

REPRESENTATION OF EUROPEAN IDENTITY IN MULTIPARTY INCOMING
AND OUTGOING ERASMUS STUDENTS' DISCOURSES

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF ARTS
IN
THE DEPARTMENT OF ENGLISH LANGUAGE TEACHING

SEPTEMBER 2016

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ABSTRACT

REPRESENTATION OF EUROPEAN IDENTITY IN MULTIPARTY INCOMING AND OUTGOING ERASMUS STUDENTS' DISCOURSES

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September 2016, 121 pages

Based on 10 hours of video recordings of 30 Erasmus exchange students, this study aims at uncovering how students who have experienced the Erasmus program talk about European identity in contrast to their national identities in multiparty conversations. The discourse data sets used for the analysis were comprised of (a) incoming European, (b) outgoing Turkish, and (c) mixed (i.e. both incoming and outgoing) Erasmus student conversations. Informed by Social Identity Theory (Tajfel, 1978), the three datasets were analyzed in terms of their indexical inclusive/exclusive pronoun use (i.e., *we* versus *they*) and positive/negative evaluation based representation of other at the level of nation. Similar to the other studies in the literature, the analysis shows that while the incoming students use *we* to refer to Europeans and *they* to refer to Turkish people by othering them, the outgoing students uses *we* to refer to Turkish people by excluding themselves from the rest of the Europeans. Besides, general evaluatives used by incoming students about Turkish people were almost always positive while there were evaluatives of both types for different European countries. As a result, the study has revealed that the Erasmus program for outgoing students does not promote the development of a European identity as *we*-feeling is not reflected in students' pronoun use and general

evaluative terms. However, the program fosters the development of such an identity for incoming Erasmus students as we-feeling (in-groupness; Tajfel, 1978) to refer to Europeans is reflected in their discourse.

Key words: Erasmus, European identity, indexical pronoun use, representation of other, evaluatives

ÖZ

AVRUPA KİMLİĞİ’NİN GELEN VE GİDEN ERASMUS ÖĞRENCİLERİNİN SÖYLEMLERİNDE TEMSİLİ

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Eylül 2016, 121 sayfa

Üniversite öğrencileri için Erasmus programı Avrupa’nın çeşitli yerlerinden öğrencileri bir araya getirmenin katılımcılar arasında bir “Avrupa Kimliği” hissi yaratacağı veya bunu güçlendireceği fikrine dayanmaktadır (EU, 1987a; 1987b). Erasmus öğrencileri yurtdışındaki öğrenimleri boyunca, uluslararası öğrenci topluluklarının yanı sıra misafir oldukları toplumdaki yerel halk ile de kaynaşma imkanı bulmaktadırlar. Bu nedenle Erasmus programı başladığı ilk günden itibaren yalnızca ‘bir eğitim programı’ olarak görülmemiş, programın genç Avrupalılar arasında Avrupa kimliğini güçlendirmede çok önemli bir rol oynayacağı öngörülmüştür. Bu çalışma Erasmus deneyimi olan öğrencilerin çoklu konuşmalarda milli benliklerine karşın Avrupa kimlikleri hakkında nasıl konuştuklarını 30 Erasmus öğrencisinin 10 saatlik videolarına dayanarak ortaya çıkarmayı amaçlamaktadır. Söylem verileri a) gelen öğrenciler b) giden öğrenciler ve c) hem gelen hem giden öğrenciler olmak üzere üç grubun konuşma kayıtlarından oluşmaktadır. Sosyal Kimlik (Tajfel, 1978) terorisine dayanarak, üç veri kümesi gösterimsel kapsamlı/sınırlı zamir kullanımı bakımından ve katılımcıların diğerini ‘öteki’ olarak anlattığı durumlardaki millet bazında pozitif/ negative değerlendirmelerine bakılarak analiz edilmiştir. Daha önce yapılmış çalışmalara benzer olarak, bu çalışmada da gelen

öğrencilerin *biz* zamirini Avrupalılara hitaben, *onlar* zamirini Türklere hitaben kullanırken; giden öğrencilerin *biz* zamirini Türklere hitaben, *onlar* zamirini kendilerini Avrupalılardan ayırarak Avrupalılara hitaben kullandığı gözlenmiştir. Bunun yanısıra gelen öğrencilerin Türkler hakkındaki yorumları genel de positif olurken; giden öğrencilerin farklı Avrupa ülkeleri hakkında farklı değerlendirmeler yaptığı görülmüştür. Bunun sonucu olarak da, bu çalışma biz- aidiyet hissinin Erasmus giden öğrencilerinin söylemlerinde gözlemlenmediğini bu nedenle de Erasmus deneyiminin Avrupa Kimliği'ni pekiştirmedeğini bunu aksine iki toplum arasındaki farkları ortaya çıkardığı sonucuna varmıştır. Ancak, biz-aidiyet hissinin gelen Erasmus öğrencilerinin söylemlerinde ortaya çıktığı gözlenmiştir.

Anahtar kelimeler: Avrupa kimliği, Erasmus, gösterimsel zamir kullanımı

Dedicated to my life, and best friend, Celil Okur

ACKNOWLEDGEMENTS

It was such a year that many things got harder and harder for our country and for me being a soldier's wife who has been deeply affected from all these issues in our country. Having completed this thesis, I feel grateful to God and some important people in my life. Therefore, there are a number of individuals to whom I wish to present my deepest gratitude for providing me with continuous support during this difficult process.

First and foremost, I would like to express my gratitude to my thesis advisor, Assist. Prof. Dr. Hale Işık-Güler, because of her constant encouragement, guidance, feedback and patience. She is much more than an academic consultant for me with her continuous support, wisdom and ability to foresee. It would be impossible for me to be able to create such a work if her thought-provoking and constructive feedback would not be there. Beginning from the first research course I have taken from her in 2012, I have always admired her knowledge, expertise and life energy. I feel so lucky and privileged to have met and have had a chance to study under her supervision.

I would also like to thank my committee members, Assist.Prof. Dr Betül Bal Gezeğin and Assist.Prof. Dr. Cemal Çakır and my proposal comitee member Assist. Prof. Dr. Deniz Ortaçtepe for the faith they showed in the value of my research study and for their invaluable feedback.

My warmest thanks also goes to my dearest friends from the International Cooperations Office, Betül Bulut Şahin, Burcu Akpınar, Ummahan Çataloğlu, Suzan

Ceylan and Eren Aslıhak for especially their friendship and continuous encouragement during this difficult journey which resulted in me not to giving up writing my thesis.

I would also like to express my gratitude to TÜBİTAK with all its valuable members for its financial support and encouragement to continue my studies.

I want to thank my both incoming and outgoing Erasmus students who accepted to participate in the research project and helped me to create such a valuable collection of data. Many thanks for sharing your first-hand study abroad experiences with me.

I am also one of the luckiest people to have my beloved family members, Erkut Emin Akbaş, Ahmet Akbaş and Güzide Akbaş. I cannot find words to thank them for their unconditional love and endless belief in me in every moment of my life. I deeply thank you for your patience and sincere care during my difficult times throughout the year.

Last but not the least, my special thanks goes to my dear husband Celil Okur to whom this thesis is dedicated. I really do not know how I can express my feelings to you. My Love, despite living far away from me, you have always supported me to finish this thesis and to be a better academician. You were always there when I need you and you have listened to my ups and downs with patience. Without your endless love, belief in me, and encouragement it would not be possible to finish this thesis. All my life, my one and only love, thank you for always being with me! I love you!

This thesis was supported by a METU research project grant BAP-07-03-2016-014.

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LIST OF ABBREVIATIONS

ADM	Political Science and Public Administration
AUT	Austria
BA	Business Administration
BEL	Belgium
DEU	Germany
DNK	Denmark
EB	Eurobarometer
EC	European Commission
EE	Electric Electrical Engineering
ELE	Elementary Education
ELT	English Language Teaching
ENVE	Environmental Engineering
ERASMUS	European Action Scheme for the Mobility of University Students
EU	European Union
FIN	Finland
FRA	France
GEO	Geological Engineering
ICO	International Cooperations Office
IE	Industrial Engineering
IE	Incoming European
IR	International Relations
IT	Italy
MATH	Mathematics
MIX	Mixed Group (both incoming and outgoing)
NLD	The Netherlands
OT	Outgoing Turkish
POL	Poland
PSY	Psychology
SOC	Sociology
SWE	Sweden
UK	United Kingdom

CHAPTER 1

INTRODUCTION

1.0. Introduction

This section will introduce the background and the scope of this study. Then, it is followed by the research questions and a brief discussion of the limitations of this research.

1.1. Background to the Study

Regarding the idea behind study abroad programs, scholars like Arend Lijphart urged researchers to collect and analyze data, in order to study the contribution of European student mobility to European integration (1964). Behind this open call lay the popular assumption that personal contact with people of other nationalities can improve international relations and facilitate political integration. Compared to economic migrants, Lijphart continued, university students are more likely to engage in ‘intensive’ personal contact with the locals and, furthermore, they ‘belong to the more influential segments of society’ implying that a supranational identity is likely to spread beyond the narrow confines of the student community (Sigalas, 2009).

Within these study abroad programs, Erasmus has an important place. The Erasmus, “European Action Scheme for the Mobility of University Students”, programme has become “a fast- growing phenomenon due to the ease of travel, political changes, economic need and cultural interaction” (Byram & Feng, 2006, p.1). The statistics show that in Europe over 200,000 young Europeans benefit from the programme every year and have a chance to learn firsthand about other European people and

cultures and these numbers are expected to grow significantly over the next decade (Strong, 2011). As more and more institutions are included in the programme, the experience is “developing into a richer and more diversified experience” (Strong, 2011, p.1).

The Erasmus programme for university students is based on the idea that bringing together students from across Europe will create or enhance a sense of European identity among participants (EU, 1987a; 1987b). This is clearly reflected in the official objectives of the programme, as stated in the original Council Decision of 1987:

The objectives of the ERASMUS programme shall be as follows:

(i) to achieve a significant increase in the number of students...spending an integrated period of study in another Member State, in order that the Community may draw upon an adequate pool of manpower with first-hand experience of economic and social aspects of other Member States; (iv) to strengthen the interaction between citizens in different Member States with a view to consolidating the concept of a People's Europe; (v) to ensure the developments of a pool of graduates with direct experience of intra-Community cooperation, thereby creating the basis upon which intensified cooperation in the economic and social sectors can develop at the Community level. (Council, 1987, pp. 21-2).

In addition to the European Commission's claims about Erasmus's civic potential, “there is a solid basis to expect students who spend part of their studies in another European country to develop a European identity and a shared sense of community” (Mitchell, 2012, p. 491). Social identity theory (Tajfel, 1978) as well as social psychology's contact hypothesis (Allport, 1954; Amir, 1969; Stephen, 1985; Hewstone and Brown, 1986) and social communication theory (Deutsch, 1953; Deutsch et al., 1967) all highlight the significance of transnational and intergroup contact as identity- formation mechanisms by reducing intergroup bias. During their study abroad, Erasmus students have a chance to mingle with the international community of exchange students in addition to the host community of the receiving country. To overcome the sense of ‘strangeness’ or ‘alienation’ experienced during these international encounters, Erasmus students often resort to discursive constructions of ‘national communities’. Faced with different ‘others’ and at the same time being confronted with own strangeness during the stay, Erasmus students

construct representations of themselves by contrast to others they meet as well as reflect and reconstruct their compatriots as a result of this new experience. What we understand from ‘representations’ here is the condensed meanings that help people to construe their experiences. Howart (2002) explains further that social representations are a sociocognitive practice, which allows one to create sociality, position oneself and assert identities.

Influenced by these theories, in recent years a number of authors have investigated foreign Erasmus participation as a means of enhancing European identity and producing self-identifying European citizens with a stake in European integration (Bruter, 2005; Fligstein, 2008; Green, 2007; Mitchell, 2012; Sigalas, 2009). What these studies highlighted is that Erasmus actually does not foster a European identity as much as expected. On the other hand, as the students engage in meaningful contact with other Europeans, they become more aware of and interested in Europe and other Europeans.

With the present research I wish to complement the previous studies of Erasmus by questioning the role it plays on the construction of European identity with the help of analyzing Erasmus exchange participants’ discourse by looking at their indexical inclusive/exclusive pronoun use (i.e., we versus they) and positive/negative evaluation based representation of other at the level of nation. Based on 10 hours of video recordings, this study aims at uncovering how 30 students who have experienced the Erasmus program talk about European identity in contrast to their national identities in multiparty conversations. The discourse data sets used for the analysis were comprised of (a) incoming European, (b) outgoing Turkish, and (c) mixed (i.e. both incoming and outgoing) Erasmus student discourses.

Regarding the current situation of Turkey as a candidate for the European Union (EU), it is very significant to investigate the role of Erasmus for European identity in Turkey, which may also contribute to Turkey’s ongoing application process to gain a full member status in the EU. The use of both outgoing and incoming students has provided a chance to compare and contrast European identity construction both in and out of Turkey as a result of Erasmus experience.

1.2. Research Questions

With the purpose of revealing the representation of European identity in multiparty Erasmus student's discourse, this study is guided by the questions below:

- (1) How do Erasmus incoming and outgoing students position themselves with respect to a European identity through the use of indexical pronouns?
- (2) How are Turkish people and Turkey as a nation represented in Erasmus incomings students' discourses as "other"?
- (3) How are European people and European countries represented in Erasmus outgoing students' discourses as "other"?

1.3. Limitations

This thesis is limited in certain aspects. The first limitation is that while doing discourse analysis, it is important to gather the data as naturally as possible. However, as it would be difficult to gather students together (especially the outgoing ones as they are students from different departments/programs with not much interaction between them), they were grouped together in threes to share their experiences. The discussion prompts used could also be seen as a limitation effecting the natural flow of conversation. However, the recordings revealed that most of the students forgot about the questions and began to share their stories about their Erasmus experience.

Another limitation is the number of incoming students, which has also affected the mixed group. However, this could not have been foreseen. Due to the recent events/explosions¹ in Turkey, many students withdrew their application to come and some of the students decided to go back to their countries. Some institutions decided to terminate Erasmus agreements all together. All incoming students, which were

¹For more information on the recent explosions in Ankara in 2016
<http://query.nytimes.com/search/sitesearch/?action=click&contentCollection=TopBar&WT.nav=searchWidget&module=SearchSubmit&pgtype=Homepage#/ankara+bombing/from20150101to20160921/>

present at a state university during the 2015-2016, fall and spring term participated the study. They were also from a variety of different countries, which served the purpose of being representative of the incoming student profile of the university.

CHAPTER 2

LITERATURE REVIEW

2.0. Introduction

This section will start with the definition of identity as a discursive, social performance. The definition of European identity with its relation with Erasmus programme will also be given. Then, the theoretical background and current European identity and Erasmus programme will also be presented.

2.1. Theoretical Background

2.1.1. Identity and Social Identity Theory

Before analyzing the various issues related to identity and European identity, we will first have a look at the definition of the concept of the identity.

Identity, human identity in particular, is a universal phenomenon that is usually treated as problematic (Pehlivaner, 2006). As a concept, it is associated with variables like cultural identity, national identity, transnational identity, ethnic identity, social identity, individual or personal identity, and so on (Pehlivaner, 2006). Scholars have had many attempts at defining the concept; however, identity resists such a clarification.

Oxford English Dictionary defines identity as : “*The sameness of a person or thing in all circumstances; the condition or fact that a person or thing is itself and not something else; individuality, personality*” (online version). With even more basic words, according to Djite identity can be regarded as the everyday word for people’s sense of who they are (2006).

Taking 'sense of who they are' as the starting point, it is possible to redefine the concept. Bagginoni & Kasbarian (1996) distinguish two types of identity as personal and the collective. According to them, 'identification' is the process linking the former to the latter. Hogg and Abrams state, " people derive their identity (their sense of self, their self concept) in great part from the social categories to which they belong to (1988, p.19).

Like Sigalas (2008), this thesis will draw from Social Identity Theory, which was "conceptualized as that aspect of person's self concept based on their group membership; it was a person's definition of self in terms of some social group membership with the associated value connotations and emotional significance (e.g., a self-definition as ' us women', or ' we Americans') (Turner, 2000, p.8), to provide a generic definition of collective identity, which can accommodate political identities at the national or European level. Therefore, the term 'identity' will be used in the remaining parts refers to social identity, as defined by psychologist Tajfel in his Social Identity Theory: "an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance attached to that membership" (1978).

Psychologist Tajfel introduced social identity theory in 1978. The theory maintains that a person's social identity emerges from the natural process of social categorization. People categorize, or classify, themselves and other people by many criteria, including occupation, religious affiliation, political orientation, ethnicity, economic class, and gender. An individual automatically identifies with some categories and rejects others (Amiot, 2013). This creates a distinction between ingroups and outgroups; one identifies with the former and does not identify with the latter. A person who identifies himself or herself as a Muslim, for example, would consider other Muslims members of the in-group and would view Christians as members of the out-group. Individuals inevitably compare their groups with other groups; the goal of the comparisons is to establish the superiority of one's own group, or the group's positive distinctiveness, on some level, such as affluence, cultural heritage, or spirituality. If the comparison shows that the individual's group

memberships are positive and valuable, then the social identities become an important part of the self. If, however, one's group appears inferior, then one's self-image acquires negative distinctiveness. The individual is then motivated to acquire a more satisfactory self-concept.

The central hypothesis of Social Identity theory is that group members of an in-group will seek to find negative aspects of an out-group, thus enhancing a self-image. Tajfel (1978) proposed that stereotyping (i.e. putting people into groups and categories) is based on a normal cognitive process: the tendency to group things together. In doing so we tend to exaggerate:

- a. the differences between groups
- b. the similarities of things in the same group

Tajfel's definition highlights two fundamental dimensions of social identity: self-identity and emotional significance. The individual has to acknowledge that she or he belongs to a certain group and to value this group membership positively. The existence of positive feelings towards one's identity is even more important in the case of European identity. Anyone who born and/or raised in Europe may call herself or himself European, but it does not necessarily mean that she or he has a politically relevant European identity. If one does not attach certain importance and value to this categorization, European identity will be nothing more than an empty shell (Sigalas, 2010). One can take pride in being European, just as people can be proud to be French, Turkish, German or Italian. According to this model, social identity is different from personal identity. Whereas personal identity is self-concept as a person, for Abrams and Hogg, social identity is "self conception as a group member" (Abrams and Hogg, 1988 as cited in Pehlivaner, 2006).

The notion of membership to a group is also prominent in Kroskrity's definition according to which "identity is defined as the linguistic construction of membership in one or more social groups or categories" (Kroskrity, 1999, p. 111). When we turn back to Djite's basic definition, we can state that in many cases the identity is

interpreted as ‘people’s sense of what, who or where they belong to’. For Kroskrity (ibid.),

Identities may be linguistically constructed both through the use of particular languages and linguistic forms (e.g., Standard English, Arizona Tewa) associated with specific national, ethnic, or other identities and through the use of communicative practices (e.g., greeting formulae, maintenance of mutual gaze, regulation of participation) that are indexed, through members' normative use, to their group.

People play different roles in groups and they have multiple group identities (Pehlivaner, 2006). Majority of the scholars come together to accept the polyvalence or multiplicity of identity (Davies & Harre, 1990; Duszak, 2002; Kroskrity, 1999). As Duszak explains it very rightly, identity rather forms a continuum of ‘ingroupness’ to ‘outgroupness’ in which every individual assign different positions (2002). In addition to the possibility of gradation, each person has the capability of combining various identities (Versluys, 2011). As Davies and Harré assert it, “the positions created for oneself and the other are part of a linear non-contradictory autobiography” (1990, p. 49). Moreover, when conversations are analyzed at the micro-level, it can be seen that identities have a tendency to shift in the course of one conversation according to different storylines that are taken up (ibid).

Regarding the explanations above, it is possible to state that identity is not defined as something static that people are or that they have, but as something that they can orient to and use as resource in the course of interaction (Pehlivaner, 2006). “The construction and the management of social identities are done through ‘discourse’ and by means of various linguistic mechanisms and strategies” (Duszak, 2002, p.1).

In line with the linguistic turn that has marked the poststructuralist evolution in philosophy and social science, the understanding of identity has gained a different meaning. According to this view, identity is not some sort of independently existing reality outside the individual, but this individual actively constructs that. With this perception of identity, language and discourse play an important role. If turned back to the Kroskrity’s definition again, it is seen that the identity is defined as the

“linguistic construction of group membership” (Kroskrity, 1999, p.111). Hence, it is the language that gives the tools to construct and (re) shape our identities. Similarly, Davies and Harré assert that the self is constituted through processes of social interaction (1990). As a result, they say, “who one is is always an open question with a shifting answer” (ibid, p. 46). As stated above, social identities are enacted in discourse. According to Duszak (2002), analyzing what is said we make presumptions as to what is meant and in the course of such an interpretation process it is also possible to make inferences to see what social identities speakers construe of themselves and of their listeners. Hence, “identity is an ongoing process of construction and reconstruction accomplished through social interaction in the form of language and communication” (Johansson, 2007, p. 4)

Consequently, every identity represents a means of constructing and defining the social reality of the bearer and the social importance of an identity increases with the importance and size of the group that shares it, but even more so with the extent of its applicability (p.38).

Le Page and Tabouret- Keller explain how identities emerge in linguistic performance (1985). According to them “ we can only behave according to the behavioral patterns of groups we find it desirable to identify with to the extent that:

- (i) we can identify the groups
- (ii) we have both adequate access to the groups and the ability to analyse their behavioral patterns
- (iii) the motivation to join the groups is sufficiently powerful, and is either reinforced or reversed by feedback from groups
- (iv) we have the ability to modify our behavior (ibid, p. 182).

The constraints mentioned in La page and Tabouret-Keller’s definition can also be understood in Agha’s terms: people realize available register models, establish their footing with respect to these models, and align with the voices indexed by various micro-level features like pronouns (2005). Through the use of these micro-level

features, speakers create and index the identities they experience in interaction (Cramer, 2010).

Placing identity construction within discourse directs the discussion towards the analysis of interactions between people, firstly, at the macro level (Bektaş, 2015). This is because it is through interaction that people say things, do several actions, and take up different ways of being (Gee, 2011). Hence, identity emerges from interaction as a social product similar to other meaning-making processes. According to Bucholtz & Hall, while acknowledging the macro-level identity categories of gender and race, the interactional approach focuses on the positional identities that people co-construct in the moment structure of talk (2005). In addition to being emergent and positional, identity is also indexical because the speakers use language to with the purpose of implying things, presuppose certain meanings, evaluate or show orientations to the ongoing interaction or identify certain groups by making ideologically charged linguistic choices (Bektaş, 2015).

2.1.2. European Identity

The concept of European identity is the product of a long history of philosophical and political reflection on the idea of Europe (Kind, 2013). Many scholars agree that the concept of European identity emerged as a top-down strategy to foster support among the Europeans for the effort for a European project and has become a EU leitmotiv.

It is possible to define European identity in various ways. There is neither a unique idea of Europe common among all European states, nor a unique description of European identity. “West and East Europeans, Northern and Southern Europeans each may have their own definition of what Europe means and where it ends” (Pehlivaner, 2006, p.12). In the process of European integration, it became important to form a unity within this diversity.

Cramer (2010) states that EU is a supranational organization that has undergone process that resembles nation- building: its members have designed a flag, adopted an anthem, and created a single currency. Hence, “EU is more than a political or

economic entity; it must also deal with the challenges associated with defining a European identity in the face of already established ones” (Cramer, 2010, p. 621).

