An Intercultural Communication Training Test In A Special Case Of Europe (An Applied Field Study Through The Instrument Of Virtual Conduit)

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Abstract

In the social life, social behaviours can undoubtedly carry different features based upon such as genetic, hereditary and so on reasons. Theological, geographical, environmental factors and family environment can be shown as an example that affects the cultural-oriented individual learning process. For example, "violence" is a second learnt pattern of behavior and social environment can directly affect this learning process (living environment, family or local media, etc.) On the other hand it seems possible to say the same thing for many of the cultural achievements. Societies, even if they live on different regions can meet in virtual and real environment in case of 21st century conditions. Communicating obligation has emerged via social channels on todays "global village" with regarded as the "enemy" or "other" cultures until recent history. Therefore, recognizing each other's culture better (learning) and the digesting are important for a more livable world order because oriental and occidental trends have reached the condition of threatening the entire world. The main problem here is whether intercultural communication is possible with education or how to overcome a bias. European countries constitute the system of this study that reference to the basic hypothesis; in a globalized world conditions intercultural communication can be carried out on a virtual environment. MSN, Facebook, or Twitter as a media channels used in this study, a random sample (random) selected by the students studying in twenty European countries in the field of social sciences (communication and closeness with the demand) and tried to reach the questionnaire and were asked to answer the questions. In this study, it was tested that youngsters in European countries are positive or open to virtual friendship with the Turks and possibility of intercultural communication education through virtual channel. Important findings were concluded as a result of the study.

Introduction

Intercultural communication environment has until recently (naturally) been directed by the media. It is seen...
that media tools such as cinema, television and newspaper have taken an active role in this process from past to present. The main reason of polarization in the world can be shown as the result of propagandist and biased media publications that based on their own countries, societies and civilizations are right and superior. Undoubtedly, this kind of publications based upon internal dynamics, historical accumulations, theological expectations, economic concerns and masterful social policies, may cause intercultural prejudices and build of perception about cultures in a subjective way. However mutually created 'being sovereign and dominant culture' struggle can fire the fuze of conflict with other awakening cultures.

It is able to say that this historical paradoxical approach and polarization described people they don't see or encounter as 'enemy' or 'other' on mere media, is built on the axis of East-West (Orientalism-Occidentalism). Virtual hostility is created among societies and societies may have opinion about unknown cultures through manipulative broadcast of classical media. However, developing new communication technologies contribute interknowledge of all cultures living in the world and when it is expected to create new environments moving positively, drift of the world into bi-polar conflict may be defined as a significant result.

It was an utopia for individuals belong to different cultures from different geographies to come together, communicate or acquaintance but now, through developing communication technologies coming together, chatting and acquaintance are both virtually and actually possible for them. This communicative process makes recognition of the individuals from these cultures and societies closer and objectively possible. On the other hand both in our country in recent days and in the Middle East in recent years, the fact that a number of social and political mobilizations is canalized through social media has revealed how social communication environments are effective.

Virtual social communication' media makes a great contribution for the communities in the process of awareness because; instead of the classic media, MSN, Facebook or Twitter mediates the process for creating opinion about other cultures. As well as negative aspects, social channels supply accessibleness for individuals from different cultures and these social channels are also expected to help new social environments and forming friendship. In this context, social media channels will enable individuals to overcome intercultural prejudices or at least to learn cultures independent of classic media and primary channel.

It is known that Turk and Turkey perception in Europe contains 'negative judgements' from past to present. The possibility of corrigibility on these perceptions that contain subjective evaluations on Turkish society through social media is an open-ended question. In this study, with reference to hypotheses young people in Europe take a dim view of communication and virtual friendship with Turks, notification of European young people through social media and at this point guidance for learning and training is aimed. Even if this research process does not serve the purpose of training aim, at least it is expected that European young people will test and review their prejudices.

