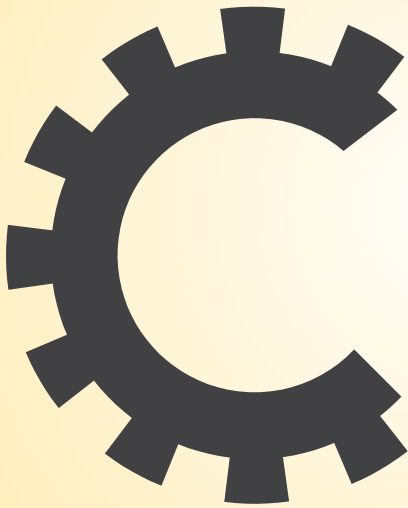


CURRENT DEBATES IN GENDER & CULTURAL STUDIES



Gülçin Taşkıran
Ercan Geçgin

VOL 16

IJOPEC
PUBLICATION
London ijopec.co.uk Istanbul

CURRENT DEBATES IN
**GENDER & CULTURAL
STUDIES**

VOLUME 16

Edited By
Gülçin Taşkıran
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Current Debates in Gender & Cultural Studies

(Edited by: *Gülçin Taşkıran, Ercan Geçgin*)



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Current Debates in Gender & Cultural Studies

First Edition, April 2018

IJOPEC Publication No: 2018/07

ISBN: 978-1-912503-28-5

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A catalogue record for this book is available from Nielsen Book Data, British Library and Google Books.

The publishing responsibilities of the chapters in this book belong to the authors.

Printed in London.

Composer:

Çizgeadam Design, İstanbul, TR

www.cizgeadam.com.tr / info@cizgeadam.com.tr

Cover Illustrators designd by Freepik

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INTRODUCTION

Research on gender inequality continues to maintain its earned place in social sciences' agenda. Its place is earned since we observe that violence against women, bullying in work life, and various obstructs are still substantial in many countries. Therefore, it will remain as the research topic unless these issues end. On the other hand, gender inequality is also a cultural issue. It is possible to notice the discrimination in various areas such as language. Composed of the revised versions of presentations on gender and cultural studies that were presented in '7. International Congress on Current Debates in Social Sciences', this book has been prepared to contribute to current debates.

The book is composed of two parts. The first part involves research on gender. It draws different views on gender.

In the first part, a research authored by Esra Akkuş, Melis Akın, Helin Parlak, and Cemaliye Direktör, entitled 'Acceptance of Couple Violence and Gender Equality', and focused on the relationship between undergraduates' gender equality perceptions and acceptance of couple violence takes place. In this mixed method research, analyses on gender were carried out by making use of a scale. The results showed that males had higher gender equality perceptions than females significantly. Moreover, it was also found that the level of gender equality significantly predicted attitudes towards couple violence.

To mention the other studies;

Authored by Gülay Aslan and Gülçin Taşkıran, the study entitled 'Reproduction of Gender Roles at Schools: An Analysis Based on Teachers' Observations and Experiences' based on a research on 380 teachers in Tokat. Trying to define teachers' values and attitudes towards gender through their observations on students, this research revealed that teachers' views confirmed the dominant gender roles. It was also remarkable that some teachers used unequal language while assessing the students' academic status. Another interesting finding was that differences between male and female students' learning styles were discovered.

The study authored by Berna Akçınar and entitled 'Gender Role Attitudes and Its Determinants for Women in Turkey' investigates the women's gender roles and attitudes by a field research in Turkey. Carried on with a sample of 810 participants, the study discusses findings regarding the traditional gender roles within the context of culture.

The study of Burcu Genç and Ali Dikmen entitled 'Child Sexual Abuse in the Context of Hegemonic Masculinity and Feminist Theory' focuses on sexual abuse in general and incest specifically in Turkey. With reference to limited number of research and findings on the issue, the study draws attention to gender inequality. In cases of sexual abuse and incest, the offenders are males and the victims are girls for most of the time, which is associated with hegemonic masculinity in gender roles. It emphasizes the importance of feminist theory viewpoints and analyses.

Tuğba Gücenmez's study entitled 'Research on female labor in the branch of engineering with regard to gender' focuses on engineering which is perceived as a masculine job in traditional sexist division of labor in terms of gender based on field research. The study was carried out on female engineers in Adıyaman, and the difficulties they face were examined. The study drew attention to inhibitive mechanisms of patriarchy in addition to stereotyped sexist prejudices of jobs.

Authored by Ali Dikmen and Burcu Genç and entitled 'Gender Based Domestic Violence against Women', the study focuses on physical violence against women in terms of different social dimensions. The study deepens the

discussion by referring to studies in Turkey that focus on domestic violence, its reasons, and its effects on women. With reference to social service discipline, the problems caused by violence against women are drawn attention based on masculine hegemony and feminist theory.

The second part of the book is composed of studies on cultural examinations. The study authored by Emet Gürel and A. Ceren Alaçam-Akşit and entitled 'Proverbs And Idioms About Reading In The Turkish Language: A Content Analysis' tries to reveal the place of "reading" in Turkish culture with reference to proverbs and idioms. Although they are mostly positively associated with reading, the findings involve proverbs and idioms that associated reading with negative behaviors. Therefore, a negative attitude towards reading has been revealed in oral culture, which is among the important sources of Turkish culture.

