# Cultural Exchange among Indigenous Turkish Cypriot Students and Educational Tourists at the Eastern Mediterranean University, Famagusta, North Cyprus

**Henry Ekene Chukwumah**

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Approval of the Institute of Graduate Studies and Research

—————————————————
Assoc. Prof. Dr. Ali Hakan Ulusoy
Acting Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science in Tourism Management.

—————————————————
Prof. Dr. Hasan Kılıç
Dean, Faculty of Tourism

We certify that we have read this thesis and that in our opinion it is fully adequate in scope and quality as a thesis for the degree of Master of Science in Tourism Management.

—————————————————
Asst. Prof. Dr. Ilkay Yorgancı Maloney
Supervisor

Examining Committee
—————————————————

1. Prof. Dr. Mehmet Altınay          —————————————————

2. Assoc. Prof. Dr. Ali Öztüren      —————————————————

3. Asst. Prof. Dr. Ilkay Yorgancı Maloney   —————————————————

# ABSTRACT

This research studies the nature of cultural exchange between indigenous Turkish/Cypriot and Nigerian students studying at the Eastern Mediterranean University in Turkish Republic of Northern Cyrus (TRNC) in the city of Famagusta.

The study used qualitative approach in order to develop an in-depth understanding of the issue. In order to collect data, semi-structured interviews were conducted both with the Turkish Cypriot students and Nigerian Students. Interviews conducted supplied valuable data about the nature and types of friendships, and the impacts of these experiences regarding the Turkish Cypriot and Nigerian students.

The results showed that both the Nigerian and the Turkish Cypriot students welcomed each other and were ready to exchange and learn from their cultural differences which aided a strong relationship between both groups.

**Keywords:** North Cyprus, educational tourism, cultural exchange, acculturation.

# ÖZ

Bu araştırma Kuzey Kıbrıs Türk Cumhuriyeti'nin Mağusa şehrinde bulunan Doğu Akdeniz Universitesi'nin Nijeryalı ve yerli Kıbrıslı Türk öğrenciler arasındaki kültür alışverişinin türünü incelemektedir.

Bu araştırmada konu hakkında geniş kapsamlı bir anlayışın oluşması için nicel analiz kullanıldı. Veri toplamak için Nijeryalı ve Kıbrıslı Türk öğrencilerle yarı yapılandırılmış görüşmeler gerçekleştirildi. Bu görüşmeler sayesinde arkadaşlık türü ve deneyimlerin Nijeryalı ve Kıbrıslı Türk öğrencilerlin üstündeki etkileri hakkında önemli bilgiler edinildi.

Sonuçlar Nijeryalı ve Kıbrıslı Türk öğrencilerin birbirlerini içtenlikle karşıladığını ve kültür alışverişi gerçekleştirip kültürel farklılıklarından ders çıkarmaya hazır olduğunu gösterdi. Bu ise iki grup arasında güçlü bir ilişkinin kurulmasına yardımcı oldu.

**Anahtar kelimeler:** Kuzey Kıbrıs, eğitim turizmi, kültür alışverişi, kültürel etkileşim

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# INTRODUCTION

## 1.1 Study Background

Educational tourism is a curriculum in which people or individuals go from one place or destination to another with the hope of gaining knowledge (Bardgett, 2000). Travel for the purposes of education is not new. However, although it is not a new concept, it has been growing over the years and expanding to include different programs such as foreign exchange-student programs, leave and staff exchanges, training and educational tours, school workshops and trips, study and work tours, short courses, method and language courses, conferences and seminars, academic meetings, continuing adult education programs, winter and summer schools, advance practice training, internship periods, sports and coaching seminars, cultural and historical tours (Hayes and McCann, 2013). In certain parts of the world, educational tourism is growing so much so that, some counties such as Turkish Republic of Northern Cyprus (TRNC), making educational tourism the leading sector of their economies (Cyprus Mail Online, Monday 28 May 2018). Even though educational tourism contributes immensely to the economies of host communities, as Lanegran, (2005) pointed out, what is also important here is that an educational tourist also exploits the cultural and social aspects of the new location or destination, and not is only respondents in many activities provided by the destinations, but also relates with the host society during their visit. As the number of international students grows rapidly in a community so does their presence in that community.

Thus, higher education institutions such as EMU play a vital role in promoting global learning. They recruit and register international students with a potential of cultural exchanges or cross-cultural interactions for both foreign and domestic students and the community at large. Cross-cultural interactions, used interchangeably with "intercultural interactions", provide opportunities for give-and-take or a mutual experience or interaction exchange with somebody from another ethnicity.

Therefore, the focus here is how international students impact on the local residents' culture? Further, how the local culture impacts on the culture of the international students. This is precisely the focus of this thesis – cultural exchange among international students and local students.

Some argue that characteristically, North Cyprus due to its numerous experiences is prone to culture change since historically as a result of many changes in power, many civilizations came and gone in the island .As pointed out by Halide Ustun Bahar from the International Relations Department of TRNC, Ministry of Foreign Affairs, people in the Turkish Republic of Northern Cyprus (TRNC) demonstrate and show different forms of culture, and are open to acceptability of different kinds of cultures, since the local people in the country are willing to learn from the foreign students around.( Ministry of Foreign Affairs, Turkish Republic Of Northern Cyprus, 2011).

## 1.2 Significance of the Study

Thousands of young people from more than 110 countries study at its international universities in North Cyprus. According to reports in Turkish Cypriot press the population in the North Cyprus is around 352,000. 230,000 of those classed as 'TRNC citizens'. 100,911 of these are foreign students attending 16 universities. The rest are

defined as foreign workers or foreign residents, bringing the total population to 352,000. (CyprusMail Online, Monday 28 May 2018).

Only about 20 percent of the students are Turkish Cypriots. An additional 35,000 are from Turkey, and the rest of the foreign students come mainly from countries in Africa, the Middle East and Central Asia. After Turkey and Northern Cyprus, Nigeria sends the most students to Northern Cyprus, followed by Iran, Pakistan, Azerbaijan and Kazakhstan. (The New York Times, Online Feb 16, 2014).

Recently there are many research being done relating to educational tourism ranging from the economic impacts on host communities to impacts on the international students or the pitfalls of graduates or undergraduates facing while visiting or learning in an international nation or community. Although, an increase amount of study has been done regarding these issues contributing to the existing literature, not much has been conducted in this region or area of TRNC. Therefore, this research will be one of its kinds that will deeply examine the relationship between these huge numbers of international students and local students in TRNC, how they relate with the local community and how the local community relates to them, and the challenges they faced as foreigners. It will also be advisable that more research and studies should be carried out in this area of TRNC in order to better comprehend the social challenges international graduates faces while visiting and living TRNC. This is vitally beneficial since these international students are vital source of economic benefit to both the educational establishments and the host nation or community.

Equally important is to understand the social cultural impacts these large amounts of international students are having on the local community.