There have been various definitions of European identity on several bases in different periods of history. Christianity was almost European identity itself in the Medieval period however after the emergence of secularism and the nation-state, it lost its primacy (Mc Cormick, 2002). Contemporarily, Christianity is still one of the most important components of European identity in terms of culture and historical ties (Öner, 2008). In the modern era the dominant collective identity is national identity, which was one of the most effective factors on the emergence of a secular European identity. Secularism and nationalism shows parallelism. With the effect of secularism while the authority of the church is declining, the authority of nation states increased (as cited in Öner 2008). Özdemir states that if we look at history, enlightenment, separation between religion and state, Roman Empire, all could be found in European identity (2006). Hence, all these processes including Enlightenment and secularism have been influential in construction of European identity (Öner, 2008). On the other hand, Frank (1999) mentions the importance of making the distinction between ‘European identity’ and ‘European consciousness’. According to him, European consciousness refers to awareness of the political necessity of building Europe while European identity means to feel European (ibid). In the context of the EU, “European identity is seen to function as a social glue to be invented by the EU institutions and certain intellectual elites” (as cited in Öner, 2008).

As stated before, there are various understandings of European identity. The first understanding is the constitutional one. The fundamental declaration ‘Concerning European Identity’, agreed in the 1973 Copenhagen summit, was the first concrete discursive crystallization of this strategy (Stavrakakis, 2005). The way ‘European Identity’ is foreseen and discussed in the document reveals a dry, institutional symbolic conception of identity (ibid). According to this document, what the fundamental or essential elements of European identity are range from the social justice, rule of law, social justice, and respect for human rights through to the common market, the customs union, and all other common policies and machinery

for cooperation (Commission, 1974, p. 492). Since Copenhagen, identity has appeared in a variety of official documents and declarations- including the -Solemn Declaration of the European Union- (1983), the -Single European Act- (1987), up to Maastricht Treaty, where European identity is given an important role in the external relations of the Union, but is conceived as limited by the national identities of the Member States (Stavrakakis, 2005). With Maastricht Treaty, which was signed in 1992, the European union citizenship was introduced with the aim of enhancing a European identity feeling among the citizens of Europe (Psychogyion, 2015). A second understanding of European identity is the idea of Europe that was manifested in the discourses of intellectuals and politicians while a third understanding is cultural which is reflected in written texts or cultural practices. Last but not the least, the fourth understanding of European identity is related to collective identity, which will be referred to as ‘European identity’ in this thesis. This kind of an understanding of European identity has been the focus of the European integrationists dealing with public opinion surveys, which have been made by Eurobarometer (EB) surveys since 1972 (Kohli, 2000). In this thesis, the fourth understanding of European identity, which refers to collective identity of the citizens of the EU will be focused. According to Bruter, collective identities are based on civics and ethno-cultural components. The civic component is based on the acceptance of the same democratic values and care for human rights by people and the ethno-cultural component is based on common cultural aspects among people (as cited in Psychogyion, 2015).

As explained in the section on identity above, according to social identity theory, developed by Tajfel in the 1970s, “social identity [is] understood as that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with the value and emotional significance to that membership” (1978, p. 63). Hence, European would be someone who identifies oneself as such and attaches emotional significance to this identity (Sigalas, 2009).

Investing the self-identity component with a certain emotional value is important, because some people will call themselves European only to state they were born in

Europe. Feeling proud to be European, just like one may feel proud to be Italian, German or Austrian, implies European identity is of certain importance to the individual. A definition of European identity based on self-identity and pride has proved particularly popular among empirical political scientists (e.g. Fligstein, 2008; Green 2007; McLaren, 2006; Sigalas, 2009), and, perhaps more importantly, it has been used in EB surveys, irregularly between 1992 and 2015. In the official website EB surveys are described as:

The Standard EB was established in 1974. Each survey consists of approximately 1000 face-to-face interviews per country. Reports are published twice yearly. Reproduction is authorised, except for commercial purposes, provided the source is acknowledged. Special Eurobarometer reports are based on in-depth thematic studies carried out for various services of the European Commission or other EU Institutions and integrated in the Standard Eurobarometer's polling waves. Reproduction is authorised, except for commercial purposes, provided the source is acknowledged.²

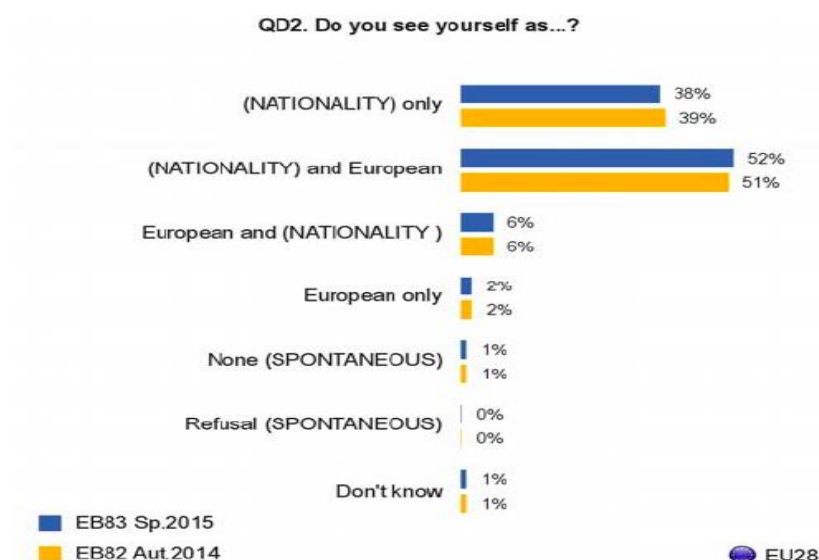


Figure 1.1 : Responses to a Eurobarometer survey positing the question, ‘Do you see yourself as...’ Source: *Standard Eurobarometer 83 (2015)*

² <http://ec.europa.eu/COMMFrontOffice/PublicOpinion/>

The significance of European identity is evident in the EB surveys (see Figure 1.1.). The survey conducted in 2015 shows that well over approximately 50 percent of the member states population have some level of identification with Europe. According to Murphy (1999), such figures reflect that ‘Europe’ is an ideological- territorial construct that is deeply embedded in contemporary cultural, social, economic and political discourses and that Europe is, as a result, an object to which feelings of identity can be, and often are, attached.

The nature of European identity in this broader sense is not easy to characterize. It differs from place to place and it is constantly changing. If there is one generalization that can be made, however, it is that European identity coexists with other identities—state, regional, ethnic, and local—in a way that is not strictly hierarchical. The idea of Europe is thus not analogous to the idea of the state; instead, Europe is one of several cultural-territorial constructs to which meaning is attached. The meanings imparted to Europe affect the ways that other cultural-territorial constructs are conceptualized and understood, but those other understandings are not derivative of “Europe” in the way that various smaller-scale identities are often seen as being derivative of national identities (Murphy, 1999, p. 61).

Pehlivaner asserts that “EU membership has had a significant constitutive effect on European state identities and while the states in Europe increasingly have been defined as EU members, it should not be disregarded that the status of non-members, or would-be members, depends on these categories” (2008, p.15). In other words, those states cannot ignore the EU even though they are not included in the EU. It is possible to suggest that a European identity is attached to the part of the individual self-concept so that emotional significance of being a member of a social group cannot be disregarded (ibid).

To the extent people identify Europe with the EU; this would be a remarkable achievement of forty years of European integration. If Europe and the EU are used interchangeably, it means that the latter has successfully occupied the social space of what it means to be European. One could then not be a “real” European without being an EU member. This point appears to contradict the notion of Europe as an empty identity category. At least, it would mean that the EU increasingly fills the meaning space of Europe with a specific content (Risse, 2004, p. 255).

2.2. ERASMUS Program

When the educational programs in Europe is considered, the Erasmus programme is one of the large-scale EU student mobility schemes which provides students with opportunities to visit to the foreign countries from three to twelve months. The program is considered to be the EU's flagship education and training that enables students to study or do a traineeship abroad. The Erasmus programme is a policy tool of European Union and specifically the European Commission (Psychogyion, 2015). Especially, in the early days of its creation European policy makers realized the potential of education as a means of fostering the ties between the institutions and the population (as cited in Psychogyion, 2015) and through the formation of a common European identity among the European citizens.

Erasmus provides grants students to cover some of the costs of study abroad. While enrolled in the Erasmus program, students do not have to pay fees to the universities they are studying. The Erasmus program is open to all academic disciplines, all types of higher education institutions and all levels of higher education institutions have to be recognized by the national authorities as eligible for Erasmus activities and also must obtain an Erasmus University Charter, which is a certificate signed by the European Commission (Şahin, 2007).

Table 1.1. Grant amounts on country basis

Country types according to cost of living	Countries	Monthly Grant (€)
1. Group Program Countries	Austria, Denmark, Finland, France, Ireland, Italy, Liechtenstein, Norway, Sweden, United Kingdom	500
2. Group Program Countries	Belgium, Croatia, Czech Republic, Cyprus, Germany, Greece, Iceland, Luxembourg, Netherlands, Portugal, Slovenia, Spain	400
3. Group Program Countries	Bulgaria, Estonia, Hungary, Latvia, Lithuania, Malta, Poland, Romania, Slovakia, former Yugoslav Republic of Macedonia	300

The program was initiated in June 1987 by the European Commission in collaboration with the academic community, with the primary aim of promoting cooperation between universities and supporting the expansion of the European labour market (Papatsiba, 2006, p.109). As reported in the official website:

“Erasmus ("EuRo~~pean~~ Community Action Scheme for the Mo~~bi~~lity of Un~~ive~~rsity Students") is the European Commission's educational programme for Higher Education students, teachers and institutions. It was introduced [...] within the European Community, subsequently the European Economic Area countries, and the Candidate Country of Turkey.”³

In 1995 Erasmus was then incorporated into the SOCRATES programme that included universities as well as schools and adult education. SOCRATES and two other two programmes (Leonardo da Vinci and eLearning) ended in 2006, and were replaced by the Lifelong Learning Programme (LLP) 2007-2013 (Gallucci, 2011). Through these years the Erasmus programme was one of the nine sectoral programmes that make up the Lifelong Learning Programme⁴. In 2013 the EU's Committee on Culture and Education accepted a proposal to replace the Erasmus programme with a single new programme to be named Erasmus+, which will run throughout the period 2014 - 2020. It was signed as a framework programme including all current EU' s schemes for education, training, youth and sport (Psychogyion, 2015).

In 1987, when the Erasmus programme was introduced, over 3,000 learners took part in it. Since then, student mobility has increased in large number. Today, it is estimated that an average of 150,000 individuals join the programme each year. At present, individuals taking part in the Erasmus + programme can spend the period abroad embarking either on a study experience, on a work placement or on an assistantship. Erasmus holds three main objectives that have been agreed upon by members of the EU in 2001:

- 1) Improving the quality and effectiveness of education and training systems in the EU,
- 2) Facilitating the access of all to education and training systems, and

³ <http://www.erasmus.ac.uk/>

⁴ http://eacea.ec.europa.eu/llp/index_en.htm

3) Opening up education and training systems to the wider world (European Commission, 2001).

Ünver (2007) states that student exchange programs such as Erasmus, in addition to their academic purposes, also aim to improve students' understandings of other cultures, grasping the importance of the interconnectedness of different cultures, and improving sensitivity towards cultural differences.

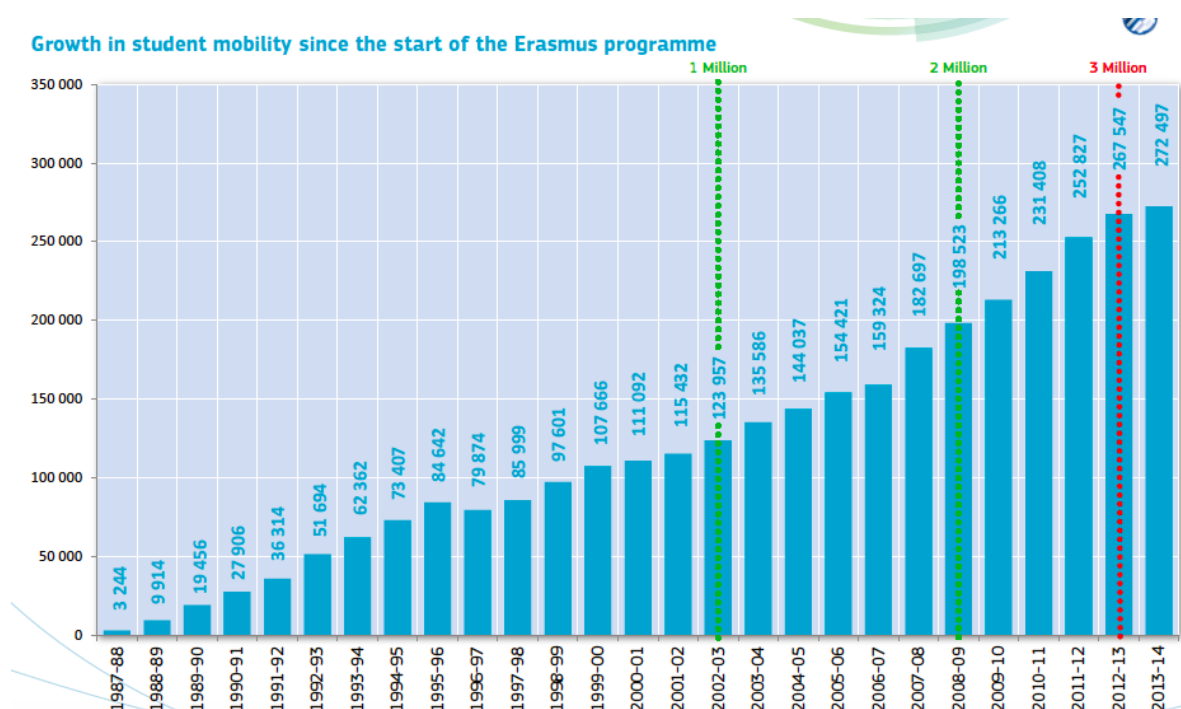


Figure 1. 2. Growth in student mobility of the Erasmus Programme taken from Erasmus+ facts and figures

As mentioned above, over the past 25 years approximately 3 million students have benefitted from the programme and currently some 4 % of all students in participating countries in Europe receive a grant during their studies to go abroad. Experience abroad contributes to enriching students' academic knowledge and professional competences, supports their personal development, forges a European identity and helps to make the mobility of people during all their lifetime – which is

a central part of the European project – a reality. The programme's success has helped to shape higher education in Europe and led to the:

- Launch of the Bologna Process, which introduced comparable and compatible study degrees;
- Establishment of the European Credit Accumulation and Transfer System (ECTS), which allows student to earn credits for their degree when studying abroad;
- Internationalisation of higher education and Higher Education Institutions (HEI); and
- New and improved services, methods of learning and of teaching and working in HEI, as well as new forms of cooperation, and a greater understanding of the opportunities available beyond their borders.⁵

Table 2. 2. Chronological Flow of Erasmus Programme

17th June 1987	Erasmus programme launched with first exchange of just over 3 000 students between 11 Member States (Belgium, Denmark, Germany, Greece, France, Ireland, Italy, Netherlands, Portugal, Spain and United Kingdom).
1988	Luxembourg joins Erasmus.
1992	Six European Free Trade Association (EFTA) countries join the programme (Austria, Finland, Iceland, Norway, Sweden and Switzerland).
1994	Liechtenstein joins Erasmus
1996	Introduction of Erasmus Intensive Language Courses (EILC).
1997	Erasmus teacher exchanges introduced.
1998	six Central and Eastern European countries join the

⁵ http://ec.europa.eu/education/library/publications/2012/erasmus25_en.pdf

	programme (Cyprus, Czech Republic, Hungary, Poland, Romania and Slovakia).
1999	Six Central and Eastern European countries join the programme (Bulgaria, Estonia, Latvia, Lithuania and Slovenia).
2000	Malta joins Erasmus.
2002	Celebration of the One Millionth Erasmus student.
2003	Erasmus University Charter introduced.
2004	Turkey joins Erasmus.
2007	Start of the Lifelong Learning Programme with new actions introduced to Erasmus, such as student traineeships and staff training.
2009	Celebration of the Two Millionth Erasmus student and Croatia joins the programme.
2009/2010	3 000 higher education institutions send students and staff abroad.
2011	Switzerland rejoins the programme (33 countries now take part in Erasmus).
2012/2013	Three Millionth Erasmus student expected.
2014	Launch of new Erasmus for All Programme

2.2.1. The Bologna Process: A New Era for Internationalization of Higher Education

The commencement of the Bologna Process is a revolutionary accomplishment to promote cooperation among higher education institutions and to internationalize higher education in Europe. It was launched in 1999 in the city of Bologna with the Bologna Declaration, which was signed by ministers responsible for higher education in 29 European countries. The Bologna Declaration called for creation of the European Higher Education Area (EHEA) by 2010. EHEA was envisaged as a competitive higher education zone- encouraging the mobility of student and

academic staff-, in which students are able to choose from a wide range of courses and benefit from smooth recognition procedures.

It is an attempt by European ministers with responsibility for higher education to bring some order into the large variety of structures, systems and degrees which exist, to make European higher education more compatible and comparable as well as more competitive and more attractive for Europeans citizens and scholars from other continents (Europa, 2009, p.1).

The Bologna Declaration, which commenced Bologna Process, was not an instant act. It is the joint declaration of the Sorbonne, which was signed one year before the Bologna by four higher education ministers (France, Germany, the UK, Italy) at the Sorbonne University in Paris. It is explained on the website of European Commission Education and Training that the aim of the Bologna Declaration was to create a common frame of reference within the intended EHEA, where mobility should be promoted both for students and graduates, as well as for the teaching staff ⁶. Teichler (2009) argues that the Bologna Process is shaped mainly by efforts to establish new, more convergent structures of study programmes and degrees across Europe and it also aims to contribute to internationalization of higher education. He believes that the Bologna Declaration triggered off the most significant reform movement in Europe since the activities in the 1970s following the student protest of the late 1960s. What Teichler also claimed is that the Bologna Declaration called for a structural convergence of higher education systems in Europe, among other reasons, “as means of facilitating intra-European student mobility” (ibid, p.3) Additionally, Bologna was meant to ensure the promotion of qualifications with regard to the job market.

2.2.2. Turkey and Erasmus

Although the Erasmus program started in 1980's in Europe, Turkey participated in this program in 2003-2004 through pilot projects and fully participated in 2004-2005. Turkey participated in this program through the pilot project in 2003-2004 academic year and has fully participated since the 2004-2005 academic year.

⁶ <http://ec.europa.eu>

Before taking part in the Erasmus programme, Turkish universities did not have much multicultural and diverse experience on their campuses except a couple of top universities in a limited way (Doğan, 2015). However, as a requirement of Bologna Process, the main core of the internalization of European universities and Erasmus programme, a goal was to “make sure that the European higher education system acquires a worldwide degree of attractiveness equal to (Europe’s) extraordinary cultural and scientific traditions” (The Bologna Declaration on the European space for Education, 1999, p.4). Furthermore, she believes that this integration policy to European Union in education has constituted a significant opportunity for Turkey to adopt to the globalized world and the EU as well.

Gümrükçü (2005) summarizes the beginning of European Education and Youth Programs in Turkey as follows:

In 1995, Turkey completed her liabilities on Customs Union and applied to EU to participate in European Education and Youth programs. In 1995, European Commission proposed to accept Turkey for these programs but the European Parliament has rejected it due to the problems on human rights and democracy. In 1999, European Parliament has accepted Turkey’s participation of these programs from 2000. Then Turkish government, particularly The Ministry of Foreign Affairs has worked on three issues:

- Establishing a National Agency for the coordination of the programs on national level
- Signing the necessary agreements between EU and Turkey
- Finding a source to pay Turkey’s participation fee (approximately 20% of the total)

The Turkish National Agency was founded in January 2002 under the State Planning Organization. In February 2002, Turkey has signed the IPA (Instrument for Pre-Accession) agreement with EU, which enables her to participate in these programs. This framework agreement was approved by the Turkish National Assembly with the law numbered 4763 and was announced in Official Gazette on June 2002.

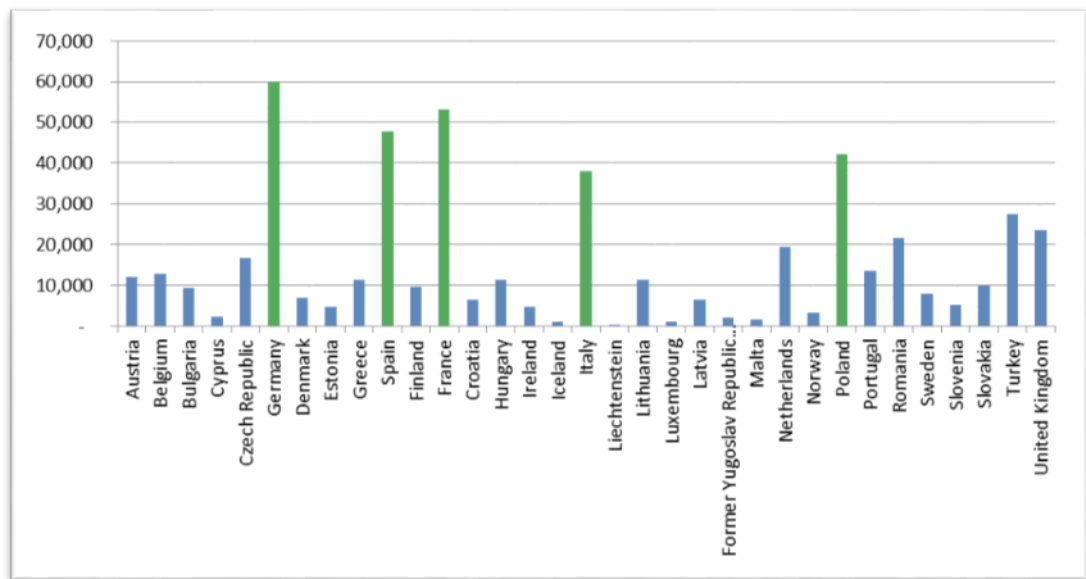


Figure 1. 3. Participants by programme countries taken from Erasmus + Annual Report 2014

As seen from the Figure 3, Turkey is more active than many European Countries with the total number of students. Despite the slow but steady pace of internationalization, Turkey remains among the top sending countries (Akar, 2010). International flow of students is strongly regulated by scholarships and exchange schemes (Beerkens, 2003). Erasmus program is the most favorable mobility program for Turkish students since it offers scholarship to study in European countries.

2.2.3. The Relationship between the Erasmus Programme and European Identity

Education is a significant tool in the socialization process to internalize the norms, policies and new identities of target societies. The EU has always tried to use this indispensable tool to make his presence felt in domestic policy areas of the member and candidate states (Sarı, 2014). With its mobile education schemes, the EU has displayed the initials in education practices. As a result of this, the European education has facilitated the socialization and Europeanization.

It could be claimed that education programs play a crucial role in the formation of European identity (Pehlivaner, 2006). The member states forming the European Union have come together to eliminate economic barriers among member countries while increasing the flow of the movement of goods, capital, and labor across national borders. Langan interprets this issue as follows:

To realize increased mobility and to create a more effective work force, the European Union has set a number of community-wide programs between education and industry. These partnerships have been achieved primarily through restructuring higher education among member countries, with the specific purpose of increasing student mobility among nations (2000, p. 21).