The study authored by Rukiye Çelik and entitled 'Semantic Analysis of The Doctor Word In The Scope of Health Culture Between 1850-1970 Years' examines the change in the word "doctor" semantically in the texts written between 1850 and 1970 when the health culture began to undergo a change. With reference to dictionaries and various texts, the study reveals that the word "doctor" was attributed various meanings such as scientific, medical expert, someone who has the right to intervene the patients' right to live, moral, hardworking, authoritarian, and social engineer.

Gökhan Uşma' work entitled 'An Analysis of the Transition Elements between the Dome and the Square Space in Ottoman Period' tries to understand the architectural culture during the Ottoman period. It focuses on the passes of domes and square spaces historically. The study shows us how different cultures interacted through examples from architecture field.

Perihan Yalçın's work entitled 'In terms of Translation Strategies and Operations An Analysis of the Work "Letters from My Windmill"' aims at revealing the similarities and differences between the source and translated versions of "Letters from my Windmill", which was translated by three different interpreters. It argues that there are important differences between translations.

Authored by Selma Didem Özşenler and entitled 'Ceremonial Encounters Based on Communication Accommodation Theory: An Analysis on Local Television Series' examines the interaction and communications rituals in popular TV series based on frame analysis. Focusing on the characters' communication strategies and relationship rituals, this study tries to explain how the gender-based differences are reproduced through rituals.

Okan Türkan's work entitled 'Evaluation of Spatial Symbol on Municipal Logos: Sample of Çankırı Province' analyzes the symbols that are used in the logos of municipalities in Çankırı Province. It discusses the natural and humane signs of representations in logos.

Authored by Aysen Temel Eğinli and Selma Didem Özşenler and entitled 'The Obstacle to Cultural Adaptation: Language Ego (An Analysis on International Students Studying in Turkey)' is based on a field research trying to understand international students' cultural adaptation process within the context of language learning and language ego effect. The study concludes that some students have trouble in learning the second language due to their language egos while some learn the new language more easily since they have more flexible egos which makes them open to learning and interaction. It draws attention to get rid of language ego to facilitate cultural adaptation process and develop new strategies to ensure cultural integration.

Ercan Geçgin's work entitled "Arif' and 'Recep İvedik' Characters with regard to Cultural Differentiation' compares Arif and Recep İvedik characters starring Cem Yılmaz and Şahan Gökçek through representations of cultural differentiation. It reveals that Cem Yılmaz is admired by secular and rich audience while Şahan Gökçek is approved by audience with low cultural capital. It draws attention that they make moral and social division of labor of comedy since they have different audience.

We hope that the works on both gender and culture will contribute to the discussions in the field and trigger a sequence of more quality studies.

Gülçin Taşkıran
Ercan Geçgin

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THE OBSTACLE TO CULTURAL ADAPTATION: LANGUAGE EGO (AN ANALYSIS ON INTERNATIONAL STUDENTS STUDYING IN TURKEY)

Ayşen Temel Eğinli (Ege University), Selma Didem Özşenler (Ege University)

Abstract:

The ego is the things that differentiate the individual from outside world and the experience of the individual's own essence. Though, the ego explains the characteristic that makes the individual "I" or "Me". There is a similarity between the ego, which is a part of individual's being self, and the language ego, which is the language component of the ego. The language ego is an obstacle which appears consciously or unconsciously when the individual faces with any unknown/uncertain situation while learning a new language, and causing individual to feel in apprehension and tough situation. The linguistic qualities that the individual possesses are also a component of its personality. As well as there are certain boundaries of the individual's characteristic such as being rigid or flexible, there may be certain boundaries in language ego also.

Cultural adaptation is the cultural, psychological and social integration of the individual in which the individual is situated. The language ego is considered as an obstacle to language learning and cultural development for additional language learners, especially immigrants and sojourners. The language is one of the transmission instruments of culture. It may not be possible for the individual to meet the complete cultural adaptation once the language ego emerges. In this sense, the language ego assumes the role of inner filter and does not allow individual to reveal its capacity of learning new things. At this juncture, the individual faces with difficulties in adaption to other culture due to its home culture and mother tongue. Therefore, the boundaries of the language ego can be thin/thick due to the effect of that process. In this sense, the language ego boundaries emerge as a component which either facilitates or obstructs the cultural adaptation. In this research, it is aimed to show whether the concept of language ego constitutes any obstacle or how does it constitute, on language learning and cultural adaptation. Accordingly, the language ego related factors are desired to be revealed through in-depth interviews with undergraduate students coming from foreign countries to Turkey.

Key words: *cultural adaptation, language ego, cultural barriers, international students.*

Introduction

People show different responses in the process of learning a new language or adapting to a new culture. Language and culture are intertwined, thus, mutually-influencing concepts. Both experiences involve individual's participation to an unfamiliar culture and speaking the language that reflects that particular culture. Thus, learning a new language and adapting to a new culture are closely related.

Each year, many immigrants, sojourners, academic personnel, and students visit or study in a foreign country. In other words, many people come across foreign cultures and languages, and they face with various obstacles in this process. The reason that they come across with these obstacles is that the individuals leave the familiar culture

and language and have to adapt to a different culture and language. In this process, they experience problems with sociocultural and psychological adjustment. The main reasons of this problem are the obstacles regarding learning a new language, expressing themselves, or understanding others due to cultural differences (if the cultural distance is too high). Many social, psychological, and cultural factors play significant roles in learning a second language. At this point, in one sense, language represents the identity of the individual, and thus, language ego usually appears as a factor that complicates cultural adaptation.