I. THEORETICAL RESOURCES

I.1. Acculturation of Cultures

According to Morris (Erkenekli, 2013:148), culture dominating the (financial) and invisible (values, beliefs, norms, such as spiritual) consists of the interaction of the elements. Erkenekli (2013:150), the concept of culture is dominated by the positivist and interpretive paradigms epistemological tradition is organized in a different manner. This situation can be interpreted as each culture forms a different civilization or owns a different civilization. However, it is observed that many of all tangible or intangible definitions of culture, which refers to culture is associated with the concept of "Civilisation" (Civilization - Civilization) (Sugar et al. 2013:5). The concept, etymologically “colere” or "cultura" (team-mow) paraphrase, as well as (Yüksel, 2006: 161), are semantically similar as a synonym of "polite, well-mannered and courteous". Politeness, good manners and respect do not have a holistic format and by nature with the movement of the fact that it includes relativity, cultural differences must be found reasonable. Because the absence of a behavior pattern of a culture in another culture does not mean that the society is uncivilized or uncultured. In international geography, all cultures are one within the other, none of the societies carry an analogous structure with the point of language, religion, culture and race and also they are not single piece or pure (Eagleton 2005:25). Even if cultures include relativity, this situation constitutes an impediment for the actions defined as interaction of cultures and acculturation at present conditions. Redfield (1936:149) defined acculturation as “those phenomena which result when groups of individuals having different cultures come into continuous firsthand contact, with subsequent changes in the original culture patterns of either or both groups”. Although Karababa's (2010:27) determination as "there is a cultural transfer of people to share the same language, but also to live and should be geographically contiguous' is accurate, today's developing media technologies do not make people standing against the case in point possible. However, changes may be found reasonable when they
happen within a natural integration process. According to Sahin (2010:105), "theory of social integration" is used frequently in recent years and it based on analysis of system integration and social integration and this theory may form a basis for this process.

I.2. Communication in East-West Conflict

East-West conflict can be explained by the fact that the scientific concepts of Orientalism and Occidentalism. According to the definition of Hilmi Yavuz, 'Orientalism is the name of the ideological approach determines the outlook of Western thinkers and writers to Muslim East' (Timur, 2006).

However, according to Timur, orientalism is semantically defined as 'the system of people who claim that origins, languages and sciences of the Western people come from East" and it is used as the meaning of "the science of things oriental". Occident alism movement is the name of the movement that East in economic distress revealed contrary to Orientalism based on moral collective consciousness. In this case, it is able to say that there is a paradox in definition of concepts. Orientalism and Occidentalism concepts should analyze the East and The West on the basis of scientific criteria and they describe poles apart and they have a radical and a fundamentalist concept in a connective sense.

I.3. Intercultural Learning Efforts

The important things about intercultural learning that aims to include differences into continuum are agreeing on mutual values, beliefs, behaviors, written and oral literature, language, music, religion, morality and aesthetics etc. and being tolerant of cultures and identities (Küçük, 2011:239). The basic fact on a democratic process intercultural learning is ethnic, cultural and religious pluralism (Winkler 1995:110). Final aim isn't ostracism and judging of different one or other; it is supporting pluralism, respecting, showing tolerance; reinforcing intercultural dialogue and integrating with existing (Pinkel, 1987:38). It is important not to destroy “other” which is always in the world, it is important to look for the ways to live with “other”.

I.4. Virtual Media and Intercultural Education

Oğuzkan (1993:92), intercultural education is 'the form of training in order to reduce tensions and prejudices have or may have about culture, to ensure different groups of people living in a region or a country full participation in common life'.

In this sense, today's one of the most effective communication tool social media can have an important function. Likewise these studies indicate that almost all of young people become socialized and form opinion on these channels. Today; world needs intercultural dialogue, sympathy and tolerance more than ever. However, the uncontrolled spread of information through virtual media often mediated transport of dangerous levels of prejudices can be said to be manipulative. Social media has the function to build “virtual common living spaces”. Members from every culture on earth taking part in these environments can play an educational role on dominant and opposite conclusions.

