Turkey.
3.2 Possible challenges of introducing a critical stance in ELT in Turkey and its feasibility

Actually, creating a critical stance towards English language teaching in Turkey is a challenging issue. The universities and the scholars or the official authorities seem unaware of the possible problems that Turkey may face due to our own language teaching policies.

In the first place, in ELT departments the focus is on mainstream ideas. This is not only acceptable for ELT departments; also in other departments critical thinking seems to be ignored in Turkey. Students seem to just read what is given to them without questioning the topic critically and the instructors seem to teach topics in the curriculum just in a mainstream angle at the universities or in public schools. In that perspective introducing a critical stance in Turkey will be a new and a hard issue. Finding qualified instructors who will help learners to develop a critical stance will be a challenging issue, for we do not have many qualified instructors in the area.

In Turkey, in ELT departments, English language teaching seems to be presented as a very innocent activity which has no negative effects on the public. English teachers just think that English language provides many opportunities to Turkish society without being aware of its hidden agendas. As a result of this, when English language teachers graduate from ELT departments and go to public or private schools, they seem to teach every topic without taking a critical stance in the learning environment. From that perspective even if the official authorities wanted to see a more critical stance in ELT, it would be very hard for them to educate all the English language teachers into taking a critical stance. It will take a great amount of time and money to educate all the language teachers all over Turkey.

Actually, another very important challenge one may face in Turkey can be the opposing voices for the critical stance in ELT in Turkey. Scholars may accept critical stance as a meaningless activity and they may claim that working in such kind of issues is a waste of time and they may accuse people who are interested in critical stance in ELT of being too pessimistic or too sceptical. It would be hard to convince scholars about the importance of critical stance in ELT.

It would be hard for official authorities to design a critical ELT curriculum and materials. In terms of mainstream pedagogy Turkish ELT scholars may produce very successful materials but when it comes to produce materials with a critical stance they may not be very successful, for there are not many educated professionals in the area.

In order to be able to introduce a critical stance in ELT, Turkish authorities could invite some well known scholars to Turkey. Another alternative could be exchange programmes, with critical scholars being invited to Turkish Universities and some Turkish scholars being sent to foreign universities to get training on this subject. In that way Turkish authorities can meet the required professionals for the area. The Higher Education Council can design a compulsory Critical Issues module for ELT departments so that novice English teachers can get basic knowledge about how to be critical in ELT. In addition to this, the Ministry of National Education should design in-service training programmes for ELT teachers about how to be critical in ELT. In that way we can create awareness in ELT classrooms.

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