Literature Review

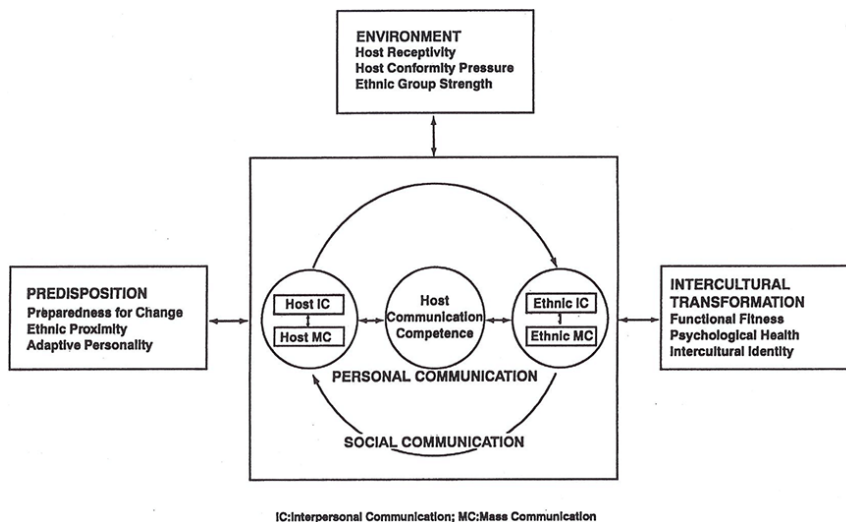
According to Hofstede (2001), culture resembles to an onion, and in this sense, culture includes symbols, national characters, labels, and values as layers from outside to inside. He also claims that the values are located at the heart of the onion, and these are the most complicated parts of the culture (Lewthwaite, 1996). Adaptation is the process of adjusting to the conditions of a new environment. Cultural adaptation means getting over with the stress caused by living in a new and different culture and adapting to the new culture. On the other hand, cultural adaptation represents understanding the beliefs and values of the host culture in order to meet the demands of a new cultural environment and making changes within this perspective (Podrug et al., 2014). Berry (1997) discusses cultural adaptation as acculturation and explains this as the adaptation to cultural and psychological changes through interaction with the cultural groups.

Cai and Rodriguez (1996) define intercultural adaptation as the process of changing the communication behaviors in order to improve the understanding of the individual in intercultural interactions. In other words, intercultural adaptation is the adjustment of communication behavior in order to minimize the possibility of mutual misunderstandings when the individuals interact with people from different cultures. Ward and Kennedy (1993) state that cultural adaptation occurs in two categories as psychological and sociocultural. Sociocultural adaptation is the acquisition of social and behavioral competency of interactions, language fluency, and the decrease of cultural distance with the members of the host culture. It is observed at the end of a successful sociocultural adaptation that the cultural similarity increases, and the individual possesses language knowledge sufficient for him/her to understand the society. In other words, sociocultural adaptation may be summarized as fitting in the new cultural environment and effectively interacting with the members of this culture. Psychological adaptation means that the individual's life satisfaction level is high, has positive perception about his/her identity, and maintains his/her psychological and mental well-being. It is observed as a result of psychological adaptation that the individuals develop their self-esteems, and in this case, their anxiety, depression, and psychosomatic symptoms decrease. The most significant positive indication of psychological adaptation is that the individual's sense of locus of control increases (Ward and Kennedy, 1993). Brisset et.al (2010) describe psychological adaptation as elimination of negative impacts, such as depression, and stress, which may be experienced due to change of cultural setting and describe sociocultural adaptation as the ability of individuals to live in this new cultural setting through social learning.

Kim (2001, 2005) analyzes the concept of intercultural adaptation in two sub-processes as acculturation and deculturation. Acculturation means adapting to new cultural patterns and practices especially through learning a new language, and it also means decrease in cognitive complexity when the individual feels an increase in his/her inner information acquisition process capacity. Deculturation occurs when an individual fails to learn due to his/her previous cultural values, and thus fails to accommodate to the new conditions. In other words, it describes adaptation through losing old habits in a long period of time. Cultural adaptation process can occur through different adaptation rates and phases according to the individual's characteristics and culture (Kim, 2017).

Zhou et al.'s (2008 adapted from Ward, Bochner, and Furnham 2001) Acculturation Model defines intercultural adaptation process. Intercultural adaptation process occurs through two different cultural learning settings as psychological and sociocultural learning. This is an interactive and dynamic model, and it points out the fact that adaptation is a significant life event in an individual's life. This model deals with micro- and macro-level variables. At micro-level, it points out the significance of the individual and the present conditions, defines individual variables as personality, language competence and cultural identity, and situational factors as cultural contact period, cultural distance, and social support. At macro-level, it indicates that social, economic, and cultural factors have impact. In this sense, it is explained that the adaptation will occur in three categories as social/behavioral adaptation, affective adaptation and cognitive adaptation. It is stated that social adaptation is associated with understanding of the original cultural behaviors and values of the original culture/environment. Affective adaptation is about social network support that the individual actually receives qualitatively and quantitatively from his/her surroundings, and cognitive adaptation involves group perceptions and intragroup relationships.