The educational programs constructed by EU aim at improving the quality of the education to make it more attractive and competitive in the European higher education area than in other parts of the world. Another aim of the exchange programs is to create awareness of the ‘European consciousness’ of the participants (Pehlivaner, 2006). For Ertl, European consciousness for people in Europe is being aware of sharing a common cultural heritage, common values, and global responsibilities throughout Europe (2003). In this respect, the Erasmus programme, the most popular European education programme, is believed to have a crucial role to harmonize different societies in the EU. According to Sarı (2014), it brings the nations closer and eliminates the dissimilarities and discrepancies among institutions, societies, values, cultures and most importantly European citizens. Hence, Erasmus accelerates European identity by supplying mobility among nations without borders creating European education area. It has been hypothesized by many scholars that Erasmus students will develop a supranational European identity by living and sharing together based on the “popular assumption that personal contact with people of other nationalities can improve international relations and facilitate political integration” (Sigalas, 2009, p.1).

2.3. Studies that Look at the Relationship between Erasmus Programme and European Identity

Regarding the Erasmus and European identity, various researches have been conducted so far. While most of these studies followed quantitative methods, some others followed qualitative methods. Continuing on the already existing research on the relationship between exchange through Erasmus programme and European identity, it is seen there are various opinions.

The studies presented below show that some of the scholars examine the EB findings or European Union documents to look for such a relationship whereas employed several questionnaires by including the participants who benefit from the Erasmus programme.

Fligstein (2008) manipulated Eurobarometer findings that people with higher education and knowledge of foreign languages are more likely to have a European identity to argue that cross-border mobility leads to self-identification. According to Sigalas (2009), however, this kind of extrapolation is not sufficient proof of Erasmus experience and cross-border mobility foster a European identity. Green (2007) also employed evidence of a European self-identity and attachment among young Europeans, the majority of whom were Erasmus students before, to argue that the study abroad experience had a positive effect on their European identity.

Sigalas (2009) tested whether Erasmus student mobility and direct interpersonal contact promote a European identity. The results were quite surprising. The results of two-wave longitudinal survey on two samples of Erasmus students who studied in Europe and England revealed that Erasmus did not strengthen students' European identity or a sense of European pride; on the contrary, it can have adverse effects on such an identity. Nevertheless, the experience led students to increase their socialization with other Europeans and improve their foreign language skills. However, it is important to note that the study is conducted in Britain, which has a special status in European Union when compared to other European countries.

Weele conducted a research with three separate group of students, which all had different degree of involvement in Erasmus programme (2014). His aim was to find out what aspects of European identity were increased by involvement in Erasmus identity. The results from the quantitative analysis revealed that the Erasmus programme does not foster aspects of European identity in a significant way (Weele, 2014). On the other hand, it seems there is a significant difference between students that involve themselves in the Erasmus programme and those who do not.

Oborune (2015) contrasted two supranational identities (European and global identity) and compared impact of student mobility depending on host country's continental location (within Europe and outside Europe). She revealed that student mobility has rather likelihood to increase attachment to Europe during student mobility within Europe, and likelihood to increase attachment to the world during student mobility outside of Europe. Furthermore, the study underlined the importance of mobility for promoting supranational identities and suggested supplementing the research with a qualitative study, which will be applied in this study.

In addition to these studies, Duczkowska-Piasecka and Mazurkiewicz (2012) investigated European identity and its development among Polish students who took part in student exchange programmes created by the European Union. The survey was conducted in 2011 and contained 13 detailed questions, both open and closed. The results showed that students who were enabled to participate in student exchanges slowly but firmly develop a European identity. They consider working and staying abroad in the future and are not prejudiced against other European nations. Similar to Sigalas (2009) and Duczkowska-Piasecka and Mazurkiewicz (2012), studies of King and Ruiz-Gelices (2003) and Wilson (2011) are conceptually more developed and valuable contributions to the debate, but they are limited to the context of the UK. Furthermore, these studies are based on quantitative data, whereas qualitative data may be helpful too in studying a multifaceted issue such as European identity. With this concern, Mol examined the effect of Erasmus on European identity using a mixed- method approach (2013). Including students from Austria,

Belgium, Italy, Norway and Poland, he found out that there was a need for incorporating an “an experience-based” social dimension, which is the result of socialization processes that are characterized by internal and external identity observations and goes beyond the political unit of European Union, into existing theoretical frameworks of political and cultural dimensions of European identity (Mol, 2013).

Some other studies (Grutzmann, Jakish, Rabe and Willim, 2012; Kalocsai, 2009) looked at the relationship between ELF (English as a lingua franca) and European identity. They found out that students are in exchange programmes see themselves as Europeans. However, their European identity seems to be largely influenced by ideas and symbols rather than language-based notions such as language diversity.

Mitchell (2012), on the other hand, conducted a large and multinational survey, which can be considered one of the most representative studies on this topic at hand. She included 2011 students from 25 EU nationalities. In this study, rather than establishing a direct causality, Mitchell analyzed the idea of meaningful contact towards European identity during Erasmus exchange based on a ‘civic’ rationale. According to Mitchell (2012), this rationale is supported on the constructivist view that “collective identities in general and political identities, in particular, are not fixed but malleable” (as cited in Psychogion, 2015). Her research argued that Erasmus programme could reinforce and foster European identity.

Sarı (2014) investigated the influence of Erasmus programme on Europeanization process. He used a questionnaire that was filled out by Turkish and European people together with the definitions of the authors who have studied on Europeanization presented. The results obtained from 152 participants revealed that Erasmus exchange programme as a part of the EU common education policies has a significant influence on Europeanization and fosters the integration between countries and their citizens.

Psychogion (2015) examined European identity among Greek students based on a survey of 200 former Erasmus students to prove its potential in terms of fostering

European identity. She highlights that she managed to show that “European identity is that part of the individual’s self-concept which derives from his knowledge of membership of a social group together with the emotional significance attached to this membership” as Tajfel defined (Psychogyion, 2015). She also documented that the Erasmus programme is a success in promoting European identity. Indeed, she asserts that although there has been a pool of researchers in this field with various results regarding the relationship between the Erasmus programme and European identity, noone can disregard the importance of such a programme for the European youth (Psychogyion, 2015).

When it comes to construction of the European identity, some other studies looked at the construction of such identity through discourse, which is also the primary aim of this thesis. Such studies mainly used discourse analysis or critical discourse analysis and they mostly come from the field of international relations or European studies. The primary aims of these studies are to look at the interface between European identity and EU discourse.

In her corpus-based study, Magistro (2012) investigated the role of linguistic politeness in the discursive construction of the European identity. What she did was to explore how politeness is used in the discourse of the European Union (EU) and what influence it can have on European-identity formation in a transnational community. Her analysis showed that positive politeness is used consistently to convey closeness and establish an appealing climate of cooperative belonging (Magistro, 2012). However, negative politeness is used mainly to minimize the perception of EU intrusion into the national territory. Although the main focus of the study seems to be face-boosting/face-saving reading of politeness, it goes beyond it embracing the assumption that discourse is socially performative. Therefore, she argued that EU politeness can represent a discursive drive to negotiate identity and social change in EU society.

Similar to Magistro (2012), using critical discourse analysis, Kind (2013) argued that European Union has created the notion of European identity with the aim of fostering a sense of belonging and identification with the European project among its citizens.

With this belief, she tried to shed light on how a European identity is constructed, shaped and promoted through the EU discourse on higher education. Based on a critical discourse analysis of selected EU policy documents and official promotional material from 2007 to 2013 she analyzed and critically discussed the EU discourse on higher education (Kind, 2013). What she found out is that EU discourse on higher education is connected to neoliberal ideology. Competition and mobility are two overarching themes in the EU discourse on higher education. In addition, Kind also showed that European identity is shaped by certain ideas and characteristics (like flexibility, lifelong learning, employability), which are promoted through EU discourse on higher education (2013).

However, regarding the Turkish context there is no study that looks specifically at the relationship between construction of European identity and Erasmus exchange program through discourse analysis within the Turkish context. Pehlivaner (2006) examined the European identity perceptions of Turkish Erasmus students by asking the questions: “What are perceptions of exchange students about European identity?” and “Does participation in the Erasmus Program contribute to the creation of the European identity?” Ten participants who attended Erasmus exchange program were selected and interviewed during single meetings that were recorded. According to the findings, three definitions of ‘European’ mainly emerged: one who is a citizen of the European Union, one who is from a country in Europe (from Moscow to Bosphorus), and one who shares the history, culture and tradition of the European civilizations. She concluded that the Erasmus Program is a well-known exchange program and accepted as an opportunity to provide different partnerships and grants. However, although the participants were affected by their study abroad experience, only one emphasized that the program strengthened European identity by bringing different students from different countries and different cultures together.

Some other studies like Öner (2008) explored the construction of European identity by examining official European Union documents and or the official discourse (written or oral) of some European intellectuals, and their particular interest was on the role of Turkey’s membership on European identity. What they found out was that

European identity has been in interaction with national and regional identities. These interactions have affected the construction process of EU identity. Furthermore, (2008) emphasized that Turks and Europeans have been in interaction for centuries; thus, they have affected the construction process of each other's identities as they have been in a closer interaction process. Construction process of European identity within the EU has been also affected by its interactions with Turkey, especially through questioning Turkey's membership in terms of its Europeanness.

With the present research, this thesis aims to complement the previous studies by questioning the role Erasmus plays on the Erasmus exchange students' discourse of representation of European identity in Turkey. Turkey here has also utmost importance as Turkey's membership has been increasingly discussed on the basis of EU identity in recent years (Öner, 2008). Turkey's Europeanness is still being questioned, even by the political elites of the EU, although the negotiation process between Turkey and the EU has been still ongoing. There is quite a big student flow between Turkey and Europe every year. It is a hope and expectation that this thesis will make a contribution to research in somehow untouched field, which may lead to more analysis related with different aspects of this subject.

CHAPTER 3

METHODOLOGY

3.0. Introduction

In this section firstly the research questions and the purpose will be presented. Then details regarding the research setting, participants and data sources will be provided. Finally, the method of data analysis and ethical considerations will be explained briefly.

3.1. Research Questions and the Purpose

In today's globalized world, the current climate of mobility and increased intercultural communication, the issue of identities (national, cultural, ethnic and religious) has become more topical than ever before as identity allows individuals to comprehend their social experiences by relating to various others (Bauman, 2004). Within such a discussion of identity, 'European identity' has also gained popularity and European identity and the role of European Union in the construction of such an identity has become one of the most controversial issues. While the EU likely had goals other than identity creation, they still help in establishing a sense of belonging among European citizens in the project of Europe (Martinello, 1995 as cited in Cramer, 2010).

As long as the role of Erasmus program for the construction of European identity is considered, it is of utmost importance to study the effect of this program on building a European identity. This thesis argues that discourse is one of the primary ways by which individuals construct and reflect their identities. Therefore, in order to investigate identities constructed through discourse, examples of discourse in action

are needed. Hence, the study will investigate the ways in which Erasmus students (both incoming and outgoing) position themselves and others in conversation, thereby constructing their ‘European’ identities.

In order to study such identity construction processes, discourse analysis is one of the most valuable tools available as the current understanding of discourse and its relation to identity is founded on the idea that “the selves we present to others are changeable, strategic and jointly constructed” (Johnstone, 2008, p. 155). Benwell & Stokoe also argue who we are to each other is accomplished, disputed, resisted, managed and negotiated in discourse (2006, p.4). This means, the ways in which people display their identities include their language use and their interactions with others. In this respect, discourse is not only a matter of using language in a way that reveals a particular identity but also about a social constructed self that people continually co-construct and reconstruct in their interactions with each other. Therefore, the study is designed specifically to investigate how European identity is prepresented in the discourse of multiparty Erasmus students’ conversations. More specifically, it seeks to find answers to the following questions:

- (1) How do Erasmus incoming and outgoing students position themselves with respect to a European identity through the use of indexical pronouns?
- (2) How are Turkish people and Turkey as a nation represented in Erasmus incoming students’ discourses as ‘other’?
- (3) How are European people and European countries represented in Erasmus outgoing students’ discourses as ‘other’?

3.2. Research Setting

The data were collected at a Turkish state university’s International Cooperations Office (ICO). The university, founded in 1956, is one of Turkey's most competitive universities. Each year, among the students taking the National University Entrance Examination, over 1/3 of the 1000 applicants with the highest scores attend to this university. Due to high demand towards it being so great, it could accept only the top 1% of approximately 1.5 million applicants taking the National University Entrance

Examination. The current number of student is about 26,500. The university has 43 undergraduate programs within 5 faculties. Additionally, there are 5 graduate Schools with 107 masters and 69 doctorate programs and a ‘School of Foreign Languages’ which includes the English Preparatory Department in addition to the 15 undergraduate programs and 3 graduate programs are offered in connection with Northern Cyprus Campus.

Since its foundation, the university has been the leading university in Turkey in terms of depth and breadth of international ties and the amount of funds generated from international research projects. It actively took part in and managed many Med-Campus, MEDA, COST, Eureka, NASA, NATO, NSF, UN, World Bank, Jean Monnet, INCO, EUMEDIS, 6th and 7th Framework, Erasmus Mundus ECW, Leonardo and Socrates projects.

English as the language of instruction in all its degree programs has greatly facilitated its efforts to accommodate international students and researchers. It welcomes over 1,700 international students from nearly 94 different countries studying toward myriad of academic degrees. The university, with several Erasmus and bilateral exchange and cooperation agreements with universities in third countries (i.e., in Central Asia, Middle East, North America, Australia, Far East and Pacific Region), annually sends 350 students and 60 teaching staff and hosts 300 students and 50 teaching staff/researchers.

At this university, ICO was founded in 1992 and is responsible for coordinating the university’s international mobility programs such as Erasmus, Overseas Exchange and International Summer School. In particular, student mobility and internship programs as well as staff exchange programs are organized and executed by advisors working for this office. ICO is also responsible for initiating and implementing collaborative agreements, the university’s incoming exchange student flow and organizing programs for international delegations visiting the university at the university administration level.

In the office there are ten people called *student advisors*. Each one of these advisors has a certain number of *Outgoing and Incoming Students* (approximately 150 students for an academic year) to deal with during their preparations to study abroad. The main job of these advisors is to help students to complete all the procedures and formalities both in the home and host institution before/during their study abroad period.

3.3 Data Sets

The main data came from the video recorded interactions of Erasmus students who were gathered together in groups at ICO rooms. To make the conversations as natural as possible, the students were given discussion prompts instead of interview questions. They were told that they need to go through the discussion prompts and have a conversation with their Erasmus friends to share their experiences and observations. Discussion prompts included 13 questions that help students initiate conversation about their experiences/ anecdotes. The prompts also included news about a Turkish Erasmus student who had been fined because of destroying a monument in Italy (see Appendix A). The questions in these prompts are adopted from Eurobarometer surveys (see section 2.1.2). The prompts are prepared in both Turkish and English for the outgoing and the incoming students, respectively.

For two months (April 2016 to June 2016), 30 students organized into 10 different groups came together in ICO and their conversations, which lasted 45 to 100 minutes, were video-recorded. During the video-recordings, the researcher was not present in the room, and other than the video camera the natural environment of the office was maintained without making any alterations. There are three different rooms in the office. As they visit the office frequently and attend several activities there, each of the participants was familiar with these rooms.

The demographic data was collected through interview with these participants and the other advisors to learn their opinions about themselves and other Europeans. These informal interviews were not a part of the analysis and served only the purpose of getting to know the participants and Erasmus exchange advisors in this institution.

In addition to these qualitative data, the reports prepared by European Commission and filled by both outgoing and incoming students were also examined. In these reports, similar to Eurobarometer surveys (see section 2.1.2), the opinions of students about their European identity and knowledge about Europe and European people as a result of their Erasmus experience were investigated.

Before providing a detailed description about the participants, the phases of the Erasmus mobility will be outlined below and the researcher's understanding regarding who 'a typical (outgoing) Turkish Erasmus student' is and who 'an (incoming) Erasmus student in Turkey' is will be described in the next section.

a) Before the Mobility

The selection of the Erasmus student is critical as many more students than the institutional grant allows apply to these exchange programs every year. The Erasmus program is carried out by a "National Agency" (Tr. Ulusal Ajans) in each program country. These national agencies work in coordination with 'International Offices' in each university.

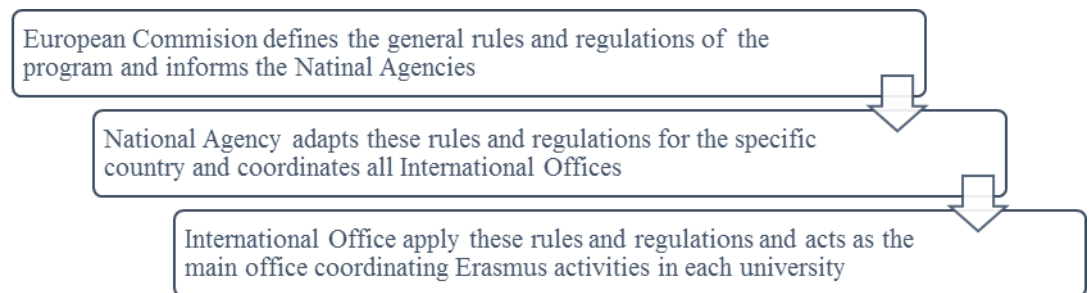


Figure 2. 4. Flow of Erasmus Activities

According to European Commission:

The selection of students - as well as the procedure for awarding them a grant - must be fair, transparent, coherent and documented and shall be made available to all parties involved in the selection process. The Higher Education Institutions shall take the necessary measures to prevent any conflict of interest with regard to persons who

may be invited to take part in the selection bodies or process of students' selection. The selection criteria - such as for example: the academic performance of the candidate, the previous mobility experiences, the motivation, the previous experience in the receiving country (i.e. return to country of origin) etc. - shall be made public. (Commission, 2015)

Regarding the context of this study, to be able to apply for the program as an 'outgoing' student, a student should have a minimum CGPA of 2.50/4.00. In addition to that, students take an English proficiency exam at their universities. Based on 50% of their CGPA and 50% of the grade they receive on the institutional English proficiency exam, an overall score is calculated for each student. If the students have already benefitted from the Erasmus program in the same study level beforehand, their overall score is decreased 10 points.

Students make four choices from a list of Higher Education Institutions, which their departments have an inter-institutional agreement with, using an online application system. Then, based on their overall scores, they are placed into of these choices.

For each academic year, the selection is done in the previous academic year. For example, for the 2015-2016 academic year, the placement was done in the 2014-2015 academic year. After the selection process, students first follow the steps to apply for the host university to get an acceptance letter. After they get the acceptance letter, they complete some other formalities in the home university to deserve the Erasmus grant.

For the outgoing students, one of the most problematic issues before they go is to get a valid visa for European countries. They have to complete several documents like health insurance, financial proof, accommodation etc. to obtain this visa. In addition to that, finding a place to stay (especially for the host universities that do not provide a dormitory/accommodation) is another big issue they have to deal with. If the host university does not provide housing or they are late to apply it, as most of the universities works with the principle of "first come first served basis", students have to arrange an apartment with other students or a hostel for themselves. In such cases,

they mostly prefer houses with several rooms each of which are rented off to different international students.

After students complete the formalities in their universities and get permission from their faculties and obtain their visa, based on the dates on their acceptance letters, the students receive the 80% of the total monetary grant.

For the incoming students (students coming from Europe) in this study context, they have to be nominated by their home university and have to send their application forms to ICO. They are also expected to have minimum CGPA of 2.50/ 4.00. They are informed that all classes at all levels is held in English in this university and that they are expected to have a minimum B1 English level. All incoming students are placed at dormitories at the main campus and they are free to choose courses from different departments.

b) During the Mobility

According to the Erasmus Program Guide⁷ students are expected to complete 30 ECTS (European Credit Transfer System) credits for one semester in the host university. Outgoing Turkish students who have English as an L2 sometimes are faced with a deficiency in the number of courses offered in English at host institutions around Europe that they can take and as a result, they are not able to complete 30 ECTS credits. In terms of language learning, the Erasmus program offers many advantages for Turkish outgoing students. In addition to the one-month foreign language courses offered by many universities before their classes starts, the European Commission offers online language courses in six languages which are English, German, Spanish, Dutch, Italian and French. Prior to and after these courses they also have to take a language exam in one of these languages.

⁷ To access the full Erasmus Program Guide visit http://ec.europa.eu/programmes/erasmus-plus/documents/erasmus-plus-programme-guide_en.pdf

c) After the Mobility

Students are expected to spend minimum 3 months in the host institution and pass all the courses worth 30 ECTS credits. After they come back, they complete some other formalities to be able to receive the remaining 20% of the total grant.

3.4. Participants

In the study there were three groups of participants called incoming European students (IE), outgoing Turkish students (OT) and mixed group students (including both incoming and outgoing students). There were 4 incoming students groups while there were 5 groups of outgoing ones. Due to the reasons explained in the limitations (see section 1.3) part, however, there was only one mixed group of students. Total number of participants was 30.

To protect the anonymity of the participant, the coding scheme presented below is developed by the researcher. In the extracts, the identity of participants will be shown according to these codes.

Table 2. 3. The Coding Scheme for the participants

Group Number	Participant Number	Exchange Type	Nationality/ Exchange Country	Department	Gender
1	01	IE	IT	SOC	F
1	02	IE	AUT	IR	F
1	03	IE	UK	ID	M
2	04	IE	SWE	BA	M
2	05	IE	DNK	ID	F
2	06	IE	NLD	BA	M
3	07	IE	FIN	GEO	F
3	08	IE	DEU	SOC	F
3	09	IE	POL	ENVE	M
4	10	IE	BEL	PSY	F
4	11	IE	DEU	ADM	F
4	12	IE	DEU	SOC	M

5	13	OT	DEU	ELT	F
5	14	OT	DEU	ELT	F
5	15	OT	DEU	ELT	F
6	16	OT	DEU	CHEM	F
6	17	OT	DEU	IR	M
6	18	OT	FIN	SOC	F
7	19	OT	DEU	ELE	F
7	20	OT	POL	AE	M
7	21	OT	PRT	IR	F
8	22	OT	POL	AE	M
8	23	OT	DEU	ELE	F
8	24	OT	ESP	ELT	F
9	25	OT	CZE	SOC	F
9	26	OT	PRT	IR	M
9	27	OT	BEL	MATH	F
10	28	MIX(OT)	CZE	EE	M
10	29	MIX(IE)	AUT	ID	F
10	30	MIX(IE)	IT	MATH	F

The information in the table above has been used to codify and anonymize participants as exemplified below:

Incoming: 1/01_IE_IT_SOC_F

Outgoing: 6/18_OT_FIN_SOC_F

Mixed: 10/ 30_MIX (IE)_IT_MATH_F

3.3.1. Incoming European Students

As long as the context of this project is considered, an *incoming* student is a student who comes to a Turkish university from a European university to spend one or two semesters. For the students to be able to benefit from the programs, their university needs to have an inter-institutional agreement with this particular Turkish university. As a result of this agreement, the students are exempt from the tuition fees of the university.

For this study, 12 focal incoming students from 10 different European countries participated in the four conversation group gatherings. Their ages ranged between 20

and 26. At the time the data sets were collected, the incoming European Erasmus exchange students had been in Turkey for approximately 5 months.

The table below summarizes the countries of origin for the Incoming groups formed for the data collection.

Table 2. 4. Countries of origin for the Incoming European Students by Conversation Groupings

Incoming Group 1	Italian, British, Austrian
Incoming Group 2	Sweden, Denmark, the Netherlands
Incoming Group 3	Finland, Germany, Poland
Incoming Group 4	Belgium, Germany, Germany

To prepare students for their life in Turkey, the university in which the study is conducted organizes an orientation program. This program is mainly about culture shock, Turkish foreign policies and history and basic Turkish skills.