II. RESEARCH

II.1. Problem

In a globalized world, intercultural no dialogue is seen a major problem. Making the case in point positive is only possible when people from different cultures experience independent from manipulative media. Social media can be considered as a suitable field to create such experiences.

II.2. Purpose

This study aims to demonstrate whether or not young people from European countries are open to communication and they look positively to be friend with Turks on social media and intercultural communication training is possible or not. Furthermore, this study is on the basis of informing European young people on social media and to canalize them into learning and training at the point of intercultural training.

II.3. Importance

This research has an importance as a testwork that enables to reach members from different cultures through social media, access new social environments and friendships, overcome intercultural prejudices and at least learn cultures independent from media and primary channels.
II.4. Method
In research; survey method is applied and based upon this method, survey questions prepared in accordance
with in-depth interview format and delivered to their counterparts on virtual environment. Participants (to adhere the
basis of face-to-face interview application) were helped to understand the questions without bias.

II.5. Population and Sample
Young people who are studying in the field of social sciences in European countries form the population of
this study. One student from each country selected randomly from twenty-six European countries with random
sampling method was included in the sample group. The selected sample countries are: Finland, Russia, Belgium,
Austria, Azerbaijan, Serbia, Bulgaria, Macedonia, France, Portugal, Romania, the Czech Republic, Norway, Latvia,
Spain, Albania, Sweden, Italy, Lithuania, the Netherlands, Greece, Belarus, Switzerland, Germany, Ukraine,
Hungary.

II.6. Limitations
This study is limited with at least one of the young people who are studying social sciences in twenty-six
European countries by the act of communicating via social media.

II.9. Hypotheses
The following main hypotheses tried to be tested in this research:
• Young people in Europe will not look positively to communicate with Turkish young people via
  virtual media.
• Language, will pose an obstacle to communicate.
• There are significant prejudices about opinions on Turks.
• Communication established via virtual channel will continue.
• Their convictions against Turkey and Turks will change positively after communication.

II.10. Data Collection Methods and Tools
In this study, data collecting tool is responses reached with questionnaires. However, questionnaires were
carried out as "virtual interview". Therefore, the process of data collection is based on interviews spread over a
three-months time period. The data collected in the form of frequencies and percentages were interpreted in this
direction.

III. DATA ANALYSIS
The data obtained in this study, are shown in the following table:

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th></th>
<th>No</th>
<th></th>
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<tbody>
<tr>
<td></td>
<td>f -</td>
<td>%</td>
<td>f -</td>
<td>%</td>
</tr>
<tr>
<td>Attitude towards</td>
<td>23  -</td>
<td>88.4</td>
<td>3  -</td>
<td>11.6</td>
</tr>
<tr>
<td>communication</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does the language</td>
<td>9  -</td>
<td>39.1</td>
<td>14  -</td>
<td>60.9</td>
</tr>
<tr>
<td>pose an obstacle?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Presence in Turkey</td>
<td>7  -</td>
<td>30.4</td>
<td>16  -</td>
<td>69.6</td>
</tr>
<tr>
<td>Availability of having</td>
<td>10  -</td>
<td>43.4</td>
<td>13  -</td>
<td>56.6</td>
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<tr>
<td>Turkish friend</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does the opinion</td>
<td>11  -</td>
<td>47.8</td>
<td>12  -</td>
<td>52.2</td>
</tr>
<tr>
<td>positive in Turkey?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Going on communication</td>
<td>13  -</td>
<td>56.5</td>
<td>10  -</td>
<td>43.5</td>
</tr>
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</table>