Kim's (2017) Integrative Theory of Cross-Cultural Adaptation explains how to facilitate the adaptation of the individual to the host cultural environment. Host communication competence is at the center of cross-cultural adaptation. Host communication competence refers to the communication capacity of the individual in accordance with host cultural norms and practices. Host communication competence covers three interrelated sub-categories, cognitive, affective and operational competence. Cognitive competence contains information about host culture and language, social institutions, and rules. Affective competence refers to the emotional and motivational capacity that is required to cope with various difficulties of living in host environment. Operational competence refers to the correct selection of verbal and non-verbal acts during social interactions in host environment (Kim, 2017). The development of host communication competence of an individual depends on his/her involvement in interpersonal and mass communication activities within the host environment. Within this frame, host receptivity is of vital importance, and their acceptance of, good intentions, and interaction with the newcomers (foreigners) is very important. In cultures with higher receptivity levels, it is observed that the society technically, materially, and emotionally supports the newcomer.



IC:Interpersonal Communication; MC:Mass Communication

Figure 1: Integrative Theory of Cross-Cultural Adaptation

Source: Kim, 2017

Individual predispositions are of vital importance in the process of intercultural adaptation. The individual may develop personal vulnerabilities or problems because of being in a new environment. For instance, a complete change lifestyle habits in a new cultural environment may have negative impacts on individuals (Kim, 2017). Another factor is intercultural transformation. Within the context of adaptation to changes, intercultural transformation includes adaptation to daily life activities, psychological competence to overcome these difficulties, and intercultural identity orientation level. For example, an individual, who managed to increase functional fitness in adapting to an unknown and unfamiliar environment and culture, will more likely to succeed in establishing relationships and will be able to adapt more easily. In addition, as it is seen in the figure above, identified dimensions may facilitate cross-cultural adaptation. These dimensions represent the following: host communication competence (dimension 1) represents start-up power of adaptation process; host social communication (dimension 2) represents participation to interpersonal and mass communication activities together with the foreigners; ethnic social communication (dimension 3) represents taking part in cultural experiences, new environment (dimension 4) represents characteristics, such as host receptivity and host conformity pressure; own predispositions (dimension 5) represents individual's readiness to change; intercultural transformation (dimension 6) represents functional fitness and psychological health structure. In addition, Kim (2017) states that cross-cultural adaptation is a continuous and cumulative process, and thus, it may occur in two ways as long-term and short-term adaptation (Kim, 2017).

Cultural values also determine the linguistic style in communication (tone of voice, use of pauses, directness or indirectness, formality, or informality etc.). Therefore, the way the individuals or messages are interpreted in a culture is closely related to the culture itself (George et al. 1998). Both the cultural values and the language affect intercultural communication, and it is stated that a common language particularly facilitates intercultural adaptation (Peltokorpi, 2010). At this point, Jones (2010) states that cultural adaptation is related to social barriers and social barriers are social and cultural processes that show how people react to and manage change. Jones (2010) explains the barriers to adaptation as cognitive (beliefs regarding ambiguity, not accepting the risks, etc.), normative (reluctance to change cultural norms, cultural memory, etc.), and institutional (discrimination against various groups, social/cultural rigidity, etc.). Schyve (2007) explains another barrier to cultural adaptation as language differences, which is discussed together with cultural differences. He claims that the culture determines how a word or a sentence should be comprehended, or it determines the way a person perceives the world, and thus, learning the language equals to understanding that culture. Within this context, language is a part of culture and group identity; it can be concluded that learning a second language affects individual's worldview, mindscapes, feelings, and communication (Roos, 1990).

The concept of ego is a subject analyzed by psychoanalytic school, and it drew attention when it was adapted to educational field of social psychology. The concept of ego is associated with the concepts of self or identity, which include numerous characteristics of humans. Language ego is associated with the fear of making a mistake when learning a second language. These mistakes are internal or external threats for individual's ego (Guiora et al. 1972). Guiora et al. (1972) state that this is both a conscious and an unconscious realm, and it may serve as an inhibition for the individual when he/she encounters with a new language or an environment. The concept of ego boundaries is associated with the degree of fractionalization of the experiences, and it is a determinative factor in individual's acceptance of exterior influences in his/her experiences about learning a new language or a culture (Ehrmann, 1999).

The concept of ego boundaries originates from ego psychology, and it is analyzed through two perspectives as personality traits and a cognitive style. In this sense, it plays a significant role in succeeding or failing in learning a new language. When ego is discussed as a personality trait, the ego boundaries fractionalize different experiences and feelings of the individual, and it protects the identity against various impacts from the external environment. The degree of these boundaries affects the individual's perception of himself/herself and the external world depending on their flexibility and permeability (Ehrmann, 1999; Wieckowska, 2011).

In the process of learning a second language, the ego boundaries are determinative factors, which may threaten the individual to have a positive perception of himself. While ego boundaries may lead the individual to be open or protective in his/her relations with the external environment, they also reveal different experiences or feelings in learning a second language. The language learning competence of an individual depends on the degree of the structure of these boundaries. These boundaries may be permeable or flexible. For instance, since an individual with flexible/weak boundaries will be emotionally and cognitively flexible, he/she can more easily adapt to new conditions when learning a second language and can make an effort when faced with difficulties in this process. On the other hand, a person with more strict boundaries may ask for clear rules and planning, and thus, he/she may fail to adapt when things go out of the box in the process of learning a second language. In other words, language ego causes individuals to perceive themselves differently in the process of learning a second language, particularly during speaking, and the individuals may act differently (Ehrmann, 1999; Hartmann, 1991).