3.3.2. Outgoing Turkish Students

An *outgoing* student is defined as a Turkish university student who participated in an exchange to study in a European university for one or two semesters. Students coming from universities who have an inter-institutional agreement with each other are exempt from the tuition fees of these universities.

15 Turkish nationals who had recently returned to their home university were chosen as focal participants. At the time the data sets were collected, the outgoing European Erasmus exchange students had been in a European country/university for a minimum of 5 months. Their ages were similar to that of the incoming group with a range of 20-26.

To prepare students for their life in Europe, ICO organizes an orientation program for those students, too. As guest speakers, professors from sociology and international relations departments are invited to the program and deliver a speech.

However, it is important to note here that in this one-day-only program, the students do not have sit through any presentation on what it means to be European or who Europeans are. Instead, they are mainly prepared for the fact that there is actually a *Turkish stereotype* and they need to be ready to deal with it. In addition, they are also informed about the stages of culture shock and the ways of dealing with it. Hence, after this orientation, it would not be very wrong to assume that Turkish outgoing students go to Europe with their emphasized and marginalized Turkish identities due to the input they receive on how Europeans view Turkey stereotypically. In addition to the orientation program in their home university, they also have another orientation program in the host university. These orientation programs prepare them for their life in the particular university and the country.

Table 2. 5. Turkish Students' Country of Exchanges By Conversation Groupings

Outgoing Group 1	Germany, Germany, Germany
Outgoing Group 2	Germany, Germany, Finland
Outgoing Group 3	Germany, Poland, Portugal
Outgoing Group 4	Poland, Germany, Spain
Outgoing Group 5	Belgium, Portugal, Czech Republic

3.3.3. Mixed Group

The mixed group data was collected with the aim of investigating what happens with regards to inclusive/exclusive pronoun use and representation of other when students from the two groups defined above come together to converse. There was, however, only one mixed group, consisting of three students (see section 1.3 for why there could only be one mixed group). It included one Turkish student who went to Italy,

another Turkish student who went to the Czech Republic and one Austrian girl who visited Turkey.

Erasmus Student Network

While describing the participants it is also important to mention the Erasmus Student Network (ESN) which is an internationally recognized student group related to Erasmus students. As being one of Europe's the biggest student network, they work for the creation of a more mobile and flexible education environment by supporting and developing the student exchange from different levels, and providing an intercultural experience also to those students who cannot access a period abroad (i.e. 'internationalization at home')⁸.

They explain their aims as follows:

- to work in the interest of international students
- to work to improve the social and practical integration of international students
- to represent the needs and rights of international students on the local, national, and international level
- to provide relevant information about mobility programmes
- to motivate students to study abroad
- to work with the reintegration of homecoming students
- to contribute to the improvement and accessibility of student mobility
- to care about its members
- to value volunteering and active citizenship⁹

The participants in this study were all involved in the activities organized by ESN. One of ESN's missions is to work with homecoming students who return from exchange to help their reintegration process in their home countries by getting touch with an international environment. On the other hand, their main focus is actually placed on exchange students that have several problems and feel abandoned in their new environments. Hence, ESN supports academic, social and practical integration.

⁸ <http://esn.org/about>

Through the activities including cultural and social events like several trips to various places in the country, film nights, language learning projects, international food festival days and last, but not least, parties. In many universities, such as the university where the data for the study at hand were collected, they also create a ‘mentor’ system for exchange students. They assign ESN members as mentors or buddies to these exchange students and during their stay and these mentors give necessary support for their survival in their new environment. Therefore, it would not be wrong to assume that they also play a crucial role in raising issues related to acculturation and European identity formation as they help with cultural integration.

3.4. Data Transcription and Analysis

As has been previously mentioned in the section on data sets, the data were collected via video-recordings. 10 hours of data were transcribed verbatim using an adapted/less detailed version of the Jefferson notation system (Hutchby and Wootfitt, 2008). (see Appendix B) Inaccuracies in the transcriptions (due to the participants being L2 users of English) were kept as is to ensure the integrity of the data.

The transcriptions were made using Transana 3.0. Transana is a computer program that assists researchers in doing discourse and conversation analysis on large collections of video and audio data. In addition to this programme, Antconc has also been used to find concordances with the aim of analyzing emerging lexical patterns with country names and personal pronouns we and they as well as their derivatives in the three datasets.

3.4.1. The Indexical Uses of Pronouns

The differential use of pronouns is one way to mark identities linguistically. Although the focus in linguistics had been strictly confined to the syntactic properties of pronouns, thereby ignoring the social (and indexical) nature of the forms (Mühlhäusler and Harré, 1990), Brown and Gilman (1960) moved toward a sociolinguistic account of their use, focusing on the co-variation between pronouns used and the relationship between the speaker and the addressee (Cramer, 2010).

Beginning with Brown and Gilman, many scholars have examined the indexical nature of pronouns and other deictics (ibid). Indexicality is concerned with the aspects of a person's identity that are not static but instead constructed through language use (Silverstein, 1976). As Cramer states Silverstein's notions of indexical presupposition and indexical creativity will aid our understanding of indexicality (2010).

Indexical presuppositions, as in the use of shifters as indexes, require knowledge of the situation for their interpretation. We can find indexical creativity in the use of pronouns to establish conversational roles like speaker and hearer, in particular ways that index social hierarchies. Therefore, indexes can be seen as being "on a sliding scale of creativity or performative value from the extreme of presupposition displayed by deictics to the extreme of creativity displayed by subtle social indexes" (Silverstein, 1976, p. 35). Silverstein also explains how the indexical meaning of a form has two parts: the pre-established context of the interaction, and the contextual factors that arise from the interaction (Silverstein, 2003). Similarly, Strong states that form used within a context creates the context and summarizes this as follows:

As far as group identity construction is concerned, pronouns "we" and "they" have a special status. According to Helmbrecht (2002, p. 33), these pronouns are essentially connected to the establishment of social groups and as the result, are powerful in establishing and reinforcing social identities by marking in-/out-groups. This is particularly relevant here, as "we" may be suggesting the presence of an in-group, while "they" may be suggesting the presence of an "out- group", which in van Dijk's (1997, p. 12) view may be accompanied not only by the features of "polarizing discourse", but also a tendency to attribute positive qualities to "our group", while referring derogatively to "their group". (2011, p.4)

3.4.2. Representation of Other

In the second part of the analysis, how the 'other' is represented in the eyes of the Erasmus students and how this is reflected in their discourse has been examined.

It is important that contextual information must be used in the analysis to understand what identities are being indexed. The establishment of these patterns, and the cumulative effect of the patterns, is what creates, recreates, and makes visible the identities expressed by the speakers (Cramer, 2010). Consequently, in the analysis, AntConc concordance was utilized in order to analyze emerging lexical patterns with personal pronouns “*we*” and “*they*”, as well as their derivatives in the three datasets. Then, the analysis of concordances with ‘Turkish’ and other country names (i.e, Germans, French, Italians, Spanish, etc.) as a node has been carried out. By conducting this analysis, the researcher wished to identify any emergent patterns and discourses appearing in construction of ‘other’ in Erasmus exchange students’ conversations from each group (i.e., incoming, outgoing and mixed).

3.5. Ethical Considerations

Credibility and trustworthiness play a crucial role in data collection and analysis in qualitative studies. The human subject’s ethics committee approval has been taken prior to the data collection. Upon getting approval from the Ethical Committee from the related university to conduct the current study, the researcher also obtained the participants approval through informed consent forms by assuring the confidentiality and privacy of the participants.

It should be noted that the researcher was not present during the recordings, and that no alterations or interventions were made with the aim of capturing what is naturally happening during students’ conversations. In addition, the anonymity of the participants has been protected using a participant identity coding system which has been used to display IDs in the transcriptions of extracts used throughout this thesis (see section 3.1. for a description of the scheme).

CHAPTER 4

FINDINGS & DISCUSSION

4.0. Introduction

In this section the findings of the analysis will be presented. The analysis will first focus on indexical pronoun use in the data sets and later on the representation of ‘other’ in Erasmus students’ discourse.

4.1. Analysis of Indexical Pronominal Use

Although the existence of European identity is a very controversial issue, the analysis below will try to show that presence of such an identity may become salient in pronominal use of these participants. A European identity is complex but an analysis of pronoun use can potentially provide some insights into how identity emerges (Strong, 2011). The use of personal pronouns will be reflected as a result of ‘the subject attitude moves’, which refer to the participant’s position regarding European social category in discourse (Grad, 2008). Pronouns show how different identity alignments work in real time, giving them the theoretical power to function as indexes of those identities (Cramer, 2010). Cramer (2010) states that each use of a pronoun constructs some part of identity of the speakers. In the datasets, while students discuss their Erasmus experiences, they also show aspects of the identities represented in their repertoire.

Below the results of the indexical pronoun analysis regarding incoming, outgoing and mixed group students will be presented separately.

4.1.1. Incoming Students' Indexical Pronoun Use

During almost four hours of conversations (4 groups x 3 participants) among the incoming students, it is observed that although the incoming students say they do not feel European and their home nationality means more to them, their use of pronouns especially *we* (*us, our*) and *they* (*them, their*) actually shows that they usually use *we* to refer to Europeans and *they* to refer to Turkish people excluding them from other parts of Europe. Furthermore, what is interesting here is that, although generally they say Turkey/Turkish people is not much different from Europe/ Europeans, a close analysis of their speech actually tells a different story. Here it is seen that the incoming students established their interactional roles as “foreigners in Turkey”. As such, it can be claimed that they construct a European identity as a result of this feeling. For example, the participant 10/29_MIX (IE)_AUS_ID_F explained the issue as such:

“when I am in outside of Europe I say I am European because most people don't know where the Austria is (.) Asia or something but when I am in Europe I can say I am from Austria because everyone knows it when I speak”

She clearly underscores the fact that she regards herself as ‘Austrian’ when she is within the borders of Europe. However, when she is out of these borders she explains she needs to say “I am European” instead of her nationality (Austrian). Evidently, due to the change of deictic center, i.e. geographical location at the time of speech, the polarization participants engage in discursively is influenced.

This next section part will provide evidence to the realizations of these indexical pronoun uses as they unfolded in conversations through the analysis of relevant segments.

In Extract 1, the conversation takes places between three incoming students who are from Belgium, Germany and Austria. The conversation starts with one student

directing a question to the German student on whether she feels more European or not because Germany is mentioned as being regarded at the center of the European Union by the participants.

EXTRACT 1 (IE-4): "easiness of travel"

1 4/10_IE_BEL_PSY_F: actually I was always thought that
2 Germans were more like feeling
3 Europeans really like (0.4) °how do you
4 say° this that THEY always active in the
5 European union staff so I always thought
6 Germany is leading (.) country, something.

7 4/11_IE_DEU_ADM_F: actually I would (.) I would say I feel
8 European and I mean I feel German as well
9 and I because of the possibility of
10 travel °like° this one thing I talked to
11 my flatmates Turkish friends and **we** are
12 are so (.) lucky that > **we** have just our
13 passports **we** can travel to every country<
14 (.h) and it's so easy for **us** so (.h)
15 that's one reason why reason I feel
16 European and why I (.) like (.) have a lot
17 advantages.

18 4/12_IE_DEU_SOC_M more of more obvious when you go to
19 Spain there is no border staff and
20 so on: when you come to Turkey Turkish
21 people have to get a visa now you
22 recognized **we** have a lot of advantages
23 kinda like like keeping **us** together or

24 whatever °1 don't know°.

25 4/10_IE_BEL_PSY_F it's really easy to go everywhere 1

26 really don't think so **they** want to

27 want to leave turkey: european

28 country (0.2)really hard for **them**

29 there is a big distance between

30 Turkey (.) and Europe it's not really

31 a part of its I feel like.

In extract 1, using the pronoun *we* and *us* to frame the emotion-sharing section embedded in her turn, the German student elaborates on when and why she feels European. What gives her a sense of feeling European is revealed as the advantageous position she enjoys due to visa-free *easiness of travel*. The participant shares her opinion that when they become a European citizen, they can travel without any formalities and this is actually what makes them feel more European. Next, the topic has been shifted by the following participant and a contrast is drawn between Turkey and the rest of Europe on this very foundation (i.e. ease of travel). Since the Turkish people do not have the same opportunity and have a border between them and Europe, they do not think that Turkey is a European country. Their opinion about Europeans and Turks is indexed through their pronoun use and the contrast is underscored with the use of the terms “Turkish people” and “we (Europeans)”.

When we examine the extract closer, it can be seen that the incoming students almost inclusively uses first-person plural pronouns *we* and *us* to refer to Europe and European people. As it will be seen between lines 11 and 13, by *we* they mean the Europeans. Following this in lines 26 and 27 they refer to Turkish people as *they* by making clear their position against Turkey. This serves as a way distancing Turkey and Turkish people from Europe and European people. The participant begins her speech with pronoun *I*, then she shifts her usage and refers to Europeans as *we*, beginning from the lines 11 and 13 including/incorporating herself into that group.

Shifts in indexicality are evident, particularly in 4/11_IE_DEU_ADM_F 's use of third person-pronouns. This shift changes the category to which she herself belongs. It is in these statements we see the exclusion of the Turks from this *we*. Interestingly this polarization is not coming from within but is based on rules and regulations instigated by authorities.

Religious identities are also categories which are seen as a prerequisite to claiming a European identity. In Extract 2, the same students in Extract 1 shares how Turkey is reflected in European countries. The student expresses his belief that many Europeans criticize Turkey always pointing out differences in way of life especially in terms of religion and this is seen as one of the major reasons why Turkey is not a European country.

EXTRACT 2 (IE-4): "Europe being a Christian society"

1 4/12_IE_DEU_SOC_M: I think the main problem I feel is it
2 is ALL on the line of **they** try to find
3 ↑common things **they** just are just on
4 the line OK >Europe is the Christian
5 community by saying that Turkey is
6 Muslim country **they** say the other way
7 around< Europe is Christian community
8 somehow SO: by stressing out all the
9 that like ↑ok **we** are like problematic
10 institutions human rights and staff
11 especially in German since there are
12 living lots of Turks mm (.) Turks are
13 quite a LOT in the news and in the
14 newspapers and in the media I think
15 sometimes people like forget other
16 countries which are in the EU they

17 are like sometimes even worse things
 18 happenings in other countries than
 19 Turkey (.hh) what is going on Poland
 20 or Hungary not that much better
 21 than things better than Turkey
 22 haven't read many articles for
 23 policies but >Tur↑key< is gonna be
 24 criticized all the time yeah=
 25 4/10_IE_BEL_PSY_F =I know it is °always emphasized°
 26 whenever it is Turkey it's all all
 27 the bad things.

In extract 2, students come together to criticize Europe (of which they see themselves apart) as being prejudiced against Turkey while reporting news about the country. Although some other European countries have same or even worse problems than Turkey in the area of human rights, these are said to not to be reflected in the media. However, news about Turkey portrays it as inferior and mostly underdeveloped in these respects and is speculated on purpose. Here, although both of the students express that they are in favor of Turkey, in context, they refer to Turkey as *they*, which is in stark contrast with their reported thoughts. Therefore, we can see the *we* versus *they* dichotomy here again. In line 9 he uses *we* to refer to European countries while in lines 2, 3 and 6 *they* refers to the Turkish people and Turkey.

Further analysis of incoming students' conversations revealed that there may be also other inherent elements such as a common culture, mutual trust or psychological traits to be able to claim a European identity in addition to the issues like religion.

EXTRACT 3 (IE- 3) "Culture connects us"

1 3/07_IE_FIN_GEO_F: I >think< for us it's obvious that there

ARE some different countries like (.)
 2 Germany is not the as Belgium but >↑here<
 3 I feel like people perceive **us** like
 4 Europeans=
 5 3/09_IE_POL_ENVE_M: =[°yes
 6 3/08_IE_DEU_SOC_F: =[yes I think >I mean< I am with you what
 7 you said but still if you get to know
 8 people that are not from European
 9 countries I don't know I have met a girl
 10 from Palestine (0.2) I don't know
 11 a lot of countries you have met
 12 people here it's as you say **we** are
 13 are the >Europeans< **we** always form
 14 groups with the Europeans I have realized
 15 that <I don't know> why maybe it's safe/
 16 it's because of culture I think but there
 17 IS something connecting **us**.
 18 3/07_IE_FIN_GEO_F: yes it's true.
 19 3/08_IE_DEU_SOC_F: something European culture or I don't
 20 know what it is.
 21 3/07_IE_FIN_GEO_F: I don't know maybe just like more
 22 psychological because people like look
 23 like them or very similar of from
 24 Europe (.) Europe people very similar to
 25 each other so it's like easier to make
 26 friends or something °1 don't know°

In Extract 3, a different group of incoming students have a conversation on how Turkish people perceive them and how they make friends while they are in Turkey. The participant 3/07_IE_FIN_GEO_F highlights the fact that although each European

student comes from a different country like Germany or Belgium, Turkish people categorize him or her as ‘Europeans’ regardless of their nationality. After expressing her agreement on how Turkish people see incoming students, the other participant 3/08_IE_DEU_SOC_F, shifts the topic by touching upon another important issue for them in their social life in the host country. She explains how they choose their friends when they are in Turkey. She asserts that they have a tendency to make friends with other Europeans and form groups with them, which could foster a development a European identity for these students when they are in Turkey. From her hesitation by expressing the issue related to making friends easily with the Europeans, it is seen that they do not do this consciously but there is something they cannot explain even to themselves. Her hesitation is obvious with her frequent use of “i don't know”. The same hesitation is also seen in the other participant’s 3/08_IE_DEU_SOC_F turns.

When it comes to their use of pronouns, it is seen that those students see themselves as Europeans and support this with their choice of *we* and *us* to refer to Europeans including themselves. In line 1 the 3/07_IE_FIN_GEO_F uses *us* to refer to European Erasmus students in Turkey. From the context of their conversation, we see that they do not include Turkish people into this group. This exclusion is also obvious in lines 12 and 17 in which they make the distinction between Turks and Europeans clear with the pronoun *we*, with which they only refer to Europeans.

When we look at the introductory lines, the distinction between the incoming students and Turkish people may be considered as a result of how Turkish people perceive them. However, as we read through the extract it is seen that the students come together to accept that there are some inherent mechanisms which influences their inclination to be friends with and feel closer to other ‘Europeans’, which shows parallelism with their pronoun choice.

The three excerpts above portray what is required to be included in the in-group “we”, to be regarded as European as opposed to Turkish. The focus is on the ‘inside’

from an ‘insider perspective’, more or less. In contrast, in the two extracts below the focus of attention is shifted to Turkish and Turkish people and how Turkish people are viewed by ‘outsiders’ (i.e. Europeans).

Extract 4 is taken from a conversation of three students from Denmark (2/05_IE_DNK_ID_F), the Netherlands, (2/06_IE_NLD_BA_M) and Sweden (2/04_IE_SWE_BA_M) on a discussion prompt provided by the researcher (i.e. a news article) on a Turkish Erasmus student who had written his name on a monument in Italy where he had been for his Erasmus studies and was placed in a holding cell for a day and was later fined for his act of vandalism.

EXTRACT 4 (IE-2) "The vandal Turkish Erasmus student"

1 2/05_IE_DNK_ID_F: he was just unlucky to got caught=
2 2/06_IE_NLD_BA_M: =yeah
3 2/05_IE_DNK_ID_F: **we** all do that Swedish Dutch Danish/
4 doing the same thing he is just got just
5 unlucky.
6 2/06_IE_NLD_BA_M: anything about because he is Turkish.
7 2/05_IE_DNK_ID_F: yeah (0.3) Turkish makes difference in the
8 Story.
9 2/06_IE_NLD_BA_M: yeah
10 2/05_IE_DNK_ID_F: if you leave out Turkish in this
11 article the same stupidity everybody
12 done this.
13 2/06_IE_NLD_BA_M: who does not write the names? (laugh)

Contrary to the expectations and news highlighting the Turkish student’s vandalism in European newspapers (see Appendix A), the incoming students in the conversation group actually did not find this behavior strange and thought that “he was just unlucky to got caught=” as stated by 2/05_IE_DNK_ID_F in line 1. They attribute the reason why this student had got that much attention and got punished to his

nationality. They agree on that the word ‘Turkish’ causes the story be perceived differently by the audience and adds to the gravity of the offence. The emphasis on the word ‘Turkish’ actually signals that these students exclude Turkey from Europe and their choice of pronouns provides evidence to this. In line 3 the participant 2/05_IE_DNK_ID_F, uses *we* to refer to Europeans by excluding Turkish people once again. However, a narrower use of *we* is foregrounded in line 3 as it is followed by three nationalities, “Swedish Dutch Danish” serving as an elaboration of *we* within the context of this group as these participants in this group were of these nationalities.

Another group of IE students discuss the same news prompt and the so-called vandalism act in Extract 5 below.

EXTRACT 5 (IE-4) “What Turks do get emphasized”

```
1  4/12_IE_DEU_SOC_M: we may be do the same I did not feel
2                        like as a typical Turkish.
3  4/10_IE_BEL_PSY_F: maybe this is actually typical if a
4                        Belgium student do that
5                        °it° will never get to news Turkish
6                        students (.h) here on Erasmus gets
7                        in the news because=
8  4/12_IE_DEU_SOC_M: =that's just/they are Turkish.
9  4/10_IE_BEL_PSY_F: yeah actually I think it's quite bad
10                       because it's always like this on the
11                       news if it's something foreigners/
12                       do it is like really emphasized.
13 4/12_IE_DEU_SOC_M: we may be do the same I didn't feel like
```

In Extract 5, the participant 4/12_IE_DEU_SOC_M makes the *we* *versus* *they* dichotomy clear beginning with line 1. He indexes his European identity by referring to Europeans as *we*, rather than saying, for example, we humans are all the same. The second participant, 4/12_IE_DEU_SOC_M, agrees with the first speakers statements

and provides a counter example to the situation. Then in line 8, 4/12_IE_DEU_SOC_M uses *they* to refer to Turkish people by excluding them from the group of Europeans. Besides, another issue worth mentioning here is the use of noun *foreigner* to refer to people other than Europeans. The choice of this noun signals the distinction between European people and the others (i.e. Turkish people) and the incoming student highlights that issues related to the foreigners are emphasized in Europe through media to humiliate people who are not Europeans. It also shows Turkey is not different for them, then any other country which is not European, which indicates how these incoming students position Turkish people in their discourse.

Extract 6 below could be a good example of how incoming students “feel like an outsider” in Turkey because of behaviors of some Turkish people, which lead them to keep their distance with Turks.

EXTRACT 6 (IE-3) “ feeling like an outsider”

1 3/07_IE_FIN_GEO_M: at times I feel like an ↑outsider here
2 because I have studied Turkish quite a
3 lot so I can communicate someone but
4 because of some other people (0.3)
5 >**they** are so willing to help you<
6 but in some shops or some taxi drivers
7 **they** ↑ always because of my look **they**
8 tried to take some extra money and that
9 feels really bad.
10 3/09_IE_POL_ENVE_F: a:::: ye::::s I have the same the
11 experience well I went to shop to buy
12 sun:choke you know (h) so firstly I was
13 with my Turkish friend and I took one
14 piece of sunchoke it was two hundred

15 grams and it was like ten Turkish liras
 16 and so I wonder (.) I don't remember two
 17 three days later I was alone hundred
 18 grams and I paid TWENTY for the
 19 same kind of sunchokes.
 20 3/07_IE_FIN_GEO_M: maybe it's price changed?
 21 3/09_IE_POL_ENVE_F: their price (.) yes: (laugh) in a few
 22 minutes.
 23 3/08_IE_DEU_SOC_F: it's Turkey (laugh) you know (laugh)
 24 it's possible.