From the findings, it is seen that the young people in Europe are willing to communicate with the Turkish
youth over virtual media. Young people from 23 countries (%88.4) replied the invitation in a positive way to make
friend and to communicate over MSN, Facebook or Twitter. Only 3 countries (%11.6) citizens take a dim view of a
dialogue like this. After contact; it has been defined that young people from 9 countries (39.1%) have partial
difficulty in “language” for all that young people from 14 countries (60.9%) have no difficulty in language in
communication process. In this context, English is used as the common language of communication. Infer from this
research, young people from 16 European countries (69.6%) did not come to Turkey; citizens from 7 only countries
(30.4%) were in Turkey for holiday. It has been identified that 10 of respondents (43.4%) have Turkish friends, but despite this citizens from 13 countries (56.6%) do not have Turkish friends. In this research, it is found that 11 young people from European countries (47.8%) have negative thought to Turkey and Turks, but in spite of that citizens from 12 countries (52.2%) have positive thinking. It is concluded that citizens from 13 countries (56.5%) continue the established virtual communication partially, in spite of that citizens from 10 countries (43.5%) do not continue communication of the ongoing process of research.

CONCLUSION AND RECOMMENDATIONS

In research, “European young people will not be willing to communicate with Turkish young people on virtual media” hypotheses has not been corroborated and it is a pleasing finding. Because a university student said that he wrote from Turkey on virtual media, it would be expected to be left unanswered. However, finding favorable for the invitation to communicate can be regarded as a positive data in this respect. It has been observed during the process that English is used as a common communicative language although not have the command of a language and have no difficulty in communication. This finding, reveals that individuals from different cultures are able to communicate via another language than their mother tongue through social media and so make friends from different cultures.

In this research, it is concluded that 16 young people from European countries haven’t come to Turkey before, but only citizens from 7 countries have been in Turkey for holiday. On the other hand it has been found that 10 of the human subjects have Turkish friends, whereas the 13-country citizens have not Turkish friends. When it is looked at the hypotheses that “They have significant prejudices on their opinion about Turkey” this hypotheses is neutral as a rate over % 50. However, when the details of the study sample are considered; positive messages are received from young people who live in Finland, Russia, Belgium, Austria, Azerbaijan, Macedonia, France, Albania, the Netherlands, Belarus, negative messages are received from young people who live in countries such as Germany, Serbia, Bulgaria, Portugal, Romania, the Czech Republic, Norway, Spain, Sweden, Italy, Lithuania, Greece, Switzerland, Ukraine, Hungary. When relations between the countries, historical, and theological belief are considered; young people's prior knowledge and experience are effective in creating opinion. However, individuals of a culture and that culture are created without any contact with convictions is hardly said to be objective. Thus, it seems to be able to say the hypotheses that “They have significant prejudices on their opinion about Turkey” are confirmed. One of the main objectives of the study is the assumption that established communication through virtual media will be continued despite bias and negativity. This is the basic hypothesis that the virtual media power and effectiveness is significant and it is based on the idea that opinions through these channels can be reconstructed. From the findings of the study, "Communication that is established via virtual channels will continue” hypothesis is confirmed. In the later stages of the study, finding clues that the hypothesis “After communication opinions against the Turks and Turkey will change in a positive way”will be verified can be regarded as a significant data.

As a result, mass media can be said as the most important tool in society's awareness process. Especially it is seen that the "virtual social communication" channels are at a dominant and principal position at current situation. The process of forming opinion about other cultures, social media tools as MSN, Facebook, or Twitter play an important role rather than traditional media. Social media channels provide people to reach individuals from different cultures. And also social media channels help to form friendships and social environments and to mediate to think objectively. In this context, it seems to be able to say that social media tools have an educational function. Individuals find an opportunity to learn with experience and contact about the cultures that they have negative bias by this way.

Contributing into the process is possible "intercultural blogs" or "networks" and developing new projects by using the power of social media of university communities. This eventuated research data shows that the rate of positive results of the studies performed on virtual channels are high. This kind of project and activities contribute to reduce the field of the radical and fundamentalist movements as Orientalism and Occidentalism.

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