Ego permeability indicates that the individuals acquire a new identity when learning a new language and a culture, and in this sense, it shows to what extent the individuals feel safe and comfortable within this process (Keeley, 2014). The way a person speaks a language gives clues about the social identity of that person. Some people do not feel comfortable with their new social/cultural/lingual identities because they feel like they betrayed their original social identities. Some people are afraid of change and the unknown. Some people find their skills in second language inadequate when compared to their mother language. Some people fear that the new language and culture experiences will be too different than their original language and culture (Keeley, 2014). When he analyzed the effect of language ego on language learning, Galetcaia (2014) found that it was closely related to cultural adaptation of the individual. The individuals, who succeed in learning a new language and adapting to a new culture, are found to be more empathetic, and have facilitating identity structures. At this point, it is observed that the individual minimizes his/her mimics and other communication behaviors. The individuals can improve their empathic resonance through appropriate mirror neuron circuits. In other words, they may have more developed reactions beyond verbal and non-verbal communication through empathy (Keeley, 2014).

According to Brown (1973), the role of imitation in acquisition of learning the mother language is significant; however, the effect of imitation in acquisition of learning the second language is very little. Brown states that the main reason of this is that the individual's thoughts and feelings about self-confidence or self-esteem become prominent. In other words, language ego appears as a personal and egoistic feature in successfully learning a second language. Ehrmann (1993) states that language ego may be effective in various perspectives regarding the way the speaker is perceived, how he/she limits the audience, and how he/she feels them within the context of host culture as a language. According to Fallon and Baker (2016), when the individuals realize that the language ego is the sole barrier that prevents them from learning a second language, they manage to change the linguistic mask. In other words, it is the achievement of eliminating the egoistic nature from acquiring a new identity by learning a second language. According to Fallon and Baker (2016), in order to eliminate the language ego, which

is a barrier to learning a second language, ego types or popular identities of the individuals should be selected as a model, and their perceptions in the process of learning a new language should be guided through different task strategies (learner's fluency, accuracy and linguistic complexity etc.).

Methodology

The purpose of this study is to reveal the cultural adaptation processes of international students in Turkey, and to find out the influence of language ego in the process of learning a second language (Turkish). Three research questions were determined within this context. These are:

How does the cultural adaptation process work for international students in Turkey?

How does learning Turkish as a second language influence the cultural adaptation processes of international students in Turkey?

How does the language ego of international students in Turkey influence the process of learning a new language and cultural adaptation?

In line with the purpose and questions of this research (since the cultural and language learning experiences of the students are in question), qualitative research method based on in-depth interviews was used. Qualitative research method was preferred because it enables the participants to focus on better understanding within the context (Sutton and Auston, 2015). The questions asked in in-depth interviews were prepared based on the study of Ren and Mao (2017).

17 international students, who came to Turkey for undergraduate/postgraduate studies and doctorate degrees, were selected on voluntary basis through random sampling method. The participants were aged between 17 and 36 years; the duration of stay of the participants in Turkey was between 5 months and 3 years; and the students from the following countries were included within this study: Sudan, Nepal, Syria, Ghana, Somali, Mongolia, Albania, Zambia, Benin, Ethiopia, Colombia, Palestine, Pakistan, Cameroon, and Gambia.

The data were collected through interviews, and each interview with the participants took minimum 45 minutes and maximum 70 minutes. The interviews were recorded with permission of the participants. The data obtained were first deciphered and then transformed into categories and sub-categories on the basis of the categories (using Nvivo program) proposed in Ren and Mao's (2017) studies. The categorized chart below shows the answers of the participants.

Results

The main focus of the answers of the participants was the obstacles/difficulties that they faced throughout their cultural adaptation process. The cultural adaptation of the students in Turkey was analyzed in four categories: psychological adaptation, sociocultural adaptation, academic adaptation, and adaptation to a new environment. As it is seen in Figure 2, psychological adaptation involves social support and personality; sociocultural adaptation involves previous intercultural experiences, cultural distance, expectations, and cultural identity; academic adaptation involves pedagogic differences, academic communication with the instructors, and academic language proficiency; adaptation to a new environment involves sagaciousness and similarity intensity sub-categories.

THE OBSTACLE TO CuLTuRAL AdAPTATION: LANGuAGE EGO (AN ANALYSIS ON INTErNATIONAL STuDENTS STuDYING IN TuRKEY)

Ayşen Temel Eğinli (Ege University), Selma Didem Özşenler (Ege University)