Here, though the participant 3/07_IE_FIN_GEO_M affirms that generally Turkish people are quite friendly and willing to help foreigners, there is a smaller *they* within the larger *they* who are not so helpful and trustworthy. Hence, *they* is used in line 5 and line 7 to refer to different entities of people of Turkish culture. The attempts of some shopkeepers and taxi drivers in Turkey to deceive the participant due to his physical appearance and light complexion (as a foreigner), causes him to 'feel like an outsider'. Hence, he indicates this feeling of offense with his choice of pronoun and he uses *they* in line 6 to refer to Turkish people by distancing himself from them. Following line 10, another incoming student 3/09_IE_POL_ENVE_F shares an anecdote to support what the first participant says and feels. We do not observe any shift in her pronoun use though she also has valid reasons to feel like a foreigner in Turkey as she explains in her turn.

What is also important about this extract is that here the indexical polarization is not statically coming from within individuals again but is based on how 'some' Turkish people have treated them in daily life.

By looking at the analysis, it could be said that the most prominent identity indexed by the incoming students' pronoun use is European. In the extracts, almost all incoming students used *we* for Europeans and *they* for Turks except for some cases

they used the pronoun *they* for smaller Turkish groups. Besides, the discourse of these students also revealed that what is required to claim a European identity. According to them, ease of travel, their religion (i.e., Christianity) and common values they share but cannot explain were the things that make them feel a European identity. These are also what make them different from the Turks. Their discourse also highlights some similarities between Turks and Europeans in terms of young people's behaviors. Incoming Erasmus students found the so-called vandal act of the Turkish student quite normal. Indeed, they stated that they all do that. However, what makes the incoming students feel 'alienated' in Turkey is the deceptive behavior of some Turkish people in service encounters. The Venn diagram below represents what causes we versus they dichotomy for incoming Erasmus students

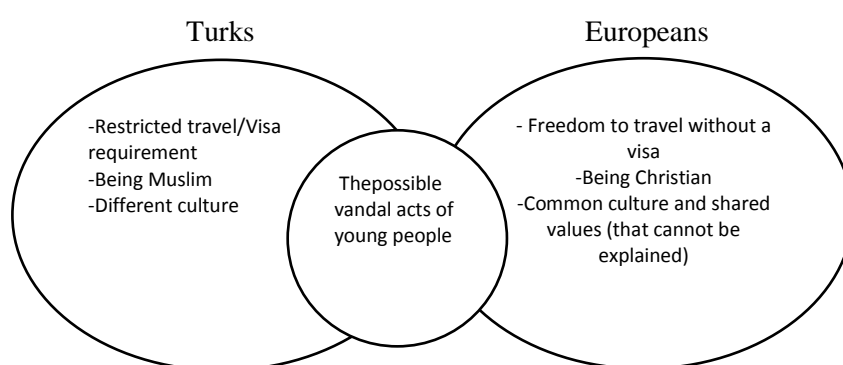


Figure 4. 5. The Venn diagram depicting we versus they dichotomy for Incoming Erasmus Students

4.1.2. Outgoing Students

This part will provide evidence to the realizations of the indexical pronoun uses as they unfolded in conversations through the analysis of relevant segments.

In Extract 7, 05/13_OT_DEU_ELT_F, 05/14_OT_DEU_ELT_F and 05/15_OT_DEU_ELT_F are three Turkish outgoing students who have been in Germany for Erasmus programme for about six months. This particular example is taken from a segment of their conversation on what Europe and Europeans mean to them.

1 05/13_OT_DEU_ELT_F ya benim için şey bi de mesela hani
2 yurtdışında gezerken hani (.) avrupalı
3 insan o::: havaalanları otobüs durağı
4 gibi idi o kadar::
5 05/14_OT_DEU_ELT_F ke:sin:likle
6 05/13_OT_DEU_ELT_F hiç havaalanı gibi değil yani **biz**
7 olamayız **onlar** gibi yani **biz** burada
8 mesela uçak onda ise neredeyse
9 altıda havaalanında olacağız ama
10 05/15_OT_DEU_ELT_F ay:nen
11 05/13_OT_DEU_ELT_F ya hele ben bir kere gerçekten
12 uçağımı kaçıırıyordum (.) böyle e:
13 yazıyor ya mesela sekiz buçukta kapı
14 kapanır falan ağlaya ağlaya gittim
15 havaalanına (.) uçak geç kaldı gerçi
16 hani (hhh) ama iki daki:ka işlemlerim
17 sürmedi yani iki da:ki:ka bile

18 sürmedi onu mesela ben çok ÇOK
19 içerledim çok üzıldüm hani hoş orada
20 **biz** de avrupalı gibi gözüktük=
21 05/15_OT_DEU_ELT_F =tabi
22 05/14_OT_DEU_ELT_F residence permit olduğu için ama:
23 05/15_OT_DEU_ELT_F viza ile falan
24 05/14_OT_DEU_ELT_F bir yerde mesela e: takıldık şeyde
25 prag da takıldık **biz** şimdi non-european
26 olduğumuz için şey ne gerekti
27 05/13_OT_DEU_ELT_F °stamp °
28 05/13_OT_DEU_ELT_F stamp almamız gerekiyormuş bazı
29 yerlerde **biz** onu (h) giderken almıştık
30 ama dönerken e:: ne bilelim almamız
31 gerektiğini >bilmiyorduk **almadık**< tam
32 uçak kalkacak (.) şeye biniyoruz ya
33 otobüslere binip götürüyorlar (hhh) orada
34 **bizi** durdurdular: şey
35 05/15_OT_DEU_ELT_F a::
36 05/13_OT_DEU_ELT_F halbuki bi (.) başka bir arkadaşımız
37 vardı non european onu geçirdiler
38 bakmamışlar (hhh) dur:durdular **bizi**
39 geçirmiyorlar falan böyle si:NİR olduk
40 dedik uçağımız kalkıyor öyle
41 geçir:diler ama (hhh) ya orada mesela
42 çok (hhh) kötü hissetmiştim açıkcası
43 05/13_OT_DEU_ELT_F °uğraştırıyorlar°
44 05/14_OT_DEU_ELT_F birçok hakları var mesela pariste
45 bütün müzeler avrupalı (.)[sayıldığımız
46 için°
47 05/14_OT_DEU_ELT_F [°öğrencilere °
48 05/14_OT_DEU_ELT_F †öğrenci sayıldığımız için o an (0.2)
49 beda:vaydı=
50 05/13_OT_DEU_ELT_F =[evet o an bedavaydı ama mesela roma
51 05/14_OT_DEU_ELT_F [o an bir sürü yere gittik

52 (üniversiteye) girdik
53 05/13_OT_DEU_ELT_F romada da e: işte avrupalılara falan
54 bedava idi ama residence permiti kabul
55 etmediler hhh)[türk e (.)pasaportumuz
56 diye para aldılar bizden mesela yani
57 05/14_OT_DEU_ELT_F [türk pasaportu
58 05/13_OT_DEU_ELT_F almanyayı kabul etmediler
59 05/14_OT_DEU_ELT_F yoksa avrupa içinde kendilerine
60 oluş°tur°dukları o community sistemi
61 avrupalı kimliği güzel birşey yirmi altı
62 yaşına kadar neredeyse bedava herşey
63 05/14_OT_DEU_ELT_F aynen
64 05/13_OT_DEU_ELT_F aynen
65 05/14_OT_DEU_ELT_F güzel bişey=
66 05/13_OT_DEU_ELT_F =o açıdan () hoş e: değildi

05/13_OT_DEU_ELT_F's turns in lines between 6-9 and 24-42 reveal the annoyance of an outgoing Turkish student for the double standards in Europe. Between these lines 05/13_OT_DEU_ELT_F gives a factual account about different procedures applied at airports for Europeans and non-Europeans. Here the categories 'European vs. non-European' is made relevant. It is understood from her use of pronouns biz (we) versus onlar (they) to refer to Turkish people and the Europeans, respectively. She gives the statement "hiç havaalanı gibi değil yani biz olamayız onlar gibi yani biz burada" as an example of the experience she had in the airport. Here, she makes comparisons with Turkish people and Europeans and indicates that it would be very difficult for Turkish people to be like Europeans.

The conversation begins with the participant 05/13_OT_DEU_ELT_F's statements showing her admiration to Europeans. In the rest of the storyline, however, the topic shifts to the double standards these participants came face to face with because of

their national identity. Although they have a residence permit and thus expected to have equal status with the Europeans in the museums etc., they had to pay for the entrance, as they are Turkish. Here, we observe again the exclusion of Turks from the Europeans. However, as Turkish is a pro-drop language we understand this distinction through the suffixes which indicate the subject of the sentence. For example, the statements (*onlar*) “°uğraştırıyorlar°” or “yoksa avrupa içinde kendilerine (*onların*) oluş°tur°dukları o community sistemi” shows that the students use *onlar* (*they*) to refer to the Europeans.

As a result, it can be said that the specific groups that become relevant through talk in the extract under analysis in this section are groups “Europeans” versus “non-Europeans” as stated above from the point of view of the topic of the story all three members of the group seemingly share the features of “non-Europeans”. However, in lines 20 (*biz de avrupalı gibi gözüktük*) and 45 (*avrupalı()* [*sayıldığımız için°*]) the Turkish participants claimed what can be termed as an ‘in-between’ identity. Two participants expressed that they ‘seemed like’ and were ‘accepted as’ Europeans under the circumstances and privileges of being an Erasmus student, in spite of coming from a non-EU country. In Turkish, the lexical items *gözükmek* and *sayılmak* both instigate a deceptive reading, i.e. some state that is not original. It was Erasmus that provided them with partial and temporary membership into European identity.

In this extract, the polarization comes from the rules and regulations imposed to these students in Europe not from within the psyche of the individual, which impedes with Turkish outgoing students to develop a sense of European identity that is permanent. It is clear that differences between Turkey and Europe is emphasized in and through their discourse and choice of lexis.

Similar to the previous extract, in Extract 8 again we see the exclusion of Turkish people from Europeans because they have difficulties in travelling to other European

countries. In this extract, three outgoing students who went to Germany, Portugal and Poland are discussing the meaning of holding a European identity for them.

EXTRACT 8 (OT-2)“ travelling without visa”

1 07/19_OT_DEU_IR_F benim o sırada yani farkettiğim ne vardı
2 şeye çok özenmiştim geçmek çok >↑rahat<
3 geçmek geçmek.
4 07/20_OT_POL_AE_M (laugh) °elini kolunu sallayarak°
5 hakkaten o avrupalı olmak demiştim buna
6 yani bunu **bize** yaşatmaları.
7 07/21_OT_PRT_CE_F °aynı şekilde demiştim ben de°
8 07/19_OT_DEU_IR_F buna hakikaten üzülmüştüm yani bundan
9 rahatsız olmuştum (h) tekrar geri dönmek
10 istiyorum haftasonu Avrupaya gitmek gibi
11 birşey vardı yani adamlar onun dışında
12 da da ne diyebilirim (.) ben açıkcası
13 Avrupanın içinde de ↑Avrupalı olmak gibi
14 birşey olduğunu düşünmüyorum yani bi
15 Fransa kendi milliyetçi şeyiyle (decam)
16 ediyor Almanya da aynı şekilde Çek
17 Cumhuriyeti de=
18 07/20_OT_POL_AE_M = ama dışardan görünüşü Avrupalı işte
19 **(onların)** kendi aralarında avrupa içinde
20 kendi aralarında birşey var yani yine de.

The storyline begins with the participant 07/19_OT_DEU_IR_F's statements indicating her admiration to European people as they can travel easily without a visa. She associates being European to the possibility to travel without a visa and as the fact that Turkish people do not currently have the same rights, this causes her to exclude them from Europeans. To exemplify, in line 6, the participant uses *bize*

excluding herself from the Europeans who do not experience problems in relation to the visa issue and at the end of the extract another participant supports this exclusion by using *kendi aralarında*, which again refer to Europeans. As Turkish is a pro-drop language, here the pronoun is dropped and this information is linguistically embedded in the suffixes added.

The multiparty discourses of Turkish outgoing students reveal an abundance of issues related to the visa requirements. Another typical example of visa issues that leads outgoing students' exclusion from Europeans is in Extract 9 below. This extract is taken from the conversation of other three students (one M and two F's) who were in Erasmus in Germany and Finland. The topic of their conversation is again about visa-free travel and this privilege is associated with the level of modernity.

EXTRACT 9 (OT-2) “ free move in Europe”

- 1 06/18_OT_FIN_SOC_F Avrupalı olmak **onların** açısından çok
2 güzel bir şey yani vizesizlik ne güzel
3 geniş↑MEK (laugh) >Avrupanın (.)
4 zaten daha medeni olduğunu hep
5 Söylemişimdir< bunlar da pekiştirdi çok
6 çığırlar açmadı kafamda ama işte o
7 **onların** tek bir kimlikle ordan oraya
8 >cort cort< oradan oraya
9 geçmelerini (.)gecmelerini kışkandım.
9 06/16_OT_DEU_CHEM_F evet ya kontrol bile olmuyor trenlerde
10 geçerken °ülkelere mesela°
11 şeyi de telefona gelen
12 mesajlardan anlıyorsun aa
13 aa geçmiş olsun falan (laugh)
14 06/18_OT_FIN_SOC_F Ay:nen AYNEN.

When examined in detail, in this extract it is seen that the participants come together to accept that travelling without a visa is something admirable. The participant 06/18_OT_FIN_SOC_F prefers using the derivatives of the pronoun *onlar* (*they*) *onların* (*their*) to refer to Europeans and here she excludes Turkish people.

EXTRACT 10 (OT-10) “life standards in Europe”

1 06/17_OT_DEU_IR_M şey diyorlar >↑mesela< Almanya'dan
2 Fransa'ya ordan İtalya'ya °falan böyle°
3 atlama yapıyorlar gidiyorlar sanki
4 şeymiş ↑ Ankara'dan İstanbul'a
5 gidiyorsun ordan İzmir'e gidiyorsun
6 gibi sanki şeymiş öyle bir şey mesela
7 Türkiye Avrupa Birliği'nde olsaydı bu
8 da rahatlıkla olurdu (h) yani adam
9 trene biniyor bir trenle Yunanistan'a
10 gider=
11 06/16_OT_DEU_CHEM_F =hiç düşünmeden pat küt gider yani=
12 06/17_OT_DEU_IR_M =10euro ile İspanya'ya gider falan
13 şimdi böyle kısaltma var yani (0.2)
14 06/16_OT_DEU_CHEM_F benim son gittiğim şehirde mayısta
15 festival olacak aynı octoberfestin
16 işte spring ayağı (laugh) hepsi
17 yakın tabi otobüstür rainair dır 10
18 euro bulup bulup biletleri gidecekler
19 bulup bulup biletleri gidecekler
20 °mesela° bana diyorlar ki sen gelir
21 misin falan hıhı: gelirim tabi (laugh)
22 once >benim vize almam lazım< vizeyi
23 bırak benim midtermlerim var (.h)
24 hani mayıs odtü açısından çok yoğun bir
25 ay °hepimizi biliyoruz° bir de bordo
26 pasaport olduğu için vize almam lazım

27 uak bileti zaten hani (0.2) bayaęı Őey
28 (.) onlara kıyasla pahalı yani
29 <adam haftasonu otobse atlayıp
30 istanbul'a gidiyo gibi lke
31 deęiřtiriyor> **bizim** iin ok byk bir
32 ↑ dezavantaj bence.
33 06/17_OT_DEU_IR_M bir de gelir seviyesinde bir deęiřiklik
34 var mesela **onlar** iin (?) para biraz
35 az geliyor **bize** biraz pahalı
36 geliyor gibi Őeylerimiz var bak mesela
37 ben Trkiye'de kazandıęım parayla orada
38 geinmek biraz zor benim iin
39 ya da mesela diyelim ben °Almanya°
40 >tatile iin gidiyorum Erasmus deęil
41 deęil de tatile gidiyorum ka gn
42 nerde kalsam dıřarda mı kalsam
43 °ieride mi° arkadaşlarla falan evde
44 mı kalsam< her Őey biraz pahalı geliyor
45 bana nk gelir seviyemiz biraz
46 farklı **onlardan**.
47 06/16_OT_DEU_CHEM_F tabi ↑ eurodan geldięi iin gelir
48 seviyesi=
49 06/17_OT_DEU_IR_M =eurodan evet 3 kat iřte e:: daha fazla
50 olur bunu da dřnememiz gerekir
51 (0.2) aile yapısı da mesela **onlarda** az
52 ocuk var daha iyi bakabiliyorlar
53 **biz** de mesela fazla olduęu iin kime
54 ne kadar verelim diye řařırıyoruz
55 asgari maařımız da ok yksek
56 deęil aslında.
57 (0.3)
58 06/16_OT_DEU_CHEM_F **onların** kalkınması °gerekten ok° nde
59 **bizden**.

The same students in Extract 9 continue their conversation about the visa issues and living standards in Europe in Extract 10. The students complain that in addition to the freedom of travel in the EU, it is also cheap to travel. The participant 06/16_OT_DEU_CHEM_F explains this as “hepsi yakın tabi otobüstür rainair dır 10 euro bulup bulup biletleri gidecekler”. With *hepsi* she refers to European countries. As we follow the conversation, it is seen that their topic shifts to the living standards in these countries and such a comparison between living standards with Turkey and Europe causes the participants to use *biz* and *bizim* (we and our) versus *onlar* and *onların* (they and theirs).

What is also quite important here is ‘euro’ being mentioned as one of the symbols of Europe. The participants elaborate on it as a symbol of European identity and one of the factors affecting the life standards in Europe. The fact that Europeans have higher level of income than Turkish people creates a distinction between life conditions and the outgoing students show this in their discourse using *biz* (we) and *onlar* (they) repeatedly through the end of this particular storyline. Being parallel to the high-income level and better living standards as a result of this, the European countries’ developments are said to be much ahead of Turkey. Participant 06/16_OT_DEU_CHEM_F explains this in lines 58 and 59 with the statement “onların (their) kalkınması gerçekten çok önde bizden (us)” by excluding Turkish people from the rest of Europe based on financial per capita.

In view of discourse context, contrary to the previous extract where we *versus* they distinction emerges as a result of imposed symbols, in the extract below, Extract 11, we see that such a distinction appears due the shared culture and common values internalized by individuals.

EXTRACT 11 (OT- 5) “culture and history”

- 1 09/27_OT_BEL_MATH_F ama kesinlikle ↑kalite olarak bir fark
- 2 VAR kalite olarak bir farkı olduğunu

3 söyleyebilirim ama bence o biraz şeyde
4 de kaynaklanıyor yani Avrupadaki birçok
5 şehir zaten küçük ve hani sorunlarını
6 da bir şekilde halletmiş olan yerler o
7 yüzden sorunları çözme konusunda da
8 çabaları az aslında ↑ Türkiye de daha
9 çok sorun var ki Türkiye °oradaki° bir
10 çok ülkeden çok daha büyük öyle de
11 düşünürsek.
12 09/25_OT_CZE_SOC_F çok büyük şehirlerimizde çok büyük/
13 ordaki şehirler daha küçük o nedenle
14 çok kolay organize şeyi **olabiliyorlar**
farketmişsinizdir
15 hani farklı şehirler gezdiğiniz zaman
16 hep bellidir ortasında bir meydanı var
17 sokakları var kaybolmak imkansız çok (.)
18 kolay düzenli bir şehir olduğu için
19 sorunlarını çok kolay **çözüyorlar** mesela
20 Ankara'ya gelen
21 bir turisti düşünün meydan diye birşey
22 yok çok büyük ve çok karışık.
23 09/27_OT_BEL_MATH_F bide ben şey dikkatimi çekmişti
24 mesela Avrupalı olmak demek de biraz
25 kendi tarihine ve kültürüne de sahip
26 çıkmak demek yani çünkü özellikle
27 >Türkiye ye bakınca (.) Türkiye ile
28 karşılaştırınc< bizde hani o kültürel
29 şey o kadar fazla ki gene
30 bi karmaşa var ve **biz** de hani onun
31 içinde yaşıyoruz ve **biz** de çoğu şeyi öne
32 çıkarmıyoruz (hh) hani arkamızda bırakıp
33 gidiyoruz orda hani az bişey de olsa onu
34 **gösteriyorlar** ve **yüceltiyorlar** o yüzden

35 Hani bırakıp onu tarihlerine
36 sahip çıktıklarını söyleyebilirim.

With this storyline they emphasize the cultural differences between Turkey and Europe. The participant 09/27_OT_BEL_MATH_F indicates that Europeans can solve their problems much easier than Turkish people but this is mainly due to the fact that Turkey is bigger than many European countries. Through the end of this storyline, we can see that one of the participants 09/27_OT_BEL_MATH_F relates being European to the protection of shared history and culture, which leads her to distance herself from them with her pronoun use *biz* (*we*), while comparing Turkish culture and European culture. Then in line 34 and 35 she again refers to Europeans as *onlar* (*they*) again.

We *versus* they distinction revealed as a result of a shared culture and history by these participants is quite noteworthy because as it has been discussed in the literature chapter (see section 2.3), studies have found that some people define European identity solely in terms of shared history and culture and the protection of it. This then suggests that European identity comes from within not as a result of imposed outside forces and administrative regulations.

The next extract, Extract 12, is taken from a different group of Turkish Erasmus outgoing students' conversation.

EXTRACT 12 (OT-2) “what makes Europeans different from Turks”

1 06/17_OT_DEU_IR_M benim için Erasmus bi >heye↑can< getirdi bir
2 kazanım daha doğrusu e:: (0.2) hayatta
3 farklı şeyleri denemek e:: >ben şimdi
4 burdan şeye geçiyorum e:: onuncu soruya
5 geçiyorum< bence benim için bu heyecan
6 ya ↑ da bu yeni şeyleri denemek

7 konusunda Türkiye'nin Avrupa Birliği
8 üyesi olmaması büyük bi dezavantaj sorun
9 çünkü e: ↑ **bizler** ve **onlar** açısından büyük
10 bi kültürel farklılık var bunu da ilerletme
11 şekli en başından beri bişeyler yaşamıştım
12 sosyalleş/ sosyallleşiyorum konuşuyorum
13 tanışıyorum falan konuda e:: biraz sıkıntı
14 cektim ilk basında >ya↑ ni <şey böyle biraz
15 düşündüm aslında sohbet edince nasıl konu
16 açarım nasıl konuşurum bunlar e:: hatta
17 konuştuğu şeyler bizden çok farklı >**biz** e::
18 iki kişi bir araya gelince farklı farklı
19 şeyler konuşmaya başlıyoruz< **onlar** çok farklı
20 konuşuyorlar o yüzden yani Türkiye eğer
21 **biz** bir e:: yani ↓ Avrupaya çok yakın olduğu
22 için bu şeyi soruyorum başka bi örnek olsa
23 söylemem (.h) Avrupa Birliği üyesi olmaması
24 dezavantaj olabilir (0.2) daha doğrusu dil
25 konusunda **onların** okullarında daha çok dil
26 öğretiyorlar mesela ben almanya'da kaldığım
27 için söylüyorum <benim alman arkadaşlarım
28 hemen hepsi ingilizce konuşuyorlar>
29 06/16_OT_DEU_CHEM_ hepsi çok iyi konuşuyorlar.
30 06/17_OT_DEU_IR_M hem çok iyi biliyorlar (.h) hem çok iyi
31 konuşuyorlar ve gittiğim marketlerde şehir
32 merkezinde e:: kimsenin ingilizce bilmediği
33 olmadı yani ben daha çok ingilizceyi
34 kullanıyordum daha sonradan almancaya
35 çeviriyordum ama **onlar** biliyorlar
36 °dil kültür bunlar çok farklı° yani mesela
37 hatta mesela arkadaşların pek çoğu Afrika'ya
38 gezmeye gitmişler dönmüşler Asya'yı görmüşler,
39 Amerika kıtası bu arada (laugh)

The topic of this storyline is Turkey's membership to European Union and as Turkey is not a member of the union, the participants see this as a big disadvantage. Therefore, although they have been Erasmus students, they position themselves as "outsiders" in Europe and differentiate themselves with their pronoun use. Beginning with line 9 they use *biz* (*we*) and *onlar* (*they*) distinction to emphasize the cultural differences and language use. Here the participants' reference to language use especially to English may be the main reason why they exclude themselves from Europeans.