### 1.3 The Aim of the Study

The aim of this study was to examine the nature and the impact of cultural exchange among Indigenous Turkish Cypriot students and the Foreign Students, specifically the Nigerians students, studying at Eastern Mediterranean University (EMU) in TRNC. In simpler terms, the research aim to look at the nature of cultural exchange and the degree of acculturation among local students and foreign students in Famagusta, North Cyprus.

### 1.4 The Objectives of the Study

The objectives of this research are:

a. To examine the nature of friendship among Nigerian and Turkish Cypriot students,

b. To determine the degree of their friendship

c. To establish the degree of cultural exchange among them

d. To understand the impact of these relationships among each group

e. To establish the degree of acculturation among each group

### 1.5 Research Methodology

This research will use qualitative approach, where semi-structure interviews will enable the researcher to gather data among local and foreign students in Eastern Mediterranean University (EMU) North Cyprus. Purposeful and snowball sampling techniques will be used to select students from Turkish Cypriot and Nigerian students groups.

### 1.6 Overview of the Thesis

This current research consists of many sections. It commences by introducing the subject and elaborates on the purpose of research aims and objectives. A rational is provided for the choice of study. Methodology is also briefly introduced in this part.

Chapter two reviews the existing knowledge on international culture, its impacts and host response to cultural exchange. As a type of international culture, educational culture is also introduced and considered in details. A vivid history of educational culture is documented and a definition of educational culture is discussed. The impacts of international students and the nature of cultural exchange is also some of the aspects discussed in this chapter.

Chapter three discusses the methodology, method and the sampling techniques used in the process of data collection. The information on the respondents and data collection process is also provided in this chapter.

Chapter four analysis the eighteen interviews conducted with the Turkish Cypriot and Nigerian students in detail.

The final chapter, discussion and conclusion of the thesis, shows what these findings mean in reality and how do they relate to the existing body of knowledge. A  list of recommendations for further research is also provided.

# Chapter 2

# LITERATURE REVIEW

## 2.1 Introduction

It has been argued (Tarry, 2011) that the practice of travelling overseas for higher education could have the effect of transforming cultures. There are various discussions as to what international students gain by studying abroad. Scholars argue that the purpose of studying abroad is to gain experience in the host country rather than to abandon cultural heritage and adopt the culture in which international students live for a relatively short period (Forbes-Mewett & Nyland, 2008; Kingston & Forland, 2008). Language is an important part of this process. However, in addition to being required to learn in the medium of a foreign language, these students are sometimes challenged at the level of deeply ingrained cultural and religious taboos, such as in relation to lifestyles, social rules, social behaviours (e.g., the consumption of alcohol), gender relations and sexual mores. Clearly there is potential for disruption and conflict in this situation. Sometimes, being confronted by a new culture can be a positive and enlightening experience, which leads to a deepened awareness of self and the appreciation of different cultures. On the other hand, this confrontation can also be experienced as 'culture shock' (Zhou, Jindal-Snape, Topping, & Todman, 2008), whereby individuals find themselves faced with challenges to their deeply held beliefs and understandings which in turn pose potential threats to their sense of identity and sense of well-being (Forbes-Mewett & Nyland, 2008).

On the other hand, locals can be also deeply affected by this type of experiences. The impacts arise when tourism brings about changes in value systems and behaviour and thereby threatens indigenous identity. As Burns and Holden (1995) pointed out "when there is large contrast between the culture of the receiving society and the origin culture, then it is likely that impacts will be greatest." But tourism can also generate positive impacts as it can serve as a supportive force for peace, foster pride in cultural traditions and help avoid urban relocation by creating local jobs (UNEP, 2015).

## 2.2 Definition of Concepts

### 2.2.1 Definition of Culture

Culture is such a complex term to define with simple words. For quite a long time, there have been suppositions and contentions on the meaning of culture and what it involves (Benedict, 1934; Geertz, 1973; Hall, 1997; Kluckhohn, 1944; Mead; 1937; Shweder, 1991; Tylor, 1958 and Williams, 1958).

Duranti (1997) defined culture as a complex notion with no all-encompassing definition for it. Culture is perceived differently to people in varying degrees. For some, it can be the, appreciation of good literature, music, art, and food. However, for anthropologists and other behavioral scientists, culture is viewed as the totality of acquired human behavioral patterns in a space of time. An English anthropologist Edward B. Tylor in his book, Primitive Culture, first published in 1871 said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society" (1958). Since Tylor's time, the concept of culture has become the central focus of anthropology and sociology.

As indicated by Geertz (1973, p.4), Kluckhohn (1944) characterized culture in eleven ways: (1) "the aggregate lifestyle of a people"; (2) "the social heritage the individual secures from his gathering"; (3) "a state of mind feeling and trusting"; (4) "a deliberation from conduct"; (5) "a hypothesis with respect to the anthropologist about the way a gathering of individuals in certainty act"; (6) "a storage facility of pooled learning"; (7) an arrangement of institutionalized introductions to intermittent issues"; (8) "learned conduct"; (9) "a component for the standardizing direction of conduct"; (10) "an arrangement of methods for modifying both to the outside condition and to other men"; (11) "an encourage of history...." Also, Geertz (1973, p. 5) concurs with Weber that: "Culture needs to do with man being a creature suspended in networks of centrality that he himself has spun which involves a specialist doing examination on culture in an interpretive route (looking for significance)." Building on the above meanings of culture, Li and Karakowsky (2001, p.501) characterized culture as a "total store of learning, convictions, values, mentalities, religion, chains of importance, thoughts of time, parts, spatial relations, ideas of the universe and material articles and belonging procured by a gathering of individuals throughout ages through individual group..." Likewise, they clarified that, Culture comprises of examples, express and certain, of and for conduct obtained and transmitted by images, constituting the unmistakable accomplishment of human gatherings, incorporating their exemplifications in curios; the basic center of culture comprises of customary thoughts and particularly their connected qualities; culture frameworks may, from one perspective, be considered as results of activity, then again as molding impacts upon additionally activity. (p. 501).

In view of these definitions, it is prove that "culture is an entire lifestyle" (Williams, 1958 p. xvi.) and is fundamental data for universal understudies to obtain while

progressing in another condition. Production of this mindfulness is fundamental for global understudies since culture in any general public gives people regularizing data about its qualities and offers guides for conduct and musings (Sumer, 2009). Following this, Bochner (2006) recommended that universal understudies are an imperative gathering of sojourners, and culture contact is a basic piece of their visit. Sojourners, for example, sightseers, displaced people, workers, and global understudies, at to begin with, encounter an absence of such regularizing data and direction in regards to how to think and carry on in that culture. This absence of data tends to bring about a ton of nervousness (Sumer, 2009). Yang and Clum (1994) proposed that the level of pressure may even increment contingent upon the difference between the way of life of an individual and the new culture.

In respect to Science Contributor, February 19, 2015, Kim Ann Zimmermann practically viewed culture as an appealing and dynamic attitude and belief of a certain category of individuals in terms of their knowledge, which in the actual sense communicate from their cuisine, religious belief, language, experience, interactions, understanding, hierarchies, spatial relations, communication, meanings, values and life style (Hofstede et al., 2012). Although there are a number of definitions of culture, in this thesis I will focus on the definition of the famous cultural anthropologist E.B. Taylor. In simpler terms, Taylor et al., (2013), defined culture as something to do with the way of life of an ethnicity and nationality or a category of people. It described the impacted ways of life of how people are actually raised in a community or society. A typical example is the manner of which the Turkish Cypriots, for example, dance and interact with each. It is quite different from the way the Chinese people dance and interact with each other. There are a lot of differences between the behavior and interaction patterns of people from different parts of the world.

### 2.2.2 Definition of Tradition

When discussing culture, another concept to be examined, is "tradition". Tradition in general terms, can be classified as beliefs/ideas which are passed down from one generation to the other. This could be carried out by family, group of individuals or even a culture. Definition by Merriam Webster dictionary states that tradition is the interspersed pattern of human ability and altitude that relies solely on the scope for studying and passing on the quantity of knowledge to generations that wants to succeed. A typical example can be given from the Turkish Cypriot weddings where the bride and the groom walk around the venue three times with the guest and family members clapping their hands.

### 2.2.3 Definition of Cultural Exchange

With regard to the U.S. Bureau of Consular Affairs, 'cultural exchange is a curriculum that permits individuals to reside and earn a living or study in another community or nation for a given period of time.' Exchanges enhance diversification by enabling and helping individuals in their host nations to study about other cultures and beliefs. This means that almost all countries or nations in the globe practice cultural exchange.

### 2.2.4 Definition of Acculturation

Acculturation has been a major topic when addressing international students. According to Berry (1997), acculturation has the tendency to influence change in an individual or a group of culturally different individuals. So what is acculturation? According to the Merriam Webster Dictionary acculturation is cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture (https://www.merriam-webster.com). Acculturation is the process of social, psychological, and cultural change that stems from blending between

cultures. The effects of acculturation can be seen at multiple levels in both the original and newly adopted cultures (https://en.wikipedia.org)

## 2.2.5 Cultural Assimilation

Cultural assimilation has been a noteworthy theme while tending to universal understudies. As indicated by Berry (1997), cultural assimilation tends to impact change in an individual or a gathering of socially unique people (mentally/socially) in light of intercultural contact. Despite the distinctions in dialect and social foundations, every universal understudy shares the difficulties of cultural assimilation (Lipson, 2008; Thomas and Althen, 1989). As it were, to appreciate universal understudies better, it is fundamental to perceive that being a global understudy is a portrayal of a typical minority personality in the U.S. (Schmitt, Spears, and Branscombe, 2003). Their encounters contrast from those of displaced people, workers, and ethnic minorities inside the U.S., basically because of migration issues, the brief idea of their stay in the U.S., the need to prevail in the U.S. scholastic framework, and the need to quickly figure out how to arrange the requests of regular living, correspondence, and conduct (Johnson and Sandhu, 2007; Misra and Castillo, 2004; Mori, 2000; Sumer, 2009). Beside contrasts in dialect and social foundations, different issues that global understudies can experience upon their entry to the U.S. as they change in accordance with new environment incorporate scholastic requests, achiness to go home, loss of social help and status, diminished confidence, absence of study abilities and absence of emphaticness (Pederson, 1991; Poyrazli, Arbona, Nora, McPherson, and Pisecco, 2002). Worldwide understudies additionally encounter extraordinary modification issues and a feeling of disengagement because of concentrate in the U.S. (Singaravelu and Pope, 2007). Subsequently, it is normal that some universal understudies will encounter mental misery (Berry, 1997). Besides, universal understudies experience

one of a kind and different mental issues with extraordinary concerns (Mori, 2000). Grounds advisors ought to know that universal understudies originate from a bunch of social foundations and "make a mosaic of one of kind social encounters" (Sandhu, 1994, p. 237). Be that as it may, a great deal of directing administrations gave on grounds do exclude enough social affectability (Mori, 2000). Also, inquire about discoveries recommend that once global understudies adjust to the new requests and parts of the new culture, universal understudies are probably going to have better scholarly execution and better mental soundness (Pedersen, 1995).

## 2.3 Educational Tourism

According to Gartner (1996) there are numerous employment opportunities that are accessible for the local individuals in the sector of tourism. Educational tourism as a form of tourism can also provide great potentials for the expansion of leisure and recreation enterprises, cultural sensitivities and foreign exchanges as well providing jobs and salaries to the host community.

### 2.3.1 Rise of Educational Tourism

Over the years, the increase in international students asking for admission has been rapidly growing day by day. Foreign graduates in the U.S., for example few years ago, reached a maximum number of 764,495, which indicates that due to a rise in foreign graduates, now 31 out of 100 graduates are international students (Farrugia, Chow and Bhandari, 2011). There are numerous factors that have contributed to this tremendous rise: firstly, the big attempts made by American academic institutions to recruit more students; secondly, the promotion of U.S. higher education by the government. And, finally, a rise in the economic situation of the middle class of important source countries which makes them capable of meeting their children's financial needs to study abroad (Fisher, 2009).

As the cooperation of countries on the planet organized commerce economy has expanded and a large portion of the countries took after budgetary cut designs, the opposition among countries to select self-financed and splendid understudies has risen, and for two key reasons it has turned out to be vital in late decades. To start with, social and scholastic commitments are made to school grounds by universal understudies, as they offer a persuading ability pool. Furthermore, remote graduates assume a fundamental part in the economy and make a significant commitment to the way of life of host country (The State Project, 2014).

Others focused on different aspects of educational tourism. For example, the decision-making process of international students or exchange students has been modified by a combining of the pull-push factors (Maringe and Carter, 2007; Mazzarol and Soutar, 2002). Another vital theme of research in this domain, focuses on marketing communications and information used (Hemsley-Brown and Oplatka, 2006), and reference groups or influencers (Mazzarol and Hosie, 1996).

**2.3.2 The Lives of International Students**

"Individuals who encounter alien cultures for the first time in their early adulthood often experience a sense of dislocation which thrusts them into culture shock. This is because, as adults, they are required to adjust to an unfamiliar culture, economy, education, family, government and society without the benefit of the many years of gradual socialization that most indigenous members of the host culture have experienced" (Brown, 2008; Ku, Lahman, Yeh & Cheng, 2008; Sovic, 2008 cited in Newsome and Cooper, 2016).

International students while studying abroad can face anxiety; depression; stress; cultural fatigue; unfamiliar social activities and lifestyles; feelings of worthlessness;

frustration (Brown & Holloway, 2008; Russell et al., 2008); and homesickness (Poyrazli & Lopez, 2007). In addition, international students must adjust to a foreign language (Sherry, Thomas, & Chui, 2010) which can be a big problem for the international students.

### 2.3.3 Impacts of Interaction with Visitors

As Stephenson (1999) argues that locals who are in interaction with the visitors are often influenced by their existing societal behaviors. Stephenson (1999) further points out that by auditing the impact of the host students upon 20 worldwide understudies watched that it was very trying for the two sides to adapt to various societies and values and that this experience was more disquieting than had been predicted. In view of his revelations the most grounded impact on the receiving families was their very own rehashing feeling of being Chilean and in choosing a profounder vitality about their own particular culture.