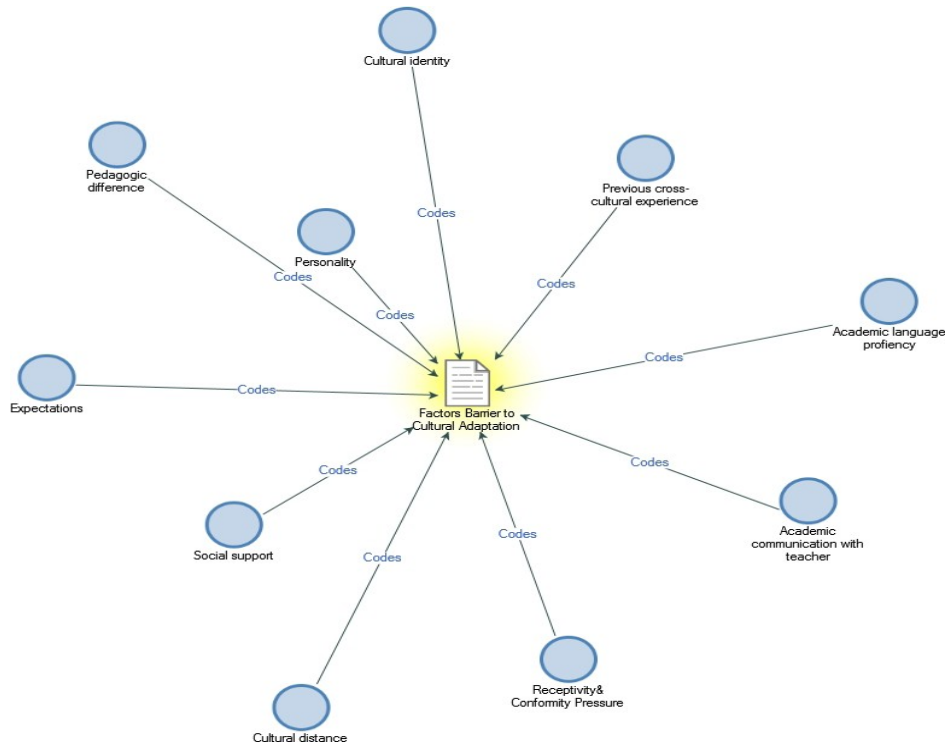


Figure 2: The codes of category

When the data obtained categorized into 4 categories and 10 sub-categories, they were evaluated in accordance with their intensity rates. In this sense, as it can be seen in the chart below, the cultural distance (32.36 %), which is a sub-category of sociocultural adaptation category regarding cultural adaptation, is ranked first as a barrier. On the other hand, personality (15.54 %) as a sub-category of psychological adaptation category is ranked second. Pedagogic difference (8.40 %), which is a sub-category of academic adaptation category, is ranked third as a factor that hinders cultural adaptation. The factor, which interrupts cultural adaptation, and which is closely related to language ego, is the academic language proficiency (5.40 %), the sub-category of academic adaptation category. This category is followed by sagaciousness and similarity/ distance intensity (6.82 %), the sub-category of adaptation to a new environment category.

Socio-cultural Adaptation			Psychological Adaptation	
Previous cross-cultural experience	Cultural Identity	Cultural distance	Social support	Personality
Expectations				
Academic Adaptation			Adaptation from host environ...	
Pedagogic difference	Academic language pro...	Academic communicat...	Receptivity& Conformity Pres...	

Table1: The Categories of Cultural Adaptation

Sociocultural Adaptation

Sociocultural adaptation means adaptation to the new environment in case the level of cultural distance is low, or the level of similarities is high between the original culture of the individual and the host culture. Thus, it becomes easier for an individual to understand the language, thus, the society in the host culture, and to interact with the members of that culture (Ward and Kennedy, 1993). In this study, it is observed that the participants mainly had problems with the cultural distance in the cultural adaptation period in Turkey, and that this is the most important factor to get accustomed to a country and a language. At this point, the participants stated that the culture is completely related to communication, and it is essential to first understand the verbal and non-verbal language.

“Turkish is easy. It is not that hard for me because there are too many Arabic words in Turkish. So, it is easier for me to remember the vocabulary. But it is still hard easier to listen and understand, but harder to speak at the beginning” (K2).

“Turks tilt their heads back and click their tongues; this is considered a disgraceful act in our society. In Benin, it is considered very disgraceful to tilt your head back and click your tongue when talking to an instructor; maybe you can do it with a close friend. But everyone does this in Turkey, it is very interesting for me” (K12).

It is observed that the meanings of the words and the communication style described particularly in cultural distance category are effective in cultural adaptation in Turkey. When the use and meaning of a word in a culture show differences in another culture, the individuals have difficulties in understanding, and thus accepting and implementing these in social life.

“Brother or sister is usually used when addressing to someone in Turkey. In Albania, we say Mister or Madame, our language is much more formal. It is more informal in Turkey” (K11).

“In Turkey, you always address people formally to show respect in communication. In our culture, we directly call people by their names. People in Turkey also use brother and sister to show respect to their elders, I like it” (K10).

“There is a saying for every action in Turkey. For instance, if someone is working, they say something like “may it be easy”, if they already ate, they say enjoy your meal/ bon appetite, if someone cooked, they say something like god bless your hands, etc. They have saying for everything. We don’t have this in Somalia” (K9)

It is observed that the individuals with lower levels of cultural distance did not have difficulties in adaptation, but as the level of distance increases, adaptation becomes more difficult. It is observed that particularly sociocultural differences (food & beverage, customs, and traditions, etc.) become obstacles for understanding and interpreting the language and for adaptation.

“There is a huge difference between Nepali and Turkish cultures. Both are Muslim countries, and there are no religious differences. There are too many Hindus living among Nepali Muslims in Nepal. 90% of population is Hindu. The culture is way too different than Nepali culture. You kiss elderly people’s hands to show respect and I like it. We don’t do that” (K4).

“Turkish and Syrian cultures are very similar. But people in Turkey are more open-minded and understanding than people of Syria” (K5).

“For me, the weirdest thing in Turkey about meals is soup. I still can’t get used to it. I don’t understand how and why they eat soup. Only rice resembles the meals in Ghana. Everything else is different. So, it was very difficult for me to adapt (K6).

“Here, women smoke on the streets, this is very disrespectful in Pakistan, and can never happen” (K13)

“Body language is very different in here. It was very hard for me to interpret the behaviors of people. For instance, in my country, you only wink at girls if you like her; here, everyone winks at each other, even to say hello” (K15)

Psychological Adaptation

Psychological adaptation is individual’s positive perception of his identity within the host culture, and overcoming the negative impacts and stress based on development of self-esteem (Ward and Kennedy, 1993; Brisset et al., 2010).