EXTRACT 13 (OT-5) "how I define myself"

1	09/27_OT_BEL_MATH_F_F	bel↑ ki kendimi >şey
2		olarak< tanımlayabilirim
3		hem AVRUPA gör:müş bi Türk (laugh)
4		(0.8)
5		onların yaşam tarzını takdir eden
6		onlar gibi yaşamayı (hh)
7		arzu eden bir Türk vatandaşıyım.

Last but not the least, the above extract actually best exemplifies the situation in which the outgoing students are in as a result of their Erasmus experience. The participant's use of *onların* (*their*) in line 5 and *onlar* (*they*) in the line 6 shows her self-exclusion from the Europeans but when we read the rest of her statement we can understand that she really wants to be a part of them as a Turkish citizen.

When the above extracts are examined, the frequent use of *we* versus *they* distinction is apparent and *we* always refer to Turkish people while *they* always refers to Europeans. Although Turkish outgoing students state that there is not much difference between Turkish people and Europeans, they cannot include Turks in the

European category during their speech. This indicates the importance of doing such a discourse-led analysis than than a pure interview study, because when the informal interviews with students (which have not been reported in this thesis) are taken into account, Turkish outgoing students over abundantly position themselves in the same category with Europeans; however, when we look at how they report to perceive themselves in multiparty in-groups, they always exclude themselves from the group of Europeans. This is observed in not only their turns on their general opinions about Europeans but also in their storylines in which they share their own Erasmus experiences.

The main topical triggers that instigate a narrative on representation of European identity are visa requirements for Turks, better life standards in Europe due to shared currency and cultural differences between Turkey and Europeans which have surfaced during the conversations of outgoing students. As stated before, the inclusion and exclusion through the use of pronouns *we* versus *they* are mainly observed while discussing these topics. Therefore, the identity indexed by outgoing students could be characterized by non-European, in which the Turkish outgoing students associate almost exclusively with their identity as a Turk. The Venn diagram below summarizes we versus they dichotomy for outgoing students.

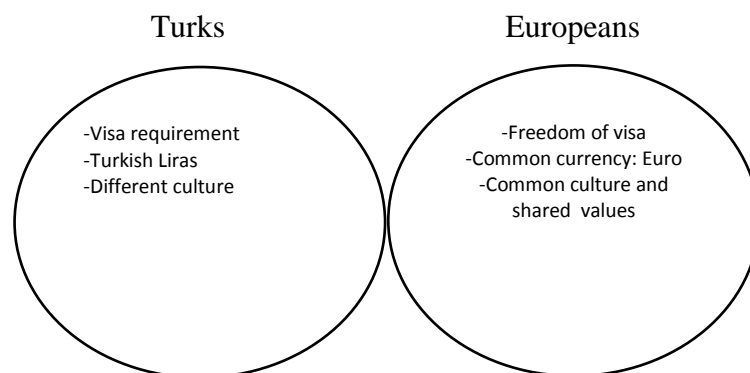


Figure 4. 6. The Venn diagram depicting we versus they dichotomy for Outgoing Erasmus Students

The diagram is nearly a mirror opposite of the one previously discussed for incoming students. This clearly shows the discoursal-context bound nature of the use and emphasis provided by inclusive/exclusive pronouns and their topic bound nature.

4.1.3. Mixed Group

Due to the problems mentioned in the limitation part, (see section 1.3) there was only one mixed group whose conversation took approximately 85 minutes long. In this group, there were two females (one Austrian IE and one OT to Italy) and a male student (OT to the Czech Republic).

An interesting finding about this group is that, while outgoing students emphasize their non-europeanness especially through their use of pronouns, the incoming Austrian student positions herself in a more neutral position and she avoid using pronouns *we* versus *they* not to create distinction between Turkish people and Europeans, there are however other discoursal cues used in place (i.e. the repetition of the lexical item different in lines 12 and 14).

Extract 14: “we are not Europeans”

```

1  10/30_MIX_IT_MATH_F: what'r you studying what do you study?
2  10/29_MIX_AUS_ID_F: international relations=
3  10/30_MIX_IT_MATH_F: =specific topic?
4                               it's/ it's focus on European Union and
5                               this year I benefitted a lot >because
6                               it's more about Middle East< and
7                               I am interes:ted in that.
8  10/30_MIX_IT_MATH_F: WE are also candidate country for
9                               European union maybe?
10 10/29_MIX_AUS_ID_F : YES:: it was different e: If I go to
11                               Spain or France it would be similar
12                               different countries Spain/ western

```

13 European country I wanted to
 14 >ex_↑ perience< something different.
 15 10/30_MIX_IT_MATH_F: do you believe common European identity
 16 10/29_MIX_AUS_ID_F : it's hard to tell hard to tell I think
 17 I think yes: there is but it's
 18 not a >Euro_↑ pean< thing it's more a
 19 Western thing we have also
 20 Americanization it's all getting the
 21 same you know it's all of it similar
 22 but I don't know (.h)
 23 whether it's related to European
 24 identity or more west (.) I don't know
 25 10/28_MIX_CZE_EE_M : what do you think?
 26 10/30_MIX_IT_MATH_F: **we** are not (.) Europe >because of our
 27 thinking abilities because **we** think
 28 differently and our and our habits are
 29 different **we** dress like Europeans
 30 most of **us** listen the same songs
 31 watch the same tv series< but for the
 32 thinking like Europeans are much more
 33 focus on their studies much were
 34 hardworking
 35 10/29_MIX_AUS_ID_F : do you think so (laugh)
 36 10/30_MIX_IT_MATH_F: for the libraries for example when I go
 37 to the library in Italy all European
 38 people were studying but in
 39 Italy REALLY? (laugh)
 40 10/29_MIX_AUS_ID_F: (laugh) even Italians even ITALIANS=
 41 10/29_MIX_AUS_ID_F =even Italians °I am surprised to hear°
 42 10/30_MIX_IT_MATH_F: **we** were a group of six or seven Turkish
 43 people **we** have never studied there I
 44 am the only one like the Erasmus <you
 45 know> erasmus is easy you don't need to
 46 study it's the same for me

The topic of their conversation is whether they believe in the existence of a European identity or not. Interestingly, the incoming student does not prefer using any pronoun that will create a distinction between Turkish people and Europeans and continuously uses third person singular pronoun *it* without referring specifically to Turkish people or Europeans. On the other hand, the Turkish student uses *we* in lines 8 and 26-30 to emphasize the differences between Turkish people and Europeans by distancing herself from them. Through the end of the storyline, however, her use of pronoun *we* shifts and refers to a specific group of Turkish people in Italy not to the Turks in the mainland.

The statement by one of the Turkish outgoing students, “we are also candidate country for european”, also deserves a specific mention. The outgoing student’s choice of pronoun emphasizes Turkey’s candidate status and separates Turkish people from the Europeans, which will continue through their conversation of this group.

Extract 15: (MIX-1) “Europeans are like a family”

```

1  10/30_MIX_IT_MATH_F: think Europeans are like a family >they
2                                are cousins< in the end >they belong to
3                                same family but for they are different
4                                cousins< they are different father and
5                                mothers but in the end † they are same
6                                family like third grade cousin.
7  10/28_MIX_CZE_EE_M : are we part of the family?
8  10/30_MIX_IT_MATH_F: we are the far relatives

```

Within mixed group, another example in which *we* versus *they* dichotomy becomes apparent is Extract 15. The same two outgoing students jointly create another small storyline. In lines 1-6 the outgoing student 10/30_MIX_IT_MATH_F refers to the

Europeans and after 10/28_MIX_CZE_EE_M's question "are we part of the family" we see that these two students position themselves as apart from the European family one of the them described. In is important to point out that the incoming Austrian student keeps in complete silence throughout the family-relatives discussion between the Turkish students.

Although she previously keeps silent, the below extract, Extract 16, we see that she uses positive labels such as *friendly*, *beautiful* and *nice* to refer to Turks. Furthermore, she states that despite being a girl and a foreigner in Turkey, she has not experienced any problems with people here.

Extract 16: (MIX-1) "Turkish people are really nice"

1 10/29_MIX(IE)_AUS_ID_F I am just too happy that I choose Turkey
2 because in the beginning it was
3 difficult to adjust e: but I don't know
4 it wasn't the people (.)
5 °I don't know° what it was maybe it
6 was the Ankara because.
7 10/30_MIX(OT)_IT_MATH_F do you have another option for the city
8 other than Ankara?
9 10/29_MIX (IE)_AUS_ID_F no only Ankara I mean the university is
10 good because it was a huge benefit on
11 the level it's ve:ry good a:: but Ankara
12 I like I don't see much in Ankara
13 because it's just a modern city (.)
14 that's just my feeling modern cities/
15 and like of course there is parts like
16 ulus but yeah the rest what I have seen
17 so far in Turkey it's such a beautiful
18 country and it's >di↑verse< and I have

19 never ever had a problem never with
 20 anyone because people were just so:
 21 friendly and they mean it I °have° feel
 22 that **they** would like take advantage
 23 (0.2) **they** are really nice >and I was
 24 really surprised the hospitality and<
 25 everyone tries to help you even though
 26 I am a girl I have never had the
 27 problem e:: ↑YES and I have seen
 28 some different cultural experience and
 29 I am very happy to see that you also
 30 (.)> I don't want to generalize<
 31 but e: yea take to time to meet
 32 the friends because that's important
 33 we are always rushing rushing rushing
 34 until we die °I don't know° yes the
 35 biggest gaining was the gaining itself.

4. 2. Representation of Other in Discourse

4.2.1. Incoming Student's Representations of Turkish People

In this part, for the analysis of concordances the computer software AntConc was used as was mentioned in the methodology section. After running all data related to incoming students into the programme, the key word list and frequency lists of words generated were examined. For the purposes of the study, the analysis focused on the most frequent adjectives that appeared in the discourse of incoming Erasmus students and the collocation 'Turkish people', which was frequent in the incoming dataset and also highly salient in terms of being the term that directly refers to the identity associated with Turkish people.

Table 4. 6. Frequency of Adjectives to Describe Turkish people

Adjective	Frequency
modern	8
friendly	8
polite	3
welcoming	3

When the concordances presented below are examined, it is seen that there are many cases where positive labels are attributed to Turkish people and these positive labels are usually intensified by the degree adverb *so* (e.g. people were just so: friendly) and modifying adverb *really* (e.g. turkish people are really friendly). Besides, it is observed that while labeling Turkish people, they resort to these people by generic collective nouns like *people* or vague personal pronoun *they* by distancing themselves from Turkish people.

The representations constructed by the incoming students about Turkish people tend to include justifications of the general evaluatives (I really liked the people here they are really friendly welcoming. It is important to note here that throughout the analysis below, the term evaluation has been applied to adjectives in its broadest semantic sense, as understood by Hunston and Thompson (2000: 5): “[...] evaluation is the broad cover term for the expression of the speaker or writer’s attitude or stance towards, viewpoint on, or feelings about the entities or propositions that he or she is talking about” (as cited in Marza, 2011).

The concordance table for the four most frequent evaluatives used to describe Turks are given below.

Table 4. 7. Concordance table for “welcoming”

Hit	KWIC	File
1	dent so i socialized with turkish people friendly welcoming rugby team the only problem was the lang	Incoming002.txt
2	em ... turkish friends parentnt they were so sweet welcoming it's not something i have experinced in	Incoming002.txt
3	liked the people here they are really friendly welcoming like you said and also just the culture	Incoming04.txt

Table 4. 8. Concordance table for “friendly”

hit	KWIC		File
1	helpful M:..... F1: but sometimes it's too	friendly M: (laugh) yes yes F1:	IncomingTranscript1
2	ional student so i socialized with turkish people	friendly welcoming rugby team the only problem was	Incoming002.txt
3	they were staff like me they were so	friendly M2: i don't know maybe i would	Incoming002.txt
4	.2) people told me that turkish people are really	friendly that's the only expectation i had they	Incoming002.txt
5	the only expectation i had they were always	friendly and i did not raised any social e	Incoming002.txt
6	some ... when i go to ... yeah they are	friendly but they did not see me as different ...	Incoming002.txt
7	i don't know normally people are very	friendly and my identity yeah i see myself more	Incoming03.txt
8	really liked the people here they are really	friendly welcoming like you said and also just the	Incoming04.txt

HIT	KWIC		File
1		of the campus (.h) but they are very polite F2: =yeah= F1: =outside i knew it a	Incoming03.txt
2		our countries are similar but people here very polite F2: "polite"	Incoming03.txt
3		are similar but people here very polite F2: " polite"	Incoming03.txt

Table 4. 9. Concordance table for “polite”

hit	kwic	file	
1	was built by americans F1: it's more	modern than outside F2: (laughter) it's more mode	IncomingTranscript1
2	modern than outside F2: (laughter) it's more	modern than my university M: ya (laughter) also min	IncomingTranscript1
3	like yeah mum it's just like a	modern city (laughter) you know it's not like (.)	Incoming03.txt
4 F2: my family always surprised SERIOUSLY so	modern always they are always surprised still mode	Incoming03.txt
5	so modern always they are always surprised still	modern here you don't know F1: when i	Incoming03.txt
6	met my first turkish friends they were very	modern i mean they took a:: huge care about	Incoming03.txt
7	are very clean this area they are very	modern are F2: yes they are very modern F1:	Incoming03.txt
8	very modern are F2: yes they are very	modern F1: it's so nice (0.5) when you go	Incoming03.txt

Table 4.10. Concordance table for “modern”

The students’ interpretation of their relations/communication with Turkish people shown here through the use of friendly, welcoming, polite and modern marks a positive evaluation portraying the justifications of the incoming students’ other constructions as well as the close contact they had with Turkish people through their experience here.

4.2.2. Outgoing Students’ Representations of European Countries

The multiparty discourse of outgoing students on people of various European countries has revealed how European countries are reflected as ‘others’. The use of the intensifier *çok* (very) (e.g. dediğim gibi İspanyollar çok rahat) is a prominent feature indicating that the students have a tendency to intensify the generalizations they make about their co-nationals. Their frequent mention of the homogeneous groups and not the individuals create static portaits: *Almanlar, Çekler, İtalyanlar, İspanyollar* and so on.

To analyze the concordance each country/nationality was run in AntConc to investigate what kind of evaluative adjectives Turkish outgoing students used for other nationalities. Of the 10 different country names that had a possibility to come up in their conversations as a country one of the participants in the group had been to during their Erasmus, only six were found to be cited. After finding the concordances, the following statements are examined to find out what kind of adjectives they attribute to these people and/ or how they describe them.

The below concordances shows the turns in which Turkish outgoing students constructed representations for people of countries in Europe, namely Spain, Czech Republic, Portugal, Finland, France and Germany.

Table 4. 11. Concordance table for İspanyollar

File	KWIC	File	
1	e takılıyorlardı hem kendi italyan grupları vardı	ispanyollar gerçi ispanyollar çok bağılydı birbiri	Outgoing03.txt
2	em kendi italyan grupları vardı ispanyollar gerçi	ispanyollar çok bağılydı birbirine o ayrı mesele f	Outgoing03.txt
3	psinin var italyanların falan da bayacı vardı ama	ispanyollar (.h) elli kişi gelip elli kişi takılıy	Outgoing03.txt
4	ımızın uyduğunu düşünüyordum türklerle italyanlar	ispanyollar ve türklerin o yüzden hep gidip ben ko	Outgoing03.txt
5	yordu böyle niye beş değil dört nedir (laugh) kg:	ispanyollar da aşırı rahatlar öyle böyle değil da	Outgoing4.txt

In table 11 for the node ‘İspanyollar (Spanish)’, firstly we see that Turkish students believe that the Spanish students always form groups with their compatriots. In addition, the adjective used to describe them is ‘relaxed’, which could normally be considered as a neutral adjective; however, with the expression following it (öyle böyle değil) an intensification with a negative valence has been found.

Forming groups with their own nationals was also common within amongst the French, as exemplified in Table 12 below.

Table 4. 12. Concordance table for Fransızların

File	KWIC	File	
1	ı bi tanışma grubumuz vardı işte bir ispanyol ve	fransızların olduğu biraz daha böyle eğlence tarzı	Outgoing03.txt
2	ispanyollar çok bağılıydı birbirine o ayrı mesele	fransızların kendisi beş kişilik grupları vardı biz	Outgoing03.txt

Table 4. 13. Concordance table for Almanların

File	KWIC	File	
1	manlar biraz strict ama (laugh) k1: yok hani tabi	Almanların o sağuk olmalarından ve disiplininden h	Outgoing4.txt
2	nla biz de bekliyorduk, şey yapıyorduk hani böyle	Almanların hareketlerine daha çok böyle hani bunla	outgonig2.txt
3	benim hiç akrabam yok ama Almanya'daki Türkler'in	Almanların onlara karşı şeylerini falan biliyordu	outgonig2.txt

Among the nationalities presented here Germans requires special attention. The stereotypical characteristic ‘soğukluk’ (*cold/distant*) which the outgoing students attribute to Germans indicates that those students have a tendency to construct Germans as a closed out-group which their contact was somehow limited to as a result of this distance. Besides, some positive attributes like being able to speak English very well or being punctual were also associated a higher order evaluative term, being disciplined.

Table 4. 14. Concordance table for Çekler

File	KWIC	File
1 F2: mesela çekler çok dakikler üstelik türkiye öyle değil tür	Outgoing05.txt
2 F2: ... çekler çok dakik ve kurallara uyum sağlayan insanl	Outgoing05.txt

The concordance analysis for Czechs reveal that the outgoing students use the adjective ‘dakik’ (punctual) with an intensifier to describe the Czech people.

The extracts below are presented as concordances tables; however the nationality names shown here are used only once in the dataset. However, it is important to mention them. In table 15, the students describe Finnish people as being very sweet using again the intensifier ‘çok’ (very).

Table 4. 15. Concordance line for Finlandiyalılar

File	KWIC	File
1	a olabilir F2: evet doğrudur olabilir ama bence finlandiyalılar falan çok tatlı idi ya benim en a	Outgoing03.txt

Table 4. 16. Concordance line for Portekizli

1	ır çay kahve yaptık hadi gelin dedimizde mesela portekizli arkadaşlar böyle birazcık çekingen duru	Outgoing03.txt
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When it comes to table 16, the outgoing students use the term Portuguese people with together with friends, ‘portekizli arkadaşlar’, which shows their relationship exhibits a sense of closeness which has not been the case for other nationalities in the

data set. However, in another turn a negative label is attributed to these people, ‘çekingen’ (shy), hedged with a degree adverb: ‘birazcık’ (a little bit) to lessen the negativity verbally.

‘The other’ (i.e., the people from various countries) in the eyes of outgoing students are mostly referred by means of classification based on provenance (i.e. Germans, Spanish, French etc.) that is used the primary basis for distinction between various groups.

When the statements attributed to different countries are examined we see that the outgoing students mainly use general evaluative statements like ‘çekler çok dakik ve kurallara uyum saęlayan insanlar’ or ‘...ispanyollar da aşırı rahatlar’. Interestingly, the discourse does not reveal the differences between Turkey and these countries, as we do not see use of comparative forms except for one statement ‘...almanlar biraz daha distant onu gördük’. Furthermore, when the word ‘Avrupalılar’ is queried in the program (i.e., AntConc), there were no concordance lines contrary to the expectations. This shows that Turkish outgoing students prefer not to categorize them as ‘Europeans’ in Turkish, instead they either use specific country names or the third person plural pronoun (they) to refer to Europeans.

CHAPTER 5

CONCLUSION

5.0. Introduction

This part will present the summary of findings and a brief discussion of the results. Then, it will be followed by the implications for further research.

5.1. Summary of the Findings & Discussion

With the purpose of revealing the representation of European identity in multiparty Erasmus student's discourse, this study has been guided by the questions below:

- (1) How do Erasmus incoming and outgoing students position themselves with respect to a European identity through the use of indexical pronouns?
- (2) How Turkish people and Turkey as a nation are represented in Erasmus incoming students' discourses as "other"?
- (3) How are European people and European countries represented in Erasmus outgoing students' discourses as "other"?

Although the researcher started with a broader question, i.e. "what role does Erasmus play the construction of European identity?", based the on collection and analysis of the datasets, what emerged from the data at hand redirected the researcher to specify the questions as above. Overall, the study depicted the *in-groups* and *out-groups* Erasmus students created during their experience and how these groups were reflected in their discourse with their pronoun use and word choice.

Having the discussion prompts at hand (See Appendix A), the incoming and outgoing students come together in groups of three and shared their Erasmus

experiences. Their conversations were video-recorded and then verbatim transcriptions of these conversations were made. Then, their pronoun use, specifically *we* versus *they*, was analyzed. The use of pronouns is important in discourse because “they reveal how different identity alignments work in real time and give them theoretical power to function as indexes of those identities” (Cramer, 2010, p.620) as well as through the use of these micro-level features, speakers create and index the identities they experience in and out of interaction.

Besides, in order to see what kinds of adjectives incoming students use to describe Turkish people and what kinds of adjectives outgoing students use to describe Europeans specific query words selected based on word frequency lists and concordances were run.

The findings of this study have shown that incoming Erasmus and outgoing students differ in terms of feeling/ belonging to/having a European identity. Identity is that part of the individual’s self-concept which derives from his knowledge of membership of a social group together with the emotional significance attached to this membership as Tajfel (1978) defined in Social Identity Theory, which also represents this thesis’ understanding of identity.

Incoming students’ use of pronoun *we* versus *they* has revealed that while *we* refer to Europeans, *they* refer to Turks in their discourse. This *we* versus *they* dichotomy is seen during their discussion of certain topics and is thus topic-driven: visa freedom, their religion (i.e., Christianity) and common values and culture the Europeans share but they cannot explain consciously. These three topics could be interpreted as the requirements to claim a European identity for incoming students. This is similar to Pehlivaner (2006) who found that European identity is defined as one ‘who shares the history, culture and tradition of the European civilizations’ by Erasmus participants in her study. In addition, it would not be wrong to assume that Erasmus reinforces a potential European identity for the incoming students because their ‘*otherness*’ in a different country connects them to each other. This result is similar to Psychogyion (2015) who documented that the Erasmus programme is a success in promoting European identity.