### 2.3.4 Residents Perception to Educational Tourism in Respect to Host Foreigner Relationship

Hendijani, R.B. (2016) investigated the reality about instructive tourism and its impact on inhabitants' recognition in Indonesia. The goal of this investigation was to comprehend the ramifications of instructive tourism in connection to nearby occupants. A subjective approach was led with some neighborhood occupants. The investigation uncovered those neighborhood occupants' both negative and positive parts of instructive tourism.

This exploration analyzed the impression of inhabitants in West Jakarta with respect to instructive tourism and its impact on their normal life. The help of nearby inhabitants is the most vital viewpoint for any sort of tourism (Andereck et al. 2005) which is bolstered by the discoveries of this examination. The discoveries recommend

that instructive tourism has both constructive and adverse impacts on inhabitants, yet it is seen all the more positively towards the constructive viewpoints from the perspective of the neighborhood individuals. The key rising topics in this examination are culture stun, dialect hindrance, economy benefits, opening for work, and advancement of framework, change of personal satisfaction, enhancements in conduct and learning English. Being reliant on tourism as far as extra openings for work, expanding family unit pay, and improvement of framework, it shocks no one that the inhabitants have high wants to help instructive tourism. A creating nation, for example, Indonesia should react to the necessities of nearby inhabitants, regardless of whether they are social or financial needs, by actualizing custom fitted projects for tourism improvement. Thusly, tourism advancement may add to a superior personal satisfaction for the group.

The consequences of this exploration are conceivably valuable for the Ministry of Higher Education and also the Ministry of Tourism identified with tourism improvement for economical advancement intends to enable nearby inhabitants to find out about effective tourism advertising systems. Encouraging the advancement of instructive tourism by every included gathering, for example, the host college (as the supplier), the legislature (as the specialist) and nearby inhabitants (as supporters), is basic to future instructive tourism in Indonesia. It ought to be noticed that executing instructive tourism programs requires an alteration in the socio-social, natural, and financial structure of host groups which help to assemble their ability to take part in the improvement of instructive tourism arranging.

## 2.3.5 Understanding Educational Tourism in Respect to Host Foreigner Relationship

Huang R. (2018) argued that provision of advanced education for worldwide

understudies has turned into an essential wellspring of wage for Western colleges and these understudies have pulled in inquire about consideration. In light of an assessment of universal understudies as voyagers, by conceptualizing the worldwide understudy involvement in connection to various vacationer encounters speculated in the current tourism writing, this paper considers the experience of global understudies from creating nations at one British advanced education organization. It reports the outcomes picked up from an observational review. The examination shows an abnormal state of understudy fulfillment, in spite of the fact that there is still much extension for development of specific aspects; for instance, dialect concerns and the blending of UK-domiciled understudies with those from abroad. The conclusion centers around the potential and suggestions for British colleges to utilize the exploration results to feature positive encounters and empower great practice, and furthermore gives a few recommendations to worldwide understudies on the most proficient method to consider and live in the UK. Three key interrelated focuses rise up out of this evaluation.

First, an attention on worldwide understudies features in microcosm a portion of the more extensive issues of culture contact, observation and adjustment experienced by universal visitors who have differentiating social foundations to their 'hosts', and the other way around. Second, developing worldwide instructive portability requests that the parts and effects of universal understudies be all the more intently assessed and comprehended, both inside tourism examination and in more extensive talks on worldwide versatility. Third, the nature of experience of global understudies should be considered as a component of more extensive universal relations: the present understudies might be tomorrow's leaders, with critical future financial and political ramifications spilling out of their present discernments and encounters in have nations.

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This ought to be of specific worry to governments in nations where a portion of the advanced education and preparing foundations may have given the feeling that abroad understudy enlistment has been basically a system for here and now monetary benefit.

Mihaela B. et al (2014) states that the introduced think about plans to address the subject of teaching youths in cross-fringe areas to be mindful people, visitors, has and neighbors, to acknowledge social pluralism, and to bring issues to light that learning of neighboring nations' dialects underpins cross-outskirt participation. Plan/strategy/approach – The approach twofold checked hypothesis and legitimate direction, and youngsters' information of neighboring nations' (Slovenia, Hungary, Austria, and Croatia) dialects was observationally explored. In a roundabout way, parental demeanors were inspected. The investigation concentrated on Slovene and Hungarian dialects and on their trans-fringe (or: cross-outskirt) tourism as a social instead of monetary point. Discoveries Cross-outskirt tourism depends additionally on shared understanding as a precondition of morals of relationship as a precondition of the imperative comprehensive quality of one's approach through social duty empowering the prosperity of the two sightseers and hosts. The socio-phonetic and socio-social parts of neighboring locales, e.g. Slovenia's Prekmurje and Hungary's Orseg, can bolster positive cooperation between ethnic gatherings and improve successful cross-outskirt joint effort, including tourism. Poor information of neighboring nations' dialects submits groups to third dialects and obstructs these trans-outskirt encounters, making the areas a mutual fate keeping up their societies, dialects and character. Dialect adapting along these lines must begin at the most punctual conceivable age. Creativity/esteem – This contextual investigation advocates cross-outskirt instructive and social approach that (essential) schools should expand the consciousness of the reliance of cross-fringe peace, positive generalizations,

economies and tourism on learning of neighboring nations' dialects and socially dependable (youthful/future) people, travelers and hosts.

The exhibited contemplate intends to address the subject of instructing adolescents in cross-fringe locales to be dependable people, voyagers, has and neighbors, to acknowledge social pluralism, and to bring issues to light that learning of neighboring nations' dialects underpins cross-outskirt collaboration. Outline/technique/approach – The approach twofold checked hypothesis and lawful direction, and kids' information of neighboring nations' (Slovenia, Hungary, Austria, and Croatia) dialects was exactly inquired about. In a roundabout way, parental demeanors were inspected. The examination concentrated on Slovene and Hungarian dialects and on their trans-outskirt (or: cross-fringe) tourism as a social as opposed to financial subject.

Discoveries Cross outskirt tourism depends likewise on common understanding as a precondition of morals of relationship as a precondition of the imperative comprehensive quality of one's approach by means of social obligation empowering the prosperity of the two voyagers and hosts. The socio-etymological and socio-social parts of neighboring areas, e.g. Slovenia's Prekmurje and Hungary's O¨ rseg, can bolster positive cooperation between ethnic gatherings and upgrade powerful cross-outskirt joint effort, including tourism. Poor learning of neighboring nations' dialects submits groups to third dialects and frustrates these trans-outskirt encounters, making the locales a common fate keeping up their societies, dialects and personality. Dialect adapting along these lines must begin at the most punctual conceivable age. Inventiveness/esteem – This contextual investigation advocates cross-outskirt instructive and social strategy that (essential) schools should expand the consciousness of the reliance of cross-fringe peace, constructive generalizations, economies and

tourism on learning of neighboring nations' dialects and socially dependable (youthful/future) people, travelers and hosts.

Training for socially dependable conduct incorporates safeguarding of social assorted variety and peace (instead of negative partialities and generalizations), which can make the tourism offering more pleasant and engaging starts in (essential) schools, which center around multilingualism (e.g. English, second/outside dialects, cross-fringe dialects), social, verifiable, topographical and social traits, and give (youthful) students a more prominent energy about local, neighborhood, and cross-outskirt culture and legacy (Lebe and Milfelner, 2006). Schools ought to likewise bolster the improvement of communicational aptitudes (e.g. to take after and decipher guidelines; to perform collaboration; to react to issue circumstances), constructive identity qualities and work demeanors (e.g. activities, timeliness, administration and PC abilities, regard for directors, and confidence), preparing in culinary aptitudes, and extend instructive projects that give early introduction of tourism vocations to (youthful) students. Grade schools may sort out projects in which (youthful) students travel somewhere else as gatherings with the basic role of taking part in learning encounters specifically identified with the area/s (Bodger, 1998, p. 28). The idea of going for instructive reasons for existing was acknowledged (Gibson, 1998; Kalinowski and Weiler, 1992); tourism assets may fill in as the reason for training tourism. These assets might be classified (Gibson, 1998; Kalinowski and Weiler, 1992) as: social/chronicled, ecotourism/nature-based/provincial tourism, and study-abroad projects. Cases of substance that might be utilized for cross-fringe tourism training in the investigated area could cover: considering spas in the locale, finding the district's biological potential; looking over customary homesteads, creatures, plants, herbs; getting to know their specialties and artworks, music and move, and safeguarded autochthonous

conventions. Schools should, consequently, bolster instructing and getting the hang of neighboring nations' dialects. This backings solid social and monetary connections between Hungary what's more, Slovenia, creates comprehension of cross-outskirt societies, invigorates business, is helpful to tourism improvement, and decreases contrary generalizations (acquired from old circumstances of a country's high ground and coming about 'right of mishandle' of energy, which reduces RH and SR) and propels more individuals to work inside neighborhood tourism. Great reconciliation depends on natives' morals of relationship, an essential term of social duty (ISO, 2010) alongside the idea of comprehensive quality, and with the definition that social obligation implies one's obligation regarding one's impact over society (EC, 2011). The learning of neighboring nations' dialects in this worldwide world advances the personal satisfaction, peace, combination, shared comprehension, and employability in these districts; a connected advantage from neighboring nations' dialect is tenants' inspiration for cross-fringe (financial) collaboration. Thusly, a more extensive technique of cross-outskirt provincial advancement and cross-fringe instructive collaboration, from pre-school on, is required. At that point, cross-fringe tourism has more shots.

Fennell D. A. (2006) expressed that in spite of the fact that collaboration in tourism has been considered for quite a while in territorial improvement, partnership, and promoting settings, missing is an attention on agreeable connections which are not construct exclusively in light of a financial motivation. In this examination, the sociobiological hypothesis of corresponding charitableness is investigated to clarify why participation ought not occur in tourism. Participation is commenced on the development of long haul, stable connections in view of correspondence and unselfishness. The idea of tourism, i.e. constrained communications in view of limited

timeframes, hinders collaboration with suggestions at the miniaturized scale (tourist–have associations) and at the large scale (aggregate connections inside the locale all in all). Moral and instructive systems are talked about as essential mediating factors which may balance out connections for common advantage and advantageous interaction.

## 2.4 Case of North Cyprus

### 2.4.1 Geography

North Cyprus is a small island located in the Mediterranean Sea. Its neighboring lands at the nearest coastal points are Turkey 40 miles north, Syria 60 miles east, Lebanon 108 miles south-east, Israel 180 miles south-east and Egypt 230 miles south. Cyprus is the third largest island in the Mediterranean. It is smaller than Sicily and Sardinia and larger than Corsica and Crete. The area of the whole island is 3584 sq. miles. (9250 sq. kilometers) North Cyprus is some 100 miles long, 40 miles across at its widest point and has a total area of 1357 sq. miles or nearly one third of the whole of the island (http://www.studyinnorthcyprus.org).

### 2.4.2 Brief History

Cyprus, as a result of its strategic location, has been colonized and ruled by many great powers of the world, including the empires of the Assyrians, Egyptians, and Persians, Romans, Byzantines, French Lusignans, Ottoman and British. In 1960, a unified Government of Cyprus was formed between Turkish and Greek Cypriots. From 1963 to 1974, Greek and Turkish Cypriots fought a long war, until the island was divided in 1974. In 1975, the Turkish Federated State of Cyprus was declared, but was rejected by the Republic of Cyprus, the United Nations (UN) and the international community. After eight years of failed negotiations with the leadership of the Greek Cypriot

community, the North declared its independence on 15 November 1983 under the name of the Turkish Republic of Northern Cyprus (TRNC).

Since then, the leaders from both sides have been working towards agreement on the establishment of a bi-zonal, bi-communal federation in which the communities would enjoy political equality. The negotiations are still continuing with the supervision of United Nations (http://www.studyinnorthcyprus.org).

### 2.4.3 Social Life and Culture

In respect to North Cyprus online, the people of the North Cyprus is made up of 200,587 dwellers or citizens 50 out of 100 of these community resides in the metro and 50 out of 100 in the countryside. 99 out of 100 of the grown-ups communities are well educated. An estimated 98 out of 100 of Turkish Cypriots are seen to be Sunni Muslim. There is a small Turkish Cypriot Baha'i community. Those that are not Muslims in the North Cyprus are internationals from Europe or somewhere globally, who are commonly connected to the RC Church, AC Church, MC Church, GO Church, Armenians or others (Jews) that make op the remaining 2 out of 100. Mainly 10 out of 100 of the citizens in North Cyprus go to religious services frequently.

Turkish Cypriot culture is quite straight forward and complexed at the same time. They point out that although most of the population are Muslims, very few of them go to the mosque for prayers, fast during Ramadan, dressed in their religious attire, whereas as, the majority of them celebrate religious festivals. What matters most to them is their family life, of which every average Cypriot sees his/her family as a top priority. They prefer to dine with family and spend time with family regardless winter or summer. They are quite reserved and keep too much to themselves. Friendship to them is not far fetch and an aspect of joy, but the ability to trust is easy and to terminate this trust

is also easy as well, but when this trust is terminated, constructing it will be far fetch, as they lack the credibility to build trust in someone they lost faith in. (http://www.studyinnorthcyprus.org)

**2.4.4 Educational Tourism in North Cyprus**

As mentioned before, currently, there are students from 110 countries study in international universities in North Cyprus. According to reports in Turkish Cypriot press number of foreign students attending 16 universities is 100,911. (CyprusMail Online, Monday 28 May 2018).Since this report, the number of Universities has gone up to 21. List of these Universities as follow:

Table 1: List of Universities &Institutions that offer Bachelor's degree or above in North Cyprus

| Name | District | Since |
|---|---|---|
| American University of Cyprus | Lefkoşa District | 2014 |
| Anadolu University Nicosia Campus | Lefkoşa District | 1982 |
| Arkın University of Creative Arts and Design | Girne District | 2017 |
| Atatürk Teacher Training Academy | Lefkoşa District | 1937 |
| Bahçeşehir Cyprus University | Lefkoşa District | 2017 |
| University of City Island | Gazimağusa District | 2016 |
| Cyprus Health and Social Sciences University | Güzelyurt District | 2016 |

| | | |
|---|---|---|
| Cyprus International University | Lefkoşa District | 1997 |
| Cyprus Science University | Girne District | 2013 |
| Cyprus Social Sciences University | Lefkoşa District | 2015 |
| Eastern Mediterranean University | Gazimağusa District | 1979 |
| European University of Lefke | Lefke District | 1989 |
| Final International University | Girne District | 2015 |
| Girne American University | Girne District | 1985 |
| International Business Management School | Lefkoşa District | 2011 |
| Istanbul Technical University TRNC Education-Research Campus | Gazimağusa District | 2011 |
| University of Kyrenia | Girne District | 2013 |
| University of Mediterranean Karpasia | Lefkoşa District | 2012 |
| Middle East Technical University Northern Cyprus Campus | Güzelyurt District | 2005 |
| Near East University | Lefkoşa District | 1988 |
| University of the West of Scotland | Lefkoşa District | 2016 |

(https://en.wikipedia.org)

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The Eastern Mediterranean University (EMU) is the oldest and biggest University in Northern Cyprus. It was established in 1979 under the as a higher-education institution of technology for Turkish Cypriots. In 1986, it was converted to a state university. The campus is located within the city of Famagusta. Academic Programs of EMU are broad and include Physical and Social Sciences. EMU offers a wide range of undergraduate programs. Master's and Doctoral Level Graduate Programs: The Eastern Mediterranean University Institute of Graduate Studies and Research currently runs 13 Doctoral level, 20 Master's level graduate programs (https://en.wikipedia.org). There is a multicultural environment with more than 16,000 students from 85 countries and prominent faculty members from 35 different nations (www.topuniversities.com).

# Chapter 3

# METHODOLOGY

This is the part of the thesis deals with the methodology and the methods of data collection.. Info rmation is also given about the sampling techniques that is being used. The rational for this resaearch to be carried out was based on the fact that there are alot of international students studing in North Cyprus. The researcher wanted to know how the culture of the locals and the internatinal students'was affected by educational tourism. This study was aim to explaine how the international and local students are affected by this educational encounter. This research was conducted in EMU in the city of Famagusta, North Cyprus. It consistent of both local and international students studying at EMU:

## 3.1 Methodology of the Research

For the motivations behind this examination, a qualitative research approach was used. The reason for this chice was based on the belief that qualitative approach helps to gather data based on an in-depth understanding of human behavior and the reasons that govern such behavior through participatory means (Neuman, 2016). Researcher was interested to collect data from the respondents point of view since he wanted to examine the interpretations of the wonders as far as the implications that individuals convey to it. As Neuman (2016) stated, qualitative research begins by accepting that there is a range of different ways of making sense of the world and is concerned with discovering the meanings seen by those who are being researched and with understanding their view of the world rather than that of the researchers. Therefore,

qualitative research helps researchers to understand the meaning people have constructed about their world and their experiences. How do people make sense of their experiences?

## 3.2 Research Method Structured Interviews

In order to collect data Structured interviewing technique was used by the researcher. Respondents were interviewed verbally in some detail in order for the researcher to explore topics, issues and responses in some depth.

Structured interviews were believed to be very useful since it is a technique designed to elicit a vivid picture of the participant's perspective, opinions, feelings and experiences on the research topic (Neuman, 2016).

An interview guide was used by the researcher which included both closed-ended and open-ended questions, prepared in advance. However, in the course of the interview, the interviewer has a certain amount of room to adjust the sequence of the questions to be asked and to add questions based on the context of the participants' responses.

## 3.3  Sample and the Sampling Methods

A probability sampling technique is any strategy for sampling that uses some type of irregular choice. So as to have an irregular determination strategy, you should set up some procedure or system that guarantees that the diverse units in your populace have measure up to probabilities of being picked. People have since a long time ago rehearsed different types of irregular determination, for example, selecting name from a cap, or picking the short straw. Nowadays, we tend to utilize PCs as the system for producing arbitrary numbers as the reason for irregular determination

Non-probability sampling is a sampling technique where the examples are accumulated in a procedure that does not give every one of the people in the populace measure up to odds of being chosen. Most scientists are limited by time, cash and workforce and due to these restrictions, it is relatively difficult to arbitrarily test the whole populace and it is regularly important to utilize another sampling technique, the non-probability sampling technique. (Explorable, 2009).

For the purposes of this research non probability sampling and more specifically, both convinent and snowball sampling techniques were used. Convinent sampling techniques were used for the selection of Nigerian students since the researcher was a Nigerian himself and had many Nigerian student contacts to chose from. For the Turkish Cypriot respondents, he used snowball sampling. Thus, initially, a Turkish Cypriot friend was interviewed who helped to identify another Turkish Cypriot friend, who than helped to identify another Turkish Cypriot friend and so. So the whole process was repeated again and again.

## 3.4 Data Collection Process

A number of 10 Nigerian and 8 Turkish Cypriot students were interviewed who were full time students of the University of EMU, in Famagusta, North Cyprus. The democratic characteristics of the respondents as follow:

Table 2: The Democratic Characteristics of the Respondents

| Respondent No. | Nationality | Sex | Duration of Stay |
|---|---|---|---|
| N1 | Nigerian | Male | 4 years |
| N2 | Nigerian | Male | 2 years |
| N3 | Nigerian | Male | 3 years |
| N4 | Nigerian | Male | 4 years |

| | | | |
|---|---|---|---|
| N5 | Nigerian | Male | 2 years |
| N6 | Nigerian | Male | 1 year |
| N7 | Nigerian | Male | 3 years |
| N8 | Nigerian | Male | 3 years |
| N9 | Nigerian | Male | 4 years |
| N10 | Nigerian | Male | 2 years |
| TC1 | Turkish Cypriot | Male | - |
| TC2 | Turkish Cypriot | Male | - |
| TC3 | Turkish Cypriot | Male | - |
| TC4 | Turkish Cypriot | Male | - |
| TC5 | Turkish Cypriot | Male | - |
| TC6 | Turkish Cypriot | Female | - |
| TC7 | Turkish Cypriot | Female | - |
| TC8 | Turkish Cypriot | Female | - |

As explained above, a set of questions were designed in advance of the interviews. However, during the interviews further questions were asked when necessary in order to explore the issues further.

At the beginning of every interview, respondents were given a brief introduction to the purpose of the interviews and explained that their identity will be kept secret. The consent of the respondents was also taken in order to record the interviews.

Interviews were taken place during March and April 2018, over a period of 6 weeks. Each interview, with the consent of the interviewee, was recorded and then transcribed verbatim. Through coding and categorizing the given answers by each interviewee, the interviews were analyzed. Each interview, on average, lasted about 30 minutes. The

number of the interviews was determined with the principle of saturation or redundancy concept. In other words, interviews continued until additional interview did not believed to add new information.

## 3.5 Research Questions

The interview questions were group into 3 major parts,

1. The nature of friendship among Nigerian and Turkish Cypriot students,

2. The degree of friendship or cultural exchange among them and

3. The impact of these relationships among each group.

As a final question, all of the students were asked about what could be done to further improve the relationship between the locals and the foreign students.

# Chapter 4

# DATA ANALYSIS

To examine the nature of cultural exchange between indigenous citizens, specifically the Turkish Cypriots students, and the foreign students, namely the Nigerians students studying at EMU in TRNC, semi structured interviews were conducted and then the transcripts of these interviews were analyzed. In total, 8 Turkish Cypriot and 10 Nigerian students were interviewed. The respondents, as mentioned before, were determined by convenient and snowball sampling techniques. Nigerian students were selected through convenient sampling since the researcher is a Nigerian student himself and knew many Nigerian students. Whereas, Turkish Cypriot students were selected with the initial help of a Turkish Cypriot through snowball sampling.

The interview questions were group into 3 major parts – namely - the nature of friendship among Nigerian and Turkish Cypriot students, the degree of friendship or cultural exchange among them and the impact of these relationships among each group. As a final question, all of the students were asked about what could be done to further improve the relationship between the locals and the foreign students.

## 4.1 Nature of Friendship

The first part of the interviews, as pointed above, dealt with establishing the nature and the degree of friendship between the Nigerian students and the Turkish Cypriot students. This part of the questions wanted to establish whether Nigerian and Turkish Cypriot students befriended each other and the degree of the friendship these groups

of students had. Therefore, a number of questions were asked in order to establish what type of activities they did together, how regularly they met, where did they usually met and so on.

The results show that all of the Nigerian students had Turkish Cypriot friends whereas, out of the 8 Turkish Cypriots that were interviewed, only 7 of them had Nigerian friends. One of the Turkish Cypriots said that he never had a Nigerian friend. The length of these relationships were claimed to vary between 1 to 7 years for both groups of students. When they were asked how often they saw each other, the results showed that they saw each other very regularly. The most of both Nigerian and Turkish Cypriots students claimed that they saw their Turkish Cypriot and Nigerians friends every day, the rest said that they saw them two to three times a week. When they were asked about where they usually socialized, the majority of them said both at the University and also outside the University.

When they were asked about the activities that they did together, the most popular activity for Nigerian students were doing class work together and going to clubs and restaurants with their Turkish Cypriot friends.  As respondent N4 said "We go to the beach, restaurants, clubs, attend classes together, Spring Festivals, normal things that friends do".  Others claimed that they go to the local beach, bet offices, and play football with their Turkish Cypriot friends. Respondent N3 said "We do fun things together like going to the beach, concerts, clubs, restaurants and round table discussions".

On the other hand, similarly, the most popular activity for Turkish Cypriots students that they did with their Nigerian friends was going to restaurants and second was

attending class together. Few of them claimed that they also do activities such as going to the gym, beach, bowling and partying together. The majority Nigerian students (7 out of 10) said that they have been to their Turkish Cypriot students' houses for meals and socializing, whereas only half of the Turkish Cypriot respondents have been to their Nigerians friends' houses.

Although, these students spent a lot of time with each other and did a lot of things together, when they were asked how good a friend they are, only half of each group members considered to be "very close" or "good friends". As one of the Nigerian respondents said "we are good friends cos they're always there for me when I need them and they always come through for me financially when I need them so yes I will consider them as close friends" (N1). Another Nigerian respondent said "Good friends because we care about each other's welfare that's the reason why I will say that we are good friends" (N5). On the other hand, a Turkish Cypriot respondent said that they are "very close because we are like a family. We always help each other when needed" (TC8).

Others said that they were "not very close" and that they were "just classmates" or "good classmates". As one of the Turkish Cypriot respondents pointed out "We are not very close because we only meet at the University and that's it" (TC2). Another respondent said "Just good classmates. We do projects together; we go to cafeteria together for lunch" (TC6). A Nigerian respondent also made a similar comment "Not close because we do school projects and assignments together and aside nothing else" (N6).

## 4.2 The Degree of Friendship or Cultural Exchange

In order to find out how much each group of students shared each other's culture, or get to know each other's culture and to find out whether there was any form of cultural exchange between them they were asked about their experiences of each other's music, food and religion and how much each group was affected with these cultural expressions.

When each group of students were asked about whether they have tried some Turkish Cypriot or Nigerian food, all of the Nigerian students said that they had tried Turkish Cypriot food. The majority of them (8 out of 10) said that it was due to their Turkish Cypriot friends that they tried local food. The other two claimed that it was their choice to try local food and not the influence of their Turkish Cypriot friends. On the other hand, only three of the Turkish Cypriot students said that they tried Nigerian food and it was their Nigerian friends which introduced them to Nigerian food.

When asked about music, again the majority of the Nigerian students (8 out of 10) claimed that they have been exposed to Turkish music by their Turkish Cypriot friends (6 out of 10). As one of the respondent said "My friends introduced me to Turkish music because when I am around them that's what they always listen to" (N1). The other two said that it was their non-Turkish Cypriot friend, an Iranian friend, who introduced him to Local music and two said that they discovered it by themselves.

When the same question was asked to the Turkish Cypriot respondents, the majority (6 out of 8) also claimed that they have been exposed to Nigerian music. However, unlike the Nigerian students who claimed to be introduced to local music by their local student friends, only two of them claimed to be introduced to Nigerian music by their

Nigerian friends. The majority claimed that they discovered it by themselves either at clubs or on YouTube.

When the respondents were asked about which aspects of each other's culture they find most different, the majority of the Nigerian students said local festivals, Bayrams and marriage ceremonies were done very different in North Cyprus. Others mentioned local food and the coffee culture of the locals being different. A small number of Nigerian students also mentioned local dress code, smoking and easy going attitude of Cypriots towards everything.

On the other hand, the majority of the Turkish Cypriot students mentioned how the Nigerian students danced and dressed in a different way than their own culture. Others claimed that their food and their sense of humor were different.

When the respondents were asked about the similarities between the two cultures both Nigerian and Turkish Cypriot students focused on religion and respect for others. As Respondent N1 pointed out "The only similarity I noticed is the religion aspect as there are Muslims here which is quite the same to the ones we have in Nigeria". Another respondent also referring to religion said "We have similar culture in the aspect of the religion because we have Christians, Muslims and Traditionalist which is obtainable here also" (N2).

When the Nigerian students were asked about their command of Turkish language, all of them said that they can speak some Turkish but not very fluently. On the other hand, Turkish Cypriot students said that they communicate in English with their Nigerian friends and also know few Nigerian slang words. When they were asked whether trying

to communicate in English caused problems for them, all of the Turkish Cypriots said no. Although one of the respondents admitted that Nigerian students' accent can sometimes makes it difficult for him to understand Nigerian students. On the other hand, Nigerian students complained about the difficulties they face when they are trying to communicate not so much with students but especially with the locals.

The questions on religion showed that both parties felt that there were no strains when it came to practice their different religions. All of the Nigerian students felt that North Cyprus welcomed different religions and that they were able to practice their religions freely. As one of the Nigerian students pointed out "I go to church any time I want to so I will say that the country is actually a free country" (N2). Another one said "There are lots of churches here in North Cyprus and there has never been a time when they interrupted our services which makes me believe that they are open and accommodating" (N3). Both group of students also said that the fact that they had different religions, did not affect their friendship with each other at all. As a Turkish Cypriot pointed out "I have never had any problems with anybody be it Christians or Muslims" (TC4).

## 4.3 Issue of Ethnicity

When the respondents were questioned about the issue of ethnicity, more specifically, whether it mattered to the individuals having friends from a different ethnic background than themselves, all of the respondents said no. However, some of the Nigerian students felt that there were examples of racism and discrimination.

One of the respondent pointed out that ethnicity does not need to be a problem as long as people understand and respect each other's cultures. Respondent N1 pointed out:

"It has never been a problem since I have a perfect understanding of the things relating to common things of life. For example it is quite a problem communicating with the females as I have come to realize. They are overprotective of their females so I will rather ask a male for directions instead of their female to avoid problems". (N1).

## 4.4 The Impact of these Relationships among each Group

In order to develop some understanding about the impact of these relationships on the students they were asked whether they have been influenced with each other's culture in a lasting way. The majority of the Nigerian students claimed that they have developed a taste for local food and learned the local language which they will take home with them. As one of the Nigerian respondents pointed out "I tried kebab, kofte and others. They are nice and when I travel back to Nigeria I will love to introduce it to my people cos it is really nice" (N1). He further pointed out that I normally used to drink tea but now I take coffee, Mehmet Efendi Turkish coffee, which is something I consider it as an influence" (N1). Two different individuals also mentioned Turkish Cypriot dress code and coffee culture of the local students influenced them very much.

However, those who were introduced to Turkish music said that it has impacted on them much because their Turkish was not good enough to understand the words and that affected their enjoyment of local music. As respondent N2 pointed out "even though I do hear it, I can't understand the language so no need for trying it".

## 4.5 How the Relationships Can be Improved between the Locals and Foreign Students

When the students were asked about, what can the university do to improve relationship between the locals and the Nigerian students; the entire Nigerian student's emphasized the importance of training both the locals and the foreign students to speak

better English so that communication can be improved between the locals and the foreign students. Others claimed that there should be multi-cultural events and cultural seminars.

On the other hand, when the same question was asked to the Turkish Cypriots students, although like Nigerian students they emphasized the language aspects, they wanted foreign students to learn better Turkish, as well as locals learning better English. Turkish Cypriot students also believed that putting on some cultural activities will improve the communication between the locals and the foreign students.

# Chapter 5

# CONCLUSION, DISCUSSION AND RECOMMENDATIONS

The main intention of this study was to examine the cultural exchange between indigenous Turkish Cypriot students and Foreign Student in TRNC. It will also elaborate on the aspect on the perception and interaction on the Turkish Cypriot to international students. This research will also aim to seek and examined the challenges foreign students faced while visiting TRNC as compere to their home countries.

Tourism is one of the best ways people get to know about other cultures and traditions they are not actually used to from their local cultures in their countries. From the research which was done, it was noticed that the students were open to learning from other cultures but will have to avoid anything that will come in disrespect to them or their culture. Having 18 respondents give awareness to thoughts and experiences they have here in Cyprus shed more light to the topic as a whole, which is actually the main aim of the research.

## 5.1 Summary of the Thesis

A qualitative approach was used for this study because it laid more emphasis on words rather than figures. This research was conducted in EMU in the city of Famagusta North Cyprus. It consistent of both local and international students studying at EMU.

## 5.2 Conclusions

From the conclusion drawn from the students, a major number of the students said the locals are friendly, honest and hospitable while a fewer number of foreign students stated the locals are not social and very productive. By this it gives us a better understanding for culture to be exchanged it must the relationship between the locals and the students relating to a friendly relationship needs to be on a high side. This is scenario, it is and it aids the exchange of cultural values. From the research, it was gotten at some there are factors that aid to the experiences gotten by students who are like tourist here in Cyprus. All the respondent described Cyprus as a very quiet and peaceful place to live. It was also discovered that the Nigerian students here in Cyprus most especially here in Famagusta enjoys the freedom of worship which is something they prize above anything else. And it was also noticed that language and food is more of an influence to the Nigerian students when compared to that of the local Turkish Cypriot students living in Famagusta. While all of the Nigerian respondents agreed to the fact that the locals are interesting people that like to help others. Majority of the Nigerian respondents stated that language is huge setback in communicating with the locals while all of the Turkish Cypriot respondents don't have this same problem as virtually all the Nigerian counterparts of theirs speaks English. Majority of the Nigerian respondents has had racial encounter but agree to the fact that it's no longer a prevalent case here in Cyprus but there's no such case of racial abuse amongst the local respondents. The issue of racism is being perceived differently by different people and it is concluded that Racism is a thing of the mind and how an individual accepts whoever he is having an encounter with. It cannot be denied that Racism has affected the exchange of values negatively, but from another sense from this study, racism was avoided from proper communication, courtesy and respect. Both the local

and Nigerian respondents both agree that extra cultural activities should also done to aid the exchange of cultural values. Activities like students and locals meeting together for an eat out and sharing each cultures meals, going to seminars together and getting to know about values of each cultures together. By this, it is easy to know what is and not acceptable by cultures of the locals and that of the foreigners. From the research done, Language could be barrier if the foreigners or locals don't communicate with a common language. From all these conclusions, we can draw a total conclusion that foreign students are comfortable with the life here and are so open to learning the cultures of the locals and not minding learning the local language too. By this, cultural values are properly exchanged and this helps to build relationship between nations of the world.

## 5.3 Recommendations

From all this I strongly recommend that foreigners should be encouraged to learn the local language. Locals should try their very best to share to make share experiences about the place, and how they should live.

There should be national and international organizations and national communities which could help newcomers.

Also, foreign students should be encouraged to share their culture with the locals so that there will be a smooth exchange in culture. It will be suggested that other researchers should investigate the cultural exchange between not just Nigerians but foreigners and the local non student Turkish Cypriots so that a better understanding could be grasped as to what lies out there when the students leaves the university. The educational impact of cultural exchange should be investigated.

## 5.4 Practical Implications

These findings could be useful for university administrators to ensure adequate service delivery.

The results of this thesis can also help university administrators to develop orientation and training programmers to facilitate students' cultural adaptation.

To increase cultural exchange events can be organized by the local community and university where local students and foreign students are brought together to help them to have more contacts with local students.

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