In psychological adaptation aspect, it is observed that the participants have difficulties or easily overcome these problems mostly because of their own personal traits. In fact, feeling bad, ashamed, and fear of failing to understand in psychological adaptation are also associated with language. They mainly feel bad because they fail to understand and explain themselves in that language.

“I always have to say ‘slow down, I am not native’ when people are telling me something. And I feel ashamed. I usually prefer not to talk, and this makes you feel introverted” (K1).

"I say OK whenever I don't understand what others say because people say OK to everything in every conversation here in Turkey. However, this sometimes causes other problems when I am purchasing a service (for example, internet connection etc.)" (K3)

"At times I felt so bad for failing to understand, and I started to tell people to write down what they say because I don't have any problems with understanding written texts." (K6)

Academic Adaptation

Academic adaptation refers to an individual's knowledge on host culture and language rule or institutions (Kim, 2017). Since the participants came to Turkey for education (their main purpose is education), academic adaptation becomes very important. It is observed that pedagogic differences create a big obstacle in academic adaptation category. Within this context, it is observed that the education level in Turkey is better than it is in their own countries, and that they preferred to study in Turkey after comparing the educational systems of other countries. The participants state that the academics are more prestigious and level of education in Turkey is higher than their own countries. However, they believe that the language of education should be English, and it is very difficult to learn Turkish.

"The language of education in my country is English, but here in Turkey, there are very few courses in English. And this is really compelling for me." (K2)

"For example, there are 10 courses and they are all compulsory in my country; I learned the concept of elective courses in Turkey. The system provides the students with alternative options" (K3)

"The terms of education are different. We call it high school in my country until the 10th year of education. And college comes after 12th grade. Doctorate degree takes three years. But here in Turkey, it takes 5 years with Turkish education, it takes too long." (K4)

Another significant aspect of academic adaptation is "language proficiency". Schyve (2007) describes it as language differences that are discussed together with cultural differences. He states that a culture determines how a word, or a sentence should be understood, or the way that a person perceives the world, and thus, learning a language equals to understanding that culture. Ego boundaries become determinative in communication and interacting in the process of learning a second language. Depending on whether the ego boundaries of the individual are permeable or flexible, different experiences or feelings may be experienced when learning a new language (Ehrmann, 1999). The participants state that they have difficulties in connotations and idioms, and the multi-agglutinative structure of Turkish makes it more difficult to learn. The differences between colloquial language and academic language also make it more difficult for adaptation.

"I prefer to think of Turkish in two different ways. Street talk is easy. I can understand almost everything. But it is so difficult in class. Academic Turkish is very difficult. Turkish is actually more difficult than Chinese. There are too many verbs and different suffixes are added to each verb" (K1).

"I try to improve my Turkish language skills by watching TV series because I get to know the culture, and this makes me learn the meanings" (K2).

“You need to speak with Turkish people if you want to improve your language skills. But sometimes it becomes very interesting. The students here in Turkey want to speak English with us to improve their English skills, so we cannot improve our Turkish” (K3).

“Our Turkish friends do not correct us when we make mistakes, they understand what we mean and keep on talking. So, we cannot correct our mistakes” (K7).

“Turkish involves too many similes, and connotations, so it is hard to understand. It is sufficient for us to understand the idea in general, it is almost impossible to understand all words. The knowledge on culture is more important than the vocabulary” (K4)

Adaptation to a new environment

Keeley (2014) explains that the individuals develop a new identity when learning a new language and a culture, and adaptation to a new environment occurs in direct proportion to individual’s social/cultural/lingual comfort and to what extent he/she feels secure in this new environment. In adaptation processes of individuals to a new environment, it is observed that the language similarities/distances had a significant effect.

“The dots over or under the letters completely change the meaning in Turkish. For example, *çığ* (avalanche)-*çiğ* (raw, uncooked, unripe) or *olmak* (to happen, occur)-*ölmek* (to die). So, the words have close meanings. That’s not the case in Arabic. It is very hard for me to understand” (K1).

“It is almost impossible for you to live in Turkey, if you don’t speak Turkish, especially when you are shopping” (K2).

“People speak too fast. We sound so weird when we try to speak slowly and grammatically-correct” (K6).

The participants state that the cultural identity is a significant barrier to adaptation to a new environment. The commitment to the original cultural identity affects individual’s thinking and expressing himself and the way he expresses his feelings when learning a second language, and perception and use of expressions and communication in line with his own culture prevent adaptation (Roos, 1990).

“For example, the concept of disgrace is very important in Albania. As a medical student, I feel so uncomfortable when I have to examine the patients without their clothes on. I feel more uncomfortable when I have to talk about it” (K4).

“There are too many students from Iraq, who escaped from war in their country. We feel obliged to help them. The Turks also help them. In this sense, this facilitates adaptation” (K2).

“The senior students (as Turks call them elder sisters or brothers) always try to be friendly. But that’s not the case in my country, so I feel uncomfortable” (K11).

Conclusion and Discussion

Culture is people’s perception of the world, and it provides a mental frame for understanding of people. Each language is a reflection of a culture, and it determines the way ego works. For instance, in English, ego has front-to-the-future orientation, and in Chinese, it has dual orientations; i.e., front-to-the-future orientation and

front-to-the-past-orientation. This makes it a determinative factor in creation and understanding of a meaning (May and Shelley, 2007). At this point, cultural adaptation becomes difficult since the language ego frequently emerges as a psychological barrier in learning a second language (Akhter and Abdullah, 2015).

Cultural adaptation is directly associated with acquisition of language proficiency. An individual's understanding of the communication pattern of the host culture, and adaptation of his/her own communication behaviors according to that culture depend on learning the language of that culture (Cai and Rodriguez, 1996). The need for communication in maintaining daily life activities reveals the importance of language in understanding the meanings within the culture.

When the cultural adaptation processes of international students in Turkey are analyzed, sociocultural adaptation, one of the aspects of cultural adaptation, is found to be very important. It is also observed that sociocultural adaptation is closely related to cultural distance. It is also observed that the students evaluated the similarities and differences between their original cultures and the Turkish culture, and that adaptation becomes more difficult as the number of cultural differences increase. On the other hand, the students state that learning Turkish (a second language) is a significant factor for facilitating sociocultural adaptation, and that the usage and meaning of the words are more important than vocabulary. It is also clear that being aware of this, the students are open and willing to learn a new language and a culture. In their article "Why can't we be friends?: Multicultural attitudes and friendships with international student" Williams and Johnson (2011) concluded that the "open-minded" international students become more successful in intercultural adaptation. The open-minded students were found to be less influenced by cultural distance when communicating with people from different ethnicities, and thus, their adaptation processes were easier than the other students.

Learning Turkish as a second language was found to be a determinative factor in all four categories of cultural adaptation process (psychological, sociocultural, academic, environmental). When the students compared Turkish to their mother languages, they stated that they had difficulties since Turkish is an agglutinative language and use of "dots" over or under the letters give different meanings to words. Failing to learn and speak a language may impede their daily life activities. When they fail to communicate in their daily lives, the students also fail to understand others/the culture, and thus, they feel frustrated. The students state that the most significant factor is social support and empathy in all adaptation processes. In their comparative analysis, where they compared cultural and environmental adaptation processes of the domestic (French students) and Vietnamese (international students) in France, Brisset et.al. (2010) found that the factors that affect adaptation were related to personality and psychological distress and social support. Another similar result was found by Lewthwaite's (1996) "A study of international students' perspectives on cross-cultural adaptation, New Zealand". At the end of his study, where he analyzed the cultural adaptation of the students, he found that the students, who came to New Zealand for education, feel obstructed and unsuccessful since they remained incapable in their academic works because of social and linguistic problems.

When it is analyzed how language ego affects learning a new language and cultural adaptation, it is observed that some students have difficulties in learning Turkish because of language ego. These language ego barriers are: the students continue to ignore the suffixes and meanings in the new language, they still think in their mother languages and try to create sentence structures accordingly, and they think that everyone should speak English instead of Turkish. Since these students also have very strict ego boundaries regarding learning a new language, they retreat, and thus, cultural adaptation does not completely occur. On the other hand, it is also remarkable that the

students with flexible ego boundaries try to learn Turkish and they think that speaking with Turkish people and watching TV series in Turkish are the best way to improve their language skills. It is observed that the students with flexible ego boundaries seek help from Turkish students. On the other hand, it is also observed that they understand that understanding Turkish culture is directly associated with learning Turkish, and they are willing to learn; they also feel comfortable at this point.

The most significant point, where the relationship between cultural adaptation and language ego, is academic adaptation. It is observed that the education systems of the students are associated with culture, and they discovered that learning the language is the key factor. At this point, while some students continue to compare the system and student-teacher relations with their own countries, others try to be a part of the system. Since this requires learning a new language, learning the culture of that country, and acquiring a new identity, it is observed that the students try to avoid this because of their strict ego boundaries. In their study, where they analyzed the language barriers of Asian students in New Zealand for effectively communicating with the lecturers and other students, Campbell, and Li, (2008) found the following: following instructions, understanding procedures, understanding the evaluation criteria, completing assignments, exams and tests, and interaction with local people. They stated that lecturer's accent is a significant language barrier, and it obstructs understanding. Insufficient learning support is also another language barrier. The students stated that they can only reach the lecturers' notes through lecturers' posts, but they could not understand these notes due to lack of information and guidance.

In conclusion, the fundamental way to cultural adaptation in host community for international students is learning the language. At this point, the second language should be improved not only for academic language proficiency; it should also be improved in terms of speaking and understanding. In order to succeed, the students should seek social support from academic personnel, and other individuals (students/local people), in other words, social integration should take place. At this point, the language ego, which affects all categories of cultural adaptation, should be noticed, and the students should make personal efforts to find a way around this barrier. Analysis of methods that discuss how to overcome language ego may be recommended for future studies.

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CURRENT DEBATES IN GENDER & CULTURAL STUDIES

Composed of two parts, this book involved research on gender in the first part while the second part focused on research on culture. In the studies on different themes and problems, unique viewpoints were desired to be developed. Different faces of gender inequality were investigated and solutions were suggested. Moreover, various dimensions of cultural phase were examined. The book aimed at contributing to these two fields specifically and current debates in social sciences in general.

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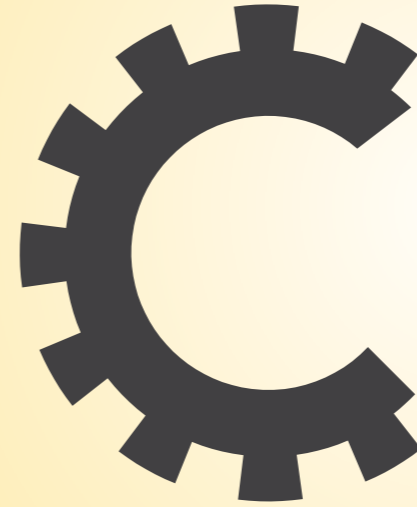
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