Outgoing students, on the other hand, used *we* for Turkish people while they used *they* for Europeans in almost all cases. Regarding the fact that each use of pronoun constructs some parts of the speaker's identity, the trends in these students use of these pronouns gives important clues in terms of their identity alignment. Like in the incoming students' case, there are certain topics around which the outgoing students discuss a European identity. These topics are visa freedom, better life standards due to the single currency in Europe and common culture and values protected and promoted by Europeans. While such topics are found to reinforce a European identity in incoming students discourse, they actually hinder development of such an identity for outgoing students as these students become more aware of the differences between Turks/ Turkey and Europeans/ Europe. However, it is also observed that in some cases the Turkish outgoing students claim an intermediary position in-between a Turkish and European identity. Their use of statements like 'Avrupalı sayılmak', 'Avrupalı gibi gözükmek' reveal that they are aware of the fact that they do not belong to European community but they gain some privileges in several situations via Erasmus.

In the mixed group that included both incoming and outgoing students, it was observed that while the outgoing students creates *we versus they* dichotomy clearly with their pronoun use and excluded themselves from the so called 'European family' with choice of lexis, the incoming student here took a more neutral stance in this specific group make-up.

When we look at the representation of 'other' in incoming students' discourse, it is seen that positive labels are attributed to Turkish people and they are described as *polite, modern, friendly and welcoming*. The representations constructed here tend to also include the justifications of the general evaluatives (I really liked the people here they are really friendly welcoming) used by the incoming students about Turkish people.

The outgoing students' representation of 'other' (i.e. the Europeans) revealed that they used the intensifier *çok* (*very*) (e.g. dediğim gibi İspanyollar çok

rahat) indicating that the students have a tendency to make intensified generalizations about their co-nationals. Their frequent mention of the homogeneous groups and not the individuals, create static portraits: Almanlar, Çekler, Finlandiyalılar, İspanyollar and so on. Interestingly, these students do not prefer using the term ‘Avrupalılar’ in their conversations. Instead, they use the pronoun onlar (they) or specific country names, classifying Europeans separately.

The abundance in discourses in outgoing students about the Europeans and European countries may be the result of in/-out- group categorization as determined by the Erasmus experience during which students were distanced from the locals, which allowed them to construct representations of these groups by adopting a “distant/foreign” stance. On the other hand, the discourse of incoming students on Turkish people showed that the incoming students do not feel abandoned as much as the outgoing ones. Their verbal representations of Turkish people are usually positively valenced.

5.2. Implications and Suggestions for Further Research

The study examined the representation of European identity in light of the Social Identity Theory, which defines how identity emerges as a result of ‘in-groupness’ and ‘out-groupness’ through the Erasmus incoming and outgoing students’ use of pronouns *we* and *they* and how they describe ‘the other’. Differences between the incoming and outgoing students are found in terms of their representation of European identity linguistically. Such a research design to investigate European identity is important because as Kroskrity states that

identities may be linguistically constructed both through the use of particular languages and linguistic forms (e.g., Standard English, Arizona Tewa) associated with specific national, ethnic, or other identities and through the use of communicative practices (e.g., greeting formulae, maintenance of mutual gaze, regulation of participation) that are indexed, through members' normative use, to their group. (1999, p. 111)

Although there is previous research in the field interested in questioning the role of the Erasmus program in the promotion and representation of European identity, these research studies mainly focus on quantitative data, i.e. surveys. Hence, to the researcher's knowledge, the study at hand is unique in terms of investigating the representation of European identity by looking at indexical pronoun use and word choices of Erasmus students' discourse during conversation.

As mentioned in the literature review chapter (see Section 2.1.2) Erasmus program goes beyond being an educational program and is seen as one of the mile stones for European integration.

Conducting such a study in Turkey is also important because of its status as an '*associate member*' for EU and not a '*full member*' (program country) for the Erasmus program. The contradiction that is a result of the status of Turkey is also observed in Turkish outgoing students' discourse as they feel in-between their Turkish and European identity during their stay. Hence, the results could be significant for policy makers and educational planners.

Future research should be done with more participants, as this research was somehow limited in terms of its participants (i.e., the incoming participants) due to reasons explained in limitations section (see section 1.3). The number of groups for the mixed population, which revealed the most interesting data, could be increased and an analysis on the self-face and other-face saving strategies used in and around the topical boundaries found in the baseline data could be conducted.

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APPENDICES

APPENDIX A: DISCUSSION PROMPTERS

Please discuss the questions below with your friends regarding your Erasmus experience in Turkey.

1. Could you please tell how you decided to benefit from the Erasmus programme, the application and selection procures.
2. Why did you decided to come to Turkey?
3. During your Erasmus experience how did you socialized and with whom? Could you please share your experiences?
4. Can you tell the effect of Erasmus programme on your identity? (your national identity, European identity etc.)
5. What was your expectations (social, cultural, educational) from the Erasmus programme? Up to what extent these expectations were met?
6. As a result of your Erasmus experience, what does it mean to you **“Europe”** and **“European”** Could you please explain further.
7. Can you please comment on whether Turkish people are **Europeans** or not based on your observations in Turkey.
8. In the near future do you see yourself as
 - a) Your nationality only
 - b) European
 - c) Both European and your nationality

Can you explain with reasons? Do you think your Erasmus experience has an effect on that?

9. In your opinion what was the most important gain of the Erasmus programme. Can you discuss among yourself.
10. Do you think your country's full membership in **European Union** is an advantage or disadvantage for you?
11. Could you please explain your opinions about Turkish people (people outside the campus, Turkish students and instructors)? How was your relationship with them? If any, can you share the difficulties you have?
12. As a result of your Erasmus experience how did your attachment to your country and Europe affected?
13. Can you please comment on the news below?

Thank you for your valuable participation.

Seda Okur

Middle East Technical University

Turkish student detained for carving name into 1,800-year-old column



A Turkish Erasmus student in Rome has been detained for carving his name into one of the 1,800-year-old columns in the historical Imperial Fora on Dec. 20.

According to a report by the daily *Corriere della Sera*, Turkish student Aziz Multu wrote his name with a coin on the ancient column. He was released after paying a punitive fine of 200 euros.

Accused of causing “severe damage” to the artifact located on Palatine Hill, Multu is set to pay 2,000 euros in an additional indemnity.

“I saw other carved names, and I wanted to write mine. I didn’t know it wasn’t allowed,” said Mutlu in his testimony after tourists in the area notified Italian police about the incident.

Corriere della Sera described Mutlu as a “vandal” who “viciously left a trace on a piece of history” by carving and “eternalizing” his name.

A costly and sensitive restoration work will be required to remove the carving, added the report.

The public square known as the Imperial Fora (Fori Imperiali) was constructed between 46 B.C. and 113 A.D. and were the center of the Roman Republic and the Roman Empire. The column on Palatine Hill in Rome that was defaced by Mutlu is thought to date back to the second century A.D., said the report.

The founders of the city of Rome, Romulus and his twin brother Remus, were found and saved by a she-wolf on Palatine Hill, according to Roman mythology.

December/23/2015

<http://www.hurriyetdailynews.com/turkish-student-detained-for-carving-name-into-1800-year-old-column.aspx?pageID=238&nID=92920&NewsCatID=375>

DISCUSSION PROMPTER- OUTGOING STUDENTS

Lütfen aşağıdaki soruları göz önünde bulundurarak, Erasmus ve Avrupa deneyiminizi arkadaşlarınız ile tartışınız.

1. Erasmus faaliyetinden yararlanmaya karar verme, başvuru, seçim süreciniz hakkında bilgi verebilir misiniz?
2. Erasmus'a katıldığınız ülkeyi seçme nedeniniz ne idi.
3. Erasmus deneyiminiz boyunca nasıl ve kimlerle sosyalleştiniz? Deneyimlerinizi paylaşır mısınız?
4. Erasmus deneyiminizin “**kimliğiniz**” üzerine nasıl bir etkisi oldu? (Türk kimliği, Avrupa kimliği, hem Türk hem Avrupa kimliği; kendinizi hangisine daha yakın hissettiğinizi nedenleriyle açıklayabilir misiniz?)
5. Erasmus programından beklentileriniz (sosyal, kültürel, eğitim vb.) neler idi? Bu beklentiler ne derecede karşılandı kısaca anlatır mısınız?
6. Erasmus deneyiminiz sonrasında “**Avrupa**” ve “**Avrupalı**” olmak sizin için ne ifade ediyor. Açıklayabilir misiniz?
7. Türklerin **Avrupalı** olup olmadığını deneyim ve gözlemlerinize dayanarak yorumlayabilir misiniz?
8. Yakın gelecekte kendinizi a) Türk
b) Avrupalı
c) Hem Türk hem Avrupalı
d) Hem Avrupalı hem Türk
seçeneklerinden hangisine daha yakın gördüğünüzü tartışabilir misiniz? Bu görüşünüzde Erasmus deneyiminizin bir etkisi olduğunu düşünüyor musunuz?
9. Sizin açınızdan Erasmus'un en önemli kazanımı ne idi. Bu konu üzerinde biraz konuşabilir misiniz?

10. Türkiye'nin Avrupa birliđi üyesi olmamasının size Erasmus deneyiminiz boyunca herhangi bir dezavantaj getirdiđini düşünüyor musunuz?
11. Gittiđiniz ÷lke'deki insanlar (sıradan halk, öğrenciler, hocalarınız) hakkındaki görüşlerinizi açıklayabilir misiniz? Onlara olan iletişiminiz nasıldı? Varsa yaşadığınız zorluklar neler idi?
12. Erasmus deneyiminiz sonrasında ÷lkenize ve/ veya Avrupa'ya bađlılıđınız hakkında neler söyleyebilirsiniz?
13. Aşağıdaki haber hakkında kısaca tartışır mısınız?

Katıldığınız için teşekkürler.

Seda Okur

Middle East Technical University

İtalya da bir Türk Olay Oldu



İtalya'nın başkenti Roma'da, 1800 yıllık sütuna adını yazan bir Türk öğrenci gözaltına alındı. Aziz M. adlı öğrenci para cezasını ödedikten sonra serbest bırakıldı.

Corriere della Sera gazetesinde yer alan habere göre, Aziz M. isimli Erasmus öğrencisi, İmparatorluk Forumları'ndaki (Fori Imperiali) sütunlardan birine bozuk parayla adını yazdı.

Hürriyet'ten Esmâ Çakır'ın haberine göre pazar günü gerçekleştiği belirtilen olay sonrası söz konusu öğrencinin gözaltına alındığı ve bir

gece polis merkezinde bekletildikten sonra adliyeye götürüldüğü belirtildi.

Tarihi kalıntılar açısından Roma'nın en zengin bölgesi olan Palatino Tepesi'nde yer alan bu esere ağır hasar verdiği gerekçesiyle 200 euro para cezası ödetildikten sonra serbest bırakılan Aziz M.'nin, Roma Belediyesi'ne ise 2 bin euro tazminat daha ödemek zorunda olduğu bildirildi.

“YASAK OLDUĞUNU BİLMİYORDUM”

Çevredeki diğer turistler tarafından İtalyan güvenlik güçlerine ihbar edilen Türk öğrencinin adliyedeki ifadesinde, “Orada başka isimler de yazılı olduğunu gördüm, ben de kendi adımı yazmak istedim. Bunun yasak olmadığını sanıyordum” dediği aktarıldı.

"DAHA ÖNCE DE YAZANLAR VARDI"

Aziz M, BBC Türkçe'ye ise yaşananları şöyle anlattı: "Olay Cumartesi saat 16.00 gibi oldu. Forumda geziyorduk. Bir-iki taş gördüm üzerine bir şeyler yazmışlardı. Sonra ben de ilerde bir yerde bir kolona ismimi yazdım. İrlandalı bir kız görmüş beni. Hiçbir şeyden haberim olmadan beni çıkışta tuttular, saat 18.00 gibi polisler geldi. 'Nasıl yazdın?' diye sordular ben de 2 cent'lik madeni para ile yazdığımı söyledim. Ve neden sadece beni yakaladıklarını sordum, çünkü daha önce de yazan kişiler vardı."

"VANDAL, ADINI ÖLÜMSÜZLEŞTİRDİ"

Corriere della Sera gazetesi olaya ilişkin haberinde, “İki gün önce tutuklanan vandal, böylece sütunlara kazıyarak adını ebedileştirdi. Acımasızca tarihin bir parçasına böyle iz bıraktı” gibi ifadeler kullandı.

Gazete bu izin, ancak çok hassas ve pahalı bir restorasyondan sonra yok edilebileceğini de ekledi.

Geçen yıl da Kazbek Akaev adlı bir Rus turist, yine aynı bölgede yer alan Kolezyum’un (Flavianus Amfitiyatrosu) duvarına adının baş harfini kazımış, dört ay hapis cezasına çarptırılmıştı.

Aziz M.’nin adını kazıdığı Palatino Tepesi’ndeki sütunun tarihinin ikinci yüzyıla dayandığı belirtiliyor. Venedik Meydanı (Piazza Venezia) ile Kolezyum arasında kalan ve bir açık hava müzesine ev sahipliği yapan Palatino Tepesi’nde Roma’nın köklerinin bulunduğu inanılıyor.

Roma Mitolojisi’ne göre Palatino Tepesi, Roma’nın kurucuları Romulus ve Romus’un dişi bir kurt tarafından bulunarak hayatlarının kurtarıldığı yer.

Hürriyet

<http://www.haber3.com/italyadaki-bir-turk-ulkede-olay-oldu-3745887h.htm#ixzz3wXyjYYVo>

<http://www.haber3.com/italyadaki-bir-turk-ulkede-olay-oldu-3745887h.htm#ixzz3wXyaDnBR>

APPENDIX B: TRANSCRIPTION CONVENTIONS

(1.8)	Numbers enclosed in parentheses indicate a pause. The number represents the number of seconds of duration of the pause, to one decimal place. A pause of less than 0.2 s is marked by (.)
[]	Brackets around portions of utterances show that those portions overlap with a portion of another speaker's utterance.
=	An equal sign is used to show that there is no time lapse between the portions connected by the equal signs. This is used where a second speaker begins their utterance just at the moment when the first speaker finishes.
::	A colon after a vowel or a word is used to show that the sound is extended. The number of colons shows the length of the extension.
(hm, hh)	(These are onomatopoetic representations of the audible exhalation of air)
.hh	This indicates an audible inhalation of air, for example, as a gasp. The more h's, the longer the in-breath.
Under	Underlines indicate speaker emphasis on the underlined portion of the word.
CAPS	Capital letters indicate that the speaker spoke the capitalised portion of the utterance at a higher volume than the speaker's normal

volume.

- This indicates an utterance that is much softer than the normal speech of the speaker. This symbol will appear at the beginning and at the end of the utterance in question.
- > <, < > 'Greater than' and 'less than' signs indicate that the talk they surround was noticeably faster, or slower than the surrounding talk.
- ?: Question marks signal stronger, 'questionin' intonation, irrespective of grammar.

APPENDIX C: ETHICS COMMITTEE APPROVAL

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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06 Nisan 2016

Gönderilen: Yrd.Doç.Dr. Hale IŞIK GÜLER

Yabancı Dil Öğretimi

Gönderen: Prof. Dr. Canan SÜMER

İnsan Araştırmaları Kurulu Başkanı

İlgi: Etik Onayı

Sayın Yrd.Doç.Dr. Hale IŞIK GÜLER'in danışmanlığını yaptığı yüksek lisans öğrencisi Seda OKUR'un "Avrupa Kimliği'nin Gelen ve Giden Erasmus Öğrenci Gruplarının Söylemlerinde Gözlenme Şekilleri ve Birlikte İnşası" başlıklı araştırması İnsan Araştırmaları Komisyonu tarafından uygun görülerek gerekli onay **2016-EGT-041** protokol numarası ile **15.04.2016-30.06.2016** tarihleri arasında geçerli olmak üzere verilmiştir.

Prof. Dr. Canan SÜMER

Uygulamalı Etik Araştırma Merkezi

İnsan Araştırmaları Kurulu Başkanı

APPENDIX D: TURKISH SUMMARY

Erasmus programı ve Avrupa kimliği arasındaki ilişkiyi inceleyen literatüre bakıldığında, özellikle son yıllarda söz konusu ilişkiyi inceleyen çok sayıda çalışma olduğu görülmektedir. Bu çalışmalardan bazıları Erasmus programının Avrupa kimliği üzerinde katkısı olmadığını varsayarken, bir kısmı da Erasmus programının bu kimliği pekiştirmede önemli bir rol oynadığını ileri sürmüştür.

Bu çalışmada kimliği tanımlamak için Sigalas'ın (2009) çalışmasında olduğu gibi Tajfel (1978) tarafından tanımlanan "Sosyal Kimlik" teorisi kullanılmıştır. Bu tanımın politik kimlikleri hem ulusal hem de Avrupa düzeyinde karşılaması beklenmektedir. Bu teoriye göre kimlik: "bir bireyin ait olduğu toplum ya da gruba olan üyeliğinin sonucu olarak bu üyeliğe değer ve duygusal oluşturduğu benlik kavramıdır (1978)". Tajfel'e göre çoklu kimlikler bilişsel, değerlendirmeci ve duyuşsal bileşenlerden oluşmak üzere çok yönlüdür. Avrupa bağlamında bu bireylerin kendilerini 'Avrupalı' bir grubun üyeleri olarak (bilişsel) tanımlamalarının yanı sıra bu grup üyeliğine anlam ve (değerlendirme) ve duygusal değer (duyuşsal) yüklemeleri anlamına gelmektedir (as cited in Mitchell, 2015).

Üniversite öğrencileri için Erasmus Programı, Avrupa çapında öğrencileri bir araya getirmenin katılımcılar arasında bir "Avrupa Kimliği" olgusu yaratacağı ve bu olguyu güçlendireceği fikrine dayanmaktadır (EU, 1987a; 1987b). Yaklaşık yirmi yıldır, Avrupa birliği sistematik olarak Avrupa'nın en büyük değişim programı olan Erasmus Programını teşvik etmektedir. Program sayesinde bugüne kadar iki milyona yakın öğrenci yurtdışında eğitim alma şansı bulmuş ve Avrupa insanları ve kültürü ile tanışma şansı elde etmişlerdir. Program Avrupa Komisyonu'nun elli yıllık Avrupa entegrasyonuna katkı sağlayan gurur duyduğu projelerin aşında gelmektedir. (Europa Press Releases, 2006).

Günümüzde küreselleşmenin bir sonucu olarak ülkeler arası hareketliliğin ve kültürlerarası etkileşimin de artması nedeniyle, kimlik (ulusal, kültürel, etnik ve dini kimlikler) konusu daha önce olduğundan çok daha fazla önem kazanmıştır. Bunun nedeni ise kimliğin bireylere sosyal deneyimlerini diğerleriyle ilişkilendirerek oluşturma imkanı vermesidir (Bauman, 2004). Kimlik ile ilgili konular tartışılırken, ‘Avrupa Kimliği’ ve Erasmus programının bu kimlik üzerine olası etkileri de oldukça tartışılan konular haline gelmişlerdir. Avrupa Birliği’nin kimlik oluşturmaktan daha önemli görevleri olsa da, birlik hala Avrupa projesi olarak adlandırılan projede Avrupa vatandaşları arasında ortak bir bağlılık hissi oluşumuna büyük katkıları vardır (Martinello, 1995 as cited in Cramer, 2010).

Erasmus programı ve Avrupa kimliği arasındaki ilişki düşünüldüğünde, ikisi arasındaki ilişkiyi araştırmak son derece büyük bir önem arz etmektedir. Bu çalışma kimlik çalışmanın en önemli yöntemlerinden birinin söylem olduğunu iddaa etmektedir çünkü bireyler kimliklerini söylem sayesinde inşa ederler ve yansıtırlar.

Günümüzde kabul edilen kimlik anlayışı “başkalarına gösterdiğimiz kimlik değişken, stratejik ve ortaklaşa inşa edilen bir olgudur” (Johnstone, 2008), düşünüldüğünde söylem analizi, kimlik olgusu ve inşasını çalışmak için en uygun araştırma yöntemlerinden biridir. Benwell& Stoke’a göre “kendimiz hakkında başkalarına ne öğrettiğimiz söylemlerimizde başarılır, tartışılır, ayarlanır ve müzakere edilir” (2006). Başka bir deyişle, insanların kimliklerini açığa çıkarma şekilleri onların dil kullanımı ve başkalarıyla olan ilişkilerini içerir. Bunları göz önüne aldığımızda, söylem yalnızca belli bir kimliği açığa çıkarmak için dilin kullanımı meselesi değil, aynı zamanda insanların diğerleriyle olan iletişimde tekrar tekrar temsil ettikleri sosyal bir olgudur. Bu nedenle, söylem aracılığıyla temsil edilen kimlikleri araştırmak için söylem örneklerini ihtiyaç duyulmaktadır. Bu amaçla, bu çalışma Erasmus gelen ve giden öğrencilerin söylemlerinde kendilerini ve Avrupalıları nasıl konumlandığını ve böylece de Avrupa kimliklerini nasıl inşa ettiklerini araştırmayı amaçlamaktadır.

Bu çalışma için veriler, Türkiye’de bir devlet üniversitesinin Uluslararası İşbirliği Ofisi (UİO) aracılığıyla toplanmıştır. Aynı zamanda araştırmacı da bu ofiste

çalışmaktadır. Üniversite 1965 yılında kurulmuş, Türkiye'nin en önemli ve başarılı üniversitelerinden biridir. Kurulduğu günden beri, Türkiye'de uluslararası bağların derinliği ve genişliği açısından ve hibe edilen fonların büyüklüğü ve miktarı bakımından diğer üniversiteleri geride bırakmaktadır. Med-Campus, MEDA, COST, Eureka, NASA, NATO, NSF, UN, World Bank, Jean Monnet, INCO, EUMEDIS, 6th and 7th Framework, Erasmus Mundus ECW, Leonardo and Socrates gibi projelere aktif olarak katılmakta ve bu projelerin yöneticiliklerini başarıyla yürütmektedir. Uluslararası İşbirliği Ofisi ise 1992 yılından beri bahsi geçen üniversitenin Erasmus, Exchange, Uluslararası Yaz Okulu, Mevlana gibi programlarını kordine etmektedir. Ofiste 'öğrenci danışmanı' adı verilen on kişi bulunmaktadır. Bu danışmanların her biri yaklaşık 150-200 gelen ve giden öğrenci ile ilgilenmekte ve bu öğrencilerin Erasmus süreci boyunca çeşitli evrakların hazırlanması ve bir takım prosedürlerin tamamlanması gibi süreçlerine yardımcı olmaktadır.

Çalışmanın verileri üçerli gruplar halinde UİO odalarında bir araya getirilen Erasmus öğrencilerinin video kayıtlarından oluşmaktadır. Konuşmaların mümkün olduğu kadar doğal olması amacıyla, mülakat soruları yerine öğrencilere tartışma tetikleyici sorular verilmiş ve bu sorular ışığında Erasmus deneyimleri hakkında sohbet etmeleri istenmiştir. Tartışma tetikleyiciler 13 sorudan oluşmakta ve öğrencilere deneyimleri ve çeşitli anekdotlar hakkında sohbet başlatmaları için yardım etmeyi amaçlamaktadır ve Eurobarometer anketlerinden adapte edilmiştir. Hem giden hem gelen öğrenciler için Türkçe ve İngilizce olarak hazırlanmıştır.

Nisan 2016 ile Haziran 2016 arasında, 30 Erasmus öğrencisi 10 farklı gruba yerleştirilmiş ve UİO odalarında bir araya getirilmiştir. Her bir grubun video kaydı 45 ile 100 dakika arasında sürmüş ve tartışmaların doğallığını etkilememek amacıyla araştırmacı odada bulunmamayı tercih etmiş ve hiç bir değişiklik yapılmadan öğrencilerin alışık olduğu ortamın doğallığı korunmuştur. Ofiste üç farklı oda bulunmaktadır ve bu odaların her birinde öğrenciler için çeşitli etkinlikler düzenlendiğinden öğrenciler bu odaları tanımaktadırlar. Öğrenciler hakkındaki demografik bilgiler ise öğrenciler ve diğer UİO danışmanları ile yapılan gayri resmi

mülakatlardan elde edilmiştir. Ancak bu veriler analizlerin bir parçası olmayıp yalnızca katılımcıları ve danışmanları daha yakından tanımak amacıyla yapılmıştır. Bu niceliksel verilere ek olarak, Avrupa komisyonu tarafından hazırlanan ve Erasmus faaliyetinden yararlanan öğrenciler tarafından doldurulan ve Eurobarometer anketlerine benzer bir şekilde öğrencilerin Avrupa ve Avrupa kimliği hakkındaki görüşlerini soran raporlar da incelenmiştir.

Erasmus süreci hareketlilik öncesi, hareketlilik dönemi ve hareketlilik sonrası olmak üzere üç farklı süreçten oluşmaktadır. Hareketlilik öncesi dönemde, öğrencilerin kayıtlı oldukları üniversitelere başvuru, seçim ve seçildikleri üniversitelere başvuru süreçlerinden oluşmaktadır. Çalışmanın yürütüldüğü üniversitede programa *giden* Erasmus öğrencilerinin başvurabilmesi için, katılımcının not ortalamasının 4 üzerinden 2.5 olması gerekmektedir. Bu notun ve buna ek olarak, yapılan İngilizce dil sınavının da yüzde ellisi alınarak öğrenciler için ortalama bir puan hesaplanmakta ve öğrenciler dört üniversite tercihinden birine yerleştirilmektedir. Bu seçimler faaliyet başlamadan bir yıl önce yapılmakta ve seçilen öğrenciler karşı üniversiteye başvuru için başka bir takım evraklar hazırlamaktadır. Bu evrakların hazırlanmasını takiben, üniversiteden de gerekli izinleri alan öğrenciler toplam hibelerinin yüzde seksenini almaya hak kazanırlar. *Gelen* Erasmus öğrencilerinin ise bahsi geçen üniversiteye kabul edilmeleri için yine 4 üzerinden 2.5 ortalama ve en az B1 seviye İngilizceye sahip olmaları gerekmektedir.

Hareketlilik süresince öğrencilerin en az 30 AKTS (Avrupa Kredi Transfer Sistemi) kredisi ders almaları beklenmektedir. Hareketlilik sonrasında ise öğrencilerin misafir olunan ülkede en az üç ay geçirmeleri ve kalan yüzde yirmi hibelerini alabilmek için diğer bir takım evrakları tamamlamaları gerekmektedir.

Daha önce bahsedildiği üzere katılımcılar *gelen* Erasmus öğrencileri *giden* Erasmus öğrencileri ve *karma* grup (hem gelen hem de giden Erasmus öğrencileri olmak üzere) üç gruptan oluşmaktadır. Bu çalışmanın bağlamı düşünüldüğünde gelen Erasmus öğrencisi program aracılığıyla herhangi bir Avrupa ülkesinden bahsi geçen üniversiteye gelen öğrenciyi temsil etmektedir. Çalışmada 10 farklı ülkeden gelen on iki Erasmus öğrencisi üçerli gruplanarak 4 farklı grup oluşturulmuştur. Giden

Erasmus öğrencisi ise bahsi geçen üniversiteden herhangi bir Avrupa ülkesine giden Türk öğrenciyi temsil etmektedir. Erasmus faaliyetini tamamladıktan sonra geri dönen 15 Türk öğrenci bu grup için seçilmiş ve bu öğrenciler yine üçerli gruplanarak 5 farklı grup oluşturulmuştur. Karma grup ise yukarıda bahsedilen nedenlerden dolayı Çek Cumhuriyeti'ne ve İtalya'ya gitmiş olan iki giden Türk Erasmus öğrencisi ile Avusturya'dan gelmiş olan bir öğrenciden oluşmaktadır.

Katılımcıların gizliliğini korumak ancak aynı zamanda onlar hakkında bilgi vermek amacıyla araştırmacı tarafından aşağıda yer alan şema geliştirilmiş ve her bir katılıcı bu şemaya göre kodlanmıştır.

Tablo 1. Katılımcılar için Kodlama Şeması

Grup Numarası	Katılımcı Numarası	Değişim Türü	Uyruk/Değişim Ülkesi	Bölüm	Cinsiyet
1	01	IE	IT	SOC	F
1	02	IE	AUT	IR	F
1	03	IE	UK	ID	M
2	04	IE	SWE	BA	M
2	05	IE	DNK	ID	F
2	06	IE	NLD	BA	M
3	07	IE	FIN	GEO	F
3	08	IE	DEU	SOC	F
3	09	IE	POL	ENVE	M
4	10	IE	BEL	PSY	F
4	11	IE	DEU	ADM	F
4	12	IE	DEU	SOC	M
5	13	OT	DEU	ELT	F
5	14	OT	DEU	ELT	F

5	15	OT	DEU	ELT	F
6	16	OT	DEU	CHEM	F
6	17	OT	DEU	IR	M
6	18	OT	FIN	SOC	F
7	19	OT	DEU	ELE	F
7	20	OT	POL	AE	M
7	21	OT	PRT	IR	F
8	22	OT	POL	AE	M
8	23	OT	DEU	ELE	F
8	24	OT	ESP	ELT	F
9	25	OT	CZE	SOC	F
9	26	OT	PRT	IR	M
9	27	OT	BEL	MATH	F
10	28	MIX(OT)	CZE	EE	M
10	29	MIX(IE)	AUT	ID	F
10	30	MIX(IE)	IT	MATH	F

Bu tablo kullanılarak yapılan örnek kodlamalar ise aşağıdaki gibidir:

Gelen Erasmus Öğrencisi: 1/01_IE_IT_SOC_F

Giden Erasmus Öğrencisi: 6/18_OT_FIN_SOC_F

Karma Grup Erasmus Öğrencisi: 10/ 30_MIX (IE)_IT_MATH_F

Katılımcıların gizliliğinin korunması araştırma etiği açısından oldukça önemlidir. Bu gizlemenin yanısıra very toplanmadan önce katılımcılardan gönüllü katılım formları toplanmış ve istedikleri veya rahatsız oldukları durumlarda çalışmayı terk edebilecekleri bilgisi kendilerine verilmiştir. Bunun yanısıra, veri toplamaya

başlamadan önce bahsi geçen üniversitenin etik kurulundan onay alınmış ve bu onay çalışmanın sonuna eklenmiştir (bknz. Appendix D).

Bu katılımcılar kullanılarak yaklaşık on saatlik video kaydı verisi toplanmış ve bu data koleksiyonunun çeviriyazıları Gail Jefferson tarafından geliştirilen çeviriyazı sistemi daha az detaylı bir şekilde adapte edilerek hazırlanmıştır. Transkripsiyon söylem analizleri yapmaya ve büyük veri koleksiyonları oluşturmaya olanak sağlayan Transana 3.0 programı kullanılarak hazırlanmıştır. Buna ek olarak AntConc isimli program da söylemlerdeki bağlamlı dizinleri ve ‘biz’ ve ‘onlar’ zamirlerini bulmak amacıyla kullanılmıştır.

Toplanan veriler gösterimsel zamir kullanımı ve ‘öteki’ nin söylemde nasıl yansıtıldığı bakımından incelenmiştir. Silverstein ‘e göre bağlamsallık bir bireyin kimliğinin dural olarak değil bunun yerine dil kullanımı ile inşa edilmesiyle ilişkilendirilmiştir (1976). Onun bu bağlamsallık önsayıtı ve bağlamsal yaratıcılık kavramları Cramer’de (2010) olduğu gibi bu tezdeki bağlamsallık anlayışını oluşturmaktadır. Bağlamsal önsayıtlar yorumlanabilmeleri için içinde bulunulan durumun bilgisini gerektirir. Bağlamsal yaratıcılık ise sohbetteki konuşmacı ya da dinleyici gibi rollerin ortaya çıkarılması için zamir kullanımlarında gözlemlenir. Bu da sosyal hiyerarşilerin gösterimi çeşitli yollarla gösterimine olanak sağlar. Strong (2011) e göre, kimlik temsili düşünüldüğünde ‘biz’ ve ‘onlar’ zamirleri büyük önem taşımaktadır. Bu zamirler özellikle sosyal grupların oluşumu için büyük bir önem arz etmekte ve bunun sonucu olarak da grup/ dış-gruplar yaratarak sosyal grupların oluşturulması ve güçlendirilmesinde önemli rol oynamaktadır. Özellikle ‘biz’ bir grubun varlığını temsil ederken ‘onlar’ bir dış-grubun varlığını temsil ediyor olabilir. Bu da yalnızca ‘polarize’ söylem özellikleri ile değil, aynı zamanda gruba atfedilen olumlu özellikler ve dış-gruba atfedilen kötü özellikler ile birlikte görülebilir. Tüm bu açıklanan özelliklerinden dolayı zamirler içinde ‘biz’ ve ‘onlar’ zamirleri özellikle seçilmiş, çünkü bu zamirlerin Sosyal Kimlik Teorisi’nin açıklamaya çalıştığı sosyol grup üyeliklerine aidiyet/ dışlanma olgularını ortaya çıkaracağına inanılmıştır. Bu da analizlerin ilk kısmını oluşturmaktadır.

Kimliğin dilsel olarak nasıl yansıtıldığını anlayabilmek için ise bağlamsal bilgi oldukça büyük önem taşımaktadır. Bu örgülerin oluşması ve bunların toplu etkisi bu örgülerin neyi yarattığı ve/veya yeniden yarattığı ve görünür kıldığı anlamına gelmektedir. Bu nedenle, ‘öteki’ nin öğrenci söylemlerinde nasıl temsil edildiğini anlamak amacıyla AntConc programından ortaya çıkan örgüleri bulmak amacıyla yararlanılmıştır. Öncelikle gelen öğrencilerin söylemlerinde ‘Türkler’ düğüm kullanılmış ve bu kelimenin etrafındaki örgüler, Avrupalı öğrencilerin Türkleri nasıl tanımladığını görebilmek amacıyla incelenmiştir. Daha sonra ise, 10 farklı ülke ismi giden öğrencilerin söylemlerinde düğüm olarak kullanılmış ve bu ülkelerin giden Erasmus öğrencilerinin söylemlerinde nasıl yansıtıldığına bakılmıştır. Bu da varyant analizlerinin ikinci kısmını yani katılımcıların söylemlerinde ‘öteki’nin nasıl edildiğinin analizlerini oluşturmaktadır.

Sonuç olarak bu çalışma, Avrupa Kimliği’nin Erasmus öğrencilerinin söylemlerinde nasıl temsil edildiğini ortaya çıkarabilmek için

- 1) Gelen ve giden Erasmus öğrencileri gösterimsel zamir kullanımı ile Avrupa Kimliği’ne karşı nasıl konumlandırır?
- 2) Türkler ve Türkiye gelen Erasmus öğrencilerinin söylemlerinde nasıl temsil edilir?
- 3) Avrupalılar ve Avrupa ülkeleri giden Erasmus öğrencilerinin söylemlerinde nasıl temsil edilir?

soruları üzerine inşa edilmiştir. Araştırmacı “Erasmus programının Avrupa kimliği üzerindeki etkisi nedir?” gibi daha geniş bir soru ile çalışmaya başlamış olsa da veri toplama ve analizleri sonucu ortaya çıkan elde edilen sonuçlar doğrultusunda bu soruyu yukarıdaki şekilde daraltma ve özelleştirme ihtiyacı duymuştur. Genel olarak çalışma Erasmus öğrencilerinin yurtdışı deneyimleri sonucu oluşturdukları grup ve dış-grupları yansıtmaya çalışmış ve oluşan bu grupların zamir kullanımı ve kelime seçimi ile nasıl yansıtıldığını göstermeye çalışmıştır.

Çalışmanın bulguları gelen ve giden Erasmus öğrencilerinin sözkonusu bir Avrupa kimliği aidiyeti/ hissi konusunda değişiklik gösterdiğini ortaya çıkarmıştır. Daha önce yukarıda tanımlanmış olduğu gibi kimlik, bir bireyin herhangi bir grup bilgisi

ya da üyeliğinden dolayı sahip olduğu benlik algılaması ve buna ek olarak da bu grup üyeliğine verdiği duygusal önem olarak tanımlanmıştır (Tajfel, 1978).

Gelen Erasmus öğrencilerinin zamir kullanımı, ki burada özellikle incelenen zamirler biz ve onlar zamirleridir, biz zamirinin “Avrupalılar”ı onlar zamirinin ise “Türkler”i temsil ettiğini göstermiştir. Biz ve onlar ayrımı ise en çok belirli konuları tartışırken ortaya çıkmıştır ve dolayısıyla konu odaklıdır. Biz ve onlar ayrımının en çok ortaya çıkaran konular vize serbestliği, din (Hristiyanlık), Avrupalıların paylaştığına inanıldığı ancak açıklaması kolay olmayan ortak tarih ve kültür olarak sıralanabilir. Bu üç konu gelen öğrenciler için Avrupa kimliğine sahip olmanın gereklilikleri olarak da tanımlanabilir. Bu buldu Pehlivaner ‘in (2006) bulguları ile örtüşmektedir. Bahsedilen çalışmada Pehlivaner (2006), Avrupa kimliğinin çalışmada kullandığı Erasmus öğrencileri tarafından ‘ortak bir tarih, kültür ve geleneği paylaşan Avrupa medeniyetleri’ olarak tanımlandığını ortaya çıkarmıştır. Bu bulgular göz önüne alındığında Erasmus programının olası bir Avrupa kimliğini pekiştirdiğini varsaymak çok da yanlış olmayacaktır çünkü gelen öğrencilerin yaşadığı ‘öteki’ olma durumu bu öğrencilerin birbirlerine Avrupa çatısı altında bağlanmalarını sağlamıştır. Bu da Erasmus programının Avrupa kimliğini pekiştirmede büyük bir başarı olduğunu söyleyen Psychogion’u (2015) desteklemektedir.

Çalışmada kullanılan giden öğrenciler olarak adlandırılan öğrenci grubunun ise biz zamirini “Türkler”e onlar zamirini ise “Avrupalılar”a (kendilerini bu grubun dışında bırakarak) hitap etmek için kullandıkları gözlemlenmiştir. Her bir zamir kullanımının konuşmacının kimliğinin bir takım kısımlarını inşa ettiği düşünüldüğünde, bu öğrencilerin zamir kullanımındaki eğilimleri onların kimlik yönelimleri hakkında önemli ipuçları vermektedir. Gelen Erasmus öğrencilerinin zamir kullanımında gözlemlendiği gibi, giden Erasmus öğrencilerinin de biz ve onlar ayrımını Avrupa kimliği hakkında belirli konular konuşulurken kullandığı ortaya çıkmıştır. Bu konular vize serbestliği, ortak para birimi avrodan kaynaklanan daha iyi yaşam koşulları ve korunup özen gösterilen ve tanıtımı başarılı bir şekilde yapılan ortak tarih ve kültür olarak sıralanabilir. Sıralanan bu konuların, gelen Erasmus öğrencileri için Avrupa kimliğini pekiştirdiği gözlenirken, giden Erasmus öğrencileri için

Avrupa kimliğinin gelişimine engel olduğu görülmüştür. Çünkü, giden öğrenciler bu konuların neden olduğu ayrışmalar nedeniyle Türkiye/ Türkler ve Avrupalılar arasındaki farklılıkların daha fazla bilincine varmışlardır. Ancak not etmekte yarar vardır ki bazı durumlarda giden Erasmus öğrencileri kendilerini Türk kimliği ile Avrupa kimliği arasında bir yerlerde buldukları gözlemlenmiştir. ‘Avrupalı sayılmak’, ‘Avrupalı gibi gözükmek’ gibi söylemler bu öğrencilerin aslında bir Avrupa kimliğine sahip olmadıklarının farkında olduklarını ancak deneyimleri süresince çeşitli durumlarda Erasmus programı sayesinde bir takım ayrıcalıklardan yararlandıklarını göstermektedir.

Üçüncü grup olan karma gruba gelince (hem gelen hem de giden Erasmus öğrencilerini içeren grup), bu gruptaki giden Erasmus öğrencilerinin biz ve they ayrımını zamir kullanımları ve sözcük seçimleri ile açık bir şekilde ortaya çıkardığı ve kendilerini Avrupa kimliğinin dışında tuttuğu gözlemlenirken, bu gruptaki gelen öğrencinin bu özel grup yapısında (Avrupalı öğrenci) daha tarafsız bir tutum sergilediği görülmüştür.

‘Öteki’ kavramının gelen Erasmus öğrencilerinin söylemlerinde nasıl yansıtıldığına bakıldığında, Türkler için genellikle pozitif atıfların kullanıldığı ve Türklerin kibar, modern, arkadaş canlısı, misafîrperver olarak tanımladığı ortaya çıkarılmıştır. Burada inşa edilen temsiller gelen Erasmus öğrencilerinin Türkler hakkında genel değerlendirmeler (örn. I really liked the people here they are really friendly welcoming) yapma eğiliminden olduklarını göstermektedir.

Giden Erasmus öğrencilerinin ‘öteki’ kavramını söylemlerinde nasıl temsil ettiğine bakıldığında ise çok (very) (örn. , dediğim gibi İspanyollar çok rahat) pekiştiricisini oldukça fazla kullanma eğiliminde oldukları ve farklı milletler hakkında pekiştirilmiş genel değerlendirmeler yaptıkları görülmüştür. Bu öğrencilerin bireyler yerine sık sık homeojen gruplardan bahsetmeleri, Almanlar, Çekler, Finlandiyalılar, İspanyollar vb., dural betimlemeler yaratmalarına sebep olmuştur. İlginç bir şekilde, bu öğrenciler ‘Avrupalılar’ teriminin kullanmayı tercih etmemiş, bunun yerine ‘onlar’ zahirini ya da özel ülke isimlerini kullanmayı tercih etmişlerdir.

Giden öğrencilerin Avrupa ve Avrupalılar hakkındaki söylemlerinin bolluğu bu öğrencilerin Erasmus deneyimleri süresince uzak ve mesafeli bir duruş sergileyerek ‘öteki’ olarak adlandırdıkları grupların temsillerini inşa etmelerine neden olan yerel halktan uzaklaşmaları sonucu oluşan grup/ dış-grup sınıflandırmasının bir sonucu olabilir. Bununla birlikte, gelen öğrencilerin Türkler hakkındaki söylemleri ise bu öğrencilerin giden Erasmus öğrencileri kadar dışlanmış hissetmediklerini aksine yerellerle sıcak bir ilişki içerisinde olduklarını göstermiştir. Bu öğrencilerin Türkler hakkındaki söylemleri genellikle olumlu olarak tanımlanmıştır.

Kısacası bu çalışma kimliğin oluşturulan grup ve dış-gruplardan nasıl ortaya çıktığını açıklamaya çalışan Sosyal Kimlik Teorisi ekseninde , gelen ve giden Erasmus öğrencilerinin söylemlerinde biz ve onlar kullanımına ve ‘öteki’ kavramını söylemlerinde nasıl tanımladığına bakarak incelemeye çalışmıştır. Yukarıda açıklandığı üzere de gelen ve giden öğrencilerin söylemlerinde Avrupa kimliğinin temsili bakımından dilbilimsel farklılıklar bulunmuştur. Avrupa kimliğini araştırmak için bu çalışmada kullanılan bir araştırma yöntemi oldukça önemlidir çünkü Kroskority’nin de altını çizmiş olduğu gibi kimlikler dilbilimsel olarak çeşitli dilsel öğeler ve belirli ulusal, etnik ya da diğer kimlikler ile ilişkilendirmiş farklı dilbilimsel yapılar ve gösterimsel iletişimsel uygulamalar sonucu inşa edilmektedir.

Bu alanda yapılmış olan ve Erasmus programının Avrupa kimliği üzerine katkısını araştıran diğer çalışmalar incelendiğinde bu çalışmaların daha çok niteliksel araştırma yöntemlerini kullandığı ve veri toplama aracı olarak anket kullandığı görülmektedir. Bu nedenle, araştırmacının bilgisine göre Erasmus programının Avrupa kimliği üzerine katkısını gösterimsel zamir kullanımı ve kelime seçimi ile araştıran başka bir çalışma bulunmadığından bu çalışmanın benzersiz olduğu söylenebilir.

Literatür kısmında (Section 2.1.2) anlatıldığı üzere Erasmus programı başladığı günden itibaren yalnızca bir eğitim programı olmanın çok ötesine geçmiş ve Avrupa birleşmesinin temel kilometre taşlarından birini oluşturmuştur. Böylesine bir araştırmayı Türkiye’de yapmak, Türkiye’nin Avrupa Birliği’ne üyelik statüsü ve Erasmus programına program ülkesi olarak stütüsü düşünüldüğünde oldukça önem

kazanmaktadır. Türkiye'nin Avrupa Birliği'ne ve Erasmus programına üyelikteki çelişkili durumu düşünüldüğünde, benzer çelişkinin özellikle giden öğrenci söylemlerinde de bulunduğu görülmüştür. Daha önce bahsedildiği gibi bu öğrencilerin söylemleri onların Türk ve Avrupalı arasında bir kimlik sürecinden geçtiklerini göstermektedir. Bu nedenle, bu çalışmanın sonuçları karar vericiler ve eğitim planlayıcıları için oldukça önemlidir.

Bu çalışma daha fazla katılımcı ile tekrarlanmalıdır. Son dönemde Türkiye'de artan terör ve patlama olayları nedeniyle birçok Avrupalı öğrenci gelmekten vazgeçmiş ya da Erasmus dönemlerini kendi istekleri veya üniversitelerinden gelen telkinler nedeniyle yarıda keserek ülkelerine dönem kararı almışlardır. Bu durum gelen Erasmus öğrenci sayısının oldukça azalmasına sebep olmuş, dolayısıyla da bu durum çalışmanın bu bakımdan sınırlı olmasına yol açmıştır. İşte bu nedenle, özellikle karma (hem gelen hem giden öğrencilerden oluşan) gruptaki öğrenci sayısı arttırmalı ve farklı gelen ve giden öğrenci sayısı kombinasyonları oluşturulmalı ve *face* yani 'yüz' stratejileri üzerine daha derin analizler yapılmalıdır. Buna ek olarak bu çalışma yalnızca öğrenciler Erasmus programından döndükten sonra yapılmıştır. Daha ilginç sonuçlar ve karşılaştırmalar için öğrenciler gitmeden önce ve döndükten sonra veri toplanarak çalışma tekrarlanabilir.

APPENDIX E: TEZ FOTOKOPİSİ İZİN FORMU

TEZ FOTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

YAZARIN

Soyadı : OKUR
Adı : SEDA
Bölümü : İNGİLİZ DİLİ ÖĞRETİMİ

TEZİN ADI (İngilizce) : REPRESENTATION OF EUROPEAN IDENTITY
IN MULTIPARTY INCOMING AND OUTGOING ERASMUS
STUDENTS' DISCOURSES

TEZİN TÜRÜ : Yüksek Lisans ☒ Doktora ☐

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir. ☐
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir. ☐
3. Tezimden bir bir (1) yıl süreyle fotokopi alınamaz. ☒

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: