THE INFLUENCES OF ERASMUS AND FULBRIGHT EXCHANGE PROGRAMS FROM PERSPECTIVES OF THEIR PARTICIPANTS

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Approval of the Graduate School of Social Sciences

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ABSTRACT

THE INFLUENCES OF ERASMUS AND FULBRIGHT EXCHANGE PROGRAMS FROM PERSPECTIVES OF THEIR PARTICIPANTS

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The purpose of this study was to examine the influences of the Fulbright and Erasmus international student exchange programs through the participants' perspectives. Phenomenological design was adopted in order to investigate the meaning of individuals' lived experiences, and the cultural, social, personal, and academic influences of the student exchange programs.

Data were collected from 41 students (24 Erasmus and 17 Fulbright students) through face-to-face semi-structured interviews. Findings revealed that the participants held positive perceptions toward their exchange programs. They mentioned that the exchange programs provided them opportunities for involvement in a diverse environment, in broadening their perspective, and improving their personal skills. The data revealed that increased self-esteem was perceived as the top individual experience by students. The participants stated that their exchange programs were not only helpful for improving their personal skills but also for improving their cultural and social skills. Some students also asserted that they could live anywhere else in the world, since they had secured the skills to survive in what has been termed the "global village." Finally, the findings illustrated that the

exchange programs might be effective tools in meeting the requirements of the global economy in terms of improving the skills of the future workforce. Such dual results are symbiotic in nature: Just as the internationalization of higher education fosters development of a truly global workforce, the ever-globalizing marketplace will place an increasing premium on creating cosmopolitan university graduates. Exchange programs such as Erasmus and Fulbright will play a key role in these processes.

Keywords: Exchange program, student mobility, globalization, higher education, internationalization in higher education.

ÖZ

KATILIMCILARININ BAKIŞ AÇILARINA GÖRE ERASMUS VE FULBRIGHT DEĞİŞİM PROGRAMLARININ ETKİLERİ

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Bu araştırma, uluslararası öğrenci değişim programlarının etkilerini program katılımcılarının algıları çerçevesinde incelemeyi amaçlamıştır. Çalışmada olgubilim deseni kullanılarak Fulbright ve Erasmus öğrencilerinin deneyimleri ve öğrencilerin programların kültürel, sosyal, kişisel ve akademik etkilerine yönelik algıları incelenmiştir.

Araştırmanın verileri yarı yapılandırılmış yüz yüze görüşmeler yoluyla 41 öğrenciden (24 Erasmus ve 17 Fulbright) toplanmıştır. Sonuçlar katılımcıların değişim programlarına yönelik genel olarak olumlu görüşlere sahip olduklarını göstermiştir.

Katılımcılar değişim programlarının kendilerine farklı kültürlerin olduğu bir ortamda bulunma fırsatı sağladığından, farklı bakış açıları kazanmalarına yardımcı olduğundan ve kişisel gelişimleri için faydalı olduğundan bahsetmişlerdir. Katılımcılar tarafından en sık olarak belirtilen kişisel deneyim, değişim programlarının katılımcıların özgüvenlerinin artmasına yönelik katkısıdır. Katılımcılar değişim programlarının kişisel gelişimin yanısıra kültürel ve sosyal alanlarda da katkıları olduğunu belirtmişlerdir. Katılımcılar ayrıca bu katkıların sadece değişim programlarından kaynaklanmadığını yabancı bir ülkede okumanın

ve yaşamanın da bu katkılardan sorumlu olduğunun farkındadır. Buna karşın katılımcıların değişim programları sona erdikten sonra yurtdışında çalışmak ya da yaşamak için çok büyük bir heves taşımadıkları görülmüştür. Bazı katılımcılar değişim programlarindaki ev sahibi ülkelerin yanı sıra dünyanın her hangi bir yerinde yaşayabileceklerini belirtmişlerdir. Bunun nedeni olarak da daha da sağlamlaştırdıkları sosyal ve profesyonel becerilerinin "küresel köy" olarak adlandırılan dünyaya uyum sağlamada yeterli olmasıdır. Son olarak, araştırmanın bulguları değişim programlarının profesyonel ve bireysel beceri gelişimine katkı sağlayarak küresel ekonominin ihtiyacı olan iş gücünü yetiştirmekte etkili olabileceğini göstermiştir. Buna dayanarak karşılıklı bir etkileşimden söz etmek mümkün olmaktadır: yükseköğretimin uluslararasılaşması küresel işgücüne katkı sağlarken, sürekli küreselleşen pazar da üniversitelerin uluslarasılaşmasını teşvik edecektir. Erasmus ve Fulbright gibi değişim programları da bu süreçte temel rolü oynayacaktır.

Anahtar Kelimeler: Değişim programı, öğrenci hareketliliği, kürselleşme, yükseköğretim, yükseköğretimde uluslararasılaşma.

To my children

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LIST OF ABBREVIATIONS

EU	European Union
GMAT	Graduate Management Admission Test
GRE	Graduate Record Examinations
MA	Master of Arts
MEB	Ministry of Education (Turkey)
ISM	International Student Mobility
OECD	Organization for Economic Cooperation and Development
UK	United Kingdom
US	United States
PhD	Doctor of Philosophy
TUBITAK	Scientific and Technological Research Council of Turkey
YOK	Council of Higher Education (Turkey)

CHAPTER I

INTRODUCTION

This chapter presents the background to the study and a brief overview of the development of Erasmus and Fulbright exchange programs followed by the purpose and the significance of the study. Then the definitions of the terms were provided.

1.1 Background to the Study

Globalization and internationalization have become the key concepts over the last twenty years, and according to Maringe (2012, p.70), "concepts of globalization and internationalization have attained household status in many fields of human endeavor, including higher education". In general terms, globalization is "the intensification of social interrelations among distant locations" (Palazzo and Matten, 2009, p.237). To explain the globalization and its effects on world affairs Steger defines two groups: one is the hyper-globalizers, or simply globalizers, and the other are called anti-globalizers (Steger, 2003). Hyper-globalizers argue that globalization is a positive phenomenon that will create a better world through intensification of political, cultural, economic, and ideological values in world affairs. For the anti-globalizers, globalization is a negative social phenomenon, especially since greater market liberalization will create more poverty in the world. This will result in a larger gap between the countries in the Northern and Southern Hemispheres, especially "western" powers, such as the United States and European Union countries). The consequence of this will be an increase in the power of Northern countries over the rest of the world, leading to the "westernization" of the globe (Steger, 2003), or, according to Maringe (2012, p.75) "cultural imperialism of West over the East". Globalization is "a holistic, multi-dimensional and complex concept" (Maringe, 2012, p.76), and it is necessary to understand the four interrelated

dimensions of globalization: economic, political, ideological and cultural (Steger, 2003).

The economic dimension includes the liberalization of trade. The political dimension of the globalization relates to the intensification of political relations, which leads to a decline in nation states as political actors, and the rise of global governance, such as the United Nations or International Monetary Fund. The ideological dimension "deals with the system of shared values about globalization across different parts of the worlds" (Maringe, 2012, p.79). Finally, the cultural dimension includes the increase in the transnational cultural flow, which in turn leads to the homogenization of world culture. This process affects the circulation of ideas, and thus education, and in particular, universities become part of a global system. Universities have the traditional role of creating new ideas and ways of thinking; throughout history, these institutions have retained a certain degree of independence.

To gain a better understanding of the impact of globalization on higher education, the process should be analyzed from a theoretical perspective. Previously, there was no specific theory related to this topic until Maringe (2012) outlined four different theories. The *world system theory* argues that the world is divided mainly into two broad layers, with the first layer consisting of twenty super-rich nations, which all have nuclear power and advanced technology (Maringe, 2012). These countries rule the rest of the world, and particularly the world economic system, because they control the key international financial institutions. Moreover, by possessing the most prestigious and elite universities, these top twenty rich nations also rule the global higher education system. In the second layer, there are underdeveloped or peripheral countries (Maringe, 2012) that do not have advanced technology. Most of these countries are fighting poverty, and often provide the work force for rich countries. In terms of higher education, the countries in the first layer recruited people from these countries to their elite universities. The world system theory, "legitimates inequality, which defines the fundamental organization of society" (Maringe, 2012, p.82).

The second theory concerns the assumption that there is "a growing political isomorphism across nations of the world" and is called *world polity theory* (Maringe, 2012, p.83). It argues that eventually there will be one, homogenized set of values, including democracy and democratic governance. In terms of higher education, universities should increasingly develop their students according to democratic values. The third theory is *world culture theory*, which claims that world culture is becoming more homogeneous and "western culture seems to be the blueprint upon which this cultural influence and transformation is based" (Maringe, 2012, p.86). Finally, the *neo-liberal theory of globalization* is the fourth theory, which argues for freeing trade between countries. As a result, knowledge has become another commodity traded between countries. Universities are no longer places where knowledge is produced for the benefit of humanity and society, rather they have become the commercial partners of local and international businesses. As a consequence, these institutions generate knowledge as a product for the marketplace.

One of the impacts of globalization on education is the growing need for higher education institutions to adopt the role of global actor in terms of competing with other universities across the world. Globalization has increased the social interrelations among nations, and multinational firms began operations in developing countries (Gürüz, 2011). This resulted in the need for more qualified labor with a global perspective to satisfy the requirements of the growing international economy. This demand impacted on higher education policy in that it was necessary for universities all over the world -- especially those in developing countries -- to provide a high quality of education and keep pace with global developments.

The role of higher education to produce knowledge that benefits all of humanity is strongly related to learning and teaching global knowledge within different disciplines, while following all developments in every area of science worldwide. As a result, as stated by Bentao (2011), a continuing recent trend has been the internationalization of higher education. If internationalization did not feature in higher education institutions, it would be more difficult for nations to keep up with new developments in a global scale and take their place as an actor in a competitive

world market. Therefore, international mobility has become a mandatory requirement for students and academicians (Gürüz, 2011).

The internationalization of higher education consists of having a curriculum that is accepted and accredited internationally, a framework that provides for the mobility of the students and teaching staff, and international institutional cooperation (Bentao, 2011). When the strategies of internationalization are analyzed, it is seen that the most effectively used strategy is the mobility of students and academicians via exchange programs. One aspect of the internationalization of education is the rise in popularity of international higher education exchange programs which are supported by nearly all nations. There are several reasons for this. First, higher education is an important tool in raising an educated and skilled workforce. Second, in a rapidly globalizing world, mutual understanding among nations might create, it is hoped, a better world environment, including understanding and peace among all peoples (Arndt, 1993). Thus, international exchange programs can be seen as the best opportunity for the participants to become familiar with other national cultures and to create mutual understanding. Third, in the new global economy societies have started to demand that people are more educated and possess a global vision. This can be seen in teachers, parents and students expecting that more educational opportunities are made available, including the various exchange programs that have recently appeared in the global education arena.

The two most well-known international student exchange programs are Erasmus and Fulbright, and they form the focus of this thesis. The Erasmus Program aims to improve academic, technological and economic knowledge through student and academic mobility among European universities. In addition to "European countries, Croatia, Lichtenstein, Iceland, Norway, Switzerland and Turkey are cooperating and part of the Erasmus program" (Cvikl and Artic, 2013. p.84). According to the European Commission, "in 2012, more than 2.5 million students" (Cvikl and Artic, 2013. p.84) have attended this program. Students and teaching staff accepted to the program spend time working or studying in other partner countries. The duration of their stay is for a minimum of three months and a maximum of one year in Erasmus.

This experience should change the perceptions of the students and academicians concerning different cultures, and increase the relationship among higher education institutions in European countries (Cvikl and Artic, 2013) over the long term. Another important general aim of the Erasmus is to create a more pro-European generation (Wilson, 2011).

The Fulbright Program started in 1946, and is one of the oldest exchange programs sponsored by United States' government. The program was a result of a new American paradigm to create world peace. When the United States became aware of the positive impact of education on mutual understanding among the cultures, it was realized that exchange programs could be important tools for social change. This new perspective on education made educational exchange programs one of the central activities for the United States, especially after World War II (Arndt, 1993). It was also pointed out that higher education in the United States had begun to play a significant role in international affairs, because the country felt itself to be responsible for redesigning Europe. Hence, education must play a key role in promoting freedom and democracy, as well as shaping America's relations with European and developing countries.

These notions are the basis of the Fulbright Program. The implementation of the American program constituted an important development for overseas scholars, because for the first time the teachers and scholars could engage in a mutual exchange on an international basis. Not only would non-American scholars and teachers have the opportunity to understand American culture, but also American scholars and teachers would be able to travel abroad and learn more about other cultures. Moreover, for the first time both participant countries agreed on financing the exchange program. Thus, the Fulbright Program possessed a bi-lateral character. The studies on the Fulbright Program conducted during the 1950s have shown that participants in the program gained an understanding of the different cultures of the countries that they visited. Furthermore, participants' views and ideas about other nations, peoples, and societies had changed for the better (Arndt, 1993; Sussman, 1991).

1.2 The Purpose of the Study

This study aimed to determine the influences of international student exchange programs (Erasmus and Fulbright) from the perspective of a group of Turkish participants. The following questions guided the data collection and data analysis of the study.

1. How do Erasmus and Fulbright students describe their exchange programs?
2. How do Erasmus and Fulbright students describe their experiences during the exchange programs?
3. What are the influences of Erasmus and Fulbright exchange programs from the perspectives of their participants?

1.3 Significance of the Study

Exchanging ideas and knowledge has always been an influential tool for countries to enhance their economic and social development. Hence, many nations use exchange protocols to improve their education systems, sometimes even changing or renewing their higher education systems as well. Developing countries send students and academicians to more developed countries with the benefit of internationalizing their education systems. International exchanges, or "student mobility, which might be the most frequently employed indicator for internationalization, often has been considered as one of the key elements of the international aspect of higher education" (Aba, 2013, p.101). Hence, during the 20th century, international mobility became more important for universities to enable students to increase their global knowledge, thus improving their capacity to work and live in a global environment. In this context, international exchange programs became more popular and have been increasingly supported by the governments of various countries.

There are several reasons that international exchange programs are popular with students. One reason is that exchange students acquire global working skills at the end of the exchange program, and countires are eager to benefit from that kind of qualified work force for their economy (Boyaci, 2011; Ozcan, 2013). This is because higher education directly impacts the economy of a country. As Erdoğan (2014, p. 7) argues, higher education "is interlinked with the basic dynamics of economy, through

labor force, employment policies and innovation". As a result, studies that focus on exchange programs indicated that the labor market had a tendency to hire people who participated in such programs. For example, Civikl and Artic (2007) argued that when recruiting, private firms in Europe gave priority to graduates who had an experience abroad through Erasmus. Tekin (2013) also points out that there is a direct relationship between finding a job outside of the home country, if the people had a study abroad experience.

Another reason for the popularity of exchange programs is related with its impact on creating international networks among the students. Such international networks might increase mutual understanding, which is also an important global job skill for multinational companies. These international networks resulting from exchange programs created a common experience among exchange students. Hence, "today, it is possible to talk about a common Erasmus experience, which extends beyond the students' experience of the life style and student culture of the country in which they study, bonding with students from other countries and the sharing of everyday life is also a part of Erasmus experience" Tekin (2013, p.112). These reasons for the popularity of the exchange programs might explain demand from high number of students' for studying abroad (Aydin, 2014). Hence, it might be argued that this high interest for the exchange programs might be considered one of the indicators of their effectiveness.

Although, there is a huge demand for exchange programs in all countries including Turkey, as it is among the top countries sending students abroad (Akar, 2010), there are few studies about the impact of these exchange programs. Despite the popularity of the Erasmus and Fulbright programs that send scholars all over the world, including Turkey, even studies of these programs do not feature widely in the literature. The present study might be the first comprehensive study that explores the perceptions of both Erasmus and Fulbright participants n the influences of these two specific exchange programs. In addition, by analyzing the influence of Erasmus and Fulbright Programs from the perspectives of Turkish participants, this study might

provide a guideline for Turkish higher education policy makers in developing effective exchange programs that accept students from different countries.

This study is also significant because as it analyzed view of Turkish Erasmus and Fulbright exchange students' expectations and experiences in a host country. Therefore the results might help higher education administrators to get a better understanding of international students' expectations and experiences. In addition, feedback from study abroad students will help higher education policy-makers better prepare students for their stay in a host country during the exchange program. This can have broad, national ramifications, for although "student mobility plays an important role in communication and sharing knowledge, it also intervenes in national education structures" (Tekin, 2013, p.111). Because of this, and as a final point, studying the findings of this specific study may help higher education policy makers to improve the general road map for international exchange programs, which are important national higher education policy tools for internationalization and improving the Turkish higher education structures.

1.4 Definition of Terms

Globalization: The creation of world relations based on the operation of free-markets (Maringe and Foskett, 2010, p.27).

Internationalization: It refers to the reciprocal exchange of people, ideas, goods, and services between two or more nations or cultures (Yang, 2003, p.288, cited in Mızıkacı, 2005, p.65).

Fulbright Program: One of the oldest exchange programs sponsored by the US government and started in 1946 to create a teaching and learning experience for American people via traveling and studying all over the world (Erden, 2013).

Erasmus Program: Erasmus is an international student exchange program, which was started in 1987, by the European Union in order to create a pro-European (Wilson, 2011) generation, mostly through student mobility in Europe.

CHAPTER II

LITERATURE REVIEW

This chapter details the relevant literature to this study concerning globalization, exchange programs, international mobility, and higher education policy. The first section illustrates with the concept of globalization, followed by the effects of globalization on higher education. The second section focuses on international mobility and international exchange programs, specifically giving the Erasmus and Fulbright programs as examples. Then a description of higher education policy in international and Turkish context was reviewed. The last section contains a review of internationalization in higher education generally in the Turkish context specifically.

2.1 Globalization and Internationalization in Higher Education

As a social phenomenon, globalization has historical roots; however, it is in the last 30 years that impact has become significantly important for the world economy, interrelations, technology, politics and education (Maringe & Foskett, 2010). Currently, there is no universally accepted definition of globalization; each scholar defines the concept from a different perspectives related to the various dimensions of globalization. (Greenfield & Pringle, 2001; Gözen, 2004). From a basic perspective, Maringe and Foskett (2010, p.27) defined globalization in a general terms as "the creation of the world relations based on the operation of free-markets".

Despite the differences in definitions and approaches, there is a consensus that globalization has a significant impact on culture, economy, politics, technology and sciences, and education. For some scholars globalization has an impact on culture arguing that globalization causes the interaction of different cultures and it is inevitable that everyone will be affected by globalization both on an individual and national scale (Gürüz, 2011). However, other scholars argue that the economic effects of globalization are key to understanding the concept, so the globalization is a

phenomenon that is changing the every aspect of the world economic system (Garrett, Evans, & Williams, 2006; Ohmae, 1995). However, this change is not at the same level for all the countries. Akar (2010, p.447) argues that globalization resulted in a huge disadvantage for developing countries "when compared to advanced economies, whose greater access to knowledge and technology continues to push them forward." Developing countries, says Akar (2010), can not keep pace with global "knowledge production," thus continue to "lag behind."

While globalization occurs in many areas, the economic globalization has the most impact on the increasing importance of the multinational companies and their businesses all over the world. This development creates the need for a highly educated and qualified work force across all nations. In addition, knowledge has become an important tool for individuals to survive in a global society; therefore, the education system plays the role of helping individuals to improve their knowledge in all areas, and specifically for their profession.

2.2 The Effects of Globalization on Higher Education

In the new global economy, rather than education being simply a way of widening their knowledge and understanding, there is a tendency among young people to perceive education as an investment for their future well-being. This has been shown in the increase in university courses in business administration and similar areas. In relation to this development, education policies have started to place more emphasis on individual benefits rather than societal benefits, and to train individuals to be products for the market (Temple, 2012). In this way, education has become a key tool for the economic system and a subject for globalization (Currie, 1998).

Education is also one of the most important tools in creating an acceptance of global culture, while simultaneously creating a resistance to the negative effects of globalization. Raising the quality of education helps nations participate in globalization especially in terms of the economic parameters (King, 2004). To achieve this, national educational policies are changing in order to raise a more competitive and qualified work force, which can survive the globalization process,

and to help their countries attain a more competitive economy and create more "successful competitive strategies" (Lall, 2001). Thus, one of the aims of education in today's world is to promote global citizenship, as opposed to past practices of education fostering only national citizenship and the associated thinking (King, 2004).

All levels of the education system have been affected by the idea of global citizenship; however, higher education is the most important sector in terms of globalization because it has a direct role in raising a work force for the national and global economy. For this reason, higher education has become the most important target of globalization. In the analysis of the impacts of globalization on higher education described in Chapter 1, according to Maringe (2012) there are four theories which can explain the effects of globalization on higher education; world system theory, world polity theory, world culture theory, and neo-liberal theory of globalization. *World system theory* argues that the world can be categorized according to nations' economic powers. Economically powerful countries rule the world economic system by having technological power.

Moreover, they also rule the world higher education system, since they have all the prestigious universities that everybody from the rest of the world wants to attend from the rest of the world. *The world polity theory* indicates that democracy will be the only ruling system all over the world in the long run. Hence, universities in different countries should adapt their curriculum to democratic values and raise the students according to these universal democratic ideas. The *world culture theory* claims that world culture is getting more homogeneous. As a result of this, different higher education systems should also be homogenous in order to be included in the universal system. Finally, *neo-liberal theory of globalization* argues that trade among countries should be free. As a result, knowledge has become another global trading commodity.

In addition to the theories discussed above, modernization and dependency theories also discuss the effects of international exchange programs. Both theories investigate

the international exchange programs and their effects on the higher education system; however, each takes a different perspective (Engin-Demir, Aksu & Paykoç, 2000). While modernization theorists argue that international exchange programs have positive effects on the higher education system of different countries, dependency theories point out that the negative effects of the international exchange programs, such as the brain drain effect, particularly for the developing countries. In his work on the effects of studying abroad on development and dependency in developing countries, Kuroda (1995, as cited in Engin-Demir et al., 2000, p.105) found that through foreign study, technological and economic skills can be transferred from developed to developing countries.

Moreover, Kuroda (1995, as cited in Engin-Demir et al., 2000, p.105) states, "foreign study does not achieve other kinds of development such as political democratization, the adaptation of cultural diversity, or the expansion of education". However, his study shows that international exchange programs have economic benefits for developing countries in terms of creating a more skilled work force. Hence, the aim of higher education should focus more on economic values, which includes the knowledge produced in the universities. However, there are still important obstacles facing higher education institutions, which include the inequalities created as a result of global academic environment. The current global academic environment includes "marketization and pressures of mass higher education. These are not easy to cope. Yet, it is important to ensure that globalization does not turn into the neocolonialism of the twenty-first century" (Albacht, 2004, p. 5).

Since universities are seen as a key tool for producing knowledge and training the high quality work force for the economy (Akdoğan & Hasanov, 2003) there is a high demand for higher education in the global economic system (Carnoy & Rhoten, 2002). However, to attract better students, higher education institutions needed to prove themselves in terms of quality issues. One way of doing this has been to become members of international comparison systems, which boosts the internationalization of higher education.

Internationalization in higher education is important for both national and multinational companies; because, in order to be successful in a global economy, employees should learn how to work with different people from different cultures (Kaplinsky, 2000). Hence, internationalization of education means having the same educational standards in different cultures (Gabb, 2006). This might be another example of a more homogeneous world being a consequence of globalization.

To sum up, globalization can be seen as an important challenge for higher education. Furthermore, there is also a trend towards the globalization of education in general. The education system has already been affected by globalization in the areas of structure, policy and practices (Temple, 2012). Globalization in education results from economic changes, cultural changes and functional changes in the responsibilities of the nation state.

The most influential economic change is considered to be the industrial revolution, proposed as the preparation of the world economy for globalization. The industrial revolution also had an impact on the education system, in countries that underwent industrial revolution in the 19th century the main aim of education was to educate people to be competent in satisfying the industrial needs of the society. It was expected that great mass of the population would be good citizens and efficient workers in the new national industries. One of the important duties of education was to create a strong connection between the nation state and national industry. In the industrial age, in an increasing number of cases, the university became the place where new technology and products were developed, often businesses assisted financially and provided resources (Currie & Newson, 1988). However, with the onset of economic globalization there was a need for a more qualified and educated workforce prepared to work anywhere in the world. It might be argued that unlike the industrial age in the new economy, people are unlikely to spend the whole of their working life in one job in one country; rather, they should and prepare themselves to work in different companies in different countries (Currie, 1998).

In addition to economic globalization, another concept is global rationalism, which tries to create a system of world culture. In this process, as shown by many empirical studies, national education systems become more open to the effects of global rationalism and the different education reforms in different countries have important similarities. Institutional Theory tries to explain institutions from a sociological perspective. According to the earlier description in institutional theory, each institution interacts with the others, and in order to understand the institutions, this interaction should be studied and analyzed. In the 1980s, a neo-institutional theory was developed utilizing several disciplines including economy, political science and international relations in order to study institutions. In this new approach, the main idea is that similar human institutions are surrounded by other institutions, this is referred to as an institutional environment. In order to be successful in this environment, the main goal of the organization is to survive. Applying this institutionalism theory to the new global system in order to survive in the new global system universities started to initiate some reforms, but since each organization is in some way parallel to the others and they interact with each other, in the end, they become similar.

All the changes in different areas such as politics, economics, and technology resulting from globalization necessitate a focus on the definition of the state. The notion of a nation state is an important concept for globalized education, because it is difficult to contemplate a higher education system without considering its connection with state. One of the aims of the university in the industrial age was to produce knowledge for the national industry with the help of public funds. However, as a result of globalization the state is not seen as a direct provider of the public services and the development in education. As Kwiek (2002) commented, the state becomes more like an organization being a facilitator, a regulator, and a partner, which leads to a redefinition of the social and public responsibilities of the state and a need for it to be more selective in deciding the activities on which public resources are to be used. The most important challenge for the universities in its relationship with the state is the reduction of the public financial support (Cornoy and Rheton, 2002).

The need for the internationalization of universities brought about a re-organization in order to obtain a greater financial capacity to produce new knowledge; and in turn, the universities have to be more internationalized to develop new knowledge, technology, and products. If they are able to do this, they can attract more qualified staff and be more selective in terms of student recruitment. Finally, universities need to adhere to international standards in the education of work force. One of the most effective ways of internationalizing higher education institutions is international mobility.

2.2.1 International mobility

International mobility affects academics and students. Both groups take advantage of the opportunities for international mobility, and their rationale behind is the same: to improve their academic and social skills so they can survive in the competitive market. In order to understand the roots of this new competitive market, it is necessary to understand the changes that have taken place in higher education.

Due to the technological changes, businesses have begun to demand a more critical, creative and multi-disciplinary work force. Consequently, from the 1970s, the higher education system had to regenerate starting with its educational approach it was "necessary to shift away from a 'factory-like' approach to education and organization" (Şimşek & Adıgüzel, 2012, p.251). Universities have tried to establish more connections with the world outside their own institutions in order to educate students to be more qualified and more aware of holistic knowledge and multiple truths, which would enable them to "solve problems by analysis and synthesis" (Şimşek & Adıgüzel, 2012, p.252). In order to enrich students' worldview, the borderless education approach has become a key strategy for universities all over the world.

International mobility is the most important element in the new borderless education approach in the higher education system; therefore, the term international mobility can also incorporate cross-border education. According to Knight (2007, p.24)

"cross-border education refers to the movement of people, knowledge, programs, providers, policies, ideas, curricula, projects, research and services across national or regional jurisdictional borders". Furthermore, Friedman and Miller-Idriss (2014) state that international mobility is the most significant indicator of changes that take place in the higher education system, since higher education reforms have centered on increasing cross-national mobility of students and faculty. In this respect, it is highly important to investigate the current situation regarding student and faculty mobility; therefore, the following section of this dissertation is devoted to reviewing the current literature on student and faculty mobility.

Faculty Mobility: Academia has always had an international nature, since information has a global characteristic. Even when there was a restricted travel opportunities for academicians, their knowledge has spread worldwide. During the 20th century, international travel became accepted as one of the main parts of the higher education and important in the academic world (Tarling, 2004; Van de Bunt-Kokhuis, 1996). First, by attending symposiums, conferences and visiting overseas universities academicians played a key role in terms of moving information among different universities and nations. As a result, academic faculty became important actors in the creation an international environment in their universities through their international knowledge, contacts, and experiences. Second, in order to create a global learning and teaching environment for their students, universities have used their knowledge, contacts, and experiences in a strategic way. Moreover, having an international orientation among academics benefitted universities in terms of creating academic work of a higher quality which can be achieved by international co-operation and sharing knowledge. Third, academicians began to engage in more global issues such as world security and environmental issues. The expectations of scientists and universities are more concerned with the whole world rather than specific population or a subject. Hence, academic work became more international in terms of finding answers to these global issues. This leads to collaborative work among different academics from various nations, which can increase the quality of the research.

As a result, faculty mobility through international exchange programs has become more significant in higher education. Although some authors see international mobility as a "brain drain" (King, 2010), other studies show that this global mobility among faculty has been renamed as "brain exchange" (Bhadari and Blumenthal, 2011) and the "brain train" (Knight, 2009), and recently as "brain circulation" (Alberts & Hazen, 2005). These concepts emphasize the importance of exchanging ideas and knowledge, which is more mutual, benefitting both the host and sending country. As Friedman and Miller-Idriss (2014, p.151) point out, academicians prefer to utilize international mobility for the "academic production of knowledge," whereas students engage in international mobility for "college experience". In the next section, student mobility will be discussed in order to analyze the effects on the higher education system.

Student Mobility: In the last 30 years, international mobility has become more popular with students. According to OECD (2012), student mobility participation has quadrupled. These "shifts in global educational mobility and the substantial increase in student engagement in study abroad worldwide factor prominently in the political agendas of many countries today" (Streitwieser & Van Winkle, 2014). Students generally take into consideration educational, professional, cultural, political and individual reasons for applying to and attending the international exchange programs (Aba, 2013). As a result, various authors have reported, based on recent developments, which global mobility of students will continue for a long time (Bhandari & Blumenthal, 2011; Choudaha & DeWitt, 2014; Friedman & Miller-Idriss, 2014). There are many reasons for this, for example in order "to gain different perspectives, to develop languages and global skills, to become global citizens, and to be better prepared for the global workforce" (Asgari & Borzooei, 2014; Brunton and Jeffrey, 2013; Deardorff, 2014). Most of the reasons are personal, as King (2010, p.1356) points out "students see studying abroad as an investment in their cultural and social capital in preparation for a more lucrative 'international' career". However, from a macro level, it can be seen that international student mobility has been affected by a complex interplay of multiple push and pull variables: mutual understanding (political, social and cultural factors), revenue earning (economic

factor), skill migration (economic factor) and capacity building (educational factors) (Choudaha & De Wit, 2014; Daily, Farewell & Kumar, 2010; McCharty, Sen, & Garrity, 2012; McCahon, 1992). The push factors are those which influence the decision of the international students on whether to go abroad to study, while the pull factors affect the international students' decisions about the study destination (Baloğlu & Uysal, 1996; Chen, 2007; Chew & Croy, 2011; Frost & Shanka, 1999; Kim, Jogaratnam & Noh, 2006; Son & Pearce, 2005). King, Findlay and Ahrens (as cited in Aba, 2013) categorized the causative factors that increase popularity in international student mobility at three levels: the macro-scale, micro-scale, and individual scale levels. Macro-scale is broad globalization and internationalization of higher education; the micro-scale is at the institutional level; and the individual scale includes factors "such as language competence, desire for adventure and employability" (p.102).

All these reasons and factors have led to a larger market for the global flow of students. In this market, the United States, the United Kingdom and Australia, share the largest numbers of incoming students. The two main reasons for this are; first, they are English-speaking countries allowing students to improve their English through immersion in English-speaking culture (OECD, 2012) In addition, since English is the most common second language of international students they prefer study in these countries, since the language of instruction is one of the important components of better adaptation to a host country's culture. When international students are familiar with the language of the host country, it gives them self-confidence to overcome the frustration and stress of acculturation process (Balls-Organista & Chun, 2003). Yağcı, Çetin, and Turhan (2013, p.343) define cultural adaptation as "a process that starts with an entering to a new cultural environment". In this process an individual will inevitably face various cultural differences, for example; the cultural codes such as meeting and greeting people, the education system and eating habits of the host country. The early stage of the entry to relocating to another country is termed "culture shock" (Brown and Aktaş, 2011). For international students adjusting to the culture of a host country might be effected by various reasons.

One of the factors that determine whether international students have a positive or negative acculturation process is the attitudes toward their own culture and religion by the people of the host country. For example, the terrorist attacks of September, 11, 2001 triggered a negative attitude toward Islam and Muslim people and this had an impact on international students from Islamic countries (Cole & Ahmadi, 2003; Harryba, Guilfoyle & Knight, 2013; Şirin & Fine, 2008; Tummala- Narra & Claudius, 2013). Second, education organizations have developed impressive marketing strategies to target potential students (Verbik & Lasanowski, 2007). Recent studies show that global student mobility has spread across the whole population, unlike in the past in which it tended to be only available to a "small elite group" (Brandenburg & De Wit, 2011, p.16). In general, it can be said that international exchange programs, by providing scholarships and grants to students, have allowed more students to benefit from global mobility opportunities.

These global mobility opportunities are provided by different universities in different countries to university and graduate students. Likewise, today, in addition to the US, the UK and Australia more countries have become involved in attracting students from a variety of countries. For example Germany and France, which tended to attract students from regional European nations or those with socio-cultural or historical ties," (Verbik & Lasanowski, 2007, p.28) are now offering international studying options for global students. Those international students who are familiar with the culture, educational system, and language of the host country, tend to gravitate to that country (Mazzarol & Soutar, 2002). For example, speaking English has led to Turkish students spending time studying in English speaking countries.

The international student market flow benefits both students and host countries, for the students, the host institutions and countries supply quality and international orientated education and, for the host countries, the comments that international students make about the host culture and universities are important. As Verbik and Lasanowski (2007) state, students distribute the information by word of mouth, disseminated by the internet. Previous international students' experiences in the host

country can influence the decisions of the future international students from their original country (Lee & Rice, 2007; Pimpa, 2003; Robrts & Dunworth, 2012). Students who have had a positive experience can become informal marketing agents for the host country.

In the recent knowledge economy system, for most countries, it is mostly human capital and knowledge that are more important in relation to improving their economy than other economic resources (Temple, 2004). Hence, international student mobility is a significant source of reaching talented human capital. In other words, student migration, like other forms of 'knowledge migration', is not a neutral process for some countries regarding the benefit for their economic system in the long term (Alberts & Hazen, 2005). In the past, knowledge immigration was only seen as a one-way flow, which meant that students were directed to e study in developed countries. Hence, the talent flow was considered as a negative event for less developed countries. However, "a 'new' pattern that features a two-way flow is emerging as developing countries are attracting talent from developed countries with their improved economic conditions and more growth opportunities" (Wei, 2013, p.105). In other words, "players and partners and even entire mobility programs are evolving and as they do, the global landscape itself is changing in terms of mobility" (Deardorff 2014, p.39). In this respect, according to OECD (2008), global student flow has a significant role in shaping the recent human resource policy for most countries.

There are two types of international student mobility: "longer-term 'degree mobility' and shorter-term exchanges ('credit mobility')" (Findlay, King, Smith, Geddes & Skeldon, 2012, p.118) and all international student programs have similar goals. İçbay and Kocayörük (2011, p.28) explain that there are "three common goals rooted in various exchange programs are increasing mutual understanding, increasing intercultural abilities and improving participants' language skills". Degree or diploma mobility type of international student mobility requires the participant to achieve a master's degree or PhD. diploma from a specific university by the end of the mobility program. "Diploma mobility is the simplest type of mobility since it

usually only requires a relationship between a student and a university, while short term mobility requires a partnership between an organization in one country and a university in another" (Woodfield, 2012, p.364).

According to this classification, international exchange programs are the concrete application of global mobility in the shorter-term. When it is considered that these programs provide short-time period of living and learning opportunities in the host country, some studies argue that the credit- mobility programs are not as significant and effective as the degree-mobility programs in terms of more enduring impacts (Dwyer, 2004). Since these programs are short-term programs, international students in these programs are considered as educational tourists (Asgari & Borzooei, 2013). The reason for this characterization is their duration time in the host country includes both educational and touristic experiences. From this perspective, the previous studies on international students analyzed students' motivation regarding the host country in which they studied (Michael et al., 2010; Paddle et al., 2010) including the push and pull factors (Lam et al., 2011, Llewellyn- Smith & McCabe, 2008), their issues with adjustment to the host country's culture (Araujo, 2011; Duru & Poyrazli, 2008; Kilinc & Granello, 2003; Tarry, 2011), challenges such as visa status and lack of economic resources.

Both types of international student mobility are significant for higher education institutions since "the extent of international student mobility (ISM) is one of the key indicators of the globalization and internationalization of higher education" (Woodfield, 2012, p.359). Among the shorter-term mobility programs, international exchange programs such as the Erasmus and Fulbright programs stand out as they provide a great number of student and faculty mobility opportunities across the world. In the next section, the student mobility dimension of these international exchange programs is explained to explicate the rationale behind them with respect to higher education policy.

2.2.1.1 Fulbright program

The Fulbright Program is one of the oldest exchange programs sponsored by the US government it began in 1946 to create a teaching and learning experience for American people via traveling and studying all over the world (Erden, 2013). The program also provides Fulbright scholarships for people from other countries. The Fulbright Program was a result of a new American paradigm for creating peace all over the world. Engin-Demir, Aksu and Paykoç (2000) states, "The Fulbright international exchange programs were intended to increase [the] mutual understanding to promote international cooperation for educational and cultural advancement, and to foster the perception of international relations in a friendly and peaceful context". Hence, "Fulbright's founding goal of establishing a more peaceful world by creating a 'mutual understanding' or 'a sympathy of each person for the other'" (Starr, 2012, p.5) has become a key point for its design and development.

When America noticed the positive impact of education on the mutual understanding of cultures, exchange programs became an important tool for social change. As a result, this new perspective on education became one of the central activities for the US, especially after World War II. Consequently, American higher education began to play a significant role in international affairs as the US felt particularly responsible for redesigning Europe (Arndt, 1993, Medalis, 2012).

This program is an important development for overseas scholars because, for the first time, teachers and scholars could exchange on international grounds and this exchange was mutual. In other words, not only would non-American scholars and teachers have an opportunity to understand the American culture, but American scholars and teachers would also have a chance to go abroad and learn more about other cultures. In order to enhance this aim, "Fulbright promotes a cross-cultural interaction and mutual understanding through engagement in the community and on a person- to- person basis in an atmosphere of openness, academic integrity, and intellectual freedom" (Akli, 2013, p.1). Fulbright gives its participants an opportunity to get to know the host country's culture in its natural environment, and to recognize

the social problems all countries face. In this way, Fulbright scholars have the chance to work on these social problems with the people from other countries. Infeld (2010) argues that "it is important to work on global problems, and we need to understand each other and better address our common goals.

Hence, a Fulbright experience is one small step that can help move us in that direction". Moreover, for the first time, both countries which were participating in the program agreed on mutually financing the exchange program. This gives the Fulbright Program a bi-lateral character. Like foreign scholars, American citizens have also benefited from the Fulbright Program. As stated by (Erden, 2013) "110.000 US citizens have been supported" by the program and "more than 250.000 participants benefitted from the opportunities of the Fulbright Program" (p.41).

In order to qualify as a Fulbright scholar, each potential applicant must achieve a required score an international language test and a GRE or GMAT exam. Then, participants must write a letter of intent explaining the reasons of applying the program, supply reference letters in order to apply for the program from Turkey (Fulbright Turkey, 2014). Afterwards, if the candidate is considered to be eligible for the program, then s/he is interviewed by a committee assigned by the Fulbright Commission and US Embassies (Fulbright Turkey, 2014).

The Fulbright Program could also be seen as a significant projection of American society's views on higher education since higher education is "essential for social mobility, economic growth, and the general quality and functioning of a complex society" (Myers, 1981, p.11). This results from the "students' demand for education and society's demand for educated people" (Myers, 1981, p.11). Additionally, the Fulbright Program might be an important vehicle for the United States to involve more in the international arena. "This involvement has been prompted by the postwar responsibilities of the United States the reconstruction of Europe, the requirements of national security, and the problems of modernization in Asia, Africa and Latin America" (Myers, 1981, p.11). Fulbright has also been considered by the US to be an important tool to explain itself to the rest of the world by introducing its own culture.

For example, Starr (2010) argues that Fulbright can be accepted as a soft power tool for America to impose its own culture, and continues, "soft power arises from the attractiveness of a country's culture, political ideas, and policies. When our – American- policies are seen as legitimate in the eyes of others, our soft power is enhanced" (p.10).

Supporting Starr's argument, Nye (cited in Starr 2010) states, "The Fulbright Program provides one tool with which the US can shape the international community's perception of America and its policies" (p.11). Lebovic (2013) also argues that the Fulbright Program is not only an educational exchange program for students and faculty, but also a program designed for promoting American cultural globalism to the rest of the world. Lebovic (2013) explains the idea behind Fulbright, suggesting that America sees itself as a superior culture in the world, which is considered an idea against the philosophy of exchange activities, and details it as follows, "the logic of cultural exchange underpinning the program presumed national asymmetries. Influenced by an ideology of nationalist globalism, Fulbright administrators had an almost blind faith in the utility and strength of American culture and a belief in that culture's ability to transform the world without itself being transformed" (Lebovic, 2013, p.283).

Despite the various controversial arguments about the aims and functions of the Fulbright student exchange program, the popularity of exchange programs still dominate the global higher education system. In addition to the Fulbright Program, the European originated Erasmus program provides exchange facilities for students and academicians from various countries. The Erasmus program operates under the auspices of the European Union (EU) and its higher education policy.

2.2.1.2. Erasmus program

The development of the Lisbon Strategy and Bologna Process by the European Union (EU) were important tools for the creation of a European higher education system that would contribute to the European economy being more competitive

across the globe. The Lisbon Strategy, also known as the Lisbon Agenda or Lisbon Process, is an action and development plan for the European Union. It was developed by the European Council in Lisbon in March 2000 and aimed to broaden the effects of Europe all over the world, including the realm of education. Hence, the main objective of the Lisbon Strategy was to deal with the low productivity and stagnation of economic growth in the EU member states through various policies. It generally intended to "make Europe, by 2010, the most competitive and the most dynamic knowledge- based economy in the world," this was especially in relation to the United States of America and Japan.

Education has a key role in order to achieve a sustainable economy; therefore the Lisbon Strategy proposed that three different features of education should be developed: improvement of local learning centers, improvement in new basic skills, and transparency in qualifications. In addition to different features of education, from the proposals in the Lisbon Strategy the European Council (Watcher, 2014) determined that there should be an improvement of the quality and efficiency of the European Union education system, widening access to the education system to all and opening the European education system to the world including their higher education.

In response and in terms of higher education the European Commission, the executive body of the EU, is urging member states to make more accessible the EU's substantial reservoir of knowledge, talent, and energy with immediate, in-depth and coordinated change ranging from the way in which higher education systems are regulated and managed to how universities are governed. After the Lisbon Strategy, the EU developed the Bologna Process specifically to create its own educational paradigm in Europe. The goal of the Bologna Process is to establish European higher education by making academic degree standards and quality assurance standards more comparable and compatible throughout Europe.

Although the Bologna Process tried to achieve standardization among European universities, the existence of diversity among these universities is also accepted.

This process includes the modernization of EU universities in order to become leaders in the global and knowledge-based economies. The European Commission identifies nine areas where changes should be made so that Europe's universities can contribute to the creation of a true knowledge economy. Each higher education institution should investigate the balance of education, research, and innovation which best fits its role in its region or country. The goal is to develop a framework within which universities can become stronger actors in global knowledge, society, and the economy. The Bologna Process tries to eliminate the distance between different cultures by offering mobility to the younger generation between education systems and countries (Şahin, 2007). One of the concrete results of the Bologna Process was the establishment of the Erasmus Program, to provide an opportunity for students and academics to study abroad.

When developing the Erasmus student exchange program, European decision-makers took into consideration the vision of a united Europe as extolled by Desiderius Erasmus, a Renaissance humanist. Erasmus himself believed in the freedom of people and knowledge. As Quinones (2010) points out, "Erasmus was a cosmopolitan by choice. Erasmus found a home wherever there was a library and active printing press. Moreover, Erasmus founded no churches, nor any sects or schools" (p.4). For Erasmus, free knowledge was enough to create a change in the lives of people. Hence, when he created the idea of humanism, Erasmus argued that there should be a common understanding of art and science for the most fundamental idea of humanism (Wedel, 2013). The ideas of Erasmus were considered radical for his time, considering the contemporary reality of ongoing European wars. "Europe in the time of Erasmus was a continent of wars, banditries, feudal rebellions and peasant uprising. Central governments were weak and unable to enforce peace" (Heerikhuizen, 2008, p.403). This might have led Erasmus to reflect on and study peace and humanism. Erasmus' humanism was not only for the people in Europe to live together, but also for other people who lived in other countries during his time. As Heerikhuizen (2008) cites, "Erasmus' pacifist ideas also influenced his view on the relations with the Islamic world: as long as peaceful means were not exhausted, war had to be avoided." (p.403)

The vision and ideas of Erasmus have shed considerable light on the rationale behind developing the Erasmus student exchange program, with its main goal of creating a pro-European generation (Wilson, 2011), mostly through student mobility in Europe. When compared with other international exchange programs, one of the most significant characteristics of Erasmus is that, unlike other programs, it does not aim to create cultural understanding for one specific national culture rather its focus is on creating European cultural awareness. However, this aim does not seem very realistic for most scholars and there is an argument on this issue regarding the selection system of the programs. Erasmus has a self-selection system meaning that students who are familiar with European culture and values choose to attend the program thus Erasmus students are already "Europhile" (Wilson, 2011; Kuhn, 2012). Despite the conflict about its aim, Erasmus is one of the most popular international exchange programs among European students.

Erasmus exchange program began in 1987, Yepes (2007) described it as the "first comprehensive action on interuniversity co-operation for students and faculty mobility" (p.84). This program offers students the opportunity to study abroad for up to 12 months. Most university students chose Erasmus over other programs because of the very low cost. Although the exchange aspect is the best-known area of Erasmus, in addition to its student and faculty exchange programs, Erasmus is also involved in higher education curriculum development, intensive programs, and thematic networks. Erasmus was developed in order to improve the quality of the European education system by engaging in different aspects of the higher education system. This is related to the new notion of education in Europe, in that "it is the first time for the European Union to accept education as key factor to reach their social and economic goals for 2010" (Pepin, 2007, p. 121). The most important reason why the EU accepted this notion in relation to higher education and the Erasmus program since it is beneficial to individuals and the society in terms of social and economic development in the long run.

Studies in the literature indicate that international exchange or study abroad programs have cultural, economic and academic impacts on their participants (Chi, 2013). More specifically, Carlson and Widman (as cited in Jacobene, 2014, p. 310) point out that studying abroad helps students gain global mindedness, intellectual development, and personal improvement. Moreover, in their various studies, the two authors commented on the positive impacts of the Fulbright Program on its scholars. McWhirter (as cited in Engin-Demir et al., 2000, p.104) argues, "Fulbright Program has positive impact on career development; the growing internalization of professions; and an increased sensitivity to cross-cultural research". Moreover, Heppner (as cited in Engin-Demir et al., 2000, p.104) found that "former scholars had a different methodological perspective, a different professional work style, and different philosophies about their professional specialty".

The opportunity of experiencing a new culture and a different education system can change students' perspectives of living and learning (Chickering and Reisser, 1993). Kottak (as cited in Akli, 2010) explains, "culture is learned directly with a group, by interaction of its members through the process of enculturation or internalizing a cultural tradition" (p.3). The most significant opportunity international exchange programs offer their participants is the study abroad experience in the host country. This experience allows students to have direct, individual interactions with the people around them in a foreign country. Hence, the participants have the chance to observe and live in a host nation's culture. As Engin- Demir et al. (2000) cited, "Fulbright scholars learn about their host country's customs, diet culture, values political system, and foreign affairs" (p.105). Therefore, "when students are more mindful about their study abroad experience, they have more chances to distance themselves from an ethnocentric position, where they perceive the world only through the lens of their native cultures" (Akli, 2013 p.4). As a result of this exchange, students understand other cultures better, and their prejudices about other cultures may be reduced since they "gradually develop empathy for a foreign culture and, as a direct consequence of intercultural learning, they are more likely to develop new attitudes, such as flexibility, openness, and ethno relativism, all of which shape their perceptions of cultural plurality and the coexistence of multiple viewpoints"

(Akli, 2013, p.5). These new attitudes help create the idea of "global citizenship" in these students. Feeling like a global citizen may, in the long-term, provide the exchange students with a more tolerant and empathic long-term perspective about the world.

As Akli (2013) argues, "global citizenship is a metaphor, which help us conceptualize a set of skills and a philosophy to function as world citizens" (p.8). This perspective and these skills can be beneficial for the exchange students, especially if they become a part of the global work force, employed by the multinational companies. Hence, "international educators are concerned about the quality of students' interactions with people across cultures, because the ultimate outcome of the intercultural learning process is the transformation of students into global citizens" (Akli, 2013, p.8).

In addition to the cultural benefits of the exchange programs, Immelman and Scheider (as cited in Engin-Demir et al, 2000, p.106) suggest that the Fulbright program have social and personal impacts on its participants. Similarly, Carlson and others (1991) found that the Fulbrighters' language ability is improved after the program. Engin-Demir et al. (2000) conducted a study with 277 Fulbright scholars and found that the Fulbright programs have positive professional, personal, and social impacts on its Turkish participants.

Gmelch (1997) also found that study abroad programs help students to develop more self-confidence and independent through the process of living away from their family and friends in a different culture and country. These changes can positively impact on their maturity level as confirmed by Chickering and Reisser (1993, p.140) who explained that "students who take advantage of study abroad programs may blossom more rapidly". Students who have studied abroad also tend to be more tolerant and understanding about different cultures through their firsthand experience (Woody, 1995 as cited in Chi, 2013, p.40). International exchange students have reported that due to the creation of personal networks with people from other nations they feel

connected to the rest of the world and having a greater access to other cultures and countries (Daly & Barker, 2010).

Erasmus students derive great benefits from their exchange experience. Such benefits can be grouped into the following four general categories; personal, academic, social, and cultural. There are quite few studies on these impacts in the literature for example studies have showed that the students who attended the Erasmus Program stated that it helped them in terms of their personal development (Murphy-Lejeune, 2008; Zhelyazkava, 2013). However, other scholars disagree arguing that since the Erasmus students already have a developed background, it is difficult to say that the program has helped them to improve their personal skills (Demetry & Vaz, 2002). Providing opportunities for personal development is one of the characteristics of Erasmus program that attract the students as well as the opportunity to develop academic skills. Having more and varied academic skills than those who do not take part in the program makes Erasmus popular among university students.

Various authors have commented on the influence of having experience through studying abroad. According to Wilson (2011, p.115) after this experience participants become "more competitive workers in the future" and in global economic conditions, this is considered as a very important professional skill for them (Parey & Waldinger, 2010). The effect of experience in another country on their academic success in the long run was found by Sainz & Miranda (2006). According to them, students with international experience may find it easier to work in different countries and cultures. Hence, attending an international exchange program during their undergraduate years makes these students more open to labor migration later and this offers greater opportunities to find a better job (Wilson, 2011). Moreover, Certel (2010) argues that students participate Erasmus in order to learn a foreign language, develop themselves, have academic success abroad, learn more about the host country, invest in their future careers, travel, and to spend time away from their current location.. As with other international exchange programs, multicultural understanding is a very significant part of the aims of the Erasmus exchange

program. The experience abroad and becoming familiar with another culture can help students to be more open-minded (Van Hoof & Verbeeten, 2005) and not have prejudices about other cultures and this is another factor in enabling these students to more easily work in a global economy.

In a study conducted with Turkish Erasmus students by Sancak (2007), the cultural impact of the program showed that Turkish students gained a greater multicultural understanding through the Erasmus program. The students commented that they did not have any problem in adapting to their host country. However, interestingly, the students also stated that they did have adaptation problems when they returned to Turkey. The reaction of these Turkish students on returning home who participated in Sancak's study (2011) can be seen as a negative effect of globalization on developing countries. The feeling of alienation from the home culture might result in the creation of a new elite class. According to Papatsiba (2005), the idea of creating new elite is what the European Union wants in the long run, since this new elite will support the future economic and political actions of the European Union.

Although international exchange programs have many benefits as listed above, applicants can encounter difficulties in the application process. First, studying abroad is expensive, thus as Sryker (1997) argues, it is the upper class students who have more opportunity to apply for exchange programs. This fosters inequality, or, as Vanghese (2009, p.28) states, "there is a risk of stratification of students based on their fee-paying capacity". The second difficulty is related to the bureaucratic process; for example in her study of Turkish Erasmus students Yucelsin-Tas (2013) found that the greatest problem applicants' faced was the late arrival of acceptance letters from their host universities.

In the literature there are various studies that investigate the Erasmus student exchange program from different aspects some of the studies are as follows; Erasmus students' mental issues (Furnham & Trezise (1983), adaptation issues (Furukama & Shibayama, 1993), racism and culture shock (Furnham, 1982; Volet & Renshaw, 1995), ideas about the Erasmus system (Teichler, 2003), characteristics and

experiences of Erasmus students (Maiworm, 2001), students' expectations from the Erasmus program (Yağcı et al, 2007), Erasmus program analysis (Şahin, 2008), and the increase in European identity (Otero, 2008; Teichler, 1996).

2.3. Higher Education Policy and the Turkish Case

The purpose of an education policy is to develop and apply all the principles that help a nation to shape its educational, political, economic, national and social goals (Pehlivenar, 2006; Tanyeri, 2006). Providing opportunities for higher education to a large portion of the population is a fairly new concept. In the past, higher education was not designed to be accessed by all people. According to Trow (2005), higher education all over the world had an elitist characteristic until after World War II, then from 1950-1980 massification in higher education became an important phenomenon following that the 1980s heralded the arrival of global participation as the main issue in higher education. As the focus of higher education changed from elitist to global the national policies in the countries all over the world were transformed. The new national higher education policy mostly focused on raising a qualified work force for the nation largely as a result of the development of the knowledge economy.

The purpose of this qualified work force was to increase the growth level of the country's economy, which is "an important national objective for developing countries" (Kells, 1992). Fulfilling this national economic objective is the main responsibility of the universities, with the effect that a knowledge economy university education has become more important (Schleicher, 2006). In other words, the mission of higher education institutions has become more significant in the national economy. Hence, Kells (1992, p.vi) argues that, "the government encourages the universities to supply science and industry with the man power they need, and to generate new knowledge and technology that can benefit the economy".

This new governmental approach has created new expectations from Turkish higher education institutions. Çetinsaya lists six: "developing a highly-skilled workforce; producing more graduates; creating more knowledge-based activities; developing technology; adhering to the idea of life-long learning; and, most generally, serving

the needs of society" (Çetinsaya, 2014, p.27). Having this economic and social role, expectations of the universities are very high in all countries. This is especially true in developing countries where the university constitutes an important factor in the development of the nation's cultural life and its immediate surroundings. Therefore, universities or higher education is more important for developing countries as they are part of improving the social systems from which people will benefit. Therefore as Hudson & Arnove (2014) argued "Higher education is now widely recognized as an important driver of socioeconomic growth and human development" (p.209). It is necessary that universities in developing countries should work in a more general framework (Temple, 2012).

On the whole, "of all the policy issues affecting higher education, economic development is one of the most prominent and promising for creating opportunities for growth" (Hines, 1988, p.80). Economic development has a close relationship with qualified human resources, since "over the centuries, human resources have become one of the most prized and valuable commodities in the quest for economic growth and development" (Amazan, 2014, p.169). The relationship between higher education and economy in terms of human resources created a new idea of "human capital" (Currie, 1998). This approach also obligates governments to invest in the quality of education, which will improve individuals' professional skills and the return on this investment will be a more qualified work force in the long run (Currie, 1998).

As a result, for decades governments have viewed higher education as key to their nations' future. The reason for this is that as more individual skills are acquired in the universities, more opportunities will arise for people to find better work in the job market and thus become a more efficient part of the national economy. Most people think that the skills that they learn in university will better connect them to the corporate life (Moberly, 1949) and to improve the national economic system companies will use these individual skills.

Enhancing economic development is not only a duty of higher education (Powell, 2014), but also that of all levels of education. However, universities are the last stage for students before entering the economic system; therefore, all the skills that students gained in the university directly affect the economic quality of their own countries. When the people acquire professional skills in universities, higher education acts as a magical door which opens opportunities to move up in the social stratification.

Maringe (2012) connects the demand and importance of the universities to this idea of social mobility. Universities are still seen as important agents in changing one's social conditions for the better. In other words, people see higher education as a key factor in having a better life. This role of higher education also becomes more important because of the new challenges that national economies are facing due to globalization. Most countries' economic systems have to deal with global economic factors, as a result "what remains within national borders and is now vital to the economic prosperity of every country is its human resources- the skills and abilities of its people" (CBI, 1994, p.8). As stated above, higher education is the key tool for developing "highly skilled people, a key contributor to a dynamic economy, and central to the future competitiveness of national business" (CBI, 1994, p.8).

This issue has led governments and businesses to focus on the improvement of higher education, because businesses need more skilled human resources to survive in the new global economic conditions (Temple, 2012). Consequently, governments need to be involved in developing this kind of highly skilled person in order to improve their national economic capacity, allowing them to compete with other countries and it seems that national economies will not survive in the global economic system without a better-structured higher education system.

On the other hand, since these policies are based on the fact that education is not a public duty, public finance has been dramatically decreased in most countries. This made higher education more expensive and thus preventing some people from receiving a university education. It has been argued that neo-liberal policies have

turned Turkish higher education into a more elite system. However, studies show that the number of students in Turkish higher education is growing every year (Eurydice & Eurostat, 2012). In Turkey, in 2014, there were "5.5 million people" in the higher education system, "which makes Turkey one of the countries which has the highest capacity in higher education among OECD countries" (Çetinsaya, 2014, p.55).

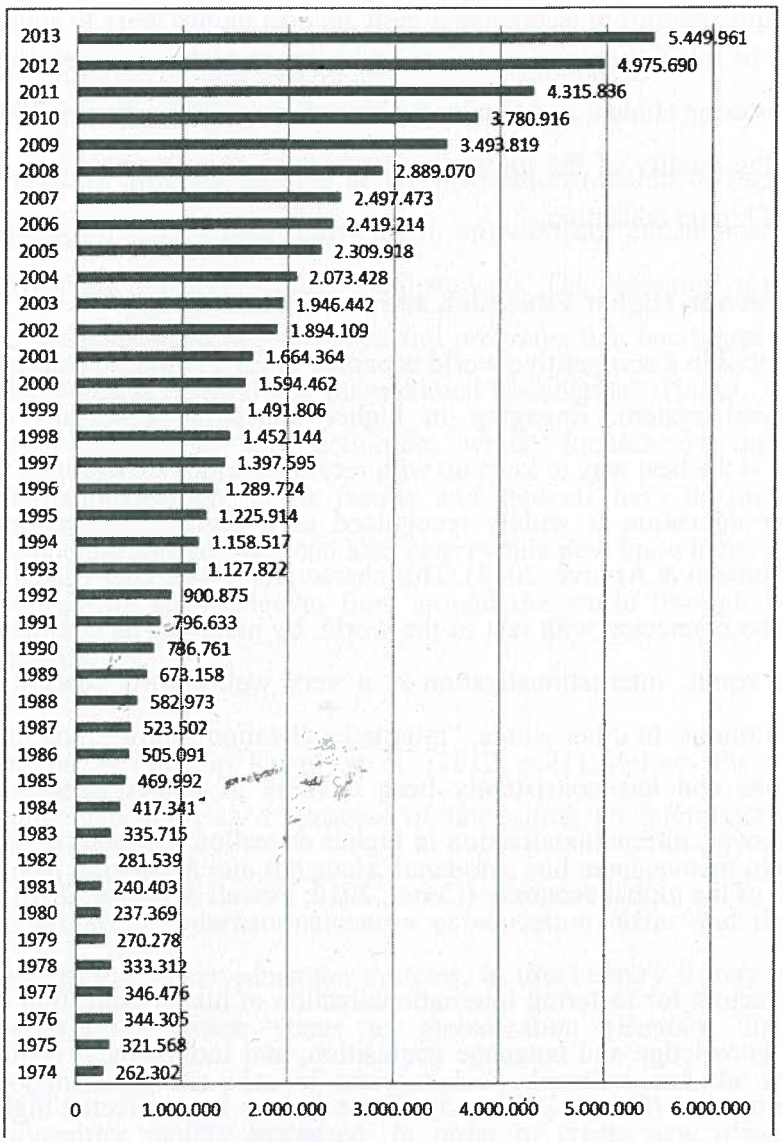

Figure 2.3.1. *Number of Students in Turkish Higher Education*

Çetinsaya (2014). *Büyüme, Kalite, Uluslararasılaşma: Türkiye Yükseköğretimi için Bir Yol Haritası*. p.54

This issue of having a high number of university students in the Turkish higher education underscores the strategic importance for Turkey to develop more efficient higher education policies in the future. In general, Turkey should focus on two strategic areas to develop and implement new higher education policies: improving academicians, and internationalization of Turkish higher education (Çetinsaya, 2014).

Like Turkey, in order to fulfill their national aims and adapt to global changes, most countries preferred fostering student and faculty mobility (Şahin, 2008; Yepes, 2007) in order to increase the quality of the universities, which is one dimension of the internationalization of higher education.

2.4. Internationalization in Higher Education and the Turkish Case

The primary survival tool in a competitive world economy is for a nation to possess a competitive educational system. Engaging in higher education, especially for developing countries, is the best way to keep up with recent developments around the world. Thus, higher education is widely recognized as a prime socioeconomic stimulant (Hickling-Hudson & Arnove, 2014). This characteristic of higher education allows the system to be connected with rest of the world, by nature of its commerce in knowledge. As a result, internationalization is a very well-known concept in higher education institutions. In other words, "internationalization followed the birth of modern universities and has consistently been a value of higher education" (Bentao, 2011). Moreover, internationalization in higher education has been seen as an unavoidable result of the global economy (Certel, 2010; Powell & Finger, 2013).

The most important factors for fostering internationalization of higher education are commercial benefit, knowledge and language acquisition, and international content and curriculum development (Certel, 2010, p.5). These factors have affected higher education policies of countries all over the world. External changes have an important impact on the structure of internationalization as well as internal changes for most higher education institutions (De Wit, 2011). In particular, developing countries have a greater need to internationalize in short time in order for them to

become more competitive in the world's economy. The internationalization of higher education might be seen as a short cut to prepare their local or national economic system to be accessible to the multinational companies that currently dominate the global economy. Having a multicultural work force might be the stepping-stone towards this new economic system and part of this process of economic development, as Altbach and Knight (2007, p.290) point out, students' international points of view should expand, their competence in foreign languages should increase, and multicultural understanding should be supported.

There are different aspects of the internationalization of higher education such as having an international curriculum, cross-border educational cooperation (Knight, 2014), and mobility of faculty and students. The definition of international education can be considered as "activities and programs that encourage the flow of ideas and people across cultural and international boundaries" (Harrai, 1992 as cited in Sowa, 2002). According this definition, which focuses on the mobility aspect of internationalization, if the faculty and students have an opportunity to gain new knowledge abroad, they can also convey this new knowledge to their host countries. This allows knowledge to flow around the world through faculty and university students.

Knight, as cited in Kuang et al. (2012, p.21), defines the internationalization of higher education as a "process of integrating an international, intercultural, or a global dimension into the goals, functions, and management of education". Although definitions of internationalization of education differ and the idea is not a new concept for higher education systems, in this century it may be seen as a strategic response of nation states to globalization (Bentao, 2011). However, after globalization, the idea of international education and the internationalization of universities rapidly increased. In order to create new ideas, universities should network in terms of monitoring the latest developments in various research areas. This would create a global bond among universities, which could be called internationalization (Certel, 2010; Şahin, 2008).

In general, according to Powell (2014, p.120) "higher education, while exhibiting durable national differences, has become even more international in orientation over recent decades" and Knight (2014) proposes that the internationalization of higher education might be accomplished in three ways: people mobility, program and provider mobility, and education hubs. Although it has different aspects, in most studies internationalization is considered as synonymous with people mobility. However, according to Knight (2014) people mobility or cross-border education is only one of the aspects of internationalization. When the definition of the cross-border education is analyzed, it can be seen that international exchange programs are the most influential practices of this concept as higher education becomes more internationalized "due to successful European programs like Erasmus that foster spatial mobility" (Powell, 2014, p.120).

Being an influential internationalization tool for higher education, exchange programs are also part of cross-border education which is a concept that is should be clarified in order to understand the nature of international exchange programs. As Knight (2007, p.24) argued " cross-border education refers to the movements of people, knowledge, programs, providers, policies, ideas, curricula, projects, research and services across national or regional jurisdictional borders". As a result of these practices, student and faculty mobility could produce new international knowledge to benefit the world of academia as well as national and global economies. Knight (2014, p.45) presented "three generations of the cross-border education", which are summarized in Table 2.4.1.

Table 2.4.1.

Three generations of cross-border education

Cross-border education	Primary Focus	Description
First generation	*Student/people mobility* Movement of students to foreign country for educational purposes	Full degree or short-term study research, fieldwork, internship, exchange programs
Second generation	*Program and provider mobility*	*Program mobility*

Table 2.4.1 (continued)

	Movement of programs or institutions/companies across jurisdictional borders for the delivery of education	Twinning Franchised Articulated/validated Joint/double award Online/distance *Provider mobility* Branch campus Virtual university Merger/acquisition Independent institutions
Third generation	*Education hubs* Countries attract foreign students, researchers, workers, programs, providers, R and D companies for education, training, knowledge production, innovation purposes	*Student hub-* students, programs, providers move to foreign country for educational purposes *Talent hub-* students, workers move to foreign country for education and training and employment purposes *Knowledge/innovation hub-* education researchers, scholars, HEIs and R&D centers move for knowledge and innovation

The main reasons for student and faculty mobility can be summarized as "to gain different perspectives, to develop language and global skills; to become global citizens; and to be better prepared for the global workforce" (Deardorff, 2014). Some of the various rationales behind fostering international exchange programs under the general heading of the cross-border education concept have been given above. In their study Agarwal et al. (2008, p.241) categorized these rationales for people to undertake cross-border education into five main factors with associated importance "in political, social and cultural factors mutual understanding is important; in economic factor revenue earning and skill migration are important, and in educational factor capacity building is important".

These reasons mentioned above directly affect the increase in people mobility (Choudaha & De Wit, 2014) and, for fostering the internationalization of higher education, people mobility may be the most significant tool in a long time. Studies show that the student mobility (Dassin et al., 2014) has increased by almost 25% in the last 30 years (OECD, 2012) and this has had an impact on higher education practices and policies all over the world. Student and faculty mobility has been greeted negatively by some authors called "brain change" (Bhadari & Blumenthal, 2011), "brain train" (Knight, 2008) and "free trade in minds" (Knight, 2010). Although there are different terms for people mobility, it does not decrease its importance and impact on higher education in terms of producing new knowledge (Friedman & Miller-Idriss, 2014) nor its benefits for the national and international environment.

In brief, it might be said that internationalization was one of the important policy tools to improve higher education systems and become more compatible with globalization. According OECD (2009), the future of higher education lies in being more internationalized rather than more globalized. Having a more international characteristic means having a greater relationship between students and faculty from different countries and an increase in the number of international mobility for both student and academicians (OECD, 2009). Çetinsaya (2014) argues that internationalization in higher education would lead to more massification and globalization in higher education as well as tolerance and mutual understanding between different countries, which will help in the creation of peace worldwide in the long term.

2.4.1 Historical Overview of Internationalization in the Turkish case

Student mobility has been used as a concrete way of creating internationalization in higher education. Turkey increased its share in student mobility, especially after signing the Bologna Process and sending its students to Europe through the Erasmus student exchange program starting in 2007. Therefore, some may consider student mobility as a recent development in Turkey; however, the idea of sending students to

European countries officially started in 1830 with the Tanzimat reform movement in the Ottoman Empire. During this period, sending students abroad for study was the most efficient tool for modernization (Erdogan, 2010). The first Ottoman student was sent to Paris by Selim III to study French and science (Kocer, 1970). The Ottoman Empire expected to transfer new technology and knowledge from European countries such as France, England, Austria, Russia and Germany, through the students, who were studying and being educated in the modern European educational system (Erdogan, 2010). This political decision indicates that the "Ottoman elites decided to take Europe as their model" (Guvenc-Salgirli, 2010, p.186) for modernization. This decision about the modernization process resulted in the Ottoman Empire regaining its power; however, it also led to the "incorporation of the empire into the world-system or capitalist world-economy" (Guvenc-Salgirli, 2010, p.185).

During the eighteenth century, the initiatives that were taken by the Ottoman state for modernization were not overly-radical or fast-paced since the empire mostly focused on changing some of the principles about different social systems (Guvenc-Sallgirli, 2010). This may be due to the negative reactions from the public. During the time, the Ottoman upper class did not have a strong connection with the European culture. Hanioglu (cited in Guvenc- Salgirli, 2010, p.186) explains this situation as follows, "Ottoman students studied European technology, yet in the cities where they resided they had little or no contact with urban life. Instead, they were accommodated in special villas, or guesthouses outside of the towns. For their lessons, there was a translator present at all times to prevent them from learning or using languages other than Arabic or Ottoman. Those 'precautions' were taken to guard against any infusion of European culture". It is interesting that, on the one hand, the Ottoman Empire initiated the modernization process in the Empire through having access to contemporary knowledge about technology existing in the European countries. On the other hand, the empire tried not to be 'Europeanized' by avoiding the internalization of the European culture.

This poses the question whether there is "a clear distinction between a culture of a country and a technology produced by that specific culture." (Guvenc- Salgirli, 2010,

p. 197). This discussion can be taken further with the analysis of the modernization process in the second half of the 1930s, when the higher education system became more 'American' through the teaching of the Anglo-Saxon philosophy in Turkish universities (Guvenc- Salgirli, 2010). There were two important changes in the modernization process in the new Turkish Republic: First, there was no clear distinction between the knowledge coming from America and American culture, and second and most significant, there was a change in the roots of modernization. The Turkish Republic decided to modernize itself through the American, and not the European model. However, only one thing about the modernization initiatives stayed the same as it had been in the Ottoman Empire, which was the idea that "the primary agent of change is the state itself, which is a state-centered model of modernization" (Guvenc-Salgirli, 2010, p.199).

Throughout the history of Turkey, "internationalization has been considered a fundamental strategic tool" (Çetinsaya, 2014, p.151) to improve the higher education system and develop the country (Ministry of Development, 2013). However, when compared with the earlier periods, the "modernization-as-catching-up-with Europe" understanding has been replaced; 'modernization-as-being-on-the-same-path-with-Europe' now represents the common way' (Guvenc-Salgirli, 2010, p.195). Using the latter approach, Turkey adopted various higher education strategies, some of which were related to internationalization and mobility. Aba (2013) argues that the most important of these strategies was the promotion of student mobility.

Turkey became part of international educational agreements such as the Bologna Process. As a result, the internationalization of higher education became an important topic on the agendas of the Turkish National Agency, Turkish Ministry of Education and Turkish Higher Education Institution (Aba, 2013; Oguz, 2013). To fulfill the requirements of the Bologna Agreement, Turkey had to undergo improvement in the academic area, particularly in the education provided in universities. As part of this process, financial support was provided for student mobility. As stated above, Aba (2013) and Oğuz (2013) argue that the Bologna Process was considered an effective tool for internationalization. However, Kaya (2015) claims that the Bologna Process,

and all actions taken by the Turkish higher education institutions during this process, was related more to "Europeanization" than to internationalization.

According to Aba (2013, p.104), the state minister Egemen Bagis "claims that the vision of this 55 thousand people will broaden as a result of their education and training abroad and after their return to Turkey, they are expected to perform better in their workplaces", which "indicates that Turkish education institutions and Turkish Ministry of Education are aware of the individual, social, academic and professional benefits of internationalization of higher education and student mobility for the future of the country". This strategy of supporting student mobility is still active in the Turkish higher education policy. Akar (2010) argues that Turkey is still one of the top countries for sending students to Europe through the Erasmus program. This may be because as a developing country, Turkey sees student mobility as an important tool to acquire technology and academic knowledge from the developed countries, specifically European countries in the Erasmus case. Kıran (2011) stated that since this is a common strategy for developing countries, students coming from less developed or developing countries usually go to OECD countries to receive a better education. Turkey may be considered an example of this situation.

In Turkey, in addition to the significant number of students engaging in Erasmus from the public universities as a result of the internationalization policy of these universities, as Mızıkacı (2005) points out, Turkish private universities also have a high impact on internationalization, despite their relatively lower (3%) enrollment in the exchange programs compared to the public universities.

Student mobility has more than one role in the internationalization of higher education. As Tekin (2013, p.111) argues, "while student mobility plays an important role in communication and sharing knowledge, it also intervenes in national education structures". This also applies to the higher education system in Turkey. In addition to using strategies on student mobility to increase internationalization, Turkish universities also realized that internationalization may change their administrative system, and as Bostrom argues (2009) they even started to question

their mission, as well as educational and other responsibilities. Creating a change in the goals of universities is one of the consequences of globalization in the higher education system all over the world, including Turkey.

In the study of Bostrom (2009, p.13), the administrators of two Turkish universities, Ankara and Gazi, commented on "mutual learning and a broadened perspective that will keep Turkey from becoming overly nationalistic". Moreover, they considered the opportunity to study abroad and be exposed to other cultures to be the outcomes of internationalization in their universities. This study showed that administrators had positive attitudes towards internationalization, which may have created a supportive environment in Turkish higher institutions in terms of being proactive to improve internationalization strategies. This is in agreement with Özcan's (2013, p.142) suggestion that "higher education institutions have attempted to meet the demands of the international market by developing graduates who are competent in many areas"

Bostrom (2009) claims that a positive attitude among higher education administrators is helpful for supporting internationalization; however, Bostrom (2009) and Kondakçı (2009) also suggest that there is a very important obstacle facing internationalization in Turkey: the limited number of qualified faculty. The quality of faculty has a key role in internationalization since it is one of the factors affecting the decisions of international students whether to attend Turkish universities. One criterion adopted by exchange students in choosing a host university is the high quality of the academic environment (Oğuz, 2013), which also includes also the quality of faculty. Hence, according to Özcan (2013, p. 143), "higher education teaching has moved into a new paradigm, where students are not only the receivers of knowledge but also the inquirers and the practitioners of it". This argument is also valid in explaining one of the goals of higher education recently announced by the Council of Europe (Günay, 2011), that is to create a knowledgeable society through making the learners more active in a democratic society.

Sending Turkish graduate students to the United States and Europe to develop their academic and professional skills is not a new policy for Turkey. In 1929, the

Ministry of Education (MEB) accepted Law Number 1416, by which MEB has started to send scholarship graduate students to study abroad. Then in 1987 with the change of thirty-third article of the 1416 Law, the Higher Education Council (YÖK) also has started to send graduate students to abroad for their MA and PhD studies. This program also provides YÖK scholarships to these students. In 2006, the "5000 students in 5 years" project began in order to send more students abroad for their graduate studies. This project aimed to send students to the top 500 universities located all over the world including the United States and also in Far East (Kulaç and Çalhan, 2013).

Table 2.4.1.1

The MEB study abroad scholarship (2006-2013) applicants and scholarships

Years	Number of Applicants	Number of Applicants receiving a scholarship
2006-2007	2830	678
2007-2008	1450	794
2008-2009	3509	1102
2009-2010	4052	1145
2010-2011	4284	1048
2011-2012	2574	477
2012-2013	5390	1271

As part of the globalization policy Turkey has engaged in having used various study abroad scholarship programs in order raise the level of academicians in the country's universities. The focus of this policy was graduate students and a high number benefitted from study abroad programs however, the study conducted by Gümüş and Gökbel (2012) showed that these students faced challenges in the application

process, obtaining financial support and health insurance, and losing their civil servant position in government offices when they accepted the offer of a scholarship.

In the Turkish higher education system, internationalization policy has primarily been established in for both the short-term and long-term (Erden, 2012). Recently, the Erasmus Program has become one of the visible effect of internationalization on Turkish higher education and the importance of international mobility. Table III shows the increase in the number of graduate student and faculty participation in the Erasmus program.

Table 2.4.1.2

Graduate Student and Faculty Mobility through the Erasmus Program in Turkey (2006-2013)

Period: 2006-2013	Total Incoming	Total Outgoing
Student mobility	27.661	71.196
Faculty mobility	11.037	16.224

Çetinsaya (2014). *Büyüme, Kalite, Uluslararasılaşma: Türkiye Yükseköğretimi için Bir Yol Haritası.* p.159

In addition to sending graduate students and faculty on various exchange and study abroad programs, providing scholarships, following the Bologna Process' rules and agreements; various Turkish universities were opened in different countries and the Mevlana Exchange Program was initiated (Çetinsaya, 2014, Erdoğan, 2014). The Mevlana Exchange Program was developed because "student mobility is one of the most important tools of internationalization process" (Çetinsaya, 2014, p.143) of the higher education system. Turkish Universities, with the Mevlana Exchange Program, have signed protocols with 41 foreign universities to send Turkish students and accept foreign students in Turkish universities. A system of Turkish scholarships (Türkiye Bursları) has been established by YÖK to encourage undergraduates and graduates from abroad to study in Turkey

5.1. Summary of the Literature Review

Globalization and internationalization in higher education are highly interrelated concepts. To clarify the relationship between them, the internationalization in higher education can be summarized as the result of the effect of globalization on the higher education system. To develop their system as a result of changes in technology, economics and politics, higher education institutions have adopted internationalization as a policy and engaged in strategies such as opening their doors to international students, developing their curriculums internationally, and recruiting faculty who have international academic experience. From the students' perspective concerning internationalization their needs are; gaining a broader perspective, being more qualified for the work force, and becoming a more global citizen, In order to fulfill these needs greater numbers of students have started to attend international exchange programs, thus increasing global educational mobility.

Since universities are familiar with academic mobility because of their nature of sharing and producing knowledge, international mobility has mostly been utilized by higher education strategy to increase the global work force. There are different types of international mobility, long-term and short term; the former programs offer degrees to the students, whereas the latter provide for courses that offer credits. The motivation of the students attending these programs may also vary. In the longer international exchange programs, students tend to focus on educational purposes and experiences; for the shorter exchange programs, students are motivated by touristic reasons and experiences in addition to the educational ones.

The reasons for attending international exchange programs may also be classified in a macro level as push and pull factors. These factors explain the international students' decisions about going abroad to study and also the decision of where to study. After deciding to study abroad, when the international students have arrived in their host country, they may face challenges in the acculturation process resulting from speaking a different language and having different religious and cultural routines than the people of the host country. These experiences affect the

international students' perceptions of the host country, which they may share with future international students in their home country.

Turkish students and faculty most often apply to the Erasmus and Fulbright international exchange programs. Erasmus, which began in 1987, is an example of a shorter term international exchange program whereas Fulbright (started in 1946) is a longer term international exchange program. The Fulbright program aims to create multi-cultural understanding through education between the United States and other world countries, whereas Erasmus focuses on creating pro-European citizens throughout Europe through higher education.

International exchange programs such Erasmus and Fulbright, together with the development of an in-country exchange program, constitute an important tool for Turkey to improve its higher education system internationally. These programs also foster the internationalization of Turkish higher education. In this respect, the impacts of international exchange programs from the Turkish participants' perspectives will be investigated in this study by using qualitative research methods.

CHAPTER III

METHOD

This chapter presents the methodology of the study. In this chapter, research questions, the design, participants, data collection instruments, data collection procedures, and limitations of the study are discussed.

3.1 Overall Design of the Study

The purpose of the study is to explore the cultural, social, personal, and academic influences of Erasmus and Fulbright student exchange programs from the perspective of the participants. There are a total of 41 participants in the study, 24 of which were Erasmus participants, and 17 of which were Fulbright scholars. Data was collected through in-depth interviews conducted with the scholars. The study itself is designed as a qualitative study, a design that is widely used by scholars of the social sciences. Qualitative research is considered to be a potent method for producing deeper understanding of the subject under investigation. Denzin and Lincoln (2005) suggest that qualitative research is an effective tool in analyzing social phenomena. The qualitative researcher can create a representation of the world through observations, interviews and notes.

Denzin and Lincoln (2005) further discuss the "naturalistic" and "interpretive" approach of the qualitative researcher. Qualitative researchers, they state, "study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them" (p.5). Qualitative research theory argues that there is no single, accepted way of doing research in order to reach meaningful data. The most important thing is for the researcher to understand the data in a deeper way, which makes qualitative research inductive (Bogdan and

Biklen, 2007). Bogdan and Biklen (2007) outline how the qualitative researcher interprets the data by using the actual setting as the direct source of data; the data is descriptive and exposes the whole picture; the researcher is more concerned with the process; and the researcher is interested in understanding the data and people's point of views on a specific concept in a detailed way.

3.1.1. Qualitative research

In qualitative research, unlike quantitative design, there is no single accepted way of doing research. "Qualitative research genres have become increasingly important modes of inquiry for social sciences such as education, regional planning, nursing, social work, community development, and management" (Marshall & Rossman, 2006, p.1). Since it takes place in the natural world, it uses multiple methods, it focuses on context rather than the outcome, and it is descriptive and interpretive. Researchers choose qualitative research in order to gather better quality information.

There are several important characteristics of qualitative research which are summarized below:

1.In qualitative research, having a natural setting is very important in order to reach the direct source of data. In this type of research, the researcher is the most important instrument in the research. The researcher becomes actively involved in the source of data by interviewing or doing observations. The researcher is in the field most of the time. Qualitative researchers are interested with the context, and the best way to understand it is to observe the setting directly. As Bogdan and Biklen (2007) argued, "qualitative researchers assume that human behavior is significantly influenced by the setting in which it occurs, and whenever possible, they go to that location." (p.5).

2.Qualitative research is descriptive. The researcher collects the data in order to understand the whole picture and does not try to analyze the numbers. The qualitative researcher tries to analyze the data "with all of their richness as closely as possible to the form in which they were recorded or transcribed" (Bogdan & Biklen, 2007, p.5).

3.Unlike other types of research, in qualitative research, researchers are more interested with the process rather than the outcome or product of the study. "Qualitative strategies have suggested just how the expectations are translated into daily activities, procedures, and interactions, whereas quantitative techniques have been able to show by means of pre-and post-testing that change occur" (Bogdan & Biklen, 2007, p.6).

*4.*Qualitative researchers try to analyze the data through inference. They do not try to test hypothesis. Rather, they try to understand the data and go where the data will take them. As a result, theory creation in qualitative research is not top-down process rather it is bottom-up.

5."Meaning" is a very important concern for qualitative researchers. They try to understand how people make sense of their own lives and their points of view in a detailed way. In other words, a researcher who conducts a qualitative study bestows significant importance to reaching the participant's perspectives on a specific subject (Bogdan & Biklen, 2007).

*6.*Researcher as a key instrument emphasizes that the researcher is actively involved in all processes of the study, which allows him or her to reach more detailed data for the topic of the study. In other words, in qualitative research design, the researchers do all the observing, interviewing, and data collection. They prepare their questionnaires and instruments, which may lead to a tendency to avoid using instruments prepared by other researchers.

7.Multiple sources of data indicate that the researcher may collect data from various sources in order to make the data more reliable. Moreover, the qualitative researcher tries to understand reality by using multiple sources. Since there is no single truth, the path to understanding and interpreting should involve more than one source. As a result, the researcher uses interviews, observations, and documents to understand the context and the people's worldviews.

8.Having *a* theoretical lens alsoallows the researcher a better opportunity to understand the topic in a deeper way. "Qualitative researchers often use a lens to view their studies, such as the concept of culture, central to ethnography, or gendered, racial, or class differences from the theoretical orientations" (Creswell, 2007, p.39).

9.Finally, having a holistic account lets the qualitative researcher consider all the important aspects of the study topic collectively. Hence, qualitative researchers do not study only the pieces of the problem, but they want to see and investigate the whole and complex picture of the problem. In order to do this, they need to have multiple perspectives and identify the various factors involved in the issue. Moreover, qualitative researchers are not dependent on cause-and-effect relationships among dynamics, and are interested more so in explaining the multifaceted connections of elements in the several conditions of their study (Creswell, 2007).

Merriam (1998) enumerates these characteristics as the philosophical assumptions behind qualitative research. Although there are different types of qualitative research, there are common philosophical assumptions which are suitable for all. The first important philosophical assumption is related with the construction of reality. Reality is seen in qualitative research as being constructed by individuals in interacting with their social worlds. Qualitative researchers are interested in understanding the meaning people have constructed, that is, how they make sense of their world and the experiences they have in it (Merriam, 1998).

A second philosophical assumption of qualitative research is that the researcher is the main instrument for the data collection and analysis. Unlike other data collection instruments, the researcher is responsive to the context (Merriam, 1998). A third philosophical assumption is that qualitative research is usually done in the field. This gives the researcher the opportunity to understand the issue in a more detailed way.

Creswell (2007) discusses the problems that the qualitative researcher faces, including the natural setting in which the research is done, and the final report's context. The first priority of the qualitative researcher is to leave the natural environment undisturbed, in order to get more accurate and reliable results. Likewise, Punch (1998) also mentioned this issue in his book. He argues that qualitative methods are "a complex, changing and contested field-a site of multiple methodologies and research practices, therefore is not a single entity, but an umbrella term which encompasses enormous variety" (p.139). For this reason, qualitative

research was used in this study in order to reach deeper and more detailed information about the concept of international exchange programs.

3.1.2. Phenomenology

This study is designed as a phenomenological study, developed to utilize two basic characteristics of the phenomenological design. First, it is expected to reveal the commonalities across the cases concerning the nature, rationales, and dominant perspectives behind international exchange programs. In other words, the study hopes to identify the commonalities among the participants' point of views about the exchange programs. Secondly, the study hopes to reveal the meanings attributed to international exchange programs and student mobility by the participants.

In the literature, there is an understanding that social sciences should emphasize the experiences of individuals, leading to the creation of key products for their real life settings (Dean, 1982; Holstein & Gubrium, 1994). Emphasizing individual experience lets people interpret their own world perspective. Hence, the aim of the phenomenologist is to reach the real meaning of the subject being studied from the participants' eyes in order to explain their behaviors (Bogdan & Biklen, 1975).

As mentioned above, phenomenological approaches seek to describe, explore and analyze the meaning of individual lived experience: "how they perceive it, describe it, feel about it, judge it, remember it, make sense of it, talk about it with others" (Patton, 2002, p.105). In this study, the researcher tried to understand and analyze the meaning of exchange programs for individuals through interviews, listening to them very carefully, taking notes, and recording during the interviews. The researcher tried to find similar explanations from different participants' answers about the international exchange concept and conducted very detailed research on the concept before the interviews. This gave the researcher a better understanding of the language the participants used to explain their lived experiences in international exchange programs. *Individual lived experience* is defined by Schultz (cited in Holstein & Gubrium, 1994) as "a stock of knowledge composed of common sense constructs

and categories that are social in origin and produce a familiar world" (p.263). These categories in the stock of knowledge include various descriptions, theories, principles, and thoughts, which are used in different life skills in order to create meaningful practice (Holstein & Gubrium, 1994).

Phenomenological design is not interested with only one individual experience or life; it is interested in explaining the meaning of more than one individual, of their lived experiences, of a concept, or a phenomenon (Creswell, 2007). The basic aim of phenomenology is to extrapolate these individual lived experiences with a phenomenon to a description of the universal essence. Moreover, phenomenology focuses on interpretation of "everyday subjective meaning and experience, the goal of which was to explicate how objects and experience are meaningfully constituted and communicated in the world of everyday life" (Holstein & Gubrium, 1994, p.264). Marshall and Rossman (2006) argued that during analysis, qualitative researchers proceed with the idea that there is a core experience that participants share, so the researcher analyzes this same experience to explain the core value of the experience.

As a rule in phenomenological study, the researcher first tries to identify a phenomenon. Then the researcher collects the data from individuals who have an experience related with this phenomenon, and develops a unique definition of the experiences of these people. "This description consists of 'what' they experienced and 'how' they experienced it" (Creswell, 2007, p.39). Hence, language becomes a very important aspect of the data. The importance of language comes from its power to explain the experienced lives of individuals. Hulstein and Gubrium (1994) argued that an important duty of language is to collect enough data to explain the reality.

According to Patton (2002), there are two narrowing points of this inquiry within the broader design of phenomenology. First, the researcher should have some level of personal experience with the phenomenon, and second, other people in the study, such as participants, should have a high degree of knowledge about the phenomenon.

As the purpose of the study was to identify the commonalities among the perceptions of alumni of two different international exchange programs, a phenomenological study was an appropriate design to use. There are several reasons for this. First, examples in the literature show that studies on perception, when the purpose was to identify the commonalities, lent themselves to a phenomenological design. Second, a fair assessment of the phenomenon – in this case being the perceptions and thoughts of the participants about exchange programs -- requires in-depth analysis of the phenomenon in different settings. Third, and finally, different participants' lived experiences in the exchange programs required analysis. Since university students attach special meaning to mobility – such as living away from home or traveling abroad – participants gave great significance to attending exchange programs. Thus, a phenomenological design was appropriate for this study.

3.1.2.1. Phenomenological design

Since the main purpose of the present study is to explore the cultural, social, personal, and academic influences of Erasmus and Fulbright student exchange programs from the perspectives of the scholars involved, the research is phenomenological in design. Phenomenological approaches seek to describe, explore and analyze the meaning of individual lived experience: "how they perceive it, describe it, feel about it, judge it, remember it, make sense of it, talk about it with others" (Patton, 2002, p.105). Phenomenological design is not interested with only one individual experience or life; it is interested in explaining the meaning of lived experiences of a concept or a phenomenon of more than one individual (Creswell, 2007). The basic aim of phenomenology is to extend these individual lived experiences of a phenomenon to a description of the universal experience. Moreover, phenomenology focuses on interpreting "everyday subjective meaning and experience... to explicate how objects and experience are meaningfully constituted and communicated in the world of everyday life" (Holstein and Gubrium, 1994, p.264). Marshall and Rossman (2006) posit that during analysis, qualitative researchers conceptualize a shared core in the experience of the participants, that they share it with other participants. Thus, the researcher is able to analyze individual

experiences as a unique terminology to help explain the shared core value of the experience.

In a phenomenological study, the researcher first identifies a phenomenon. Then, the researcher collects the data from individuals who have an experience related to this phenomenon and develops a unique definition for the experiences of these people. "This description consists of 'what' they experienced and 'how' they experienced it" (Creswell, 2007, p.39). According to Patton (2002), there are two defining points to this inquiry within the broader design of phenomenology. First, the researcher should have some level of personal experience about the phenomenon, and second, other people in the study, such as the participants, should have a high level of knowledge about the phenomenon.

There are three main reasons why phenomenology was chosen as the research design for this study. First, there is a need of collecting deep data in order to understand the phenomenon, and one of the general principles of phenomenology is reaching depth of data (Moustakas, 1994). Building effective rapport and empathy are the two main strategies used in order to achieve depth in data collection. The effective rapport and empathy in this particular study were achieved by the language that researcher used during the interviews. The researcher explained the questions to the participants until they had a clear understanding of the questions. The researcher then read the answers back to the participants and waited for them to approve the recorded answers. Moreover, the semi-structured interviews helped participants feel more comfortable, which improved the level of rapport.

Second, the aim of phenomenological design is to describe the phenomena, not to explain them. "Description, which is one of the major qualities of phenomenological methodology, refers to describing things as one experiences them" (Altunoğlu, 2012, p.85). Hence, emotions, thoughts or anything used by participants could be accepted as phenomena (Ehrich, 2003). In order to describe the phenomena in this study, two of the research questions asked were about the metaphors that participants chose to describe the international exchange programs and their individual experiences during

the exchange programs. To achieve the 'description' of the phenomena, participants were asked to use metaphors to express their ideas, thoughts and emotions about the exchange programs. In doing so, the researcher was able to collect in-depth descriptive data about the perceptions of participants related to the exchange programs.

Finally, phenomenology focuses on consciousness or 'intentionality' in order to reach the total meaning of an object. Reaching the total meaning is important, since this would give the researcher more opportunity to understand and describe the data. All the reasons above make a phenomenological design appropriate for the study.

3.2. Becoming a Researcher

I was a Fulbright participant when I was a graduate student at Bilkent University. I was in Iowa, USA, in 2002. During my Fulbright scholarship, I had a chance to experience and observe American culture and education. This experience helped me to have a broader perspective about both Turkish and American culture.

Three years after my Fulbright scholarship, I became a Ph.D. student at Middle East Technical Univeristy. During my Ph.D., I had an opportunity to take various classes, one of which was 'Globalization in Higher Education'. In this course, the most important information about the higher education system in the global age was to educate or raise a global work force for the new global economic system. When I conducted detailed research about the characteristics of the global work force, I realized that there were similarities between the skills I gained during my Fulbright scholarship and global workforce skills. One of the significant characteristics of the global work force was mutual or cultural understanding.

Improving mutual or cultural understanding was one of the main aims of the international exchange programs, including the Fulbright Student Exchange Program. One of the aims of higher education in the global economic system was also improving mutual or cultural understanding. This similarity was interesting for me to analyze the influences of the international exchange programs. By being a

former Fulbright participant, I was curious about learning from other international exchange program participants about their programs.

3.3. Research Problem

The purpose of the study is to explore cultural, social, personal, and academic influences of Erasmus and Fulbright student exchange programs from the perspectives of the scholars involved. In order to examine the meaning that these scholars assign to their programs, they are asked to state their metaphorical images for "Erasmus and Fulbright Programs" and their "individual experiences". The study tried to answer the following research questions:

1. How do Erasmus and Fulbright students describe their exchange programs?
2. How do Erasmus and Fulbright students describe their experiences during the exchange programs?
3. What are the influences of Erasmus and Fulbright exchange programs from the perspectives of their participants?

3.4. Participants of the Study

The participants of the study were scholars of Erasmus and Fulbright programs from different cities of Turkey. There were 41 participants in the study. Twenty-four of the participants were the people who participated in Erasmus exchange programs. Seventeen of the participants were the people who attended Fulbright exchange programs.

The qualitative researcher is interested in gathering deep information and describing the data in a detailed way (Creswell, 2007; Pinnegar and Daynes, 2006; Potter and Wetherell, 1987). In order to achieve this, the sampling strategy for this particular study was snowball sampling. The purpose of snowball or chain sampling is "identifying cases of interest from people who know people who know what cases are information rich" (Marshall and Rossman, 2006, p.71; Creswell, 2007). Since the exchange program scholars were not in the same place, and it was difficult to reach them, snowball sampling was the most efficient sampling strategy in order to enhance depth for the particular data. Each participant in this study provided names and contact information about other exchange program scholars that they knew

personally after attending their interview. The process of reaching participants is explained in a detailed way below.

3.4.1. The process of reaching the participants

In order to reach the participants, the researcher used various channels.Since, she had personal contact at American Embassy, and first, she contacted the exchange Programs Alumni Coordinator of the American Embassy in Ankara. She knew this specific person, because she was Fulbright Alumni. The researcher and other Fulbright Alumni came together in some of the activities related with various American exchange programs. During these activities, the Fulbright alumni also discussed various outcomes of their programs. However, they mostly commented on the lack of specific studies or institutions that explore these outcomes. Therefore, when the researcher decided to study international exchange programs, she decided to explore the ideas and thoughts of the participants about the outcomes, influences or even impacts of these programs. When she decided to study on the academic topic, she began to communicate with the alumni of two different exchange programs, which were common among Turkish students.

One of these programs was Fulbright student exchange program, so the researcher asked Exchange Programs Alumni Coordinator of the American Embassy in Ankara. However, she was informed that the embassy could not share alumni e-mails due to legal restrictions defined by the American Senate. The researcher then contacted the Fulbright Commission of Turkey. She had a meeting with the head of the Fulbright Commission in Ankara, who confirmed that due to legal restrictions, the Fulbright Commission could not share any information about their alumni.

However, they advised the researcher to contact the Fulbright Alumni Associations in Ankara and İstanbul. She tried to contact the Fulbright Alumni Association in Ankara by e-mail and phone, but there was no reply from them. At the same time, the researcher also reached out to the Fulbright Alumni Association in Istanbul. They agreed to help by sending detailed information about the study to their members via

e-mail. There were four members interested in participating in the study from İstanbul. Unfortunately, none of these alumni participated in the Fulbright Student Program specifically. As a result, their testimonies could not be used in the study. In the hopes of reaching Fulbright Student Program alumni, the researcher contacted the U.S. Exchange Program Alumni Turkey Association. The Association unfortunately did not have any members who were alumni of the Fulbright Program.

The researcher then contacted the Turkish American Association in Ankara. The Turkish American Association, due to legal restrictions again, could not provide any information about Fulbright alumni either. Finally, the researcher found some alumni through her personal network at Bilkent University. She had two interviews with two Fulbright Scholars. After each interview, the researcher asked the participants whether they knew any other Fulbright scholars for whom they could provide the contact information. One of these first two participants gave a new name to the researcher as a candidate for interview, and also posted some information on her Facebook page about the study. As a result, new Fulbright scholars volunteered to participate in the study. This snowball strategy was used until the researcher reached 17 participants from the Fulbright Program.

To find Erasmus alumni, the researcher spoke with different departments of Bilkent University and Middle East Technical University as a starting point. At Bilkent University, two academicians in two different departments announced the study to their students and asked them if they wanted to participate to the study. Each department gave the researcher the e-mail addresses of the people who agreed to participate in the interviews. Six Erasmus scholars were identified and contacted through these announcements. The researcher started having interviews with these scholars and at the end of the each interview, she asked the participants whetherthey knew any other Erasmus scholar who might be interested in participating in the study. Participants from the Erasmus Program also recommended their friends after the interview. The researcher contacted these new people until she reached 24 Erasmus scholars.

After identifying the potential candidate for the study, the researcher contacted him/her via phone or e-mail in order to explain the purpose of the study and to ask for their participation. The researcher took a great care to select participants who had experience of the same phenomenon, which is considered as critical for a phenomenological study like this one (Creswell, 2009). The interviews were conducted in the period between May-January 2014. The tables below show the personal information of the participants of this specific study. Personal information of the participants includes which exchange program that participants attended to, gender of the participants, age of the participants, occupation of the participants, city which the participants live in Turkey, date of the exchange programs, host country of the participants, departments in the host institutions, the university of the participants in Turkey, the departments in the host institutions, duration of the exchange program. All of the personal information was analyzed and present in this part, because thispersonal information might have an impact on the perspectives of the participants about their exchange programs.

Table 3.4.1.1

Characteristics of the participants

Characteristics of the participants	**F**	**%**
Exchange Program		
Erasmus	24	58.5
Fulbright	17	41.5
Gender		
Female	29	70.7
Male	12	29.3
The duration of the exchange program		
24 months	13	31.7
10-12 months	8	19.6
3- 6 months	21	51.2
Academic status of the participants		
PhD graduate	11	26.83
PhD student	9	22
University student	7	17.1
MA student	5	12.2
University graduate	4	9.8
MA graduate	3	7.3

Table 3.4.1.1. (continued)

Age of the participants		
20-24	10	24.4
25-29	14	34.1
30-34	12	29.3
35-39	4	9.3
40 and above	1	2.4
Date of exchange program		
2014-2010	29	70.73
2009-2005	7	17.1
2004-2000	4	9.8
1999-1995	1	2.4
City which the participants live in		
Ankara	26	63.4
İstanbul	6	15
İzmir	3	7.3
Mardin	1	2.4
Gaziantep	1	2.4
Providence	1	2.4
Dubai	1	2.4
Qatar	1	2.4
Hatay	1	2.4
The Turkish university of the participants		
Middle East Technical University	9	22
Bilkent University	8	20
Ankara University	6	14.6
Hacettepe University	3	7.3
İstanbul University	2	4.9
Ege University	2	4.9
Uludağ University	2	4.9
Boğaziçi University	1	2.4
Anadolu University	1	2.4
Mimar Sinan University	1	2.4
Gazi University	1	2.4
TOBB ETU University	1	2.4
Anadolu University	1	2.4
Afyon Kocatepe University	1	2.4
Şehir University	1	2.4
Şelçuk University	1	2.4
The department of the participants in Turkey		
Social Sciences	29	70.7
Natural Sciences	7	10.1
Engineering	3	7.3
Medicine	1	2.4
Art	1	2.4
The host country		
United States	17	41.5
Germany	8	19.5
Holland	5	12.2

Table 3.4.1.1 (continued)

Poland	2	4.9
England	2	4.9
Finland	2	4.9
Portugal	2	4.9
Hungary	1	2.4
Sweden	1	2.4
TOTAL	**41**	**100**

The table 3.1 shows that the participants of this study have various characteristics. First, twenty-four of participants were Erasmus exchange students, and seventeen of participants were Fulbright exchange students. Twenty-nine of the participants were female whereas twelve of the participants were male. When the length of the exchange program was taken into consideration, thirteen of the participants studied abroad for twenty-four months. Eleven of the participants studied abroad for six months. Four participants studied abroad for twelve months. Another four participants were in the host country for ten months. Seven participants studied abroad for seven months. Finally, three participants were in their host country for three months.

The academic status of the participants varies. Nine participants were in the doctoral program in different Turkish and foreign universities. Seven participants were undergraduate students in different Turkish universities. Three participants were academicians in various Turkish universities. Five of the participants were in the MA program in different Turkish universities. Four participants were working in different Turkish private companies. Three of the participants were self-employed in different business areas. Two participants were working as civil servants in Turkish public institutions. Finally, two participants were unemployed and looking for a job, by the time that the study was conducted.

The age of the participants also shows a difference. Ten participants were between the age of twenty and twenty-four. Fourteen participants were between the ages of twenty-five and twenty-nine. Twelve participants were between the ages of thirty and thirty-four. Four participants were between the ages of thirty-five and thirty-nine. One participant was above forty.

When the date of the exchange programs of the participants was analyzed, it has been seen that twenty-nine participants attended to their program between 2010 and 2014. Seven participants attended to their exchange programs between 2005 and 2009. Four participants attended to their exchange programs between 2000 and 2004, and one participant attended to his exchange program in 1996.

The participants of this study lived in mostly in Ankara, İstanbul and İzmir. Other participants attended to the study from different cities of Turkey. The participants of this study were either graduated or still students mostly in Bilkent, Middle East Technical and Ankara universities. The rest of the participants were students in different Turkish universities by the time that this study was conducted.

The participants were mostly coming from the departments of education, law and mathematics in Turkey. Other participants were students in different departments in Turkish and foreign universities. The most of the participants were in America as their host country. This was not a choice of the participants. The Fulbright exchange program offered to study only in America to its applicants. On the other hand, Erasmus exchange students chose to study different European countries, mostly in Germany and Holland. Moreover, in their host countries the participants mostly studied in the departments of education, biology and mathematics. Other departments of the participants in their host country vary.

3.5. Data Collection Instrument

Data were collected through in-depth interviews in six months.

3.5.1. Interview schedule

A semi-structured interview schedule was prepared for the researcher. Cassell and Syman (1994) suggest that a review the subject-related literature thoroughly. Second, a researcher should have enough personal experience about the phenomenon, especially if he/she is conducting the interviews. Third, a researcher should conduct

pre-research, for example regular or unstructured conversations, with the people who are experienced in the research subject. These principles were taken into consideration in writing the interview questions for this study. An extensive literature review was conducted and questions were grouped under themes from the literature.

The semi-structured interview protocol was prepared by the researcher. It was then reviewed by an expert, a peer researcher, and three exchange program alumni for their feedback. As a result some of the questions were revised and restated. The researcher then conducted three pilot interviews with one Erasmus and two Fulbright scholars/alumni. As a result of these pilot interviews, no dramatic change in the interview protocol was applied, though some of the items were clustered together and the language of some questions were rephrased in order to make them more clear.

As a result, the research developed forty-four main interview questions. These questions touched on different aspects of the impacts of the exchange programs, experiences in the host country, and background information about the participants. There were two metaphor questions about the program and individual experiences during the exchange program. The participants were asked what metaphorical images they would use to respectively describe the Fulbright and Erasmus programs. The participants were also asked about what metaphorical images they would use to describe their individual experiences during their Fulbright and Erasmus programs.

Participants were then asked about why they chose a specific metaphor. In this study, participants were "asked...to generate metaphors to describe their beliefs" (Balcı, 1999, p.56) about Fulbright and Erasmus. According to the literature, metaphors help individuals understand and express their beliefs in a detailed and meaningful manner. Therefore, the researcher did not use any list of metaphors or open-ended statements from which participants could derive their metaphorical images of their Fulbright and Erasmus program experiences. Asking the participants to come up with their own metaphorical images and describe why they chose these specific images resulted in the diversity of the data. Moreover, this strategy enhanced the participant's ability to explain their own beliefs in a freer way.

In addition to questions on the metaphorical images about exchange programs, the interview guide asked general perspectives about the program, professional skills, cultural skills, social- societal skills, individual skills, post-program evaluation and experiences in the host country. Participants specifically wanted to discuss the issue of student mobility an exchange programs in the one open-ended question available. Fourteen questions out of the sixty asked about personal information related to the participants.

This part of the interview was given to the participants at the beginning of the session and participants themselves answered these questions by filling-in the document. Forty-six questions are either open-ended, theory-driven/ hypotheses-directed questions, which "are oriented to the scientific literature about the topic or are based on the researcher's theoretical presuppositions" (Flick, 2009, p.153), or confrontational questions. Confrontational questions "respond to the theories and relations that the interviewee has presented up to that point in order to critically re-examine these notions in the light of competing alternatives" (Flick, 2009, p.153). These three different types of questions were used in the interview schedule to collect the in depth information on the influences of the international exchange programs studied.

The researcher then applied to Middle East Technical University Graduate School of Social Sciences Ethics Committee with the final version of the interview protocol (See Appendix A). After their approval, the researcher started to collect data through semi-structured interviews.

3.5.2. Metaphor

Metaphor was used during the interviews in order to understand the participant's perceptions about the Fulbright and Erasmus exchange programs. Metaphor has been used in various scholarly areas including educational studies. One of the most

important reasons for using metaphors is that social actors in educational systems use metaphors to conduct meaning (Coffey & Atkinson, 1996).

This metaphoric process is mostly used to explain a specific difficult or complex concept by using a simple word or symbol (Van Engen, 2008). Through metaphor, people are able to use concepts that they know well to explain something which they do not know the literal definition of. Hence, Lakkoff and Jonhson as cited in Engin-Demir (2007, p.90) argued, "metaphors build a nonliteral relationship between abstract concepts and something more familiar, concrete, and visible". This characteristic allows metaphors to provide "an economical way to communicate a complex idea" (Balcı, 1996, p.33; Crider & Crillo, 1991). Metaphors are strong and effective symbols which are "simple" (Morgan, 1980) to explain the perceptions of people regarding a specific phenomenon. In other words, they are unique images used in order to tell and finish a personal story (Dickmeyer, 1989).

There is still debate about what a metaphor is in the literature (Munby, 1986). However, explanations for the nature of metaphor, such as "metaphor is concerned with the transference of meaning from one situation to another and describing one thing in terms of something else" (Lakoff & Johnson, 1980, p.5) are generally accepted. In order to help define the metaphor, its Greek roots can be analyzed. In Greek "metaphora" means transfer (Hawkins & Allen, 1991). This is why people use metaphors to "understand, express, construct, and organize their worlds" (Balcı. 1996, p.34).

Metaphors are symbols people use to explain their perception of any concept that may have an effect on their lives. "A metaphor consists of the projection of one schema (the source domain of the metaphor) onto another schema (the target domain of the metaphor)" (Moser, 2000, p.6). In brief, it might be said,"metaphor is a cross-domain mapping from a source to a target" (Yin, 2013, p.1117). People, when they use metaphors, may recognize the deeper meaning of a phenomenon. There, metaphors help them to be conscious of the significance of that specific concept (Kliebard, 1982; Lakoff & Johnson, 1980; Munby, 1987; Deant-Read & Szokolsky,

1993; Fox, 1989; Landau, Oyserman, Keefer, & Smith, 2014; Otluoğlu, 2014). Metaphors also help the researcher to understand a participant's unique perception of that phenomenon, as well as their perception of the world. Hence, "scholars in the humanities and social sciences have explored the importance of metaphors to research in these areas" (Young, 2013, p.879).

To sum up, metaphors are an effective way of understanding the perceptions of individuals through the words, symbols, and images that they are using to connote their feelings and thoughts about a specific concept. As a result, metaphors give key hints about the phenomenon that help researchers analyze the phenomenon in a deeper and more detailed way.

3.5.2.1. Metaphor as a research tool

People use metaphors in their everyday experiences. In daily speech, metaphors are strong tools for people to express and explain their thoughts and feelings about a specific concept or event. Lakoff and Johnson (1980) mentioned that, since people use metaphors in their everyday speech, they use metaphors to show their opinions about the world. In other words, "metaphors are so deeply embedded in our daily language that we become blind to the important ways in which they shape our thought and influence our behavior" (Kendall & Kendall, 1993, p.150). This makes metaphor an effective research tool to understand the participants' perceptions about the international exchange programs in a deeper way.

The related literature shows that metaphors are commonly used in educational research in order to understand people's perceptions about educational issues. Bredeson (1989, p.29) argues that "they –metaphors- are useful linguistic structures that helped theorists and practitioners generate ideas, concepts, and theories for describing, examining, and understanding phenomenon in education". Moreover, "metaphors fit well into social research because no single explanatory mechanism is able to capture the complexity of social dilemmas" (Allison, Beggan, & Midgley, 1996, p.480). Moser (2000, p.8-10) lists several reasons why metaphors are effective

research tools: "1. Metaphors influence information processing. 2. Metaphors are a reliable and accessible operational of tacit knowledge. 3. Metaphors are holistic representations of understanding and knowledge. 4. Conventional metaphors are examples of automated action. 5. Metaphors reflect social and cultural processes of understanding."

There are two common ways for collecting and analyzing metaphors in research in different academic areas. The first is collecting metaphors by observing the individual's behavior and language (Balci, 1999). The second is asking people what metaphor they would use to explain their thoughts and feelings about the specific phenomenon (Smith, 1998). In this study, the researcher used the second method of metaphor analysis to understand participants' thoughts and feeling about international exchange programs.

3.6. Data Collection Procedures

A consent form and the interview questions, both prepared by the researcher, were sent by e-mail to the participants who requested to see the questions before the interview. The researcher then met with the participants who agreed to participate in the study. Some interviews were conducted as a face-to-face interview and some were done via Skype video calling. The interview document was the only form used to arrange and conduct the interviews. In the interviews, the researcher tried to understand how perspectives to student mobility were affected by the designs of the respective exchange programs.

Reliability of the interview protocol is crucial in order to create a common understanding of a research topic for all participants involved. "It is very important that each respondent understands the questions in the same way and that answers can be coded without the possibility of uncertainty" (Silverman, 2006, p.286). To ensure the clarity of the interview questions, the researcher conducted a pilot study with three participants. The pilot studies did not suggest that a drastic change in the content of the guide was necessary. The researcher changed some of the language of the questions, exchanging academic terminology for more laymen, daily terms. The

researcher also added sub-questions to the main questions in order to better define and understand the different aspects/dimensions of the topic.

Finally interviews were conducted individually in a single session with the participants in Ankara. Before starting the interview, the researcher provided some brief information about the goal of the study, and the importance of participants' contribution to the study. The researcher then made an explanation about the confidentiality of the participants' answers, mentioning that no information would be used if they did not want the researcher to use their answers in the study. She also informed participants that they were free not to answer the questions that they were not comfortable answering.

In order to make the participants more comfortable and get deeper information about the research topic, the researcher changed the places of the questions according to the flow of the interviews. The interviews were either conducted in the participants' university offices, where the participants and the researcher could talk privately, or via Skype video call from the researcher's office. All the interviews were recorded by tape recorder with the permission of the participant. The researcher also recorded the interviews by taking notes. The interviews lasted from fifty to ninety minutes.

During the interviews, participants gave detailed information about the phenomenon. Their responses allowed the researcher to have a deeper understanding of the study topic. Below are some examples of the interview questions that might shed a light on the phenomenon analyzed in this current study:

1. Which object (metaphor) would you choose to best describe your overall experience of the exchange program?
2. Why did you choose this specific object to describe the exchange program?
3. Why did you choose this specific object to describe your personal experience in the exchange program?
4. How did the program affect your level of self-confidence?

5. What did you think about the culture of the host country before going there through the exchange programs?
6. What did you think about the culture of the host country after participating in the exchange program?
7. Do you think your technological skills such as computer skillswere sufficient for your work before attending the exchange program?
8. What were your general aims in attending the exchange program? Do you think the program was successful in helping you achieve these aims? Please explain why.
9. What were the conditions in your exchange institution in terms of academic opportunities, professional opportunities, and technological opportunities?
10. If you had another chance to attend this exchange program, would you consider it? Please explain your reasons.

During the interviews, the researcher observed the participants talk about their experiences throughout their exchange programs. They were mostly fond of their memories about their stay in their host country. The researcher also paid attention to the participants' body language to see whether their attitude towards their exchange program was positive. The verbal responses of the participants supported the observation of the researcher.

During the interviews, some of the participants seemed to be undecided about the outcomes of the exchange program. Some participants were not sure whether the outcomes were due to the program itself or their own individual characteristics. Moreover, the participants stated that this interview about the exchange program made them remember their stay abroad, and they realized how much they had missed the environment in their host countries.

Generally, interviews were very efficient and enjoyable for both the participants and the researcher. The participants found that some of the questions helped them gain a new perspective about their exchange program. They enjoyed talking about their exchange programs, which made them eager to attend the exchange

program again. The interviews were also fruitful and enjoyable for the researcher since she had the chance tofind out about the participants' views about the programs by talking to them directly. Every idea the participants mentioned about the study topic gavethe researcher a new idea for future research.

3.7. Data Analysis Procedures

The data of this study were analyzed by using the qualitative data analysis program NVivo10. This data analysis program enabled the researcher to analyze data in a detailed way, since the program could group the answers of all of the participants for each interview question. Thus, the researcher was able to make easier connections between each participant's answers about the research topic. In qualitative research studies, data analysis involves several steps.The researcher prepares and organizes the data set for analysis, creates specific themes for the data through coding, and presents the data (Creswell, 2007). Thematic coding was used in this study to "compare cases and groups" (Flick, 2009, p.318). For coding, "the goal is to learn from data, to keep revisiting it until you (the researcher) understand the patterns and explanations" (Richards, 2005, p.86). Moreover, "coding involves attaching one or more keywords to a text segment in order to permit later identification of a statement, whereas categorization entails a more systematic conceptualization of a statement, opening for quantification" (Kvale, 2007, p.105).

Coding began by listening to the recordings. The tape recorder let the researcher "concentrate on the topic and the dynamics of the interview" (Kvale, 2007, p.93). After the interviews, the researcher transcribed and then read the interview transcripts several times. While reading the transcripts, she tried to develop an overall understanding about the interviews. The researcher compared her notes with the transcripts and tried to find out if the participants emphasized any information other than the themes created by the researcher. She began by listing each participant's answer for each question. After reading the answers for each participant, she wrote a short description next to them, and then clustered the similar descriptions into one group.

After this, the researcher began coding. "A code is an abbreviation or symbol applied to a segment of words- most often a sentence or paragraph of transcribed field notes- in order to classify the words and is usually derived from research questions, hypotheses, key concepts, or important themes " (Miles and Huberman, 1984, p.56). In other words, codes for this study were drawn from the ideas that participants repeated during the interviews and also found from other external sources as listed above. Hence, in developing an initial code list, which is the third step of coding, the researcher created at least four coding groups for each question from the transcribed data and grouped the participants' answers according to these codes.

The fourth step of coding is conducting pilot coding, wherein the researcher analyzes the data using the pilot coding in order to understand if the coding is working with the actual data. The researcher coded for one interview with the help of one of her peers and got feedback about the coding. After the peer-review, the researcher found that 80% consistency between the codes of two different researchers. After these procedures, the researcher finalized the coding for the entire data. In the eight step of coding, the researcher brought the similar codes together. This allowed the researcher "to spot quickly, pull out, and then cluster all the segments relating to the particular question, hypothesis, concept or theme" (Miles and Huberman, 1984, p.56). In the ninth step of coding, the researcher identified the themes related with data. As a last step, she started to analyze the answers of the participants, writing the report of the study according to these codes.

The researcher then created sub codes in order not to miss any information that the participants mentioned, and also to describe the phenomenon in a better way. To interpret the findings, the researcher tried to answer the questions of "what happened," and "how the phenomenon was experienced." The researcher started to write the report with the aim of describing the essence of the phenomenon by using the codes, graphics, and tables. The transcripts used totaled eight hundred sixty one pages.

Most analysis is done with words. The words can be assembled, sub clustered, broken into semiotic segments, and organized to permit the researcher to contrast, compose, analyze, and bestow patterns upon them (Miles and Huberman, 1994, p. 7). The codes for this study were derived from several sources. The first type of codes was directly from the words of the participants; the second type was the codes created by the researcher; and the last one was the codes taken from the literature. In this study, there was an initial code list derived from the literature, and as a result, thematic coding was used to analyze the participants' perspectives about the phenomenon. The researcher revised the codes according to the information that came from the literature in two parts; once during the process of creating the sub codes for each coding, and again while writing the report of the study. This gave the researcher the whole picture of the phenomenon.

In addition to coding, content analysis was used to analyze the data of this study. According to Bauer (2000), content analysis is one of the classical data analysis procedures, because the researcher can analyze any textual material with this procedure. Content analysis is an effective procedure for the reduction of the data (Berelson, 1952; Krippendorff, 1980; and Weber, 1990). The main strategy in this data analysis method is to paraphrase the material, combine, and summarize similar cases. "The formalization of the procedure produces a uniform schema of categories, which facilitates the comparison of the different cases to which it is applied throughout" (Flick, 2009, p.328). Moreover, content analysis procedure is used because this data analysis method could be used with any theoretical background. Importantly, content analysis "is not limited to a particular theoretical background, so it is mainly used to analyze subjective viewpoints, collected with interviews" (Flick, 2009, p.328).

According to Mayring (2000), there are several steps for content analysis. First, the researcher should define the data by choosing the parts of interviews which are related to the research question. Then, the researcher should decide what she wants to interpret from the selected text. Then, analytic units are decided. In coding, contextual or analytic units can be used during the analysis procedure (Flick, 2009).

3.8. Trustworthiness of the Research

Due to the inductive, naturalistic, and procedural nature of qualitative research, a researcher should be careful to enhance the trustworthiness of a study. In general, trustworthiness is the effort to conduct a study that has findings "worth paying attention to" (Lincoln and Guba, 1985, p.290). Trustworthiness has four key elements, which are credibility, transferability, dependability and conformability (Lincoln and Guba, 1985; Krefting, 1991). Firestone (1987) argues that qualitative study should give enough details about the data to show that the researcher's opinion makes sense. However, the terminology of reliability and validity and the procedures followed to ensure reliability and validity fundamentally differs from quantitative research. The qualitative researcher is not interested with numbers or statistical outcomes of the phenomenon, concerned instead with the existence and meaning of the concepts (Yıldırım and Şimşek, 1999). Therefore, validity and reliability issues are of high concern for the researcher. There are several validation strategies in qualitative research to ensure the trustworthiness of a study. These include member validation, searching for negative causes and alternative explanations, triangulation, multiple coding, the audit trail, and reflexivity (Holloway and Wheeler, 2009). The present study utilized a number of validation strategies to establish trustworthiness, which are listed below.

To establish credibility or internal validity, the researcher used *peer debriefing,* which refers to "regular meetings with other people who are not involved in the research in order to disclose ones' own blind spot and to discuss working hypotheses and results with them" (Flick, 2009, p.387; Lincoln and Guba, 1985). Peer debriefing or peer reviewing was used in the data analysis process to improve the accuracy of the study by including other people to analyze the data (Creswell, 2009). *Member checks* were used (Lincoln and Guba, 1985), "in the sense of communicative validation of data and interpretations with members of the field under study" (Flick, 2009, p.387).

Moreover, in *member checking,* in which the researcher solicits participants' views of the credibility of the findings and interpretations, the participants play an important role in directing the study. The participants are asked to examine the rough

draft of the study and give their feedback about the study. *Thick descriptions* were also used as a validation strategy. *Rich, thick descriptions* "allow readers to make decisions regarding transferability because the writer describes in detail the participants or setting under study" (Creswell, 2007, p.209). These kinds of descriptions cover data collection procedures, physical setting and also informants. With rich description, they can see if the findings of the study can be transferred to other settings or not. *Auditing* was used as another technique. "Auditing refers to allowing an external consultant, the auditor, to examine both the process and the product of the account, assessing their accuracy" (Creswell, 2007, p.209). In this study, an external consultant was used in both the process of interview protocol and data analysis.

As a fifth measure, *prolonged engagement* was used, for the specific purpose of "building trust with participants, learning the culture, and checking for misinformation that stems from distortions introduced by the researcher or informants" (Creswell, 2007, p.207). Data were collected until redundancy of data was achieved. Sixth, the researcher made sure to *clarify the researcher's bias.* She commented "on past experiences, biases, prejudices, and orientations that have likely shaped the interpretation and approach to the study" (Creswell, 2007, p.208). This was completed so that the reader may understand the researcher's possible biases or assumptions that may impact the study or inquiry.

Using the validation strategies outlined above, to improve the trustworthiness of the present study, the researcher used her observations during the interviews. She took notes during interviews and recorded the conversations. She was also the one who transcribed the data, which enabled her to get familiar with every aspect of the data, and made the data analysis procedure easier and more effective. In creating codes, she checked both the participant's ideas about the phenomenon in the data and her own observation notes. This helped compare the actual words of the participants and their behavior about the subject. The researcher asked participants the same questions using the exact same wording in order to compare the data. Moreover, the

researcher repeated the reply of the interviewees' answers and got their approval before asking the next question.

While studying the data and creating the codes for the data, the researcher sent the data to two different reviewers to get their opinion on the data. Two different peers analyzed the data and created their own codes for it. After that, the researcher checked the peer examination results with hers, in order to test the reliability and internal validity of the study. The researcher found out that 80% of the codes after peer examination matched her own. In analyzing the data, after conducting each interview, the researcher compared the results. The ideas mentioned by different participants were examined by the researcher and evaluated on whether they could be transferred to other settings, the different programs, or not. Then, the researcher sent the transcriptions back to the informants and they were asked whether they agreed with the findings. Each participant received the transcript of his or her own interviews. They had a chance to check their responses in a detailed way. They did not request any change in the data. The methodological limitations explained below to clarify any researcher's bias that may be present in the study.

3.9. Limitations of the Study

An important limitation of this study was the use of a single data collection method, namely face to face interview. The sample of this study consisted of a total of 41 participants in Turkey, of whom 24 had attended Erasmus and 17 had attended the Fulbright exchange program. While the researcher tried to collect data from Erasmus and Fulbright scholars who are students of different Turkish universities, she used only face-to-face interview as a data collection method. Some of the participants had moved outsideTurkeybefore the time of the interviews. Therefore, the researcher did not have a chance toobserve these participants or use any other data collection methods. The only data collection methodthat allowed the researcher to have a detailed description of the data was the recorded face-to-face interviews. Meeting the participants individually and using skype video calls, the researcher obtaineddetailed data about the phenomenon from the perspectives of the participants. Thus, the results of the study can shed light on other research in the same topic. However,

collecting data only through recorded interviewslimited the study in terms of data triangulation.

CHAPTER IV

FINDINGS

4.1. Participants' Descriptions of the Exchange Programs

This section presents participants' metaphorical images of the exchange programs they attended.

The following metaphorical groups (Table 4.1) were drawn from the analysis of metaphorical images used by 41 students from different Turkish universities to describe their exchange programs. These metaphorical images utilized by the participants show their general opinions about the exchange programs that they attended.

4.1.1. Participants' metaphorical images of the exchange programs

The participants were asked which metaphors they would use to describe the exchange programs they had attended. According to the responses, the metaphorical images were grouped into the following themes: diversity, broad perspective, personal improvement, fun, tool for a better education, challenge, travelling, self-realization and self esteem (Table 4.1.1.1).

Table 4.1.1.1

Participants' Metaphorical Images of the Exchange Programs

Themes	Subthemes
Diversity (n = 13)	A shade card A chain Noah's Pudding (Ashure) A globe Billiard balls A sea
Broad perspective (n = 8)	An umbrella A world A mixer

Table 4.1.1.1 (continued)

	A rainbow
	Colors
Personal Improvement ($n = 6$)	A book
	A window
	A school
	A globe
	A lantern
	A life
	A new world
Fun ($n = 4$)	A cocoon
	A butterfly
	Play dough
	A magic wand
	A library
	A fair
	A party
	A hammock
Tool for a better education ($n = 3$)	A train
	A plane
	A ship
Challenge ($n = 3$)	A roller coaster
	A sea/ an ocean
	A pomegranate
Travelling ($n = 2$)	A plane
Self- realization ($n = 2$)	Play dough
	A discovery
Self-esteem ($n = 1$)	A tree

Table 4.1.1.1 shows that the most frequently used metaphorical images belonged to the "Diversity" theme, containing a shade card, a chain, Noah's Pudding (ashure), a globe, billiard balls, sea, an umbrella, world, a mixer, a rainbow, and colors. The participants used the theme "Diversity" to emphasize the opportunity they had to meet different people from different cultures. The participants also stated that by attending these exchange programs, they could understand better the differences between cultures. The participants also considered the experience of attending an exchange program as an opportunity to go abroad.

For example, one participant commented,

Because it actually reminds me of the different tones of similar colors. I mean it is the same but different at the same time. You meet so many different people that it is like a shade card in which there is so much diversity (Participant 31).

Çünkü aslında benzer renklerin farklı tonları gibi. Yani hem benzer, hem çok farklı hem de belli bir boyutta da sınırsız. O kadar farklı insanlarla tanışıyorsun ki program boyunca. Aslında benim için Fulbright, zaten eğitimden katkısından çok, yani böyle 'opening'di. Benim için hayatımda hiç görmediğim bir şekilde, tanışayamayacağım insanlarla tanıştım. O yüzden renk kartelası gibi geliyor. Çeşitliliğin çok fazla olduğu.

Another participant mentioned the diversity in his environment,

I had an opportunity to get to know various cultures during the exchange program. I had different experience with people from different nationalities rather than the American culture, which will be a fond memory. It was a cosmopolite environment from the beginning to the end. This why I said 'Noah's Pudding'(Participant 41).

Değişim programı boyunca çok farklı kültürleri tanıma fırsatım oldu. Amerikan kültüründen ziyade, yakın temasta olduğum ve herbiri başka bir ülkenin vatandaşı olan insanlarla güzel anı olarak kalan deneyimlerim oldu. Başından sonuna kadar son derece kozmopolit bir ortamdı. Onun için 'aşure' diyorum.

A quote from another participant is as follows:

It reminds me of colors, because I met a lot of different people. I made friends from all around Europe, even from Kazakhstan. I had friends from America and Argentina. It represents colorfullness to me, because I met many people. And I still see them. So, it characterizes colors (Participant 1).

Bana renkleri çağrıştırıyor. Çünkü çok çeşitli insanla tanıştım. Avrupanın her yerinden, Kazakistan'dan bile arkadaşlarım oldu. Amerika'dan vardı arkadaşlarım, Arjantin'den vardı. Çok renkliliği bana ifade ediyor. Bir çok insanı da tanıdığım için hala da görüşmekteyim o insanlarla. O yüzden renkleri tanımlıyor.

The second metaphorical theme expressed by the participants is "broad perspective" which consisted of a book, a window, a school, a globe, a lantern, life, a globe and a new world. The participants in this group described their exchange program using the images based on newly-acquired academic and personal knowledge. They also underlined the function of the exchange programs in terms of creating an opportunity to meet new people and learn about new cultures. The participants stated that

meeting new people from different cultures, and learning the various cultural practices, gave them the ability to understand these cultures. This positively influenced their points of view about life:

It is like a window, because it provides a positive perspective for the academic life in America (Participant 34).	Çünkü Amerikadaki akademik hayatı çok... Yani çok güzel, hani bakış sağlıyor.
It is like a new world, because the experience with this scholarship program moved me further in terms of personal and professional terms (Participant 33).	Çünkü bu burs programı ile yaşadıklarımın beni kişisel ve profesyonel olarak olumlu anlamda çok ileriye taşıdığını düşünüyorum.
Fulbright is an organization which covers the whole world. I met people from different countries. Fulbright has a commission in almost every country, which is wonderful. It brings people from different cultures and languages (Participant 37).	Fulbright sanki tüm dünyayı kapsayan her ülkeyi kapsayan getiren organizasyon gibi birşey. Yani çok farklı ülkelerden kişilerle tanıştım. Hemen hemen bir çok ülkede Fulbright'ın komisyonu var. Müthiş birşey tüm dünyayı kapsayan farklı kültürden, farklı dilden insanları biraraya getiren.

The "Personal Improvement" theme covered the following images; a cocoon, a butterfly, play dough, a magic wand and a library. The participants emphasized that attending an exchange program helped them to improve their personal and professional skills. They commented that spending time in a different European country, and acquiring new knowledge about their area of study, changed them in a positive way. The participants primarily focused on personal and professional development rather than academic improvement. They pointed out that their exchange program did not provide them with sufficient new academic knowledge due to the differences between the Turkish and European higher education system. The participants found the higher education curriculum inTurkey to be more difficult than the one in Europe, so they did not feel academically challenged in the exchange program. Instead, the participants experienced improvement in personal and professional areas.

For example, one of the participants said,

For me, it is associated with change. I changed a lot after I came back from Erasmus. I became more self-confident. I mean many things have changed in my life. It might be butterfly (Participant 1).

Değişimi gerçekten adı gibi değişimi çağrıştırıyor bana. Ben çok değiştim Erasmus'tan geldikten sonra. Daha kendime özgüvenli oldum. Yani bir çok şey değişti hayatımda. Kelebek olabilir.

Metaphorical images such as ice cream, a fair, a party and a hammock were grouped under the theme of "Fun" based on the comments from the participants who found the exchange programs to be entertaining. These participants mainly focused on the easiness of the exchange program, which left them plenty of time to go out with their classmates and roommates, travel to other European countries, and take part in different social activities.

For example, one participants stated,

I would definitely say 'a fair'. It was incredibly fun and there was nothing to upset me. People say life does not always bring happiess. But life in Erasmus always made me happy. I experienced this. Since I had fun all the time, the city was like a fair, my life there was like a fair, so I would say 'a fair' (Participant 12).

Kesinlikle ben panayır derdim. Gerçekten inanılmaz eğlenceliydi ve hani hiç canımı sıkacak bir şey yoktu. Hani hep derler ya hayat işte mutlu gitmiyor diye en azından Erasmus'ta hayat her zaman mutlu gidiyor onu gördüm. Hani hiç birşeyle karşılaşmadım. Sürekli eğlendiğim için hani gerçekten şehirde bir panayır havasındaydı. Benim oradaki hayatımda panayır havasındaydı. O yüzden panayır derim ben.

Another participant commented,

We came here and from the beginning I told my professors and my family that I did not come for classes. It is ultimately cultural exchange. I came to travel, to meet people, to have fun (Participant 10).

Yani geldik buraya zaten en başta ders için gelmediğimi söylemiştim hocalarıma, aileme. Kültür değişimi sonuçta. Gezeceğim insan tanıyacağım, eğlence amacıyla gelmiştim.

The "tool for a better education" theme consists of images such as a train, a plane and a ship. The participants stated that they wanted to receive education in America

since American higher education would give them more opportunities for learning. However, they could not afford this education due to their financial situation. When they started to look for a scholarship, they found Fulbright providing the best scholarship opportunity. Therefore, they applied for the Fulbright exchange program, which would pay for their graduate studies in America.

Below is a quote from two of the participants:

It is ultimately like a vehicle for students to go abroad. It could be a ship. There are different ships going abroad. It is one of them [ships]. I mean it is another vehicle for people to go abroad (Participant 36).	Sonuçta öğrencilerin yurtdışına açılmasına yardım eden bir taşıt gibi birşey. Gemi olabilir. Belki o da yurtdışına bir sürü gemi gemiler var. O da gemilerden birisi. Yani insanların yurtdışına açılması için ayrı bir kaynak.

Another participant mentioned the uniques condition of the particular scholarship program:

It is a train. For me personally, it was the only chance to go to America. There are other scholarships but I did not want them due to their scholarship conditions. Therefore, Fulbright was my only chance (Participant 6).	Tren. Benim için bireysel olarak Amerika'ya gelmedeki tek şansım oydu. Yani başka bir sürü burs vardı, ama hiç bir şekilde istemiyordum diğer burs koşullarından dolayı. O yüzden de Fulbright tek şansımdı.

The next metaphorical group is "challenge", which consists of the metaphorical images of a roller coaster, sea/ocean and a pomegranate. The participants conceptualized their exchange program based on the feelings of excitement, ambiguity, anxiety and equilibrium. They also commented on why they felt like this during their stay abroad through their exchange program. Moreover, one participant stated that she chose her specific "challenge" image due to the difficulties she experienced, not only during her application to the program from her home university in Turkey, but also her poor treatment in the host country at the beginning of the program, which left her depressed and disappointed. However, as time passed she adjusted to the new environment and started to enjoy studying abroad.

This participant stated the difficulty of the application process:

It is pomegranate. Well, it was difficult until I went there, then it was nice (Participant 6).	İşte, gidinceye kadar çileli gittikten sonra şeydi. Güzel bir şeydi.

Another participant commented on the challenges in the exchange program:

It was awesome. It was a bit scary at the beginning, but it was the experience of a lifetime… Just like a roller coaster. You cannot get enough of it (Participant 27).	Muhteşemdi, çünkü korkutucuydu biraz başta ama muhteşemdi. Yani hayatın deneyimi muhteşem. Bir de "roller coaster"ın hani şeyi vardır ya. "you cannot get enough of it".

The other participant indicated that,

It is an ocean or sea. It is something like changing, wavy, new environment, English (Participant 28).	Böyle çok hani değişken, dalgalı birşey olduğu için, yeni bir ortam, ingilizce.

Two participants considered the exchange program to be a good opportunity to visit one of the European countries and travel to others. These participants chose a plane to describe the exchange program, which was categorized under travelling. Since these participants did not find the program academically challenging or stressful, they used it as a chance to travel widely throughout Europe.

For example, one participant mentioned the cultural experience during the exchange program:

It is train. Because I went to a different culture, for me it is a symbol of travelling. I experienced culture more than education (Participant 18).	Çok farklı bir kültüre gittiğim için. Hani seyahat sembolü olarak muhtemelen. Eğitimden çok, kültür gördüm ben.

Metaphorical images such as play dough and a discovery were grouped under "Self-realization". The participants used these images to explain that the exchange program provided them with the experience of staying alone in a foreign country, while providing time to think about themselves. These participants emphasized that since they did not feel rushed, and they experienced and accomplished new things in a different country by themselves, they discovered a new side of their personality:

Discovery. Because it was new for me, a different experience. I was away from my family for the first and for the first time I left my family to go to a country that I did not know, so it was completely different. It was a process of learning new things about a new culture, while learning new things about myself (Participant 4).

Keşif. Çünkü benim için yeni birşeydi, farklı bir deneyimdi. Benim ilk yurtdışı tecrübemdi. İlk defa ailemden ayrılıp; hiç bilmediğim bir ülkeye gittim. O yüzden hani tamamen farklı, yeni kendimi test edebileceğim, kendim hakkımda öğrenirken, yeni bir kültür hakkında yeni şeyler öğrenebileceğim, heyecanlı bir süreç geliyor aklıma.

I cannot say anything off the top my head. When we were alone there... it was easier to get to know ourselves better. I was also alone in Ankara but it was different there. I started to question everything, I mean about myself, my family, my life, so I have changed a lot. What can I say? Maybe a magic wand? (Participant 24).

Öyle herhalde direkt birşey söyleyemeyeceğim. Şöyleki hani orada yalnız, gerçek anlamda yalnız kaldığımız için, hani hem kendimizi tanımamız daha kolay oluyor. Yani Ankara'da da evet yalnızdım. Ama oradaki farklı bir yalnızlıktı. Hani direkt herşeyi sorgulamaya başladım. Yani kendime, aileme kadar, hayatıma kadar. Hani o yüzden bayağı bir değiştim aslında. Yani o yüzden şimdi nasıl diyebilirim ki? Sihirli değnek desem olabilir mi?

One participant used the metaphorical image of a tree, which has been given under the self esteem theme. This participant used this image to explain that all the difficulties and challenges she experienced during her exchange program made her stronger. She commented that after achieving so many new things in a foreign country, she started to think that in the future she could accomplish anything.

This participant focused on the benefit of exchange program on self-esteem:

Yes, it gives you that self-esteem. For example, a tree does not need anything else, it is self-sufficient. We learned the same thing there; sometimes we did not have any friends, we spent time alone, but we succeeded (Participant 4).

Evet o güveni vermiş olması kendine. Mesela ağacın, başka birşeye ihtiyacı yoktur kendine yetebilir. Biz de orada kendimize yetmeyi öğrendik. Kimi zaman arkadaşımız yoktu kendi kendimize vakit geçirdik. Yalnız kaldık ama başardık.

The overall results indicate that the participants had positive personal opinions about their exchange program. Choosing the metaphorical group 'diversity', they mostly focused on the chance of learning about a different culture, namely the European and American cultures. Furthermore, the images the participants used about the Erasmus exchange program indicate that they considered the most significant benefit of this program to be meeting new people from different cultures, and learning more about and overcoming their prejudices about these cultures. Similarly, the participants who had attended the Fulbright program focused on its function of giving them the chance to learn about "diversity", by living in a cosmopolitan environment. These participants considered the differences between the two cultures as a powerful tool to develop a tolerance for people from different cultures. The Fulbright participants also pointed out that diversity is one of the main characteristics of the American culture.

The second metaphorical group that was most used by the participants was "broader perspective". Most of the Fulbright participants emphasized the opportunity of spending time with both local Americans and international students from different cultures. Getting to know people from different cultures, including the American culture, allowed them to learn more about these cultures. The Fulbright participants commented that living with the rules and norms of the American culture gave them a chance to see and analyze different events from a different perspective. The Fulbright participants stated that this could only be achieved by living in a foreign country with people from other cultures, which in the end led them to become global citizens.

One of the groups of metaphorical images the participants used to explain their individual experiences during the Erasmus exchange program was "personal improvement". These participants mainly focused on the experience of studying in a different higher education system, living in foreign country and being alone leading them to positively develop themselves, particularly in terms of improving their personal skills. The Erasmus participants believed that they acquired functional and beneficial personal skills through this program. Moreover, they also believed that they could put these skills into practice in many areas in the long term.

The metaphorical images grouped under 'challenge' showed that the Erasmus participants had difficulty at the beginning adopting to a new culture and a different higher education system. However, after some time, they adjusted to the education system and the European culture, which made the rest of the exchange program easier and more entertaining for them. The Fulbright participants who used the images in the 'challenge' group were also satisfied and content attending this program. They reported that their stay in America was beneficial and a pleasant experience for them both in personal and academic/professional terms. As a result, the difficulty of adapting to the living and academic conditions in America was the metaphorical image mentioned least by the participants.

Overall, it can be argued that the participants focused on the personal or individual benefits of the exchange programs less frequently. Using the metaphorical group of "self-esteem" is an important indicator of this tendency. The participants considered that, broadly speaking, the most important function of the exchange program was not related to self-esteem.

4.1.2. General aims of the exchange programs from the perspectives of participants

When the participants explained their general opinions about the exchange programs, they were asked what they thought were the reasons for developing these programs. Their responses were grouped under the themes of "cultural exchange, imposing American culture, education, English, personal vision development, life experience, self-development and socialization". The participants' responses about the aim of the exchange programs were grouped under these themes listed above.

Table 4.1.2.1
The general aims of the exchange program from the perspectives of the participants

Themes	Subthemes
Cultural exchange (n = 25)	Learning about new cultures Meeting new people Learning about a new European culture

Table 4.1.2.1 (continued)

Education ($n = 9$)	Receiving a better education in the higher education system in America Attending prestigious American universities Improving educational skills Attending European universities
Imposing American culture ($n = 4$)	Learning more about the American culture Liking American culture Conflict zone scholarship
English ($n = 3$)	Improving language skills, especially English
Personal vision development ($n = 3$)	Spending time with people from different cultures
Life experience ($n = 1$)	Improving personal skills
Self development ($n = 1$)	Improving personal skills
Socialization ($n = 1$)	Improving personal skills

The results indicate that twenty-five participants out of forty-one mentioned that the general aim of the exchange programs was to provide an opportunity for cultural exchange through studying abroad. The participants stated that the exchange programs achieved this by creating an opportunity to learn about the European and American cultures -- as well as other cultures -- and meet new people. This was the most important aspect of the exchange programs since the participants had the chance to study in various host countries and learn about different cultures through first-hand experience in the real cultural settings.

These participants commented on the cultural experience dimension of the exchange program:

I met lots of Americans, it is same for them, Americans who come Turkey. They go to the places that normally, they will not go, because of Fulbright. For me, it is cultural experience, cultural exchange (Participant 31).	Ben bir çok Amerikalıyla tanıştım. Türkiye'ye gelen onlar için de, inanılmaz bir şey. Yani hayatı boyunca aklına gelse gitmeyeceği yerlere Fulbright sayesinde gidiyor. Bence yani "cultural experience", "cultural exchange".
Main aim is, to create bridges among nations	Asıl amacı; değişim programları ile milletler

through exchange programs and to let different nations understand each other better by learning more about each other (Participant 31).	arasında köprüler kurmak ve farklı milletlerin birbirlerini daha çok tanıyarak birbirlerini daha iyi anlamalarını sağlamak.

The second common response about the general aim of the exchange program was grouped under the theme of "education". Nine participants stated that exchange programs aimed to improve the educational quality of their participants. The participants commented on receiving a better education in the higher education systems in America and Europe, attending prestigious American and European universities and improving their educational skills.

The participants who focused on the educational aim of the exchange program explained the educational opportunities that they had during their exchange program:

To provide educational opportunity to us in United States of America with scholarship (Participant 32).	Amerika Birleşik Devletleri'nde bize bir eğitim imkanı sağlanması, burslu olarak.
Main aim of Erasmus is to attend to an education there for a specific time. It is also generally to improve education (Participant 7).	Erasmus'un kendi genel amaçları... Yani orada belli bir süre eğitime katılmış olmak. Yani tamamen genel olarak bakarsak, eğitimi geliştirmek.

Another point raised by Fulbright participants was the "spread of American culture". These participants considered that a tertiary purpose of the Fulbright program -- after cultural exchange and education – is to spread the American culture across the world via its participants. Providing students, especially those from areas of conflict, with the ability to learn about and even admire both American culture and scholarship, are the subthemes used by Fulbright participants to explain the aims of this specific exchange program. The participants also commented that through the posivite experience provided by the program for participants from different cultures and countries, a better American image is created all over the world.

One participant stated,

It introduces United States of America. It lets me like it, because I got connections there, I had education there. So it is not possible not to like it, because it -USA- introduces it. (Participant 20).	Amerika Birleşik Devletleri'ni bir kere bana tanıtmış oluyor; sevdirmiş oluyor. Çünkü ben orada bağlantıları elde ediyorum. Orada okuyorum, yaşıyorum. Hani sevmemek mümkün değil. Hani o yüzden bir kere onu tanıtıyor.

4.1.3. Studies participants conducted in host instutitions

The participants were asked about the studies that they had conducted in their host instutions in addition to taking classes in the exchange programs. All the participants focused on the academic studies they had completed during their exchange programs.

Table 4.1.3.1

Studies participants conducted in the host institutions

Themes	Subthemes
Academic work ($n = 41$)	Taking classes Working as a research assistant Working as a teaching assistant Writing PhD and MA dissertation Deliviring speeches about their subject area Doing classroom presentations Preparing team projects

The results indicated that all participants had various academic work in addition to the classes they took during their international exchange program. Since the Fulbright program provides grants for graduate studies, the academic work undertaken by these students included working as a research assistant, working as a teaching assistant, writing PhD or MA dissertations, and delivering speeches about their subject area.

For example, one participant stated,

I did studies and research about my dissertation. I attended conferences with my advisor and wrote an academic article (Participant 28).	Tezimle ilgili çalışmalar yaptım. Konferanslara katıldım danışmanımla ve makale yazdım akademik olarak.

All twenty-four Erasmus participants reported that they had undertaken academic work in their host university in addition to taking classes during their international exchange program. These included doing classroom presentations and preparing team projects. Therefore, it can be concluded that since the Erasmus program is provided for undergraduate studies, the academic work conducted by the participants is mostly related with courses they had taken in their host institution:

I took classes which require presentations and homework in it (Participant 5).

Ders aldım ve derslerde sunum ve ödev yaptım.

The overall results show that the participants of both exchange programs not only took courses but also undertook other academic work in their host instutions. For Erasmus participants, this academic work was mostly conducted as part of their class activities, while the Fulbright participants were engaged in research and work related to their post-graduate studies.

4.1.4. Orientation programs

Pre-departure preparations had a significant impact on the participants' perceptions of the exchange programs. When asked about this process, the participants mostly discussed the orientation program provided by their universities and exchange programs before leaving Turkey for their host countries.

Table 4.1.4.1

Details of the orientation programs

Themes	Subthemes
Orientation in host country ($n = 13$)	Culture shock
	Information about the city
	Bureaucratic information
	Information about university Information about country
	Emergency numbers
	City tour
	Meeting with other Erasmus students
	Cultural issues

Table 4.1.4.1 (continued)

	University tour Information about transportation
Orientation in Turkey (n = 18)	Application process General information about Erasmus Political situation in Turkey Learning the experience of former Erasmus students Information about the host university General information about the host country Information about multicultural communication
Orientation both in Turkey and the host country (n = 1)	Information about America American education system Bureaucratic information Alumni talks Information about America American education system Bureaucratic information Alumni talks Culture schock Information about the city
No orientation program in Turkey or in the host country (n = 9)	

The results indicated that most of the participants took part in an orientaion program either in Turkey, in their host country, or even both before starting their exchange program. According to the participants, these programs were designed to fulfill the needs of the participants in the pre-depature period. The participants said that they were happy with the orientation program which contained detailed information about culture shock, the host city and country, bureaucracy, education system and alumni talks. Two Fulbright participants stated that they were not able to participate in an orientation program because of personal reasons.

One participant commented,

I attended an orientation program in Ohio that lasted approximately twenty days. It was very informative about the daily routines and legal processes (Participant 33).

Ohio'da yaklaşık yirmi gün süren bir oryantasyon programına katıldım. Günlük hayat ve resmi süreçler hakkında çok bilgi verici oldu.

Another participant gave examples about the content of the orientation program:

It was very good. They advised me to drink a lot of water to avoid jet lag. The orientation program was prepared considering these kind of every day problems (Participant 27).

Çok iyiydi. Hani "jet lag" olmamak için bile bol bol su için bile dediler. Böyle yaşamsal sıkıntıları da hesaba katarak hazırlanmış bir oryantasyondu.

The participants considered the orientation programs to be sufficient. Similar to the Fulbright participants, the Erasmus participants also considered the orientation programs to be sufficient. They reported that these programs provided information about the host country and university, city tours, cultural issues, transportation, emergency numbers, multicultural communication and application process. Furthermore, the participants had the chance to meet with former Erasmus students to further discuss these issues.

Issues discussed during the orientation programs included: information about the university, country information, emergency contacts, city tour, meeting with other Erasmus students, cultural issues, university tour, transportation information, application process, general Erasmus information, Turkish political issues, hearing from former Erasmus students, and information about multicultural communication. One participant commented on the content of the orientation program:

In addition to the information about the general process, the orientation organized by my school was about communication with people from other cultures and historical events that we needed to know (Participant 19).

Süreçle ilgili genel bilgilerin yanı sıra farklı kültürlerle iletişim için ve bilmemiz gereken tarihi olaylara dair bir oryantasyon okulum tarafından gerçekleştirildi.

A total of nine participants out of forty-one said that they did not attend an orientation program before leaving Turkey for various reasons. Some stated that they could not take part in the orientation program in the host country since they left Turkey later than they were supposed to. Other participants reported that they did not know about the orientation programs.

For example, one participant stated,

I did not participate in one. I changed my mind in the last minute. There was a one week orientation program in Nashville. I could not finish my preparations in Turkey, so I did not go (Participant 29).

Almadım. Son anda vazgeçtim onu almaktan. Bir haftalık bir oryantasyon programı vardı Nashvill'de. Son anda şey, Türkiye'de daha tamamlayamıştım hazırlıklarımı. O yüzden de hani gitmedim.

Another participant mentioned the lack of support from his own university:

I did not get enough support from my home university. At least pre-information should be given, but it wasn't. It was pure luck that we made it (to the receiving university) and we were sent to the wrong department. If this is possible, then we can't even talk about orientation (Participantion 17).

Yeterli desteği üniversiteden, üniversitemden de alamadım. En azından bir ön bilgi verilebilirdi. Verilmedi. Yani kazara gittik. Hatta dediğim gibi yani farklı yanlışlıkla başka bir bölüme bile gönderilebiliyorsanız, hani oryantasyondan hiç bahsetmeyelim.

The overall results indicated that the pre-departure preparations for the particpants included orientation programs organized by the exchange program. The participants attended the orientation program either in Turkey or in their host countries. Some participants stated that they attended more than one orientation program both in Turkey and in their host countries. The participants' general perceptions of their orientation programs were positive. They commented that these orientation programs were effective in preparing them for the exchange program and answering their questions about the culture, daily routines, and legal processes in the host country.

4.2. The Participants' Descriptions of Their Experiences during Exchange Programs

During the interviews, the participants were asked about their experiences during the exchange program. To obtain deeper information about the experiences of the participants during their studies in the exchange program, they were first asked to use a metaphor that could describe their experiences. In this way, the researcher aimed to find out the deeper meaning that the participant attached to the unique experience they had already related about the exchange program.

Table 4.2.1

Participants' Metaphorical Images of Individual Experiences

Themes	Subthemes
Self-esteem (n = 15)	A butterfly
	A child
	A kitten
	A bird
	A tree
	A rock star
	A cloud
	A bicycle
	A Gezi Parkı
	A chick
	A flower

Table 4.2.1 (continued)

	A tree A cocoon A walking baby
Self-improvement ($n = 7$)	A dough A pyramid A book A lantern A world An American national park
Self-realization ($n = 4$)	A magic wand A discovery A diary A school
Diversity ($n = 4$)	A rainbow A family A chain A train A mixer
Opportunity ($n = 3$)	A ship A gift A door
Travelling ($n = 3$)	A traveler
Challenge ($n = 5$)	A roller-coaster A bungee jumping A shaking box

The results showed that the most commonly stated metaphorical image used to explain participants' individual experiences were grouped under the theme "Self-esteem". Fifteen out of forty-one participants considered their individual experiences during this specific exchange program to be related to "self-esteem", commenting that by living in America and Europe on their own, they had to meet all their personal and academic needs themselves. The metaphorical images in the "self-esteem" group were; a butterfly, a child, a kitten, a bird, a tree, a rock star, a cloud, a bicycle, a *Gezi Parkı* (a public park in Istanbul, mostly used by young Turkish people as a symbol of protesting the government and ask for more independence), a chick, a flower, a tree, a cocoon and a walking baby.

For example, one participant stated,

It is a walking baby. I learned how to stand on my own two feet. Before, it was like I was crawling when I went there and then I learned how to walk. I am the youngest in my family so whenever I had difficulty, someone helped me but there [in America I had] to learn how to walk myself. (Participant 35).	Ben kendim için böyle ayakta durmayı öğrendim diyebilirim. Hani sanki öncesinde emekliyomuşum da oraya gidince tam böyle yürümeyi öğrenmişim gibi geldi. Evin küçük çocuğuyum. Hani öyle çok yani, her türlü zorlukta mutlaka birisi benim yardımıma koşuyordu. Orada tamamen kendim yürümeyi öğrenmek zorunda kaldım.

Another participant commented,

[When you are] there, you grow up. When you get out of the cocoon, you turn into a very beautiful butterfly (Participant 1).	Orada siz bir şekilde büyüyosunuz. Kozadan çıktığınızda, çok güzel bir kelebek oluyorsunuz.

Some participants stated that it was the first time they were separated from their family. In their hometown, their family and friends helped them deal with problems they faced in their personal and academic life. However, particularly at the beginning of their stay in the host country, they did not know anybody, so they did not have any friends to ask for help. As a result, they did everything themselves. At that point they realized that they could achieve anything they put their mind to. This improved self-esteem helped them survive in a foreign environment:

It contributed to my self-esteem. I had positive experiences in terms of self-esteem because I went there alone. I had never been out of the city before, then I went to a different country, and I was alone. From this perspective, it improved my self-esteem. A tree, I was like a tree, but I was only a young plant. When I went there, I felt that I grew more branches (Participant 10).	Bana özgüven kattı. Bence özgüven açısından çok iyi oldu deneyimlerim. Çünkü tek başıma gittim ve daha önce şehir dışına bile çok uzaklara çıkmamışken ülke dışına çıkıyorum ve tek başınayım. Bu açıdan özgüven kattı bana. Ağaç, ağaç gibiydim ama sade bir fidandan oluşuyordum. Oraya gidince sanki dallanmış gibi hissetim. Bir çok dalımın olduğunu hissettim.

Another participant commented on personal change during the exchange program:

It is a butterlfly. A change - it is really like its name it reminds me a change to me. I changed	Değişimi gerçekten adı gibi değişimi çağrıştıyor bana. Ben çok değiştim Erasmus'tan

a lot after coming back from Erasmus. I had more self-esteem (Participant 11).

geldikten sonra. Daha kendime özgüvenli oldum.

The metaphorical images of dough, a pyramid, a book, a lantern, a world, an American national park and a traveler were grouped under "Self-improvement". Seven participants conceptualized their exchange program as "Self-improvement", which was related to participants' personal and professional growth. These participants underlined how much new personal, professional and academic knowledge they acquired during their stay in America and Europe.

For example, one participant said,

I can say 'a lantern' in terms of lightening one's future life because it is a fact that there is a huge difference between 'you' before and after (Participant 38).

Yani, fener diyebilirim. Işık tutma anlamında. O kimsenin gelecek hayatına ışık tutması anlamında. Çünkü gerçekten o giftiğimizle döndüğümüz arasında çok büyük bir fark oluyor yani özellikle.

Another participant commented on diversity and learning opportunities during the exchange program:

It is not like Atatürk Forest Farm, but more like national parks in Colarado or the North of California. It is an area where there are different structures from lakes to gardens, different animals and natural events you never expected to see before. This teaches you a lot of different things when you least expect it (Participant 40).

...yani Atatürk orman çiftliği değilde. Hani Colarado ya da California'nın kuzey taraflarındaki ulusal parklar. Bol çeşitli. Gittiğinizde karşınıza golden, bağ, bahçeye kadar hiç beklemediğiniz hayvanlardan, çeşitli farklı doğa olaylarına, karşılaşabileceğiniz bir yapı olabilir. Yani bu da size hiç beklemediğiniz bir anda öğrendiğiniz bir çok şeyi tabir ediyor, diyebilirim benim için.

The following images were included in the "Self-realization" group: a magic wand, a discovery, a diary and a school. The participants using these images mainly focused on self-evaluation that was brought about by the experience in their exchange program. They mentioned their achievements in the program, which led them to recognize their personal power and changed how they perceived themselves. In

addition, this change led them to think more about their past and project their experiences and feelings of empowerment to their future:

It means challenging and discovering yourself. This is also the same for my individual experiences (Participant 3).	Hani o kendi kendine meydan okuma "challenge" etme ve kendi kendini keşfetme. Bu benim için bireysel olarak ta geçerli.

Metaphorical images about individual experience during the exchange program, such as a rainbow, a family, a chain, a train and a mixer, were grouped under the theme of "Diversity". Using these metaphors, the participants focused on meeting people from different European cultures. They considered the exchange program as an opportunity to get to know many different people from different countries and learn more about their cultures. Furthermore, the participants emphasized that without attending the exchange program, they would not have had the chance of experiencing this diversity:

Rainbow - because I met a lot of people (Participant 2).	Gökkuşağı. Çünkü bir sürü insanla tanıştım.

Another participant said,

It is like a mixer. After mixing all different tastes and differences, it creates something that you savor and you are proud of (Participant 19).	Mikser gibidir. Bütün güzel tatları, farklılıkları içine atıp karıştırdıktan sonra keyfini çıkardığınız ve övündüğünüz bir lezzet oluşur.

The next metaphorical group used by the participants was "Opportunity". The images included in this group were: a ship, a gift and a door. The participants mainly used these images for the Fulbright program in terms of securing a very prestigous scholarship to undertake graduate studies in American higher education institutions. Therefore, they felt lucky to be one of the Fulbright scholars.

For example, one participant talked about the opportunity that the exchange program created for her:

It is like a gift. I am very hapy that this	Hediye gibi. Yani çok mutluyum öyle birşey

opportunity exists. I am very honored. When people see me as a Fulbright scholar, they think that this person is very successful, smart, she knows what she wants and it is an indication that she has a potential in terms of societal leadership (Participant 32).

olduğu için. Çok gurur verici bir de. Şey oluyor. Anlayanlar duyduğu zaman gerçekten bu insan çok başarılı, işte çok akıllı, çok ne istediğini bilen ve işte toplumsal liderlik açısından potansiyel sahibi bir insan olduğu halinin garantisi.

It is like a door. With this program, I had an opportunity to meet different cultures, wonderful people from different parts of the world" (Participant 33).

Kapı. Çünkü bu programla birlikte bambaşka kültürlerle, dünyanın çok farklı yerlerinden muhteşem insanlarla karşılaşma imkanı yakaladım.

The metaphorical group "Challenge" consisted of a roller coaster, bungee jumping, and shaking box. The participants who used these images consdiered their individual experiences during the exchange program to be thrilling. This experience was wonderful, but at the same time scary. This is because they did not know what they would experience when they first arrived in America. They were all alone in America, so they went through both positive and negative experiences on their own:

It is roller coaster. At first it was scary. When I went [there], I thought about coming back, I thought I was in a wrong place, which made me panic or think that I could have a heart attack but time passed very quickly and I gained lots of thingsin various ways (Participant 27).

"Roller coaster". Başta böyle çok korkutucuydu. Gittiğim zaman, eyvah geri mi dönsem acaba? Yanlış yerde miyim? gibi bir panik vardı. Hani ya da "heart attack" falan. Ama daha sonra böyle çok hızlı geçti. Bir de hani bana çok şey kattı. Bir sürü açıdan.

" Bungee Jumping". At first it was scary. You go up with curiosity and fear. But then, it is enjoyable. In the end, I got used to it. The most important thing is you get used to whatever happens whereever you go (Participant 29).

"Bungee jumping". İlk başta biraz bir korku merakla yukarı çıkıyosunuz. Başta bir korku, sonrasında da keyifli bir süreç. İşte sonuçta alıştım. Sonuçta en önemlisi bu. Her ne olursa olsun belirli bir süre sonra gittiğiniz yere alışıyorsunuz.

The participants also commented on the adaptation process to a different culture and a foreign country. Living in a different culture and getting used to their rules and

routines was challenging for the participants. However, they got used to the new cultural rules and in the end they succeeded in surviving on their own:

Roller Coaster. We had both fun and difficulty "Roller coaster". Hem eğlendik hem zorlandık. (Participant 21).

The overall results show that participants conceptualized the individual experiences during the exchange program with the improvements in their personal skills and self-esteem. They used different metaphorical images to explain the changes they observed in their "self improvement". The participants also commented on the new knowledge and skills they acquired in their personal, professional and academic lives. They particularly emphasized the enhancement of their academic skills, comparing them before and after attending the program. This was mostly reported by Fulbright participants in relation to the contribution of the American higher education system. Most of these participants stated that their instructors and advisors treated them like adults, which empowered them both in professional and academic terms.

In relation to "self-improvement", the participants associated their individual experience of their exchange program with an increase in their self-esteem. The participants considered that the exchange program gave them an opportunity to achieve things on their own. They also commented that, as this was the first time they were away from their families and having no one to support them, they had to deal with the problems and difficulties on their own. This made them feel more self-reliant and thus increased their self-esteem. Moreover, this finding was more significant in the metaphorical images of "Self-realization". The images participants used indicate that living in a foreign country and being alone gave them enough time to think about their achievements during the exchange program. They had a chance to evaluate their personal skills, which led them to recognize their power over what was happening in their personal and academic lives.

According to the participants, another important individual experience was the "diversity" in both their host institution and host country. The participants who used the metaphorical images in this group focused on the importance of living away from their home country. Being surrounded by people from different cultures affected them in a positive way in dealing with the challenges involved. These participants mainly stated that they became aware that diversity is something positive that reduces the prejudices against different cultures.

"Diversity" was also mentioned by the participants as a metaphorical group to describe their individual experiences as an opportunity to meet new people from different European countries and learn about various European cultures. The participants considered that this was only possibly through living in a foreign country.

Finally, the images the participants used to explain the difficulty of the exchange program and living in a foreign country indicate that they considered the exchange program to provide a challenge for them. They emphasized the difficulties they faced, particularly in adaptation to a new culture and a new environment. However, the adaptation process did not last long and for all participants, studying abroad became a positive and happy experience.

4.2.1. Expectations of the participants

When the participants talked about their experiences during the exchange program, they also commented on the expectations they had before attending the program. The participants were also asked to what extent the exchange program fulfilled their expectations. The responses of the participants were grouped under academic and professional expectations, which are explained below in detail.

4.2.1.1. Academic expectations of the participants

The academic expectations of the participants were an important element of applying and participating to their exchange program. These expectations were mostly related to their host institution.

Table 4.2.1.1.1
The reasons for the fulfillment of academic expectations

Themes	Subthemes
Academic (n = 33)	Quality of American education
	Quality of university program
	Academic feedback
	Support of advisors
	Academic productivity
	Academic skill development
	Quality of university
	Library, and academic system
	Language development
	Variety of courses
	Development of academic writing
	Teaching methods
	Practices of the department
Financial (n = 1)	Fulbright grant

Table 4.6 shows that thirty-three out of forty-one participants considered that their exchange program fulfilled their academic expectations. The participants gave various reasons for this satisfaction, which were then categorized into two groups: academic and financial. The participants listed their reasons as follows: having financial support from Fulbright so that they could focus on their studies; the quality of the American academic and education system; the quality of the host university they attended; the quality of their graduate programs; the support and availability of their advisors; the quality of academic feedback they received; their academic productivity; and their academic skill development:

My academic skills have significantly changed. In terms of methodology, I encountered very different methodological perspectives.

Akademik becerilerim çok değişti. Metodolojik olarakta çok farklı metodolojik perspektiflerle karşılaştım. Burada çok değiştiğimi

Academically, I have become a totally different person. I started to question everything I learned when I was an undergraduate. I think it has changed me a lot. I think this is a good program (Participant, 29).

düşünüyorum. Tabii akademik anlamda, tümüyle farklı bir insan oldum. "Uundergrad"taki öğrendiğim şeyleri sorgulamaya başladım. Bunun çok değiştiğini düşünüyorum. Programım, iyi bir program olduğunu düşünüyorum.

Another participant commented on the positive sides of American education system:

United States has contributed a lot to me. It has a multinational structure and smart people from different places of the world, so they provide a different and systematic education. Particularly the theorical and paractical education I received in engineering contributed a lot to my work life (Participant 41).

ABD'nin çok faydası oldu. Çok uluslu yapısı ile dünyanın birçok yerinden gelen zeki insanı barındıran ünversitelerinde, Türkiye'den çok farklı ve sistematik bir eğitim veriliyor. Özellikle bir mühendis olarak üniversitede aldığım teorik ve uygulamalı eğitimin, çalışma hayatımda büyük avantajları oldu.

The participants' reasons for academic fulfillment mainly included the academic elements. They talked about the quality of their university, library, instructors and academic system in their host countries. The participants mentioned that the university they chose had a high ranking in Europe, which increased the quality of the university. They also commented on the quality of the library in terms of providing access to different sources, which helped them learn new information about their study area. The participants also pointed out that the European academic system was very different from the academic system in Turkey, particularly in terms of active participation of students in courses. Furthermore, the higher education curriculum was designed to help students develop a vision.

Another reason for their fulfillment was language development, both through the activities provided by their host institution, and due to the medium of instruction being English. Another important reason given by the participants was the variety of courses. The participants stated that there were several different courses in the exchange program that were not available in their home university, and which helped them improve their academic thinking and writing skills. The participants also talked about the different teaching methods. They stated that the courses in their host institution not only provided theoretical, but also practical knowledge as a result of

the wide range of teaching methods used by the instructors. Lastly, the practices of department were given as a factor that allowed the participants to experience different dimensions of their area of study.

On the other hand, there were some participants who stated that their expectations were not fulfilled for the reasons given in Table 4.2.1.1.2.

Table 4.2.1.1.2

The reasons for the dissatisfaction of academic expectations of participants

Themes	Subthemes
Academic ($n = 2$)	Instability in faculty recruitment Lack of opportunities in course enrollment
External factors ($n = 1$)	Individual responsibilities
The image of Erasmus ($n = 4$)	Erasmus participants viewing the program as fun rather than academic one

The reasons given by the participants for their dissatisfaction with the programs were grouped under three categories: academic, external factors and the image of the Erasmus program. The academic group consisted of the problems related to the faculty recruitment and lack of opportunities in course enrollment. In a specific course, the participants did not have a permanent instructor, and when the instructor changed, the academic knowledge acquired during the course was not sufficient. The participants also could not enroll in all the courses they wanted to take, due either to the courses not being opened over the period of their exchange program, or to the available courses being in a language other than English. As a result, one participant had to take undergraduate courses instead of doctoral courses. Since the academic level of the courses was too easy for this participant, her academic expectations were not fulfilled. In the second group, the participants talked about the negative external factors, such as the high level of individual responsibility. Since the participants were alone during their exchange program, they had to manage everything themselves, which took almost all their time, thus negatively affecting their academic focus. The last group was the image of the Erasmus program. The participants commented on

Erasmus a cultural rather than academic exchange program. Therefore, they did not attend Erasmus for academic reasons, and did not focus on the academic process.

One participant mentioned the negative experience that she had in her host university:

The school was a little bit inexperienced. [First] we had one instructor who was then replaced with another instructor just after we started the program. That instructor also left the school. They gave us another instructor. This was a bit problematic (Participant 21).	Okul birazcık şeydi, acemiydi. Bir tane hocamız değişti. Başlarken başka bir hoca vardı. Sonra o hoca bir sebepten dolayı okuldan ayrıldı. Bize başka bir öğretmen verdiler falan. Biraz sıkıntı oldu.

Another participant commented that the exchange program did not contribute any professional skills to him:

To be honest, I did not think that it contributed anything to me in professional terms. It was not even as useful as a work experience (Participant 9).	Açıkçası hayır. Yani profesyonel birşey kattığını düşünmüyorum. İş tecrübesi kadar faydalı olmamıştır bile.

The overall results showed that the academic fulfillment of the participants was mostly related to their host instution and the educational opportunities provided by the host university.

4.2.1.2. Professional expectations of the participants

Professional expectations of participants were related to acquiring working skills and self-improvement.

Table 4.2.1.2.1

The reasons for the fulfillment of professional expectations of participants

Themes	Reasons
Working skills (n = 17)	The development of academic teaching skills Academic practical skills Practical knowledge

Table 4.2.1.2.1.	(continued)
	Academic research skills Teaching skills Material development skills Career development
Self-improvement (n = 17)	The development of time management Language skills Personal communication skills

Table 4.2.1.2.1 shows that thity- four out of forty-one participants were satisfied with the professional skill development during their exchange program. These participants reported that they were able to learn new working skills that they could use in their future career. These professional skills included academic teaching, practical and research skills, and practical knowledge in their subject area. The Fulbright participants mostly focused on different academic skills when they talked about professional skills, because most of them already had a PhD when they attended the Fulbright program and they wanted to become an academician when they completed the program:

I observed how to become a good instructor, how to be a good literature instructor, or what to pay attention to when reading certain texts in the classroom, how to give feedback to the students and how to ask questions. I am now trying to use them (Participant 27).

Nasıl iyi bir hoca olunur; nasıl iyi bir edebiyat hocası olunur ya da nasıl sınıfta belli tekstleri okurken nelere bakmak lazım ya da öğrencilere nasıl"feedback" vermek lazım| ne gibi sorular nasıl sorulmalı gibi çok önemli becerileri gözlemledim. Yani şu anda da onları bir şekilde kullanmaya çalışıyorum.

It fulfilled [my expectations] at a professional level. In my department, there is something called a practical internship. We work as an assistant in one term and we work as an intern in Brown and other organizations in another term. I worked in a musuem over one term. I taught archeology to the 6th and 8th graders. I had an opportunity to observe the education system (Participant 28).

Profesyonel düzeyde de karşıladı. Şöyle ki benim olduğum bölümde "practical ship" dediğimiz bir sistem var. Biz bir dönem asistanlık yapıyoruz. Bir dönem de bu "practical ship"leri yapıyoruz. Oradaki amaç da okulun içerisinde Brown'un içerisinde ya da etraftaki farklı kurumlarda stajyer olarak çalışmak. Ben bir dönem bir müzede çalıştım. Bir dönem altıncı sınıflara, orta ikinci sınıflara, orta birlere gittik. Onlara arkeoloji nedir? Nasıl yapılır? Onları anlattım mesela. Oradaki eğitim sistemini görme şansım oldu.

In terms of professional development, the participants stated that they gained skills in teaching, and material development on teaching and career development. Two of these participants were graduate students in the education faculty, so they focused on skills related to teaching:

It fulfilled my academic expectations. I took lots of practical knowledge there such as how to teach students. In that sense it developed my teaching skills (Participant 12).

Akademik düzeyde beklentilerimi aslında karşıladı. Şu şekilde: hani ben çok fazla pratik şey aldım orada. Konunun öğrenciye nasıl aktarıldığını gördük. Eğitim özelliklerimi, öğretmenlik yönümü bayağı değiştirdi.

In addition to the professional skills, the participants commented on the exchange program fulfilling their expectations in terms of developing other skills such as time management, language and personal communication. The participants stated that spending time in a foreign country, meeting new people and speaking English all the time helped them improve their professional skills:

My English has been improved. Other than that I experienced education system there, and I applied that knowledge here (Participant 10).

İngilizcem gelişti. Onun dışında eğitim sistemini orada görüp, burda uygulama şansı sağlayabiliyorum.

I observed how to be a better instructor, what should I check about texts that I am using in the

İyi bir hoca nasıl olunur, nasıl iyi bir edebiyat hocası olunur ya da sınıfta belli tekstleri

classroom, how I can give feedback to my students or how I can ask questions to them. I try to use those skills right now (Participant 27).	okurken nelere bakmak lazım ya da öğrencilere nasıl feedback vermek lazım. Ne gibi sorular nasıl sorulmalı gibi çok önemli becerileri gözlemledim. Şu anda da onları bir şekikde kullanmaya çalışıyorum.

Table 4.2.1.2.2
The reasons for the dissatisfaction of professional expectations of participants

Themes	Reasons
The focus of Fulbright ($n = 3$)	Academic orientation of the program
The focus of Erasmus ($n = 1$)	Taking classes instead of having an internship

Four participants were not satisfied with the the professional outcomes of their exchange program. The three Fulbright participants considered the focus of this program to be mostly academic, as a result of which they were not able to develop their professional skills as much as they expected. They were busier with taking classes and preparing for academic work more than learning professional skills that they could use in the work place:

Our program was not a program that improves the professional skills. It was more about analysis, research, thinking, reading, and writing (Participant 32).	Bizim programımız çok fazla profesyonel yani iş becerisi kazandıran bir program değildi. Biraz daha böyle işte analiz, inceleme, düşünme, okuma, yazma.

Only one Erasmus participant out of twenty-four felt that her professional expectations were not fulfilled due to the focus of the program being different from what she had thought. This participant stated that she mostly attended classes that provided new knowledge about the theoretical dimension of her subject area. However, she did not have any opportunity to learn the professional skills she could use in her future work. She also commented that if she had undertaken an internship during Erasmus, this would have helped her gain professional skills:

I do not think that it contributed some professional skills (Participant 9).	...açıkcası hayır. Düşünmüyorum. Yani profesyonel bir şey kattığını düşünmüyorum.

4.2.2. The idea of participating in the exchange program again

To describe their satisfaction with their exchange program, the participants stated that they would attend their exchange program again if they were given the opportunity. When asked about the rationale behind this idea, the participants mostly gave individual explanations, followed by academic and professional reasons, which are detailed below.

Table 4.2.2.1

Participants' reasons for their willingness to participate in their exchange program again

Themes	Subthemes	Subthemes
Individual reasons ($n = 36$)	Self-improvement Having a good relationship with the advisor Sufficient time length Good treatment Opportunities created by Fulbright Life experience Gaining prestige	Self-investment Having a good experience in Europe Making good friendships Travelling Having fun Having more freedom Learning new things Personal development Meeting new people Changing their perspectives Self-esteem development Self-realization
Academic reasons ($n = 4$)	Good academic conditions Academic scholarhip opportunity Academic network Academic routine	
Professional reasons ($n = 1$)	Having a career in Turkey	

The results indicated that thirty-six participants were willing to participate in their exchange program again for individual, academic and professional reasons. The individual reasons included self-improvement, having a good relationship with the advisor, the length of the program being sufficient for the participants, good

treatment from Fulbright employees, opportunities created by Fulbright, life experience, and Fulbright being a prestigious international exchange program.

One participant stated,

I would jump at the chance because of the prestige, trust, the self- esteem and the opportunity to know yourself. How I can say this? I have gone beyond myself. I would do it again because I like improving myself. I would go again (Participant 37).

...koşa koşa giderim. Çünkü o prestij, o güven, o kendine güven vermesi, kendimi tanımama fırsat tanıması, yani nasıl diyeyim? Kendimi aştım Fulbright'la. Yani onu bir daha çünkü ben çok seviyorum kendimi aşmayı ve yine giderdim yani.

Another participant mentioned that participating again would lead to new experiences:

At the moment, the answer is no. For me, everything has fallen into place and the exchange program was a goal and an experience. I would not participate in a similar program within the same system. But if the question were if you went back and had the same thing again, then my answer would be yes, because it was the most colorful time of my life, and if I were to experience it again, I would do the things I could not do before (Participant 41).

Bugün itibariyle cevabım hayır olur. Benim açımdan taşlar yerine oturdu ve değişim programı bir hedef ve bir tecrübeydi. Aynı düzen içinde benzer bir katılım içinde bulunmak istemezdim. Ama soru geriye dönüp aynı şeyi yaşamak istermiydiniz diye sorulacak olursa cevabım evet olurdu. Çünkü hayatımın en renkli dönemiydi ve tekrar yaşayıp yapamadıklarımı da yapmak isterdim.

This participant commented on the network resulting from the exchange program:

It is the same thing again. It doesn't matter at which stage of your career you are, they help you meet the right people. I mean you do not have to show any effort to find those people, they bring them to you. They open the Fulbright network to you. I think that your life moves forward not with your education but with the people you met. They broaden your vision, they englighten you. You do not need an academia. Therefore, I recommend everyone to do this. I say this to everyone around me who has graduated from

Aynı şekilde. Yani yine, hangi bende kariyerinin hangi noktasında olursan ol, seni doğru insanlarla tanıştırıyorlar. Yani sen kendin çaba göstermiyorsun. O insanları bulmanı falan. O insanları senin ayağına getiriyorlar. Aynı şekilde . Yani sana geçmiş Fulbright'lıların networkünü açıyor. O anki Fulbright'lıları açıyor. Bir de ben hani hakkatten hani biraz daha zaman ilerledikçe eğitim falan değil, tamamen tanıştığın insanlarla falan hayatın yürüdüğünü düşünüyorum. Hani ufkunu da açıyorlar. Seni aydınlatmak boyutunda

university. At least apply for it, experience that process. You meet people in the process even if it does not happen. For this reason, I would go again (Participant 31).

da. İlla hani akademi falan olmasına gerek yok. Hani o yüzden ben hani herkesin böyle bir şey yapmasını öneriyorum. Ben mesela etrafımdaki bütün gerekli şeyi, benden şimdi üniversiteyi bitirenlere de söylüyorum. En azından başvur. O süreçten bir geç. O süreç içinde bile insanlarla tanışıyorsun. Olmasa bile. O yüzden hani yine giderim.

This participant further explained her reasons as below:

I would apply (for it) again. In my case, my only chance was Fulbright. If I had not been accepted to Fulbright, I would have had to stay in Turkey for two more years to finish my MA before I could apply because I was accepted under that condition. Before attending Fulbright, they had not granted me the assistantship positionbecause I was only an undergraduate without any work experience. I did not have any teaching experience...When I consider the situation I was in, it is good that I applied for the Fulbright program. Otherwise, it would have been a longer process for me. On the other hand, I sometimes think, if it was not for Fulbright, I would not have had to return. If I had known that I did not have to return, would I have developed any other alternatives in the process? I always knew that I was coming back to Turkey. If I had not known this, I may have forced myself to do other things. I mean I could have found a job in America, I would have done more things to do that (Participant 29).

Başvururdum. Şu şekilde, benim koşullarımda benim tek şansım Fulbright'tı. Çünkü eğer benim Fulbright'ım olmasaydı, ben Türkiye'de yükseklisansımı bitirmek... 2 yıl daha yükseklisansımı bitirip başvurmam gerekiyordu. Çünkü ben o şekilde doktoraya başvurup doktora kabulu almıştım Fulbright'ı almadan önce, ama bana asistanlık vermediler. Yani çünkü sadece "undergrad" mezunu olduğum için hiç bir tecrübem yok. Yani "teaching" tecrübem, şuyum buyum, yok. Bana asistanlık vermedi üniversite. Gidemezdim kendi koşullarım içinde. Düşündüğümde evet, hani iyi ki Fulbright'a başvurmuşum. Yoksa hani daha uzun bir süreç olacaktı benim için. Ama öteki türlü ben tabi düşünüyorum Fulbright olmasaydım, şimdi dönmek zorunda kalmayacaktım. Acaba dönmek zorunda olduğumu bilmesem daha farklı bir alternatif geliştirir miydim? bu süreç içersinde diye düşünüyorum. Çünkü ben her zaman Türkiye'ye döneceğimi bilen bir insan psikolojisi içersindeydim ama eğer bunu bilmeseydim belki hani bilmiyorum belki bişeyleri daha fazla zorlardım. Yani aa Amerika'da iş bulurum. Hani bunun için daha fazla şey yapma yolunda daha farklı olabilirdim.

The participants believed that their exchange program improved their various personal skills which is why they would be willing to participate in the exchange program again. The participants also focused on self-investment, having a good experience in Europe, making good friends, travelling, having fun, enjoying more freedom, learning new things, enhancing personal development, meeting new people, changing their perspectives, improving their self-esteem and self-realization.

One participant talked about common ground of Erasmus for exchange students:

If there were ten Erasmus programs, I would go for all. As I said, it is a wonderful program which has a common ground but its subject is different. When I gave the example of umbrella, I gave that example for this. Everybody is under the same roof, so there is no adaptation problem. First of all, there are no politics, race, prejudice, religion or ethnic factors. It bring all people together on the basis that they are human and they are Erasmus students. For this reason, people acquire things from it. People from the East can benefit from the West and vice versa. For my opinion, it should not be limited only to Europe; it should also cover the Arab world, other Turkish Republics and the Caucasus. I think we can further extend the scope to have Latin America and Africa under the same roof (Participant 17).

On tane olsa, on tane daha giderim. Çünkü Erasmus dediğim gibi paydası ortak olan, ama öznesi farklı olan müthiş bir program. Şemsiye örneğini o yüzden verdim. Hani hesabını herkes tutuyor ama herkes aynı çatının altında aynı korunağın altında. Uyum probleminiz ortadan kalkıyor. Her şeyden önce yani işin içine siyaset, ırk, önyargı, din, etnik yani bugün insanları karşı karşıya getiren faktörler girmeden sadece insan olduğu için ve Erasmus öğrencisi olduğu için bir araya getiren bir program olduğu için herkes bence bir şeyler alıyor. Doğulu batılıdan, batılı doğuludan yararlanabiliyor ve bu sadece Avrupa'yla sınırlı kalmamalı. Bence Arap coğrafyasını da, Türki cumhuriyetleri de, Kafkasları da içine almalı ve hatta daha da genişletebiliriz. Genişletilebilir ve Latin Amerika ve Afrika dahi bu çatıya dahil edilebilir diye düşünüyorum.

Another participant commented on the learning opportunity during the exchange program:

I would definitely go. It was a good experience. As I mentioned before, communicating with people, travelling, learning different things. They all increased my awareness. I like the fact that it increased my awareness about social issues because I learned how things could be different.

Tabi tabi kesinlikle gitmek isterim. Yani güzel bir tecrübeydi. Bayağı iyi oldu. İşte bahsettiğim şeyler: gezmek, insanlarla böyle iletişime geçmek, o arada farklı şeyleri öğrenmek. Farkındalığımı artırıcı demiştim ya siz sosyal çevresel konulara karşı duyarlılığımın artırılması.

It was important for me (Participant 16).

Benim hoşuma gitti çünkü öğrendim birşeyin bazı şeylerin daha farklı nasıl olabaileceğini gördüm. Yani bu önemliydi benim için.

Another participant stated that exchange students improve their self-esteem through Erasmus:

When you get to know yourself, you develop a self-esteem, you realize that you could make a change in the world. I mean small things can change the world. Erasmus increases your self-esteem about these small things. This will at least bring about a cooperation between continents, which could change the world (Participant 23).

Çünkü kendini tanıdıkça hem kendinize karşı özgüveniniz oluyor. Kendinize daha fazla dünyayı değiştirebileceğinizi fark ediyosunuz. Yani küçük şeyler de dünyayı değiştirebilir. Yani Erasmus'ta bu sizin küçük şeylere karşı özgüveninizi artmasının, en azından dünyayı değiştirebilecek olan kıtalar arası işbirliğini sağlıyacak olan noktaya getirebilir yani.

Four participants focused on academic reasons for their willing to attend the program again. These participants mostly commented on the good academic conditions, the scholarhip opportunity, the academic network and routine involved in the exchange program. One Fulbright participant gave professional reasons, stating that attending Fulbright helped her pursue a better career in Turkey.

The overall results indicated that the participants focused on individual, academic and professional impacts of their exchange programs to explain their reasons for participating in the program again if given the chance. Their experiences showed that the most important impact of their exchange program was on their individual development.

4.2.3. Recommendation of the exchange program by the participants

When the participants explained their experiences during their exchange programs, those who had a positive perception of the program stated that they would recommend it to other students who wanted to study abroad. The participants' rationales for this recommendation were grouped under the following themes: individual, cultural, academic, professional and financial. Table 4.11 presents these themes with their subthemes.

Table 4.2.3.1

Recommendation of the exchange program

Themes	Subthemes
Individual ($n = 16$)	Self-improvement Having an American education experience Experience of living abroad Personal development Improving skills related to personal responsibility Planning skills Development of tolerance Development of self-respect Self-realization Having a comfort Development of interpersonal communication
Academic ($n = 12$)	Academic development Experiencing European higher education system Academic professionalism The prestige of Fulbright Good schools in America A good support system
Cultural ($n = 10$)	Meeting new people from different cultures Experience of living in a foreign country Recognizing and learning cultural differences
Financial ($n = 2$)	Good scholarship conditions
Professional ($n = 1$)	Development of professional skills Good impact on CV Development of English language skills

The results indicated that the participants were willing to recommend the exchange programs to other people and most had already done so. The participants' reasons to recommend the exchange program varied. Sixteen out of forty-one participants had individual reasons for recommending the program since they considered the

exchange program to be a good opportunity for self-improvement, having an American education experience, and living abroad. Moreover, the participants also mentioned that having personal development, improving personal responsibility skills, planning skills, tolerance development, self-respect development, self-realization, having comfort, and interpersonal communication development through Erasmus program were the important reasons to recommend it to other students.

One participant commented on how Fulbright decides to choose its exchange students:

In my group, there were people who graduated from Robert college, and from the very good colleges in Turkey. There were people who were from Sabanci, Bilkent, Boğaziçi [universities]. Yes, it is true but Fulbright does not evaluate you according to your school, but according to your individual efforts. They look at your CV, what you achieved that is different from other people. I do not think that the university affects them. I do not think that a Robert college graduate who has not done anything, who is asocial, and has not made any effort to develop himself, would be able to get a Fulbright scholarship. I try to explain to the people who lack the self-esteem. I say: 'look what I did'. I had undertaken academic work in my field, I had published articles. I was active in the conferences. There were people in my group, who could not pass 70 in IBT, but their CVs were awesome. They wrote perfect papers in their field. Fulbright gave them 1 year of English education (Participant 37).

Şimdi şöyle birşey var genelde farkettiğim şu oldu: güven eksikliği olayı çok oluyor. Yani ben kazanamam, zaten bana vermezler falan. Evet doğru. Ben şu var, şu açıdan doğru diyorum. Onların düşüncesinde çünkü ulaşılamayacak gibi geliyor. Şundan dolayı illa bir Robert Koleji mezunu olmak lazım diyorlar. Ya da Ted Koleji mezunu olmak lazım diye düşünüyorlar. Doğru evet. Ben tanıştım yani benim kazandığım grupta Robert koleji mezunları bayağı Türkiye'nin en iyi kolejlerinden mezun kişiler vardı. Sabancı'da okuyanlar, Koç'ta okuyanlar, Bilkente okuyanlar, Boğaziçinde okuyanlar. Evet doğru ama Fulbright sizi okulunza göre değil, bireysel olarak yapmış olduğunuz çabalara göre değerlendiriyor. "CV"nize bakıyor\ ekstra diğerlerinden farklı neler yaptınız bulunduğunuz şartlarda neler gerçekleştirdiniz, neleri başardınız. O komisyon sizi tamamen, yani üniversite, ben zannetmiyorum gözlerini boyadığını zannetmiyorum. Bir Robert Koleji mezunu eğer hiç bir yapmamışsa asosyal biriyse ve kendini fazla geliştirmediyse zannetmiyorum öyle Fulbright bursu kazanacağını. Ben bunu anlatmaya çalışıyorum. Mesela genelde bu güven eksikliği yaşayan kişilerde bakın... Mesela ben alanımla ilgili akademik çalışmalar yapmıştım,

yayınlarım vardı, bilimsel yayınlarım vardı. Konferanslarda aktifdim. Yani bizim grupta arkadaşlar vardı. "IBT" de 70i geçemeyenler vardı ama "CV"leri felaket. Kendi alanıyla ilgili mükemmel şeyler yazmışlar. Fulbright onlara bir sene ingilizce eğitim verdi. Ya bunu demek istiyorum. Bunu anlatıyorum kendine güven eksikliği olan kişilere.

Another participant stated the importance of studying abroad for university students:

It could be anything; it does not have to be Erasmus; if a person wants to develop herself, if that person is always open to different ideas, then everything has a high quality for them. If I were to go to England on my own, and spent three months thereit would still contribute a lot to me. However, the Erasmus program has its own procedure for this, which is more systematic and which facilitates communication between schools (Participant 2).

Evet yani bir kere şey bu Erasmus olmasa bile başka bir şey olsun adı. İnsan eğer kendini geliştirmek istiyorsa, farklı görüşlere açıksa, her zaman her şey kalitelidir aslında ona. Yani illa adının Erasmus olması gerekmiyor. Ben burada tek başıma da tekrar gidip İngiltere'ye, bir şekilde orada hayatımı geçirsem üç ay. O da bana yine çok şey katacaktır. Ama Erasmus programı sadece bunu prosedür olarak uyguluyor ve daha sistematik bir şekle sokuyor ve okullar arası da aslında iletişimi güçlendiriyor bu şekilde böyle.

This participant commented on the personal skills improvement during the exchange program:

First of all, it helps you get to know yourself. You observe how you make a decision under difficult conditions, how you behave in front of people. You are alone a lot and being alone gives you the chance to know yourself better. If you want to discover more about yourself, I would say 'go' (Participant 23).

İlk önce kendinizi tanımanızı sağlıyor olan bişey var. Yani kendinizi tanıyorsunuz, zor şartlar altında nasıl karar vermeniz gerektiğini, insanların karşısında nasıl davranmanız gerektiğinizi. Çok yanlız kalıyorsunuz bu yanlızlık aynı zamanda sizin kendinizi tanımanızı sağlıyor. Eğer yani kendinizi tanımak istiyorsanız, gidin yani.

Ten participants gave cultural reasons for recommending the program to others. These were mostly related to meeting new people from different cultures. According to these participants, living in a foreign country, recognizing and learning cultural differences were positive experiences:

Why should you go? To see the cultural differences and similiraties. It is very nice. They have a different way of doing the things you do all the time (Participant 20).

Ne için git? Kültürel farklılıkları yada benzerlikleri görmek için git. Yani o güzel oluyor. Gerçekten bakıyorsunuz sizin sürekli birşeyi yaptığınız birşeyi, farklı bir şekilde yapıyor onlar.

Twelve participants focused on academic reasons for recommending the exchange program. They mostly commented on the experience of academic professionalism, the prestige of Fulbright, good schools in America, and a good support system during the program. They also listed academic development and experiencing the European higher education system under academic reasons:

I am not sure. It is important to receive education in America, to know the academic world there. Naturally, there are big differences [in academic terms] between here and there. There is also a difference between the academicians who have been there and those who have not. I mean in terms of critical thinking (Participant 26).

Ne bileyim işte Amerika'da eğitim almaları önemli olduğu için. Amerika'daki akademik dünyayı tanımak için. Tabi buradakiyle oranın arasında çok fark var. Bir de akademisyenler arasında orayı görenle görmeyen arasında bayağı bir fark oluyor. Yani böyle "critical thinking" böyle eleştirel bakma olayları.

This participant explained her ideas as follows:

I meant, these people are generally who could not find anything from academia. My friend who applied until this time say that I applied to assistantship, they hired their favoriate person. For this reason, the feedback that you would get from your advisor or when you write you will get the feedback right away. I mean generally, I say that the academic professionalism in

Yani bu insanlar genellikle akademiden şu ana kadar çok umduklarını bulamamış insanlar. Şu ana kadar başvuran arkadaşlarım işte diyor ki: asistanlığa başvurdum, adamını aldı, şöyle oldu falan gibi şeylerle geliyorlar. O yüzden hani danışmanından alacağın "feedback" kalitesi ya da yazdığın zaman hemen "feedback"

America is a great opportunity for them. I mean it is wonderful thing, they could see my pictures on facebook. You can go anywhere you want, it provides lots of opportunities to you. If you with this program, they pay for your flight and hotel accommodation fees. There is an invitation seminar, go and meet with lots of Fulbrighters or other hundred people from different countries. You will have lots of friend from each country. You learn lots of things about different culture. I mean that America has lots of things from all countries. For these resaons they can apply denifitely to Fulbright. (Participant 27).

alacaksın. Yani genel olarak Amerika'nın akademik olan profesyonelliğinin, onlar için muhteşem bir fırsat olduğunu söylüyorum. Yani muhteşem birşey. Benim sürekli hani zaten Facebook'ta fotoğraflarımı görebiliyor. Şuraya gidebilirsin, buraya gidebilirsin. Bir sürü sana fırsat tanıyor. Bu programla gittiğin zaman diyor ki: senin uçak masrafların, otel masrafların bizden git şurada bir "invitation seminar"da bir sürü Fulbright'lıyla tanış. Kendi alanından bir sürü ya da yani olmayan başka ülkelerden yüzlerce insan tanırsın. Her ülkede bir arkadaşın olur. Bir sürü kültürle ilgili bişeyler öğrenirsin. Yani Amerika'nın o, en hani bütün ülkelerden birşeyler barındırıyor olması. Bunlar gibi sebeplerden dolayı, evet kesinlikle Fulbright'a başvurabilir.

Only one participant gave professional reasons such as the development of professional and language skills and the good impact on her CV for recommending the program:

It is both yes and no. Yes, because it is prestigious. I mean as I mentioned before, it provides a network for you and it looks good on your CV. I think I experienced a lot, and I have not even completed my PhD. And yes, if people have someone who would support them. (But my answer is) No, if they have recently graduated. Work experience could be important for Fulbright. I mean if they don't have any work experience in their field and they only have fresh knowledge. then if they think they can live only with Fulbright scholarship (Participant 30).

Evet ve hayır. Evet çünkü prestijli. Güzel yani. Hep konuştuğumuz gibi 'network" sağlıyor bence ve şey "CV"de güzel duruyor bence. Çok şeyini gördüğümü düşünüyorum şimdiye kadar. Daha bitirmedim bile doktoramı. Ve evet eğer ekstra kendilerini destekleyebilecekleri birileri varsa. Hayır. Yeni mezun olmuşlarsa. Bence Fulbright için iş deneyimi de önemli olabilir. Yani biraz iş deneyimine sahip olmak alanda daha güzel olabilir bence. Daha yani şey olabilir. Hayır. Eğer hiç iş deneyimleri yoksa böyle taze bilgi kokuyorlarsa. Ondan sonra ve şey sadece Fulbright bursuyla geçinebileceklerini düşünüyorlarsa.

Another participant mentioned the opportunity of experiencing a different education system:

Above all, you see a different system and this is not something only students benefit from, it is also beneficial for the academicians. It is a program that people who think academically could gain from. After all, you see what is happening in the world listing or European listing. You see, in concrete terms, where you stand. The second reason, as I mentioned before, is that it increases your tolerance level. The most important thing is that your self-esteem increases and you have an opportunity to know yourself better especially with your experience abroad. Erasmus has proven itself to be the best project so far (Participant 17).	Çünkü her şeyden önce dediğim gibi farklı bir sistemi görmüş oluyorsunuz ve bu sadece öğrencilerin de yararlandığı bir durum değil. Akademisyenlerin de yararlandığı bir program bu ve en azından akademik düşünen insanların yararlandığı program. Sonuç itibariyle her şeyden önce dünya sıralamasında veya Avrupa sıralamasında nerede olduğunuzu görüyorsunuz. Somut olarak nerede olduğunuzu görüyorsunuz. İkinci bir sebep te dediğim gibi hoşgörü tolerans sınırınız olduğunca genişliyor ve en önemlisi de dedim ya kendinize olan saygınız artıyor ve kendinizi tanıma fırsatı buluyorsunuz. Yurtdışı deneyimlerinde özellikle Erasmus bunun için şu ana kadar kendini kanıtlamış en iyi proje diyebilirim.

Two Fulbright participants recommended the exchange program based on financial reasons. These participants considered that the financial support being provided for graduate students made Fulbright more preferable over other international exchange programs.

The overall results indicated that most participants recommended the program for individual, cultural and academic reasons. Therefore, these could be the areas the exchange students experienced the most impact on during their exchange programs.

4.2.4. The general quality of the exchange program

The participants commented on the general quality of their exchange program since it had an effect on all aspects of the program and determined the extent to which the program fulfilled their expecatations. Most participants had positive perceptions of the general quality of their exchange program.

Table 4.2.4.1

The general quality of the exchange program

Themes	Subthemes
Good quality ($n = 31$)	Professional Good support system for the exchange students Having a relationship with American government Not too many exchange students A well-designed selection process qualified Fulbright students A well-designed application process a prestigious program A well-organized program Having nice memories Availability of staff in the host university Providing the opportunity to go abroad Availability of a variety of courses, Having fun, Social contributions
Issues in the quality ($n = 5$)	Improving professional skills Opportunity to learn about a different country Provides scholarship Helps improve foreign language Provides an opportunity to learn about a new culture Provides an opportunity to know yourself better Cultural activities Meeting successful students Creating learning opportunies
	Problems during the application process in Ankara office Difficulties in using a foreign language The low quality of education Prejudices against foreigners in the host country Quality of the Erasmus office in Turkey
Good quality but needs to be improved ($n = 5$)	Financial issues in America, bureaucratic issues Insufficient grant Accreditation of the courses No quality standardization among host universities and host countries

The results indicated that most of the participants believed that their exchange program had a good quality. Thirty-one participants stated that their exchange program had a good general quality for the reasons such as being a professional program, and having positive qualities, such as a good support system for the scholars, a relationship with American government, a well-designed selection process, a good quality of Fulbright scholars, and a well-designed application

process. Others positive qualities included theirs being a prestigious and well-organized program, and not having had too many scholars,

Moreover, they explained their resaons for this belief in the program's good quality as reslting from having pleasant memories, the availability of employees in the host university, the opportunity to go abroad, course availability, having fun, social contributions, gaining professional skills, learning about a different country, improved scholarship, learning a new foreign language, learning a new culture, the opportunity to know yourself better, cultural activities, meeting with successful students, and having learning opportunies during the program.

One participant talked about the effectiveness of the Fulbright Commission in Turkey:

It starts with the people who work in the commission, everybody does their work with care and on time, so this scholarship is a prestigious one, because you do not have any problem. It is a perfect scholarship. I mean they do consultancy to you in your area, they help you, they explain to you in the orientation. I do not think that there is any program like this. Because, as far as I heard for example TUBITAK scholarship or ministry of education scholarship, I heard most of it, we send e-mail, we can not get reply (Participant 37)

Komisyonda çalışanlardan başlayıp yani herkes işini özenle yapıyor severek yapıyor ve zamanında yaptığı için bu burs prestijli bir burs. Yani çünkü hiç bir şekilde sıkıntı yaşamıyorsunuz. Mükemmel bir burs. Yani size hem danışmanlık yapıyorlar kendi alanızla ilgili. Başvuru aşamasından itibaren size yardımcı oluyorlar. Bu oryantasyonda size anlatıyolar. Bu başka bir bursta olduğunu zannetmiyorum. Çünkü ben, duyduğum kadarıyla mesela TÜBİTAK bursu olsun, bu YSL'ye var. MEB bursu diyorlar mesela. Orada olsun çoğunu duydum yani. Mail atıyoruz cevap vermiyorlar falan.

Another participant mentioned the success of the application process:

I mean, it is a process that done very well, I mean the the issue of application, after application, application to Fulbright and after that applying to schools is a very well functioning process (Participant 36).

Yani çok iyi yürütülen bir süreç. Yani başvuru olsu, başvurudan sonra. Fulbright'a başvuru ve daha sonrasında okullara başvuru konusunda çok güzel işleyen bir süreçleri.

The other participant pointed out the fun that he experienced during the exchange program:

It was like a summer camp, I enjoyed a lot. The quality was set because of other scholars. We are all having same mind set. We were very compatible group (Participant 41).

Bir yaz kampı gibiydi. Çok keyif aldım.Kaliteyi de diğer bursiyerler belirliyordu. Hepimiz aynı kafa yapısında çok uyumlu bir gruptuk.

This participant expressed her opinions as below:

Since it is very prestigious, there are lots of applications and there are few people are chosen from these applications. I observed same things in every Fulbrighter I met. We are all extraverts, coherent with being a cultural embassador concept. We all have good education, we all went to good schools in our country. We all want to succeed something, we all want to do something good. We want to be in a cooperation, we want to know the country we went, and work with those people. For me, they pay attention to these things, for that reason although lots of years have passed, it is still continuing its way in a qualified way (Participant 28).

Çok prestijli bir hale geldiği için çok başvuruldu ve bunlar arasından az insan seçiliyor. Hani ben tanıştığım her Fulbright'lıda çok benzer şeyler gördüm. Yani sanıyorum hepimizi birazcık daha dışa dönük seçiyorlar. Hani bu kültür elçisi kavramıyla uygun olacak şekilde. Hepimiz iyi eğitimlerden geliyoruz. Hani kendi ülkemizdeki iyi okullara gitmişiz. Hepimiz bir şekilde iyi birşeyler başarmaya çalışıyoruz. İyi birşeyler yapmak istiyoruz. İşbirliği içinde olmak istiyoruz. Gittiğimiz ülkeyi tanımak istiyoruz. O insanlarla beraber çalışmak istiyoruz. Bence bütün bunlara dikkat ettiler ve onun için bence yani kaç sene geçmiş ama hala bence gayet de kaliteli bir şekilde yoluna devam ediyor.

This participant on the other hand focused some other issue:

I met lots of people from different places in Europe and I met with lots of successful students, so I had good quality time (Participant 19).

Avrupa'nın bir çok yerinden ve başarılı öğrencilerle tanıştım. Bunun için oldukça kaliteli zaman geçirdim.

This participant indicated that,

At the end, I learnt a new language, I learnt new

Sonuçta yeni bir dil öğrendim. Yeni bir kültür

culture, I had an opportunity to know myself öğrendim. Kendimi tanıma fırsatı buldum. (Participant 11).

Five participants stated that the quality of their exchange program was affected by problems encountered during the application process at the Ankara office. Moreover, the participants emphasized that there were Erasmus quality issues in the areas of foreign language usage, low education quality, prejudices in the host country, and the quality of Erasmus office in Turkey.

This participant expressed her opinions about the bureaucratic difficulties as below:

I mean sometimes there are bureaucratic difficulties made you upset. I mean there is a process that they say "you cannot do antyhting if we did not prove". I did not face technical problems, but the Fulbrighters from my term had lots of problems because of their advisors. So, these are problems but at the end of the day they give you that much money, and opportunity to send you to the other part of the world with no problem, so it is generally good quality program (Participant 40).

Yani bazen bürokratik aksaklıklar, insanın canından bezdiriyor. Yani biz onay vermeden yapamazsınız dedikleri bir süreç var. Çok teknik sorunlarla karşılaşmadım ama bizim dönem Fulbrightl'ıların, Fulbright danışmanlarından çektikleri çok sıkıntı vardı. O yüzden bunlar bir sıkıntı. Ama günün sonunda bu kadar para verip, bu kadar imkan sağlayıp, dünyanın öbür ucuna bu kadar temiz bir şekilde gönderiyor. O yüzden yani genel anlamda kalitesiyle ilgili, kaliteliydi diyebilirim.

This following participant said that,

I mean, for me it is very good program theoretically. Of course there are lots of unfuctioning dimensions of it. The advisor here should be more effective, it should be improved in terms of finance. The host university should accept you as its own student, and cares about you.They should treat you as a human being, as I said the health check that we experienced (Participant 6).

Yani bence şey teorik olarak çok güzel bir program. Tabi işlemeyen çok yönü var. Buradaki danışmanın etkili olması lazım. Finansal açıdan iyileştirilmesi lazım. İşte karşı gittiğin üniversitede gerçekten bir üniversite olupta öğrencisi olduğun hani onların artık bu dönem onların öğrencisi olacağını kabul edip adam yerine konman lazım. İşte bu dedim ya yaşadığımız sağlık kontrolü falan.

Lastly, five participants mentioned that their exchange program generally had a good quality, but needed some improvements in terms of the financial issues, particularly

in America, and bureaucratic issues in both programs. However, they also talked about the improvements that can be made by providing more grants, accrediting the courses in the home university, and having a quality standardization among the host universities and host countries:

Because, not anyone could have this opportunity, because government gives a grant (Participant 22).

Çünkü böyle bir fırsatı herkes yakalayamaz. Yani çünkü devlet hibe veriyor.

It is difficult to match the courses, for example I had one psychology class. There are specific courses that we can choose. The variety of the courses might be improved, because we have matching problem (Participant 16).

Uydurmakta zorlanıyorsun. Ben mesela daha böyle psikoloji ders aldım. Alabileceğimiz dersler belli. Bazı dersler çeşitlendirebilir. Uyum problemi oluyor.

The other participant pointed out that,

For me, it served its aims. I mean while having education, you find yourself in the cultural diversity. For scholarship issue, there might be improvements, because as I said while you stay in a dormitory in Eastern Europe and the while the money is enough. It should be thought in a same way for Western Europe, so people do not have any problem when they go (Participant 17).

Bence amacına hizmet ediyor. Yani bir taraftan eğitim alırken, diğer taraftan kültürel zenginliğin içerisinde bulabiliyorsunuz kendinizi. Burs konusunda iyileştirmeler yapılabilir. Çünkü dediğim gibi Doğu Avrupada yurtta kalabilirken öğrenciler ve para yetebilirken, bu Batı Avrupa. Bunların düşünülmesi lazım ki insanlar gittikleri zaman sıkıntı yaşamasınlar.

This participant issued his opinions about the home university exchange office:

Like that, Finland was very very good quality, their international office. Bilkent was awful, in fact. The department was very helpful, but the school's international office did not help me with the exception of the documents (Participant 9).

Şöyle, Finlandiya'da çok çok kaliteliydi, onların uluslararası ofisi. Bilkent'te rezaletti açıkçası. Bölümde çok yardımcı oldular ama okulun kendi uluslararası ofisi belgeler dışında herhangi bir faydası dokunmadı bana.

This participant focused on improvements in education:

Its general quality should be improved in terms of education, if the aim were education, it is absolutely improved. Other than that, other characteristics are the ones were developed as you have created, and lived (Participant 18).

Genel kalitesi, eğitim açısından çok artırılabilir. Eğer maksat tamamen eğitimse kesinlikle artırılması gerekiyor. Ama onun dışındaki, zaten diğer özellikleri senin yarattığın ve yaşadığın ölçüde gelişiyor sanırım.

The overall results showed that most participants believed that their exchange programs had a good guality in general, hence they created a lot of opportunities for them in different areas of development.

4.2.5. Participants' reasons for attending the exchange program

The reasons for applying to an exchange program may vary for each individual student. These reasons are significant in that they can also affect the participants' experiences throughout the exchange program since the participants evaluate their experiences based on the fulfillment of their expectations that led them to apply to the program. The participants of this study had different reasons for applying to their exchange programs, which were grouped under the themes of individual, academic, financial, professional, cultural and educational reasons as listed in Table 4.2.5.1.

Table 4.2.5.1

Participants' reasons for attending the exchange programs

Themes	Subthemes
Individual	Living abroad
	Personal development
(n = 24)	Having fun
	Travelling
	Having more freedom
	Experiencing a foreign country
	Personal interest in the host country
	Improving self-esteem
Academic	Academic development Academic prestige
(n = 7)	Foreign language development
	Academic research

Table 4.2.5.1	(continued)
Financial	Gaining academic discipline
($n = 5$)	Good scholarship opportunity for different academic fields
Professional	
($n = 2$)	Professional skill development
Cultural	Learning a foreign culture
($n = 2$)	
Educational ($n = 1$)	Receiving education in America

The participants had various reasons ranging from academic to cultural to apply and attend the exchange program (Table 4.2.5.1). Twenty-four participants stated that they attended the program for individual reasons, such as wanting to have the experience of living abroad, personal development and improving self-esteem:

To get mature in terms of both in personal and professional. At the same time, I was curious how the life was in another place in the world. Moreover, because of the program I was thinking that I would have an incredible life experience (Participant 33).

Hem kişisel hem de profesyonel anlamda büyümekti. Aynı zamanda, dünyanın bambaşka bir yerinde nasıl bir hayat aktığını çok merak ediyordum. Ayrıca, program sayesinde müthiş bir hayat tecrübesi kazanacağımı düşünüyordum.

My aim to participate was to make my dream to be abroad come true (Participant 24).

Benim katılma amacım, yurtdışı hayalimi gerçekleştirmekti.

I participated in the exchange program with the aim of personal and academic development, and to have preparation for my career (Participant 19).

Kişisel ve akademik gelişim amacıyla, kariyerime de hazırlık olması için değişim programına katıldım.

In order to live abroad, to be free, for experiencing it (Participant 6).

Yurt dışında yaşamak, özgür olmak. Özgür olmak. Onu denemek için.

Seven Fulbright participants stated that they attended their exchange program for academic development since Fulbright had an academic prestige. Other academic reasons included foreign language development, academic research and gaining academic discipline:

When I was a freshman in Ankara, I wanted to go abroad to have an MA. First, I wanted to improve my language because the education I had here was Turkish, the intercommunication with foreigners was not at the level required. My first reason was to improve my language, the second reason if I say in general, was life experience. Last, my department is international relations or political sciences, in the world the strangest system is this, to see education system in this system, saying they raise that kind of people was important reasons. This was achieved (Participant 40).

Daha birinci sınıftayken Ankara'da okurken, yurtdışına gidip yükseklisans yapmak istiyordum. Bir, dilimi ilerletmek istiyordum. Çünkü burda aldığım eğitim Türkçe. Yabancılarla etkileşim, istenilen seviyede değil. Birinci sebebim kesinlikle dilimi geliştirmekti. İkinci sebep te genel söylersem eğer, hayat tecrübesiydi. Son olarak ta benim bölümüm uluslararası ilişkiler ya da siyaset bilimi. Dünyada en etkili güçlü dediğin sistem bu, o sistemin içinde eğitim sistemini görüp, bunlar da böyle adam yetiştiriyomuş demek benim için önemli sebeplerdi. Bu da yerine ulaştı.

Five participants focused on the scholarship opportunity provided by Fulbright for different academic fields:

My application reason was Fulbright. I wanted to go to a PhD program. I did not want to have an MA that much, because I graduated from my department. I did not want to continue here in pre-school. Did I have an MA in the same department? I did not find this very exciting. I applied because of this. There was no scholarship, I mean no one gives in the education area, I know that no institution has. There is none, in fact there is no scholarship of the Ministry, neither is there a Ministry of Education scholarship, nor OYP.

Başvurma sebeplerim Fulbright"tı. Doktoraya gitmek istiyordum. Yükseklisans yapmak çok fazla istemiyordum, çünkü zaten kendi bölümümden mezun oldum. Burada okulöncesine devam etmek istemiyordum. Aynı bölümde yükseklisansı mı yapacağım, yine onu o kadar şey heyecanlandırıcı bulmadım. O yüzden de başvurdum. Zaten bir burs yok. Yani eğitim alanına kimse vermiyor. Hiç bir kurumun

If I applied to OYP, it would be same, I would continue in METU. I love METU, but at the same time I want to do something different. Ministry scholarship is the same, you have to go to other universities and have to work for a hundred years. How I can say this now? I will go to Amasya and work there for 10 years, it is very difficult to decide that at that age. So, the only option was Fulbright. Moreover, when I researched Fulbright, I saw that it is very prestigious, in fact it affected to me, there was this if I can get it? (Participant 29).

yok diye biliyorum. Gerçekten sıfır. Ne bakanlığın şeyleri var meb bursu var, ne ÖYP var. ÖYP'ye başvursam aynı şekilde olacaktı. Yine ODTU'de devam edecektim. ODTU'yü çok seviyorum ama bir anlamda tabi farklı bir şey yapmak istiyorum. Bakanlık bursu da aynı şekilde başka üniversitelere gidip orada yüzyıllarca çalışmanız gerekiyor. Böyle bir "commitment" yapabilecek bir yaşta değildim. Henüz nasıl böyle birşey söyleyebilirim? Gideceğim, Amasya'da on yıl çalışacağım. Buna karar vermek çok zor, o yaşta. O yüzden de tek olanak Fulbright'tı. Bir de tabi Fulbright'ı biraz araştırınca baktım bayağı da prestijli görünüyor. Bu da beni etkilemişti açıkcası. Ben bunu alabilir miyim acaba? gibi. O da vardı.

Two participants attended the exchange program since they considered it to be a good opportunity to develop their professional skills:

At the beginning, language and culture, I mean I did not go to there in terms of math education, to learn better mathematics there. It is more in terms of language and cultural exchange (Participant 10).

En başta dil ve kültür. Yani aslında çok fazla matematik eğitimi açısından... Orada daha iyi matematik öğreneceğim diye gitmedim. Daha çok dil ve kültür alışverişi açısından.

Another participant stated that she wanted to study in America, and the Fulbright program provided a good opportunity:

In order to get education in America. There is not any other reason. Of course, the education there is good. In terms of critical thought, to see more than one different university there (Participant 26).

Amerikada eğitim almak. Başka bir sebep yok. İyi diye tabi oradaki eğitim. Orada farklı bir kaç üniversiteyi görmek lazım. Eleştiresel düşünce açısından.

The overall results indicated that the participants mostly attended their program for individual, academic and financial reasons, whereas professional, cultural and educational reasons were of secondary importance.

4.2.6. Accommodation in the host institution

The participants gave information about their housing conditions, when talking about their experiences during the exchange program. Housing was one of the elements of the exchange program with which the participants did not have any problems.

Table 4.2.6.1

The accommodation in the host institution

Themes	Subthemes
Positive experience (n = 38)	Good conditions in houses or dormitories
	Multicultural atmosphere
Negative experience (n = 3)	Difficult housing conditions
	Dissappoinment with the conditions

The results indicated that thirty-eight participants had a positive experience with their accommodation conditions. These participants stayed either in a dormitory or in a rental house, which provided good conditions and a multicultural atmosphere.

One participant commented,

I arranged. Fulbright did not help about launching. First year, I stayed in university residence, it was like a dormitory. There were undergraduates there, but they put graduate students in the same rooms. I had American and Chines roommates. I had a very close relationship with the Chinese one. I used to cook lenthal to my Chinese friend, she liked it a lot. My American friend was the same. She was friendly but not like that Chinese one. It was very

Ben ayarladım. Fulbright hani şey "launching" konusunda bir yardım etmiyordu. İlk sene okula bağlı bir şeyde kaldım "residence". Böyle "undergrandlar" vardı. Genelde "graduate" öğrencileri aynı odalara... İlk sene bir oda arkadaşım bir Amerikalıydı. Diğeri Çinliydi. Mesela Çinliyle yani çok güzel zaman geçirdik. İşte ben ona mercimek pişiriyordum falan. Bayılıyordu. Amerikalı arkadaş ta aynı şekilde "friendly'di". Ama hani o kadar da değil. Çok

nice and peaceful one year in terms of the dormitory (Participant 27).

güzel keyifli ve huzurlu bir seneydi yurt açısından.

This participant explained her experiences about the issue like that:

Student house, my father found it. It was a big house, three floors, we stayed ten people. People were coming and going when their programs were finished. They were Turks, there was one from Libya. I was happy (Participant 21).

Öğrenci evi. Babam buldu. Böyle büyük bir ev. Üç katlı. İşte on kişi falan kalıyorduk. Gelen, gidip geliyordu. İnsanlar işte programı bitince. Türktü zaten bir tane Libyalı vardı. Memnumdum.

This participant mentioned that,

It was like a house, but only Erasmus students stay. There was a kitchen, you cook by yourself. There were parties in hallways, it was really a big dormitory. It was very social environment. It was the biggest opportunity. Other than that, it had a market inside and a night club (Participant 10).

Ev gibiydi ama sadece Erasmus öğrencilerinin ve işte öğrencilerin kaldığı. Ev gibiydi. Mutfağın var. Yemeğini kendin yapıyorsun. Ayrıca işte koridor partileri oluyordu. Böyle çok gerçekten bayağı büyük bir şeydi, yurttu. Çok sosyal bir ortamdı. En büyük fırsatı oydu bence. Onun dışında tabi içinde marketi, hatta bir tane gece kulübü vardı.

Three participants were disappointed with the accommodation due to the difficulties they experienced in terms of housing conditions:

Housing was a big, big problem. It was very difficult. It was very expensive, housing was a problem (Participant 39).

"Housing" çok problem. Çok problem. Çok zordu. Çok pahalıydı falan. "Housing" problem.

I had a huge dissappoinment in guest house. I was expecting a nice place. There was a common kitchen. Everybody cooks their own food. We needed to clean the kitchen, each week one person was responsible (Participant 4).

Konukevinde. Mesela büyük bir hayal kırıklığı yaşadım. Daha böyle hani güzel bir yer diyeyim, bekliyordum ben. Ortak mutfak vardı. Herkes kendi yemeğini kendi yapıyordu. Mesela mutfağın temizliği vardı. Her hafta biri sorumluydu.

The other participant further explained her accommodation experience as follows:

I stayed in the house. I went to the house where my friends from my university used to stay before. The house belonged to a woman and they rented there. But it was impossible to live there. It was too small. We went to the office in the school, and said arrange somewhere for us. They found a house for us. The house was for 5 people, they were all Erasmus students. I was not very happy, you did not care that much when you were there. My owner was old, grouchy Portugese woman, she was not paying attention to our requests (Participant 18).

Evde kaldım. Bizim üniversiteden giden arkadaşlarımın kaldığı eve gittik. Onlar bir bayanın evini kiralamışlar ama yaşanılabilir gibi değildi. Yani çok küçüktü. Biz dolayısıyla daha sonra okuldaki büroya gittik. Bize dedik, kalacak bir yer ayarlayın. Ondan sonra onlar bir ev bize buldular. İşte beş kişilik bir evdi. Hepsi Erasmus öğrencisiydi. Ben çok memnum kalmadım. Zaten orada olunca çok dert etmiyorsun ama şöyle hani ev sahibim biraz hani huysuz bir yaşlı kadın. Portekiz'liydi. Çok da isteklerimizle ilgilenmiyordu.

The overall results showed that most participants in both exchange programs considered the general housing conditions and living with international students in their house or dormitory to be a positive experience.

4.2.7. The amount of the scholarships provided by the exchange programs

When talking about their experiences during the exchange program, the participants mentioned their financial conditions. Since both exchange programs provided grants to study abroad, the participants stated that they tried to live on this grant to avoid asking for extra money from their family. However, most of the participants found the amount of grant to be insufficient for living in the host country for various reasons that are explained in in Table 4.2.7.1.

Table 4.2.7.1

The amount of scholarships provided by the exchange programs

Themes	Subthemes
Positive thoughts ($n = 9$)	Enough for a student to live in the host country Lived in a cheaper European country Did not spend money on housing

Table 4.2.7.1	(continued)
Negative thoughts ($n = 32$)	Expensive housing Lived in minimum living standards High housing expensesHigh travelling expenses High living expenses

The results indicated that nine participants considered the grants provided by their exchange program to be sufficient for their expenses as a student:

The one that Fulbright gave was not enough for the school expenses for the first year, so I had to take another scholarship. I did not need to work, but my expenses were very little. I did not do any extra spending, so it was manageable (Participant 27).

Fulbright'ın verdiği okul masraflarına ilk sene sanırım yetmedi. O yüzden ekstra bir burs almak gerekti. Çalışmam gerekmedi ama yani benim harcamam, kaldığım yer dışında, harcamalarım azdı. Ekstra hiçbir harcama yapmadım. O yüzden şeydi, bayağı "managibıl"dı ikinci.

It was enough. At the same time assistantship was given. The campus was very economic, when it is compared with a city university, so I did not have any problem (Participant 41).

Yeterliydi. Aynı zamanda üniversitede asistanlık görevi de verilmişti. Bulunduğum kampüs bir şehir üniversitesine göre daha ekonomikti. Dolayısıyla herhangi bir sıkıntı yaşamadım.

The other participant further expressed her opinions as follows,

Because of Poland currency, the grant was enough. It was enough also for my travelling expenses (Participant 19).

Polonyanın para biriminden dolayı, aldığım burs bu ülkedeki harcamalarıma yetti. Seyahat harcamalarım için bile yeterli bir miktardı.

Some participants who lived in a cheaper European country and did not spend any additional money on housing gave these as the reasons for being positive about the grant.

On the other hand, thirty-two participants were not happy with the grant provided by their exchange program since it was not enough to cover their minimum expenses of housing, travelling and living:

The one that Fulbright gave me was very little. I don't think that it would be enough, because the rent is more expensive than they calculated. The scholarship that Fulbright offered me was less than the one that Brown gives to its PhD students. When Brown completed it, then it was enough (Participant 28).	Onu şöyle, açıkçası Fulbright'ın verdiği çok çok ucuz oldu. Hani zannetmiyorum çok yeteceğini. Çünkü hani kiralar onların hesaplamasından birazcık daha fazla. Fulbright'ın bana önerdiği burs, Brown'un kendi doktora öğrencilerine verdiği burstan düşüktü. Brown onu tamamladığı zaman o zaman yetti.
The grant was not enough for Sweden, I had lots of expenses. The Erasmus grant was not enough, my family supported me (Participant 10).	Hibe İsveç için kesinlikle yeterli değildi. Üzerine bayağı bir harcama yaptım. Erasmus hibesi yetmedi. Hani o geri kalanını da ailem yaptı. Destekledi

The overall results indicated that most participants were not happy with the financial terms of their exchange programs especially due to the high expenses of living in the host countries.

4.2.8. The cultural benefit of the exchange programs

The exchange programs had various impacts on the participants, one of which was the cultural impact. The participants used different examples to explain the cultural impact of their exchange program. They focused on the program being a cultural bridge, explained their opinions about the host country before and after completing the program, activities they conducted during their stay in the host country to promote the Turkish culture to people from other cultures, and commented on whether they changed the image of foreign people about Turkey and Turkish culture.

4.2.8.1. Being a cultural bridge between the host country and Turkey

One of the important items participants used to explain the cultural impact of their exchange program was being a cultural bridge between the host country and Turkey. Most participants stated that their program naturally served as a cultural bridge. The participants further explained this by giving different examples of activities they performed that had a role in this process (Table 4.2.8.1.1).

Table 4.2.8.1.1

Being a cultural bridge between the host country and Turkey

Themes	Subthemes
Personal Relations (n = 30)	Talking to other participants about the Turkish culture Answering questions about Turkey Introducing the Turkish music, movies and national anthem to friends Creating a friendly relationship between participants from Turkey and other countries
Attending Public Events (n = 9)	Attending culture nights Making presentations on Turkey Making presentations on the Turkish legal system Presenting the Turkish folk dance

Almost all participants considered themselves to be a cultural bridge between Turkey and their host country. They explained that this happened naturally since the people they met in the host country saw them as a representative of Turkey. The participants also commented on the personal relations they created with people from the host country and attending public events organized by their university or Turkish exchange students. These personal and public events aimed to promote and explain the Turkish culture and Turkey.

Thirty participants stated that in their role as a cultural bridge between Turkey and their host country, they used their personal relationships with their friends to promote the Turkish culture. They also answered questions about Turkey and Turkish culture, in particular Turkish cuisine. They presented their friends examples of Turkish music, including the Turkish national anthem as well as Turkish movies. Therefore,

it can be concluded that most participants defined the Turkish culture by its music, cuisine and visual arts:

I did a presentation about Turkish coffee and I used to attend to international days in my university (Participant 35).

Bir keresinde Türk kahvesi ile ilgili bir sunum yapmıştım. Bir de uluslararası günlere katılmıştım.

I cooked Turkish food for the international day in my university and served it to other international students, and talked about Turkey (Participant 1).

İşte bir keresinde yenek pişirmiştim uluslararası gün için diğer uluslararası öğrenciler. Onlara Türkiye'yi anlatmıştık.

Nine participants attended public events such as culture nights to promote the Turkish culture. On the Turkish culture night organized by international student clubs in some of the participants' host university, one participant presented the Turkish folk dance. The participants also made presentations about Turkey, and one participant discussed the Turkish legal system:

There were cultural nights in our university I attended those, and once I performed Turkish dance (Participant 36).

Üniversite kültür geceleri falan oluyordu. Onlara gidiyorduk. Hatta bir keresinde grup kurup, biz de halk oyunu oynamıştık.

Two participants stated that they did not take part in any activities to promote Turkish culture in their host country since the people in the host country already had considerable knowledge about Turkey and Turkish culture. One Fulbright participant felt she actually needed to talk about the host country to people in Turkey after she came back since some Turkish people were misinformed about America:

The people in my host university already knew about Turkey, so I did not do anything (Participant 26).

Gittiğim üniversitedeki insanlar Türkiye'yi tanıyorlardı. O yüzden bir şey yapmadım.

4.2.8.2. Participants' views about their host country

The participants stated that their views of the host country were affected by their exchange program. Their experience of living in the host country and observing different cultures during the program resulted in positive and negative changes in their opinions as detailed below.

Table 4.2.8.2.1

Thoughts about the host country before and after attending the Fulbright Exchange Program

	Before Exchange Program		After Exchange Program
Themes	Subthemes	Themes	Subthemes
Positive thoughts (n = 20)	Academically generous giving international scholarship Having positive perception Relax and hardworking people Multicultural environment Entrepreneur society Developed country Sympathy for foreigners Hardworking people Disciplined people	Posivitive thoughts about the host country (n = 25)	Nice Friendly Well-planned Warm Respect rules Respect their work and responsibilities Helpful
Neutral or no specific thoughts (n = 11)	Different cuisine Different cultural routines Tolerance	Positive thoughts about culture of the host country (n = 16)	Individualism Importance of personal space Importance of individual life
Negative thoughts (n =4)	Imperialist Dominant world culture Insecure place Consuming economy Xenophobia Low level of education High crime rate		Democratic Professional Positive reaction to foreigners Immigrant country Dominant culture that people adopt without noticing
Already knowing the culture (n = 7)	Having been to the host country before for work and travel Internship in America Touristic aim Meeting American people Having a degree on American history.		Respectful to individualism Tolerant

The results indicated that most participants' thoughts about their host country were positively affected by the experience they had during their exchange programs. Twenty participants pointed out that they already had some knowledge about the host country since they had previously been to America before attending the Fulbright Program, either for an internship, as a tourist, or to attend another international program. Some of these participants also mentioned that they had previous knowledge about the host country due to their academic studies being related to that country. Another reason given was having met Americans and Europeans before. Moreover, they mostly commented on micro and macro reasons:

My perception about America was positive before going there. Like I said my mother and father had education in America, maybe they wanted us to go there also. At the end, it is a developed country, it provides opportunities, it has fun and there are people from different cultures. Maybe not everyone has this perception but from my childhood it is positive, maybe it is a country that you admire. As a result of this going to America is like a dream. If you ask me if I prefer going to Europe or America, I would choose America. This is why when I leraned I had Fulbright, I felt like something wonderful happened like it would save my life. Or it is a big change that will benefit a lot, as a result I am always positive about America. I could not belive for a while that I was there because it was so beautiful. I was very happy being in New York. I felt same way until the end of it (Participant 32).

Yani benim gitmeden önce Amerika'yla ilgili olumluydu tamamen algım. Yani dediğim gibi annem, babam da benim Amerika'da okumuşlar. Belki içten içe bizim de okumamızı istiyorlardı. Hani güzel bir yani sonuçta hani gelişmiş bir ülke. Hani iyi olanakların sunulduğu ve eğlenceli böyle farklı kültürlerden insanların olduğu. Hani her zaman için sonuçta Amerika'nın, yani herkeste öyle bir algısı yoktur ama bizim küçüklüğümüzden beri hep olumlu hatta biraz hayran olunan bir ülke algısı vardır. Yani hani Amerika'ya gitme deyince 'of yani hani bir hayal gibi' rüya gibi imaj gelir insanın aklına. Belki Avrupa'dan bile daha fazla. Hani İngiltere'ye mi gidersin, Amerika'ya mı gidersin? dersen. Hani ben Amerika'yı daha çok isterdim. Ondan sonra o yüzden yani Fulbright'ı kazandığımı duyunca, yani sanki böyle hani mükemmel birşey olmuş gibi düşündüm. Yani hayatımı kurtarıcak veyahut hayatını çok farklı bir yani böyle kazanç sağlayacak bir değişme gibi. Yani o yüzden ben Amerika'yla ilgili her zaman olumluydum. Oraya gittikten sonra da belli bir süre inanamıyordum. Yani gerçekten burada mıyım? Hani ne kadar da güzel. İnananamıyordum. Çok mutluydum ve sonuna kadar da öyle geçti.

I have been in America before but other trips were shorter and more touristic. I went to work and travel, I need to talk about that briefly because it affected my perception about America. In fact for a while I was not sure about applying to Fulbright, it created an idea of if I got acceptance I would go or not because I had a very very bad experience. We were robbed in Florida, a person drawn in the hotel that I worked. I had all the extreme things that might happen. Florida has a higher crime rate than you think and you do not feel yourself safe. You read news about America that people who have xenophobia. If they had any opportunity they could have got rid of you, you have that kind of feeling. Than I visited my friends a couple times. From Florida where when you ask an address you have all strange looks to the person who has a PhD and having philosophical talks in a group. Then I leraned that America is not that kind of place. We have all information about America from media, and we think that there is a violence there. I could not believe that there is almost not any crime rate, people are very polite. I told my mother, I don't understand that although there is a big young population but not any extreme behaviors or crime. Because in Europe, Middle East in our country generally we experience this (Participant 30).

Ben daha öncede gitmiştim ama diğerleri daha kısa ve daha turist gibi. Bir de şeye gitmiştim "work and travel"a. O çok ondan bahsetmem lazım kısaca. Çünkü o biraz şeydi, benim Amerika'ya bakış açımı çok etkiledi ve Fulbright'ı aslında. Bir süre başvursam mı? Başvurmasam mı? Kabul olsam gider miyim? diye düşünce yarattı bende. Çünkü çok kötü bir deneyim geçirdim ben. Florida da soyguna uğradık. Çalıştığım yerdeki otelde, bir insan boğuldu. Ya olabilecek sanırım en şey "extreme" şeyleri yaşamak zorunda kaldım. Tabi o zaman şey gibi düşünüyor insan, Florida benim kaldığım yer suç oranı yüksek bir yer. Kendinizi güvenli hissetmiyorsunuz ve Amerika ile ilgili genel zaten haberlerde okuduğunuz zaman yabancılara düşman, işte insanlar fırsat ellerine fırsat geçirdikleri zaman sizi orada ortadan kaldırabilirler belki. O derece belki genelde böyle bir izlenime sahip oluyorsunuz. Ondan sonra bir kaç kez daha gitme fırsatım oldu arkadaşlarımın yanına en azından ve çok iyi biliyorum ki onların öyle kaygıları vardı. Amerika öyle değil ve benim gittiğim yerdeki Florida'da eğitim düzeyi çok düşük. Yani sokakta adres sorduğunuz zaman size niye yaklaştığınızla ilgili garip garip bakan insanlardan, bir anda doktoraya başvuran Amerika'da. İşte Amerikalı yada oturduğunuz zaman çok derin felsefik konuşmaları yapabildiğiniz bir arkadaş grubuna girdim. Mesela ve şey öyle olmadığını düşünmeye başladım. Benim aslında Amerika'da doktoraya gidip orada okumakla ilgili onların çok destekleri oldu ve ana tema şeydi aslında Amerika böyle bir yer değil. Sen böyle şeyler yaşamışsın ama Amerika'daki herkes böyle değil. Her yer böyle

değil gibi. Sanırım Avrupayla kendimizi daha yakın karşılaştırma yapabiliyoruz yada benzerliklerini ayrılıklarını daha kolay ortaya çıkartabiliyoruz kendimiz. Ama Amerika daha uzak bir yer olduğu için Amerikayla ilgili bilgilerimizin bir çoğu televizyondan geldiği için sanırım kendi bakış açımızı çok yontmuyor. Ne alıyorsak onu yorumluyoruz bir yerde. O yüzden şeydi gidene kadar biraz şey oldu, ben ilk gittiğim zaman bir hafta çok değişik geldi. Şeye inanamadım suç oranının nerdeyse hiç olmadığı, insanların inanılmaz kibar, çok güzel İngilizce konuştukları, çok güvenli bir yer. Zaten öğrenci şeyi, kenti. Bana gerçekçi gelmedi. Kendi kendime şey düşünüyordum: böyle annemlere söylüyordum ki, 'bu kadar genç insan var ama nasıl suç yok? Nasıl taşkınlık yok? Nasıl şey yok?' Çünkü Avrupada da, kendi ülkemizde de Ortadoğu'da da genel olarak gördüğümüz şey bu.

These participants explained that their positive thoughts were mostly as a result of the academic scholarship they were granted by the American government to attend their exchange program. According to these participants, this showed the generosity of America. These participants also talked about the American people as positive, relaxed and hardworking people who had sympathy for foreigners. Societal characteristics were also listed by these participants such as America having a multicultural environment, being an entrepreneur society and being a developed country. Since these participants knew that these elements constituted the American society, they had positive thoughts about America. Eleven participants stated that they did not have any specific thoughts about their host country before going there, since the host country had a different cuisine and cultural routines than Turkey.

Four participants, three of whom had attended the Fulbright program, pointed out that they had negative thoughts about America before attending the Fulbright Program due to America being imperialist, dominanting the world culture and

consuming the world economy. Some participants stated that America was not a safe place to live. They also commented on the xenophobia and low level of education in America. Since some participants thought that these were significant issues in America, they had negative thoughts about America before attending their exchange program.

Twenty-five participants stated that their thoughts about the host country positively changed after attending their exchange program and living in the host country. During their stay, these participants observed that people from the host country were nice, friendly, organized, warm and helpful, and they respected their work and undertook responsibilities. These participants stated that they only had the chance to discover these characteristics of the people in the host countries after they spent time together.

One participant pointed out,

People are not distant like we thought I mean they are warmer, nicer (Participant 26).	İnsanlar düşündüğümüz kadar uzak değiller. Yani daha sıcak, şey, öyle iyiydi.

Sixteen participants mentioned the general characteristics about the culture as a factor positively affecting their thoughts about the host country. These participants mostly focused on individualism, the importance of personal space, the importance of individual life, democratic and professional routines, positive attitudes towards foreigners, being an immigrant country, and also being a dominant culture that people adopted without noticing:

I experienced that there is a big difference in American culture than the popular culture that is imposed on us. Obeying the rules, respecting the personal life, having awareness of professional responsibilities etc are the caharacteristics of the culture that I respect a lot. There are some points to criticize for example, they might have closer family relationships. I met with people who see their siblings once or twice in a year (Participant	Amerikan kültürünün, popüler kültür ürünleri aracılığı ile bizlere yansıyandan büyük farkları olduğunu gördüm. Sistem kurallarına riayet, kişisel yaşama saygı, mesleki sorumlulukların bilincinde işini eksiksiz yerine getirme vb. özellikleri ile çok saygı duyduğum bir kültür. Eleştirilebilecek noktaları da yok değil tabii ki. Örneğin aile ilişkilerinde daha yakın iletişim kurabileceklerini düşünüyorum. Yılda sadece bir

33). ya da iki defa görüşen kardeşlere rastladım mesela.

The overall results indicated that most participants already had positive opinions about their host country and its culture before attending the exchange program. They stated that living in the host country over the period of their exchange program reinforced these positive thoughts about the culture and people of the host country.

4.2.8.3. Activities participants performed to promote the Turkish culture

The participants stated that they engaged in different individual and university-based activities to promote the Turkish culture in their host institution and country. These activities are detailed below.

Table 4.2.8.3.1

The activities that participants undertook to promote the Turkish Culture

Themes	Subthemes
Individual activities (n = 21)	Taking other people to Turkish restaurants Talking about Turkey Talking about Turkish culture Preparing final project about Turkey Writing a thesis about Turkey Cooking Turkish food Organizing Turkish cuisine night
University based activities (n = 18)	International student night Course-based presentations Presentions on academic subject area Giving lecture Cultural days International Day Turkish Day Culture Workshop In-class presentations
No activity (n = 2)	People have already known about Turkish culture There was no Erasmus activity in the university

The results indicated that all participants with the exception of two engaged in

several activities to promote the Turkish culture in their host country. Twenty-one participants stated that they attended activities organized either by their host university or individually. The activities organized by the host university included international student night, course-based presentations, and presentations on an academic subject area, giving a lecture, Turkish day, culture workshop, in-class presentations and cultural days. The participants thought that these activities were effective in introducing the Turkish culture to other participants of the program and people in the host institution, as well as the native students of the host country:

There were few activities that the Turkish group in fact the international student group organized, for example international cuisine day. We cooked and brought Turkish food there or I had a friend he was very curious about these things. He told us to establish a Turkish dance group, we did a little show in the international students' talent show. There was a small singing group, these things were happened (Participant 36).

Bir kaç öyle Türk grubunun daha doğrusu uluslararası öğrenci grubunun organize ettiği aktiviteler oluyordu. Mesela uluslararası yemek günü gibi oraya işte Türk yemekleri yapıp götürdüğümüz oluyordu. Ya da bir arkadaşım vardı. O çok meraklıydı böyle şeylere. Böyle bir folklör ekibi kuralım gibi bir şey dedi bize. Biz de böyle ufak bir gösteri yaptırmıştı. Bir de uluslararası öğrencilerin "talent şov" gibi bir şovuda oluyordu. Gene uluslarası öğrencilerin bu tip etkinliklere katıldık. Biz böyle ufak müzik grubu. Grup şarkı falan söyledik. Evet böyle şey oldu yani.

We did presentations in the classes I mean I did a presentation about Turkish culture, I presented our traditions, national holidays (Participant 6).

İşte derslerde mesela şey sunum falan yapmıştık. Yani Türk kültürü ile ilgili sunum yapmıştım. Ben onu anlatmıştım. Adetlerimiz nedir? Gelenek, göreneklerimiz nedir? Bayramlarımız, işte kurban bayramı, falan işte onları.

They did international day, everybody set the table for their countries. There were food belonging to Turkey, and we gave information about our country, where the capital is, which places are the famous places, which places are

Şey yaptılar "international day" diye birşey yaptılar. Herkes kendi ülkesinin masasını kurdu. Orada işte hem şeyler atıştırmalık bir şeyler, işte sarmalar olabilir, işte küçük kanepeler falan. Türkiye'ye özgü öyle şeyler sunduk. Kendi

the historical places. It was a good opportunity, they provided this opportunity for this topic (Participant 1).

ülkemiz hakkında bilgiler verdik. İşte başkenti neresidir? Nereleri vardır? Nereleri ünlüdür? Nereleri tarihidir? diye bilgiler verdik. O güzel bir imkandı. Yani o konuda öyle bir imkan sağladılar.

To promote the Turkish culture, the participants also organized activities such as inviting other participants to Turkish restaurants, talking about Turkey, talking about Turkish culture, preparing their final project about Turkey, and writing a thesis about Turkey. The participants pointed out that after a while, they began to feel like an ambassador of Turkish culture, and they naturally talked about the Turkish culture in all the environments. Moreover, to introduce the Turkish cuisine, some Erasmus participants cooked Turkish food and organized a Turkish cuisine night with the participation of their peers. According to the Erasmus participants, these activities were also effective in changing other Erasmus students' perceptions of Turkey and Turkish culture:

There were questions about my country and my culture from the people who were curious about this and I tried to answer these questions in a detailed way. There are people who were surprised from the things that they learnt. Specifically about the topics that were known wrongly (such as about international prejudices), you were trying to explain yourself and your culture and because people are curious about these topics you could establish effective relationships (Participant 33).

Ülkem ve kültürüm hakkında özellikle bu konuda meraklı insanlardan birçok soru geldi ve bunları detaylı bir şekilde yanıtlamaya çalıştım. İçlerinde, öğrendiklerinden çok şaşıranlar oldu. Zaten özellikle yanlış bilinen konularda (mesela uluslararası ön yargılar hakkında) sürekli kendinizi ve kültürünüzü anlatma çabası içinde oluyorsunuz ve genellikle insanlar da bu konularda meraklı olduğu için verimli iletişimler kurmak mümkün oluyor.

Two participants, one from each exchange program, did not engage in any activities to promote the Turkish culture. The Fulbright participants explained that people she met or worked with in America had already known about Turkey and Turkish culture. The Erasmus participant said that the host university did not organize any activities and she did not make an individual effort. The same participant also

thought that her host university did not attach much importance to the Erasmus program.

The overall results showed that most participants got involved in individual and university-organized activities to promote the Turkish culture in their host institution and country.

4.2.8.4. Participants' view of their impact on changing ideas about the Turkish culture

The participants considered their presence to be effective in changing others' ideas about Turkish culture and Turkey. They commented on their social skills, which helped them in their communication with other people in their host instution and country.

Table 4.2.8.4.1

Participants' view of their impact on changing ideas about the Turkish culture

Themes	Subthemes
Yes	Talking about Turkey
	Individual behavior
(*n* = 27)	Having the same hobbies
	Cooking Turkish food
	Individual life style
	Intellectual level
	Talking to foreign friends about their negative ideas about Turkey and convincing them these ideas are not true
No	Any Turkish person could have the same impact
(*n* = 14)	

The results indicated that most of participants of both exchange programs believed that their presence might have had an effect on the thoughts of other people about Turkey and Turkish culture. Twenty-seven stated that talking about Turkey, the individual behavior of other participants, having the same hobbies as people they met, cooking Turkish food, individual life style, and their intellectual level had a positive impact. Moreover, these participants discussed the negative ideas their foreign friends had about Turkey and tried to correct their misconceptions.

Fourteen participants, on the other hand, pointed out that they did not result in any changes to other people's ideas and any Turkish person would have the same impact on a foreign group.

The overall results showed that the participants had a similar experience in terms of trying to change the ideas of foreign people about Turkey.

4.2.9.5. The cultural adaptation of the participants to the culture of the host country

The cultural adaptation process is very important for exchange students since it determines the level of culture-shock they experience during their stay in the host country. The participants of the present study stated that they had a smooth adaptation process, which did not result in any issues related to culture-shock.

Table 4.2.9.5.1

Cultural adaptation to the host country

Themes	Subthemes	
Easy adaptation ($n = 38$)	Being Fulbright scholar Having been together with the people from METU in the host instutions Having Turkish friends Hospitality of Americans Having more freedom in the American culture Relaxing and easy culture Having spouse in the same university Having graduated from American high school in Turkey More civilized environment Being with helpful American people Having communication in the culture at the maximum level Spending their childhood in America	Staying with Turkish relatives in the host country Having cultural rules Having good communication with the professors Becoming familiar with the cultural routines Having a Turkish friend in the host institution, meeting with polite people in the host country, sharing same cultural codes such as music and food with the host country, having visited the host country as a tourist, having accepted the cultural routines of the host country, having Turkish students in the host institution, meeting helpful and warm people in the host country, a relaxed nation, a systematic culture, sharing a dorm room with local people, having had friendship with other Erasmus students
Difficult adaptation ($n = 3$)	Being in a strange or different environment, leaving spouse behind in Turkey Leaving own cultural routines	

The results indicated that almost all participants easily adapted to the culture of the host country. Thirty-eight participants said that they had an easy cultural adaptation because of being a Fulbright scholar, having people from METU in the host university, having Turkish friend in the host university and in America, the hospitality of Americans, having more freedom in America culture, American culture as being relaxing and an easy culture to adapt to, having a spouse in the same university, having graduated from American high school in Turkey, being familiar with American culture beforehand, America as being a more civilized environment, living with helpful American people, having communication in the culture at the maximum level and spending childhood in America before attending the Fulbright program:

I did not live anything different to adapt England, because it is very common culture for us, we listen to the same music, we eat the same food. If I go to Japan, I will have more difficulties, so it did not do anything to me. The only thing to adjust was to adapt the accent, how people thank, how much they are distant, what they care about, because they are very polite when getting off from the bus you have to thank to the driver. I adapted British politeness at the most. Moreover, they are more honest than French or a German. You can take your rights from British so it was very easy for me to adapt British culture. I am very happy to come here which I said before (Participant 7).

Yani ben ingiltereye adaptasyonda farklı birşey yaşamadım. Çünkü hepimizin alışık olduğu bir kültür. Aynı müziği dinliyoruz, aynı şeyleri yiyoruz. Yani ben bir Japonya'ya gitsem çok daha zorluk yaşardım. O yüzden de beni şey yapmadı. Sadece alıştığım şeyler, işte aksana alışmak, insanların nasıl teşekkür ettiği, ne kadar şey davrandığı, mesafeli davrandığı, nelere dikkat ettiği falan. Onlar çünkü bunlar çok kibar olduğu için gerçekten otobüsten inerken bile teşekkür etmen gerekiyor şeye "driver"a. Ben en çok İngilizlerin kibarlığına alıştım diyebilirim. Bir de dürüstler. Bence bir Fransızdan birşey. Ben Fransızlara taktım. Gerçekten bir Almandan çok düşünüyorum. Onlarda ama İngilizlerde. Yani şeyler her türlü hakkınızı alabiliyosunuz. O yüzden benim İngiliz kültürüne alışmamda zorluk olmadı. Çok mutluyum zaten geldiğim için. Biliyorsun zaten demiştim daha öncede.

Moreover, some participants stated that they had no problem adapting to different cultures because of staying with Turkish relatives in the host country, having rules in the culture, having good communication with the professors, getting familiar with the

cultural routines, having Turkish friend in the host institution, meeting with polite people in the host country, sharing same cultural codes such as music and food with the host country, having visited the host country as a tourist before, having accepted the cultural routines of the host country, having Turkish students in the host institution, meeting with helpful and warm people in the host country, relax nation, systematic culture, sharing dorm-room with local people, and having had friendship with other Erasmus students.

One of the participants pointed out that his host university was not different than his home university:

It was very comfortable. Like I said it is not that much different than METU. Moreover, everything was like it was supposed to be. When the civilization is like it is supposed to be, you do not have ant difficulty to adapt (Participant 36).

Çok rahattı. Yani dediğim gibi ODTU'den çok da farklı. Bir de zaten herşey olması gerektiği gibi. Medeniyet olması gerektiği gibi olunca insan adapte olmakta hiç zorlanmıyor.

Another participant said that,

When you meet with a new culture the most important thing to be unbiased and open minded. To have your connection with that culture at the maximum and try to learn more even if you have challenges (Participant 33).

Yeni bir kültürle tanıştığınızda sanırım en önemli şey olabildiğiniz kadar ön yargısız ve açık olmak, ne kadar zorlansanız da o kültürle temasınızı maksimumda tutarak hakkında daha fazla şey öğrenmeye çalışmak. Geri kalanı kendiliğinden geliyor.

One of the participant mentioned that,

It was easy because they are very flexible nation only they do not work, they come few hours I mean they are not well economically, it is a poor country but they do not work. It was strange for me. One more thing, Portugese have interesting traditions. They treat freshmen like a slave. Their clothes are different, they are served. It is a ritual,

Kolay oldu. Kolay, çünkü şey çok rahat bir millet. Sadece şey dedim ne kadar rahat. Hiç çalışmıyorlar, dükkanlarını kapatmıyorlar. Sadece bir kaç saat, gelir--- yani şey değiller. Ekonomik olarak çok iyi bir ülke değil, fakir bir ülke ama hiç çalışmıyorlar da. Onu garipsedim açıkcası. Iıı bir de şey vardı. Çok garip gelenekleri var

something that they have fun. I went when it was winter, it was cold their heads were put in the cold water. They have strange traditions, it was difficult to adapt to these traditions, it is like human tragedy (Participant 18).

Portekizlilerin. Üniversitelerine ilk başlayan öğrencilerine köle gibi davranıyolar. Onların kıyafetleri ayrı mesela ını ve gerçekten köle yani herşeyi yaptırıyolar. Efendileri gibi başlarında önlerinde sürekli eğiliyorlar. Bu bir şey, ritüel. Hani onların eğlendiği bir şey sonuçta. Yani kışın ben gittiğimde ilk zaman soğuktu. Gayet soğuk zamanda dışarda kafalarını suya sokturtuyolar. Çok garip gelenekleri var onlarında. Hani onları bayağı adapte olmakta zorlanmıştım. Bu ne insanlık dramı diye.

Only three participants stated that they had difficulty in adapting to the culture of the host country. These participants gave two reasons that made the adaptation process difficult for them; being in an environment different from the Turkish culture and leaving their spouse behind in Turkey. One of these participants also commented on the difficulty of breaking the routines of the Turkish culture:

In fact it was difficult because it is difficult not to have culture shock even if we read about it, because suddenly all cultural codes and the world around you are organized in a different way and when you went first to understand it and adapt is maybe different thing psychologically (Participant 25).

Aslında zordu. Çünkü bu kültür şoku denen olaydan ne kadar okusakta kaçınmamız çok zor. Çünkü bir anda bütün kültürel kodlar ve etraftaki işte maddi dünya çok başka şekilde organize edilmiş ve ilk gittiğiniz zaman onu algılayıp uyup sağlayabilmeniz belkide psikolojik birşey.

I mean, in fact it was little bit difficult. It does not mean that the culture there is difficult, you leave your behaviors until today that you use. I hear church bells, because I have never heard and it woke me up. Because I was not used to it, it was difficult to adapt. For example they have lots of religious holidays we go to school one week then there is a holiday for a week, it was difficult to adapt to this. Moreover, when it is a religious holiday or it is Sunday the streets were empty

Yani hani aslında biraz zor oldu diyebilirim. Bu şey anlamında değil oradaki kültürün zor olduğu anlamında değil hani çünkü bugüne kadar süregelen alışkanlıklarımın dışına çıkmasından dolayı oldu. Hani ama atıyorum her sabah çan seslerini duymam çünkü hiç duymadığım bir şeydi ve beni uyandırıyordu hani alışkın olmadığım için hani ona falan alışmak biraz zor oldu ya da hani mesela çok dini tatilleri var bir hafta okula gidiyoruz bir hafta tatil oluyor

(Participant 12). açıkçası buna da alışmak biraz zor oldu. Birde hani tatil olduğu zaman dini tatil olduğu zaman da ya da pazar günleri sokaklar çok boş oluyordu.

The overall results indicated that almost all participants had no difficulty in adapting to the culture of their host country.

4.2.9. Individual benefits of the exchange programs

The participants stated that they experienced individual changes after attending their exchange program. They talked about their leadership skills, foreign language skills and self-esteem as examples of these individual impacts of their exchange programs.

4.2.9.1. Improvement of leadership skills by the exchange program

The participants commented on the academic and professional leadership skills they developed as a result of attending their exchange program.

Table 4.2.9.1.1
Improvement of leadership skills by the exchange program

Themes	Subthemes
Professional Leadership Skills (n = 3)	Taking initiative Persuasion skills development Perspective development on overcoming of problems Becoming volunteer Fulbright ambassador Developing decision making skills Organization skills Self-confidence Planning skills Leading a group Taking responsibility Survival skills
Academic Leadership Skills (n = 17)	Academic knowledge development Academic research skills development

The responses of participants showed that most considered the exchange program to have an effect on the academic and professional leadership skills of individuals.

Under the academic leadership skills, the participants talked about the development of academic knowledge and academic research skills. The participants stated that with the improvement of these skills, they became leaders in their academic institutions to help other people in Turkey to improve their related skills:

I mean I became a person who takes more initiative. For me my personal leadership skills were developed in my personal life. In terms of business life when I compare my MA experiences there and my PhD experiences here, there is given more initiative when you become a research assistant. I give lectures, I help from this perspective my personal development was improved faster than here. There is more pressure on doing research there. I mean it is a requirement of a general system (Participant 28).

Yani şöyle daha çok insiyatif alan bir insan haline geldim. Yani kendi adıma. Yani kişisel hayatımdaki, liderlik vasıflarım kesinlikle biraz gelişti. İş anlamında da öyle. Yani özellikle mesela buradaki yüksek lisans deneyimimle, oradaki doktora deneyimimimi karşılaştırdığım zaman, orada daha hani araştırma görevlisi olduğun zaman hani daha fazla insiyatif veriliyor. Ders, araştırma görevlisi olduğumdan ben de ders veriyorum. Yardım ediyorum. Hani o açıdan kişisel gelişimim daha hızlı bir şekilde ilerledi, daha önce burada ilerlediğinden. Mesela orada yayın yapmaya, araştırma yapmaya yönelik daha fazla bir baskı var. Yani genel sistemin gereği o.

The other participant mentioned that,

I think that Turkish education system does not support taking initiative that much. Abroad it is totally different. The education I had abroad taught me to be a good team player and at the same time to take initiative when you face a difficult situations, which helps to get rid of the challenges. I experience its benefit in my professional life. You have a goal about the best, and following the new developments you have become pioneer in order to find a strategy for your team (Participant 33).

Türk eğitim sisteminin inisiyatif almayı çok desteklemediğini düşünüyorum. Yurt dışında ise durum tamamıyle bambaşka. Yurt dışında aldığım eğitim bana iyi bir takım oyuncusu olmayı öğretirken, aynı zaman karşılaşılan zor durumlarda inisiyatif kullanmayı ve sorunları bu yolla aşmayı öğretti. Bunun artısını bugünkü çalışma hayatımda görüyorum. Her zaman daha iyiyi hedefleyerek, yenilikleri takip ederek takımınızın stratejisini belirlemede öncü pozisyonda oluyorsunuz ister istemez.

Seventeen participants focused more on the professional leadership skills the exchange program helped individuals develop. These participants stated that they

started to take more initiatives, they had better persuasion skills in their professional life, and they could overcome professional problems more easily. The Fulbright participants pointed out that if they had not experienced the American culture and studied in the American higher education system, they would not have developed these individual leadership skills, which were proven very helpful in the long run. They said that they were still using these skills in their professions. Moreover, under the theme of professional leadership skills, the participants also mentioned the developments in their decision-making skills, organization skills, self-confidence, planning skills, leading a group, taking responsibility, empowerment, and survival skills. The participants indicated that these leadership skills developed as a result of spending time alone in a foreign contry.

This participant focused on the self-esttem issue:

I mean maybe it improved my self-esteem. When I say leadership skills, maybe in terms of believing something and pushing others to believe this, is really is inspiring. I am not a leader of any group right now. It did not contribute to me directly but it had an effect of changing some of my thoughts. When I share these thought with the people around me, my speaking skills have been changed. It is more convincing now.I am working in a NGO, I am a idealist type generally. I want to serve something good and in this topic in order to convince my network it had a contribution (Participant 32).

Yani biraz yani şey bu belki kendine güveni artırdı. Kendime olan güvenimi artırdı ve liderlik becerisi darken, hani belki bir şeye inanma ve başkalarını da hani buna inanmaya, sürükleme, peşinden sürükleme noktasında. Hani gerçekten ilham verici oldu ama hani yani nasıl diyeyim yani ben şu an mesela bir grubun liderliğini yapmıyorum. Hani öyle söyleyeyim hani bana çok böyle direkt bu şekilde bir etkisi olmadı ama şu an bir gurup lideri değilim ya da çalıştığım yerde yönetici değilim ama yani kazandırdığı tecrübe sayesinde. Tabi ki bazı görüşlerim çok netleşti. Bu görüşleri çevremle paylaşırken belki konuşma tarzım daha değişti. Daha belki etkileyici ikna edici oldu. Hani sosyal konularla ilgili. Yani şu anda da bir sivil toplum kuruluşunda da çalışıyorum. Hani zaten ben genel olarak böyle biraz daha idealist yapıdayım ve hani sonucu iyi olsun iyi birşeye hizmet edeyim istiyorum. Hani o konuda çevremde, çevremi de ikna etme konusunda bence oldu. Yani şeyi oldu katkısı oldu.

The other participant said that,

It might affect, because I had a feeling of leadership there because I had Turkish friends there and we organized European trips with them and I did most of the organization. Everybody was asking to me. From this perspective I had that feeling. Maybe it has a contribution in this sense for a leadership subject (Participant 10).

Etkilemiş olabilir, çünkü orada da ben birazcık liderlik hissine kapıldım. Çünkü Türk arkadaşlarım da vardı orada ve onlarla biz Avrupa gezileri düzenledik. Kendi kendimize ve onun hep böyle giderlerini ben üstlendim. İşte çoğu şeyi ben yaptım. Böyle herkes bana soruyordu filan. O açıdan gerçekten o hisse kapıldım. Burada da belki katkısı olabilir liderlik konusunda.

Another participant pointed out that,

It definitely affected. It is different that you are aware of what you have inside than to show these things. For example, we organized a trip by ourselves, we made all the plan, or we need to clean the house we planned that, we need to cook, we need to do shopping. All these things contributed to me in terms of my leadership skills (Participant 12).

Kesinlikle etkiledi. Hani sizin kendi içinizdeki şeylerin farkında olmanız başka bunu hani çıkartmanız başka. Örneğin biz kendi başımıza gezi düzenledik hani planını kendimiz yaptık ya da hani evin kendi atıyorum temizlenmesi gerekti oda arkadaşlarımla oturup bunun planını yaptık ya da hani yemek pişirilmesi gerekti alışveriş yapılması gerekti hani bunlar hep benim açıkçası liderlik özelliklerime katkısı bulunduğunu düşünüyorum.

Also one of the participants expressed her ideas about this specific issue as below:

First, my self-esteem is developed. It is the most important thing that a leader should have. A leader inspires a public, for example we have Erasmus meetings after we return. You explain other people who will go, there were people who have been inspired from my talk and tried to get acceptance from there. I thought I affected people from this perspective. I mean I thought that it contributed things to me in terms of leadership (Participant 4).

Bir kere şeyim gelişti dediğim gibi kendime özgüvenim gelişti. Bir liderde de olması gereken en önemli şey, özgüven. Ayakta sağlam durabilmesi. Bir lider nedir? Hani kitleleri peşinden sürekler. Hani bir hareket yapar. Hani benim mesela bizim şeylerimiz oluyor geldikten sonra Erasmus toplantılarımız oluyor. Yeni gidecek arkadaşlara siz anlatıyorsunuz. Mesela benim konuşmamdan çok etkilenip oraya kabul almak için işte mektup gönderen kişiler oldu. Hani o açıdan etkilediğimi dşünüyorum. Liderlik

açısından birşeyler kattığını düşünüyorum.

Twenty participants stated that their exchange program was effective in developing their academic and professional leadership skills. However, the remaining twenty-one argued that their exchange program did not have any impact on their leadership skills, due to individual competency, professional competency, the short duration of the exchange program, and the focus of the program. Eight of these participants claimed that they did not have any leadership-related experience during their exchange program.

Table 4.2.9.1.2
No Improvement of leadership skills by the exchange program

Themes	Subthemes
Individual Competency ($n = 7$)	Having individual skills before attending the Fulbright Program The program not focusing on leadership skills
Professional Competency ($n = 1$)	Current profession of the participant requiring leadership qualities
Effect of Fulbright ($n = 1$)	Attending Fulbright long time ago
Focus of exchange program ($n = 4$)	Academic: Focusing on academic development more than leadership skills Focus was not related with leadership
No observation ($n = 8$)	

When talking about their individual competency, the participants said that they already had leadership qualities before attending the program, however during their stay abroad, they could focus on improving their individual leadership skills. The participants said that this individual leadership skill was independent from the exchange program. Thus, they improved their individual leadership on their own. Other themes mentioned by the participants included professional competency. Since their profession required leadership qualities these participants already had acquired them. Also, the program focused more on academic rather than social and individual

skills that also would entail leadership skills. One participant also commented that since she had attended the Fulbright program a long time ago, she no longer experienced the impact of the program on her leadership skills:

I did not think that Fulbright had any contribution. There is postdistinction, this happens in Fulbright. When I went with Fulbright, it supported me financially, other than that I was a normal PhD student. I did not behave like this because I am Fulbright scholar, I behave like this even if I went by myself (Participant 29).

Fulbright'ın bir katkısı olacağını düşünmüyorum. Yine orada böyle "postdistinction" dedikleri birşey vardır. Ya tam işte o oluyor Fulbright'la ilgili. Çünkü hani Fulbright'la gittimde, Fulbright sadece maddi olarak beni destekledi. Onun dışında ben burada normal bir doktora öğrencisiydim. Yani, ben Fulbright'lı olduğum için böyle davranıyorum. Yani, hayır, ben kendim gitsemde, yani aynı şekilde olurdu.

Another participant emphasized that,

When I was accepted to PhD, Fulbright might have some effect but in the talks now I am doing Fulbright has not any effect anymore. When people look at my CV now, Fulbright has a lesser affect. When I have an interview my PhD is a subject matter now not Fulbright. It is in the past for me (Participant 31).

Şöyle, bence benim doktoraya kabulümde Fulbright'ın biraz etkisi olmuştur. Ama şimdiki yaptığım konuşmalarda artık Fulbright'ın pek yeri yok. Yani şimdi insanlar "CV"'me baktığında Fulbright bayağı aşağıda kaldı. Yani çok fazla üniversiteyle mülakat yaptım. Konuştum ama belki bir kere falan Fulbright'ın lafı açıldı. Artık sadece doktora konusunda ve sadece doktorayı yaptığım yer konuşuluyor. Hani biraz geçmişte kaldı benim için Fulbright.

The participants also commented that since their exchange program did not focus on improving their leadership skills, they did not observe any changes in this area. One participant stated that she did not have any leadership characteristics and the exchange program did not make any difference. Similarly, eight participants commented that they did not experience any development in their leadership skills during their studies in the exchange program:

I mean in terms of leadership, I did not manage 300 people there, so there is nothing happened with the relation of leadership (Participant 22).

Yani liderlik açısından pek birşey tutup ta üç yüz kişiyi yönetmedim orada. Yani onun hakkında pek bir şey olmadı. Yani liderlikle ilgili.

I think that I had this in Turkey, not with Erasmus. Because with Erasmus there is nothing about leadership. At least I did not feel this. I mean in the school, when it is group work, or preparing homework, applying projects, it is logical but I mean the leadership might be about trips in Erasmus. Whoever you ask, they will say the samething, when organizing trips, doing their plans than there is a leadership at the most but this is project based. Other than that I did not have leadership there (Participant 5).

Onu daha çok Türkiye'de edindiğimi düşünüyorum yani Erasmus'la değilde. Çünkü Erasmus'la insanlar yani liderliği çok ön plana sürükleyecek bir olgu yok Erasmus'ta. Yani ben azından bunu hissedemedim. Yani grup çalışmaları tamam. Ödev hazırlanerken, proje uygularken, okulda o da mantıklı, o da tamam. Ama yani Erasmus'ta liderlik ancak şu anlamda olabilir: 'yani kime sorsanız da bence aynı şeyi söyler', bir geziye gidilecekse, programı yapan atıyorum en fazla liderlik orada olur. Ama bu proje bazlı. Herhangi başka bir şey, bu liderliği ben pek ne gördüm, ne edindim orada.

The overall results indicated that half of the participants believed that their exchange program had a positive impact on their leadership skills. On the other hand, the remaining half considered the program to be ineffective in improving their leaderhip skills.

4.2.9.2 The English level of the participants

Improving the English level was the most common individual impact of the exchange program reported by the participants. They stated that they significantly improved their English level, particularly their speaking skills.

Table 4.2.9.2.1

The English level of the participants

Themes	Subthemes
Change in skills concerning the use of English	Development of speaking skills development in the use of daily language (n = 40)

Table 4.2.9.2.1 (continued)

No change in skills concerning the use of English ($n = 1$)	Having a different native language in the host country

The results indicated that forty participants observed an improvement in their foreign language skills, which was English. The Fulbright participants stated that their English level was already good when they went to America. However, using English all the time and only speaking English to communicate with other people significantly improved their level especially in terms of the daily use of language:

Of course, first of all because you speak you practice, in Turkey we do not practice, you know English, read, and write in English but speaking is the at least activity you do. As a result first speaking is being developed, you learn daily vocabulary such as vegetable, fruits... (Participant 38)

Tabii bir kere konuştuğunuz için hiç olmazsa pratik yapıyorsunuz. Hani biz Türkiye'de pratik yapmıyoruz. Hani İngilizce biliyorsunuz, okuyorsunuz, yazıyorsunuz, çiziyorsunuz ama konuşma en az yaptığımız şey. Tabii dolayısıyla en çok konuşma gelişiyor. Özellikle konuşma bağlamı konusunda tabii pekçok ciddi şey oluyor. Bir de hani günlük hayattaki normalde kullanmadığınız kelimeleri, işte sebze, meyveler, şunlar, bunlar, daha çok kullanıyor. Günlük kelimeler, tabi daha çok gelişiyor.

The other participant pointed out,

There are lots of homeworks, there are lots of projects you do presentations. I used listening, writing, speaking and reading. I developed in terms os speaking. I have not recognized but my accent is very similar to American accent, people had told me when I came back. It had an impact on this topic (Participant 37).

Fazla ödev vardı. Çok fazla proje vardı. Sunumları yapıyorsunuz, hemen hemen hem "listening", "writing", "speaking". Hem "reading" hemen hemen hepsini kullanmış oldum. "Speaking" bakımından bayağı geliştim. Hatta ben farkında değilim ama Amerikan aksanına bayağı bir yakınmış benim aksanım, öyle diyenleri farkettim geldikten sonra. Ben farkında olmadığım halde böyle tepkiler

aldığımda oldu. Yani o konuda bayağı bir etkisi oldu.

According to the participants, the highest improvement happened in their speaking skills. Only one participant stated that her English level remained the same since she was in Germany and spoke German to communicate with other people. This participant also explained that she chose to go to Germany to improve her German, so she used German instead of English as a communciation tool during her stay in Germany.

One participant pointed out that using English more often in the host country improved her English:

In fact specifically speaking becomes more. I could not chat in English. If it is in class I could explain things, I could speak but when I start to a social talk like I liked this colour I could not speak but I forced myself there and it developed, it became better (Participant 20).

Aslında hepsi özellikle konuşma daha şey oldu dediğim gibi ben hiç sohbet edemiyordum. İngilizce şu konu nedir anlat desen şeyde bir derste anlatabiliyordum. Gayet konuşabiliyordum ama işte ben şu rengi çok severim bunu böyle yapmışlar gibi sosyal bir konuşmaya başladığınız zaman ben konuşamıyordum. Ama orada ben zorladım ve şey gelişti biraz daha iyi oldu.

Another participant mentioned that,

Yes, absolutely I mean I was feeling missing myself in terms of speaking but there I started to speak more fluently. After a while, to the end of three months, I spoke faster and more fluent, I expressed myself faster but when I return to Ankara, returning to Turkish, my English became blunt. I mean in there it is good but when I come back because I could not continue that language became fluent (Participant 2).

Evet, kesinlikle. Yani zaten şey konuşma anlamında çok eksik hissediyordum kendimi. Ama orada daha akıcı konuşmaya başladım. Bir süre sonra zaten, o üç ayın sonuna doğu çok daha hızlı ve akıcı konuştum. Kendimi daha çabuk ifade ettim ama Ankara'ya döndükten sonra tabi Türkçeye dönüş, İngilizceyi biraz daha köreltmiş oldu. Yani aslında oradayken güzel ama döndüğüm zaman onu devam ettiremediğim için dil köreliyor mecburen.

The other participant emphasized that,

My English, there was no change because I thought since I was in Germany I should speak only German

İngilizcem hiç değişiklik olmadı gibi. Çünkü ben oraya ilk gittiğim gün şöyle düşündüm ben

to improve my German. For example, I have a friend whose English was very good and coming to the language course with us but never spoke German so the level remained same (Participant 11).

Almanya'dayım. Almanca'yı geliştireceksem sadece Almanca konuşmayalım. Mesela gittiğimde bir arkadaşım İngilizcesi çok iyiydi ve bizle beraber kursa devam ediyordu. Ama hiç Almanca konuşmuyordu bu yüzden Almancası öyle kaldı. Sadece İngilizce ile devam etti.

The overall results indicated that participants considered the exchange programs to be a good opportunity to improve their foreign language skills. Since they lived in America or Europe for a period of time, they had to use their foreign language to communicate with foreign people, which mostly improved their speaking skills.

4.2.9.3 The level of self-esteem of the participants

The improvement of self-esteem was also an important aspect of the individual impact of the exchange programs according to the participants of this study. The participants stated that their self-esteem increased due to various reasons detailed below.

Table 4.2.9.3.1

The level of self-esteem of the the participants

Themes	Subthemes
Positive change (n = 36)	Feeling of success Living alone Living in a foreign country Interpersonal communication skill development
Negative change (n = 1)	Lack of academic success
No change (n = 4)	Erasmus experience did not have any effect on self-esteem issue

The results showed that thirty-six participants commented on the increase in their self-esteem as a result of studying abroad. These participants talked about living alone in the host country and facing different situations and solving all the problems they faced on their own, which all had an impact on their self-esteem. Some participants also pointed out that since their exchange program was a very prestigious scholarship program, the way other people in the host university treated them made them feel important, thus positively affected their level of self-esteem:

It is absolutely increased. I feel like I can live any place and any conditions. When a person succeeds something difficult, this gives her the feeling of she could do again. For example I can start living X places where I have never lived before, I can have a friends. It gives the feeling of there is nothing to be scared. Like I said, Fulbright opens that door, supports you. Moreover, when you learn that it opens other doors to you. You feel that you can succeed something in academic again. What I seen in my network Fulbrighters have a self-esteem. Like I said it gives a specific support, it does not leave you along in this time, Of course it is a big support (Participant 31).

Kesinlikle arttı. Dediğim gibi artık her yerde her koşulda yaşayabilirim gibi hissediyorum. Hani yani şeyleri alıyor, insandan birşeyi yapıp zor birşeyi yapıp başarınca tekrar yapabileceğini hissini veriyor. Yani ben tekrar "x" biyerde mesela ev kurabilirim. Hani hiç yaşamadığım yer, yeniden arkadaşlıklar kurabilirim. Hani insanın korkacak birşey olmadığı hissini veriyor. Bunu bir kere yapmak ve dediğim gibi Fulbright o kapıyı açıyor, seni destekliyor. O boyutta bir de tabi onu bir kere öğrenince herhalde o sana başka kapılar da açıyor. Tekrar akademik olarak da birşey başarabileceğini hissediyorsun falan ama etrafımda gördüğüm bütün Fulbright'lılar bence özgüven olarak şey yapmıştır. Dediğim gibi belli bir "support" da veriyor sana süre boyunca tek başına bırakmıyor. O da tabi büyük bir destek.

Super, I mean When I went there, the commission, they formed a very conscious commission. Fulbright sees that potential when they interview you. Fulbright interview... When I speak English, the professor were surprised. They told me you had Turkish education in highschool and undergraduate, they asked me how I did this, to improve my English in academic level because it might not be easy. They saw the potential in me. When I saw this, I

Süper. Yani şöyle oraya gittiğim zaman yani o komisyon hakkaten çok şey çok bilinçli bir komisyon kuruyorlar. Fulbright'ı gerçekten o potansiyeli sizi mülakat yaparken görüyorlar. Fulbright mülakatı, oradaki hocaların mesela ben normalde lisede lisansta Türkçe eğitim gördüm ve oradaki hocaların ben konuşuyorum. Orada çok şaşırdılar ve bendeki potansiyelli gördüler. Sen nasıl yaptın? Böyle nasıl oldu da bukadar bu seviyede hem akademik anlamda hem İngilizceni

realized my potential more, I realized my talents, I felt increadable self-esteem. I mean if I start to King's College in London, thinking about Ivy league universities it is because of that (Participant 37).

geliştirdin? Çünkü kolay olmayabiliyor. Hocam sağolsunlar o potansiyeli ben de gördüler. O fırsatı verdiler bana ve böyle olunca ben daha bir kapasitemi kullanma, kapasiteminin farkına vardım. Yeteneklerimin farkına vardım. İnanılmaz bir güven geldi kendime. Yani şu an dediğim gibi şu an King's College London'a başlıyorsam; "Ivy" ligteki üniversiteleri düşünebiliyorsam, rahat bir şekilde. Bundan dolayı yani.

Probably, the importance was given me there made the biggest impact. I mean all the time they give importance to you made feel myself valuable individual. The treatment I had from my professors and my peers (Participant 25).

Muhtemelen orada bana verildiğini hissettiğim değer sanırım en büyük etkiyi yaptı bu konuda. Yani sürekli böyle bir kıymet verilip, el üstünde tutulan kıymetli bir birey hissettirdiği, kendimi orada gördüğüm muamele. Hem etraftaki profösörlerden olsun, hem "peerler"den olsun.

When asked about the reasons for the increase in their self-esteem, the participants also focused on feeling of success, living alone, living in a foreign country, speaking English, and the development of their interpersonal communication skills through the program:

What happened. At least having communication with people comfortably and taking something in return. I mean when you met with a person, you do not have to run after him. I mean you take something in return from your communication. That person alos meets with you, comes to your room as your host or he invites you if he gose somewhere. At least developing your friendship (Participant 23).

Ne oldu da en azından insanlarla rahat iletişim kurmak ve iletişimin karşılığını alabilmek. Yani insanın sizle tanıştıktan sonra sürekli onun peşinde koşmak zorunda değilsiniz. Yani iletişimin karşılığını alabiliyorsunuz. O da gelip sizle tanışıyor. Yani odanıza gelip misafir oluyor ya da bir yere gittiği zaman sizi de çağırabiliyor. En azından arkadaşlık ilişkinizi geliştirebilme.

Another participant mentioned that,

I mean, to find the place that you would stay, alone. It is different there, we put our money in

Yani tek başıma kalacağım yerimi bulmam. İşte orada biraz daha farklı. Paramızı biz yatırıyoruz.

bank. We do it all the time. In the country you do not know, to bank or to correct to visa procedure, doing these things alone increased my self-esteem (Participant 24).

Hep yapıyoruz. Hiç bilmediğim bir ülkede bankaya ya da işte şey vize işlemlerini düzeltmek için hani onları tek başıma yapıyor olmam. Yani özgüvenimi arttırdı.

The other participant pointed out that,

In fact, it affected my self-esteem negatively. I mean, there was course that I took. It really pushed me and I was feeling myself bad. I am having PhD, I am at that level and I do not understand what I read. It was very philosophical. We were using a book, and the language of that book was very heavy. When it is said self-esteem, I remember that course and the feelings that it created in me. It took long time to get rid of its effects. Other than that nothing has changed. But especially that course was very difficult for me and affected my self esteem academically. My self esteem about living in anywhere is increased. I learned what to do there. I learned everything about their food culture, living, fun. To adjust myself, and at least I learned that I need to learn these things but that course created a self-esteem problem academically (Participant 20).

Özgüvenimi aslında birazcık kötü etkiledi. Yani şöyle bir tane aldığım bir ders vardı. Hani çok alakasız dediğim o ders, beni çok zorladı ve ben böyle kendimi çok kötü hissediyordum doktora yapıyorum, bu seviyeye gelmişim, okuduğumu anlamıyorum. Çok felsefik bir şeydi. Bir kitap kullanıyorduk. O kitap, o kitabın dili çok ağırdı. Yani o şey, özgüven deyince aklıma o ders geliyor ve o dersin bende yarattığı şeyler geliyor. O beni çok kötü etkilemişti o zaman. Ya bunun etkisinden kurtulmam çok uzun zaman aldı benim için. Onun dışında şeyler pek bir şeyi değiştirmedi. Ama özellikle o ders çok zordu benim için. Akademik olarak özgüvenim olumsuz etkilendi. Herhangi bir yerde yaşamaya dair özgüvenim birazcık daha arttı. Dediğim gibi hani çünkü orada öğrendim. Önceden yapmam gerekiyormuş, bunu düşünmem gerekiyormuş. O gittiğim yerin yemesini içmesini, kültürünü, yaşamasını, eğlencesini, herşeyini. İşte bunları önceden düşünmem gerektiğini, kendimi buna alıştırmam gerektiğini ya da nebileyim öğrenmem gerektiğini en basitinden öğrendim. Ama o ders ben de akademik anlamda birazcık özgüven sıkıntısı yarattı.

Four participants stated that there was no change in their level of self-esteem due to the experiences they had in their exchange program. Only one participant said that she had a negative change in her self-esteem in her exchange program, due to the academic challenges she faced.

The overall results showed that most participants of this study believed that their exchange program improved their self-esteem mostly as a result of living abroad on their own.

4.2.10. The societal benefit of the exchange programs

One of the benefits of the exchange programs reported by the participants was the societal benefit. The participants mostly talked about their level of awareness about social issues at a local and global scale. Moreover, the participants commented on how much impact their exchange program had on this issue. According to the participants' responses, the social awareness was divided into the themes of individual, local and global social awareness.

4.2.10.1. The level of social awareness before and after attending the exchange programs

Table 4.2.10.1.1

Social awareness level of participants on both exchange programs

Themes	Subthemes	Themes	Subthemes
Individual social awareness ($n = 19$)	Having interpersonal relationship with other nationalities Following social responsibility projects from the media and internet		Being more sensitive about environmental issues Observing friends working in NGOs Being aware of recycling Being more aware of organic farming Observing how European countries change social conditions
Local social awareness ($n = 4$)	Taking initiatives in Turkey Having self-confidence about solving the social problems in the Turkish society Ability to organize other people around a specific social issue in their hometown in Turkey Being more knowledgeable about the social help given by the European Union		

Table 4.2.10.1.1 (continued)

Global social awareness ($n = 5$)	Experiencing social responsibility projects in America Undertaking work on social responsibility issues in their graduate program or host city
No different behaviors about social awareness pre and post program ($n = 13$)	Having no experience of social responsibility and awareness during the exchange program

The results pointed out that most participants believed that their exchange program affected their social awareness in individual, local and global dimensions. They stated that even though they already had social awareness before attending the program, the exchange program further increased this awareness. Nineteen participants commented that their exchange program had an individual effect on their social awareness level. They mainly focused on having foreign friends from all over the world, which made them more sensitive about global issues. The individual social awareness was further developed through the interpersonal relationship with other nationalities and following social responsibility projects from the media and internet. In addition, some participants stated that their exchange program gave them the opportunity to observe the social responsibility activities carried out in the European countries, which positively affected their awareness about this issue. The participants also commented on being more sensitive about environmental issues, observing friends working in NGOs, being aware of recycling, being more aware of organic farming, and observing how European countries change social conditions.
On the other hand, another participant emphasized that,

In the issues that you are sensitive, to know that you have an impact when you organize the people around you encourages you to take initiative. I learnt to create that much impact because of this program. I saw how to do things	Hassas olduğunuz konular hakkında sizler gibi hassas insanları organize edip bir araya getirdiğinizde kendi çapınızda bir etki oluşturabileceğinizi bilmek inisiyatif alma konusunda zaten sizi teşvik ediyor. Böyle bir

and it increased my encouragement (Participant 33).

etkinin oluşabileceğini, bu program sayesinde öğrendim. Bazi şeylerin nasıl gerçeklenebileceğini gördüm ve bu benim cesaretlerimi arttırdı.

Also one participant explained her thoughts about the issue as below:

In terms of awareness it developed that the importance of performance activities in the art. It made me to be interested with these things more. I mean as being an activist artist I saw where I can reach. I chose not to be political but I observed the place of activizm in the politics, NGOs and working with them. My awareness increased about social inequality and social injustice (Participant 39).

Ya bu duyarlılık anlamında ın şunu geliştirdi. Sanırım sanatta performansın önemini, performatif eylemlere dair daha fazla ın ilgi duymamı sağladı. Yani aktivist olarak sanatçı şeyi nasıl nelere varabileceğini gördüm. Hani ben politika içinde yer almamayı seçtim ama politika içinde yer alabilecek duruma kadar aktivizim nerde duruyor, sanatçı nerede duruyor, sivil toplum ötgütleri ile çalışma nasıl oluyor. Hani bunları daha yerinde uygulanır halde ın gördüm. Ama gitme öncesi sonrası özellikle orası üzerinden birşey oluşmadı. Arttı ama sosyal eşitsizlik ve sosyal adaletsizliğe dair tüm tepkiler ve farkındalık çok daha fazla arttı.

Four participants stated that their exchange program increased their social awareness at a local level as can be seen in the form of taking initiatives in Turkey, having self-confidence about changing the social problems in the Turkish society, and developing an ability to organize other people around a specific social issue in their hometown in Turkey. One participant said that having gained more information about the European Union grants, she undertook more research about the social projects of the European Union and informed her friends about these projects.

Five participants focused on the global level of social awareness developed by the exchange program. According to these participants, global social awareness resulted from experiencing social responsibility projects in America, and undertaking work on social responsibility issues in their graduate program or host city.

One participant pointed out that she was not interested with this issue:

No I do not have that much, you can say asocial for me I mean I am not that much effective

Yok öyle çok fazla birşeyim yok. Asosyal diyebilirsiniz benim için biraz. Yani ben öyle o

person in these topics. Of course we do whatever we could do but it could not be said that we are that much active. I did not have anything there (Participant 38).

konularda maalesef çok etkin bir insan değilim. Iıı diğer herkes gibi tabii en şey diyoruz, yapıyoruz, elimizden geldiğince bazı şeyleri yapıyoruz ama aktif olduğumuz söylenemez yani. Yok böyle herhangi birşeyim olmadı.

Another participant said that,

For me, the things that I saw in a developed environment let to understand the problems in a local scale. It is not because of the program but because of the environment that I was. My awareness was increased. I say awareness to this instead of leadership. The program provided this environment so it is effective (Participant 41).

Bence farklı ve gelişmiş bir ortamda gördüklerim lokal ortamımdaki eksikliklerin ve problemlerin daha net algılanmasını sağladı. Programın kendisi değil de buunduğum ortam sayesinde farkındalığım arttı. Buna liderlik yapma yerine farkında olmak demeyi tercih ederim. Bu ortamı sağladığı için etkili olmuştur.

Finally, thirteen participants considered the exchange program to have no impact on their social responsibility awareness:

Awareness, I have same awareness how much I had before (Participant40).

Duyarlılık... Ya önceden ne kadar duyarlıysam şu anda da o kadar duyarlıyım. O an çok birşey etkilemedi.

Yes it happned, it is more personal. When it is your friend's country. For example, there were lots of people lost their lives in Korea in a boat accident. We talked about this with the friends, when I see anything about Korea I remember them. If there is something in one of the states in America. I start to think if someone there. When there was a hurricuna in Dallas, there was a friend there. So it becomes more personal, as a result it is true maybe my awareness is increased (Participant 27).

Evet olmuştur. Herhalde daha kişisel oluyor. Hani arkadaşının ülkesinde olunca mesela o olay mesela geçenlerde Kore'de feribotta hayatını bir sürü insan kaybetti. Mesela onla ilgili arkadaşlarla konuştuk falan. Yani hemen aklıma onlar geliyor. Kore'yle ilgili birşey görünce yani Amerika'da şu eyalette şöyle oluyor. Eyvah! o eyalette biri var mıydı? İşte" tornedo" oldu. Eyvah! orada biri var mıydı? işte Dallas'ta arkadaş okurken işte "tornedo" olmuştu falan. Yani daha kişiselleşiyor. O yüzden doğrudur. Yani belki de arttı duyarlılığım.

The overall results indicated that the exchange programs mostly had a positive effect on changing the social awareness level of the participants at individual, local and global scales.

4.2.11. Expectations about the host institution

The participants commented on their expectations about their host institution and whether these expectations were fulfilled by their experience during their exchange program. Table 4.2.11.1 presents participants' responses concerning the fulfillment of their expectations about their host institution.

Table 4.2.11.1

The fulfilment of expectations about the host institution

Themes	Subthemes	Subthemes
Fulfilled expectations ($n = 38$)	Job security as a research assistant	Internet-based course system
	Academic opportunity	Studying opportunities self-working opportunities
	Well-developed library	Social activities
	Good sports center	More practice-based education system
	Good quality of professors Good quality of departments, Academic research opportunity	Professional academic environment
	Well-developed academic technonology	Cultural interaction opportunity
	Flexible curriculum	Better communication opportunities with professors Good quality of international office
	Well-developed university campus	Advanced technology
	Technological opportunities in the university	Good laboratory opportunities
	Freedom to use various research materials	Not competitive examination system
		More open course resources
Fulfilled expecatations with specific issues ($n = 2$)	Professional development opportunities but the difficulty of being an international student	Internet-based curriculum, good library
	Academic difficulty about passing the classes	Interactive classes
No fulfilled expectation ($n = 1$)	The host university had the same opportunities as the home university	

The results indicated that almost all participants were satisfied with their host institutions. Thirty-eight participants stated that their host institutions fulfilled their

expectations. The satisfaction of Fulbright participants can be attributed to the fact that they chose their host institutions in the application stage. The Fulbright participants were happy with their host institution mostly due to the security of a job as a research assistant and the academic research opportunity they were given. The Fulbright participants also focused on the host institution in America having a well-developed library, a good sports center, well-qualified professors, high-quality departments, well-developed academic technology, a flexible curriculum, and a well-developed campus. Some also stated that they had the freedom to use various research materials:

Yes, it did. It was very developed campus. It was not ina big city and it was an isolated environment. As a result, it was self-sufficient university. It was an organization that developed electronic thesis in 1997, and that time my thesis was one of the first thesis which was published electronically (Participant 41).

Evet sağladı. Çok gelişmiş bir kampüstü. Büyük bir şehirde değil ve izole bir ortamdı. Dolayısıyla her yönüyle kendine yeter bir üniversiteydi. Elektronik tezi 1997'de geliştiren ilk kurumdu ve o dönemde yayınlanan tezim ilk elektronik tezlerden biriydi.

Another participant emphasized that,

It has lots of opportunities, I was thankful a lot to my university in this term. Specially, in terms of techonology. It just came to my mind, everything was under my hand. When I was writing my PhD dissertation, I had three Macbook, I was writing there. I mean there are my articles there, there are my analysis. It was so much, there were lots of opportunities, you can check out whatever you want from there. I used the best video cameras, when I asked the best cameras, I was able to get. There were ipads. I was very comfortable in that sense.My advisor was in a same way, he was a person who shared all his materials. The faculty also was sharing its resources with us. As a result, in terms of technology, and also the people in the techonology center was solving any problems

Çok olanaklıydı. Çok böyle "thankfulum" üniversiteme o anlamda. Teknolojik açıdan özellikle şimdi aklıma geldi herşey elimin altında. Hani bir ara ben doktora tezimi yazarken önümde üç tane "macbook" vardı. Hani orada yazıyordum. Yani burada makaleler, işte burada analizlerim. O kadar bol ki bir sürü imkan var. Oradan istediğiniz kadar şeyi "checkout" edebiliyosunuz. En iyi kameraları kullandım. İşte en iyi fotoğraf makinalarını istediğimde alabildim. İpad'lar, şunlar, bunlar. Hani o anlamda çok çok rahat çok rahat ettim. Yani hocam da aynı şekilde, o da kendi malzemelerini de paylaşan bir insandı. Fakülte "resourcelarıda" bizimle paylaşıyordu. Aynı şekilde o yüzden de teknolojik açıdan bir de teknolojik "centerdaki" insanlarda aynı şekilde.

you had. I suppose, I can not find anything like that in Turkey (Participant 29).

Herhangi bir sorununuz olduğunda hemen gelip onu çözüyorlardı. Öyle birşeyi Türkiye'de bulamam diye tahmin ediyorum.

The other participant pointed out that,

I mean New York University was a university which provides very good opportunities to me, because its professors were good. It was the area that I went, media communication area, it was very successful. I went to a good program, the professors were also good. The books that gave us goods. Other than that, its library was good. Its location was very good. It was near at the Washington Square Park, I mean it was in the all life there (Participant 32).

Yani New York üniversitesi. Evet. Çok gerçekten bana iyi olanaklar sunan bir üniversiteydi. Çünkü hocaları iyiydi. Hani bu benim gittiğim alanda, medya iletişim alanında da gayet hani başarılı iyi bir programa gittim. Hocalar iyiydi, imkanlar iyiydi, bize okuttukları kitaplar iyiydi. Onun dışında kütüphanesi iyiydi. Konumu çok iyiydi tam Washington Square'e Park'ın yanında. Yani tüm hayatın içindeydi orada.

Moreover, the participants said that they were happy with their host institution because of having internet-based course systems, studying opportunities, self-working opportunities, social activities, more practice-based education system, professional academic environment, cultural interaction opportunity, better communication opportunities with professors, good quality of international office, advanced technology, good laboratory opportunities, not competitive examination system, more open course resources, internet-based curriculum, good library, and interactive classes in their host institution:

I mean, there were lots of academic opportunities. Wherever you went, you could start MA or PhD, because they established the system very well there. It was certain there, which people could have MA or not, so like here you did not think that I should be ahead of other people so I should study exams in months, and got 100. You did not have any stress like that (Participant 12).

Yani akademik fırsat çoktu. Zaten hani şey bu istediğiniz hani yerde çok rahat bir şekilde hani mastır olsun doktora olsun başlayabiliyorsunuz. Çünkü hani zaten yani orada hani şeyi çok iyi kurmuşlar. Hani sistemi çok iyi kurmuşlar. Kimin hani yüksek lisans yapabileceği, kimin yapamayacağı, kimin üniversite okuyabileceği, kimin okuyamayacağı, mevcut. Belli hani o yüzden burada ki gibi insanlar önüne geçeyim, sınavdan çalışayım, aylarca yüz alayım gibi

stresler yaşamamıza gerek kalmıyor.

Like I said, we provided that professors checking the students' homeworks, giving the feedback. You feel like you did something. In Turkey, you studied the previous exam questions and took the exam. There is a logic like that, but it is not like that in Germany (Participant 11).

Dediğim gibi hani her öğrencinin ödevlerini hocaların kontrol etmesi. "Feedback" vermesi bunlardan bizde faydalandık ve insan gerçekten bir iş yaptığını hissediyor. Yoksa hani Türkiye'de çıkmış sorulara bakıyorsun ve sınava giriyorsun bu böyle bir mantık var ama Almanya'da böyle değil.

This participant specified her opinions about the question as below:

Yes, the university was a good university I mean the opportunities I saw its library. Its library was also very nice. It was not very very good but it was nice. Other than that, I liked the fact that they were doing the classes in an intercative way. Each person had computers. Everybody comes with it, and listened to class through slide show. I lke that, also. As a result, their opoorunities were very good. I mean their international office was also very good (Participant 1).

Evet üniversite şey iyi bir üniversiteydi. Yani imkanları da şeydi. Kütüphanesini de gezdim kütüphanesi de gayet güzel. Çok çok güzel bir kütüphanesi yok ama güzel. Yani onun dışında dersleri işte interaktif bir şekilde işlemeleri çok hoşuma gitmişti. İşte yani teker teker herkesin bilgisayarı var. Herkes onunla gelip derste slatyla slayt üzerinden ders dinliyolar. O da çok hoşuma gitti. Yani o yüzden imkanları güzeldi. Yani "international" şeyi de yani ofisi de gayet iyiydi.

Two participants stated that they were happy with their host institution with an exception. One explained that being an international student sometimes created problems for her, which affected her happiness about the host institutions. This participant mainly focused on having the opportunities of professional development, but facing the difficulty of being an international student in her host institution in America. The other participant mentioned that it was academically difficult for her to pass the classes.

This participant made a further explanation about this item as follows:

In fact that issue was problematic, because our department did not provide too much thing to international students. I mean the assistantship was belonged to mostly PhD students, but the MA students or PhD students or international students used have a fear of losing their assistantship, because they cut their scholarship, or they were doing positive discrimination. But, it was special for the department. There was not that much opportunity especially in terms of professionally to improve myself. Academically, my writing has been improved extremely. I was thinking if I continued with that advisor, what kind of things we might do. But for example, there was nothing about developing my teaching experience, which I needed a lot right now. I mean I did not look for a job, because of Fulbright. But the writing centers of the university or in the student associations, in the international student office of course we had some opportunity to implement (Participant 27).

Aslında o konuda biraz sıkıntılıydı çünkü bizim bölüm yabancı öğrencileri çok fazla şey vermiyordu. Hani daha çok asistanlıklar da dediğim gibi "PhD'lerindi" ama master öğrencileri de olsun "PhD" öğrencilerinde olsun hep "international" öğrencilerin bir işte asistanlığını kaybetme korkusu vardı. Çünkü tamam senin bir senelik bitti senin bursun yazın sana burs vermiyoruz gibi ya da işte pozitif ayrımcılığa ama bu sadece bölüme has bir durumdu çok fırsat olmadı herhalde. Yani özellikle profesyonel anlamda geliştirmek için akademik olarak "wrightingim" yani çok çok çok acayip bir gelişme gösterdi. Kim bilir o danışmanla devam etsem neler neler yapabiliriz diye düşünüyorum. Ama mesela benim şu anda en çok pratikte ihtiyaç duyduğum işte öğretmenlik şeyi pratiği yapmamı hiç sağlamadılar. Evet olmadı yani ama biraz da tabi Fulbright olduğu için de çok fazla iş aramadım ama okulun "wrighting centerlarında" ya da işte "student associationlarında", "international student officede". Bazı tabi ki "implement" şanslarımız oluyordu yani.

Lastly, one participant mentioned that since there was no difference between his host university and home university, he did not have any specific expectations fulfillment about his host instutions:

In fact, no. I mean In terms of academic or professional I do not think that they were doing different thing than Bilkent did. I mean it did not contribute anything specifically (Participant 9).

Açıkçası hayır. Hani akademik veya profesyonel olarak Bilkent'in yaptığından çok çok farklı birşey yaptıklarını düşünmüyorum. Hani çok spesifik olarak birşey katmamıştır.

The overall results indicated that almost all participants were happy with their host institution due to the academic, social and technological opportunities offered by these institutions.

4.2.12. Relationship with other people in the host institution

The participants also talked about their experience in the host institution in terms of their relationship with other people. They said that people in the host institution treated them positively, and they had a positive communication.

Table 4.2.12.1

The relationship with other people in the host institution

Themes	Subthemes
Positive treatment (n = 40)	Being an international student Good communication skills of professors and other employees Having students as an employee Being an Erasmus student
Both positive and negative treatment (n = 1)	It depends on the personal characteristics of the people

The results indicated that forty participants had a positive relationship with the people who worked in their host institution. To explain this, the participants gave the following reasons; being an international student, the good communication skills of professors and other employees, and having students as an employee in the host university.

The Erasmus participants also commented that being an Erasmus student helped them establish better communication and positive relationships with other people from the host institution.

One participant mentioned that,

There was no problem, I mean I did not feel myself different. Unfortunately, some people feel

Problem yoktu. Yani kendimi hiç farklı hissetmedim. Bazı insanlar mesela kendini

themselves left out, then these things are being discussed. I never felt like that. In all my America experience, I did not feel left out or discriminated (Participant 31).

dışlanmış falan hissediyorlar. O zaman da konuşuluyor bunlar yani ben mesela hayatta hiç öyle hissetmedim. Yani bütün Amerika tecrübem bu hiç kendimi ayrılmış ayrımcılık yapılmış hissetmedim.

Another participant said that,

It was very good. I mean there was not any negative thing comes to my mind. I mean everyone was nice, very professional, moreover they were smiling. When you asked something, they were very interested and tried to answer. After years, I sent an e-mail for a transcript, they replied right away. They sent my transcripts. I remember it in a positive way (Participant 32).

Çok iyiydi. Yani hani bir tane bile olumsuz birşey aklıma inanın ki gelmiyor. Yani herkes gayet iyiydi. Herkesin çok böyle profesyonel. Ondan sonra güler yüzlü, ilgili. Siz bişey sorduğunuz zaman hemen ona cevap vermeye çalışırlar. Yani ben yıllar sonra bir "transcript" için bir" mail" attım hemen iki şey geri döndü. Hemen "transcriptlerimi" gönderdiler. Yani böyle ne bileyim hani hala şeyle anıyorum yani pozitif bir şekilde anıyorum.

The other participant pointed out that,

In our university, generally everyone was positive. I mean it was a structured university environment, because there were lots of international students. It was understood from their language, behaviours, appearance from everything. I mean it is generally positive, we are even treated positive because we are international student. They have a sympathy to us and everybody tries to help us in that sense (Participant 29).

Bizim üniversitede genel olarak herkes pozitif. Yani üniversite ortamı düzenli bir ortam. Çünkü bir sürü uluslarası öğrenci olduğu zaten anlaşılıyor. Yani hatta dilinden davranışlarından duruşundan herşeyinden anlaşılıyordur. Yani genelde pozitif. Hatta genelde uluslararası öğrenci olduğumuz için bizi sempatik görüp genelde yardım etmeye falan çalışıyor herkes, o anlamda.

This participant expressed her opinions about this issue as below:

They were very open people, they were very

Çok açık insanlardı. Çok iyi çok iyi insanlardı.

very nice and cute people. What I can say. They were students, this is very important. The people worked were students, they were students tried to earn money. They were helping as much as they could. I saw there that how much I was open, how much I was reflected to that person. If you want, you get (Participant 39).

Yani çok şirin insanlardı. Ne diyeyim? Öğrenciydi. O çok önemli çalışanlar hep öğrenciydi. Hani öğrenci parasını kazanmaya çalışıyor. Mümkün olduğu kadarda yardımcı oluyor. Ben ne kadar açıksam yani benim ne kadar karşımdakine yansıdığımı orada gördüm. İstersen alıyosun.

This participant also explained her opinions about the issue like that:

There was very close relationship. When I was a student in Eşkisehir, we used to go to the professors' room as being scared. We got anxiety. They were not available most of the time. There was a hierarchy all the time (Participant 35).

Çok yakın bi ilişki vardı. Çünkü eskiden ben Eskişehir'de okurken daha böyle hocanın odasına çok korkarak girerdik falan. Yani böyle çok telaşlanırdık. O da zaten ne müsait değilim falan. Hani böyle hep bişreydi çok "available" değildi hocalar. Her zaman hiyerarşi.

One participant said that,

We did not have any different treatment from German students. As I said there were people who work in the cafeteria and library. For example those people used to tell us if there were a pork in the meal, but not in a way that they were discrimating us a being a Turk, but warning us politely (Participant 22).

Farklı bir muamale görmedik. Alman öğrencilerle ayrıldığımızı hiç görmedim. Hatta yine dediğim gibi o çalışanlar arasında Türk olan vardı. Yemekhanede, kütüphanede, yemekhanede vardı. Onlar bile mesela şey diyordu atıyorum 'domuz eti mi soruyordum' yiyeceğim zaman kadın şey diyordu ya bu domuz eti dikkatli olun falan. Beni yabancı olduğumu ya da Türk olduğumu anladığında kadın söylüyordu ve bunu şey şeklinde söylemiyordu ha bak domuz eti sen yiyemezsin haha diye söylemiyordu. Yani domuz eti dikkatli olun falan diye kibarca uyarıyordu.

Another participant mentioned that,

They were hospitable, when you say we were

Misafirperverlerdi. Zaten Erasmus öğrencisi

Erasmus students, they were helping a lot. When they explained a direction, they offered us to take that address. They helped a lot in that sense from instroctors to the students (Participants 11).

dediğimiz anda çok yardım ediyorlardı. Hani bir yer tarif etmek için mesela şuraya gideceksiniz biz sizi götürelim. Hani böyle teklifler oluyordu. Çok yardım ettiler. O anlamda hocalarından tutun öğrencilerine kadar.

This participant explained her opinions about the issue as below:

They were very good, I even said that in that issue, I wish we were like that. When I needed help in any issue, they were caring a lot. They were very respectful, I liked that at most. In our case, they look at your appearance, they do not listen what you say first. They were snob. There was nothing there like that, everybody treats each other respectfully and when you asked something they pay attention. They did not do anything unfair. If you were asking something, they were paying attention to you, they did not leave you and help other person. I liked their behavior about this issue (Participant 20).

Çok iyilerdi. Çok iyilerdi hatta o konuda daha şey dedim keşke bizde böyle olsak. Herhangi bir konuda bir konuda yardıma ihtiyacım olduğunda şey yapıyorlardı çok ilgileniyorlardı. Çok saygılılardı yani özellikle onu çok beğenmiştim bizde böyle işte tipine bakarlar ondan sonra ne söylediğini bir dinlemezler önce filan. Bir hava vardır böyle bir değişik orada öyle birşey yok. Herkes birbirine karşı çok saygılı davranıyor ve eğer siz gelip oradan birşey istiyorsanız birşey soruyorsanız filan şey yapıyorlar. Dikkat ediyorlar ama böyle ne bilim birinin hakkını diğerine de geçirmiyorlar. Birisiyle ilgileniyorsa onunla ilgileniyor, sizinle ilgilenmiyor. Siz istediğiniz kadar sorun bu konudaki davranışlarını çok beğenmiştim herkesin.

Only one participant mentioned that the treatment of the employees of the host university depended on the personal characteristics of the people; therefore, she observed both positive and negative treatment.

This participant pointed out that,

I mean Polish are a cold nation, I mean they are not very warm. For that, for example the woman who

Yani Polonyalılar şöyle biraz soğuk bir millet. Yani çok da sıcak değiller açıkcası

worked entrance might be though sometimes, she could yell and scream. I did not have any relation with people in the university, the most thing we did having photocopy there. In that sense they were normal people (Participant 1).

hani o yüzden mesela atıyorum girişte görevli olan bayan bazen çok sert olabiliyordu. Hani bağırıp çağırabiliyordu. Üniversitelerdekilerle hani çok bir bağım olmadı. En fazla fotokopi çektiriyorduk. O açıdan onlarda normal insanlardı yani.

The overall results showed that almost all participants had no difficulty establishing a positive relationship with the employees of the host university, which helped have a positive experience in their host institutions.

4.2.13. Academic support in the host institution

The participants stated the academic support in their host institution was effective and resulted in a positive experience for them. They mentioned this academic support was provided by their advisors as well as other professors, teaching assistants and classmates during their exchange program.

Table 4.2.13.1

Academic support in the host institution

Themes	Subthemes
Academician support (professors, advisors, and research assistants) ($n = 34$)	Dissertation support Subject area support Course subject support English support Project preparing support Homework support
Support from both academicians and other academic institution ($n = 2$)	Classmate's academic support Advisor and career center support
No academic support ($n = 5$)	No need for any help, hesistated to ask for help No specific answer

The participants were asked whether they received the academic support from their host department when they needed it. Thirty-four participants stated that academic support was provided by their professors, advisors and research assistants in their department mostly regarding their dissertation and their academic field.

One participant said that her advisor was accessible all the time:

They are close everytime, I mean always accessible. When you need something, you can ask them. They are all the time accessible, there was no distance. There was no gap between the student and advisor. Whenever you want you could knock their door (Participant 36).

Her zaman yakındılar. Yani sürekli "accessible". Gerekli birşey olduğunda sürekli onlara dönüp danışabiliyorsunuz. Sürekli ulaşabilir kişiler pek mesafe yoktu. Kapalı kişiler böyle danışman ve öğrenci arasındaki uçurum yoktu. İstediğiniz zaman gidip kapısını çalıp.

Another participant mentioned that,

Yes, I did. Because my department was a small one, we were like family with academic environment. We had a communication any time. This relation was not only in the organization, but also outside of the orgabization. As a result, I did not have any problem of finding a support (Participant 41).

Evet bulabildim. Bölümüm küçük bir bölüm olduğu için akademik ortam ile bir aile gibiydik. Her an temas halinde olabiliyorduk. Bu birliktelik kurum içinde değil aynı zamanda kurum dışında da devamlıydı. Dolayısıyla destek bulma konusunda hiç problem yaşamadım.

Some participants also commented on the support they received in relation to course subjects, English language, project preparing and homework:

Academic support, I mean in this sense for example if had a project, presentation or homework or if I needed an information about a, b and c course and could not find anything in internet. I could ask my instructor, he gave his 10 or 15 minutes to me and together we could do study about that course (Participant 5).

Akademik yardım yani şu manada bir dersle alakalı bir işim sunum yada proje hazırlamam okul nezdinde yada bir ödevimim var mesela atıyorum a dersiyle ilgili b dersiylede ilişkili ve c dersiyle ilgili bir kaç tane bilgiye ihtiyacım var. Ben bunu internetten bulamadım. Hocaya gidip, sorup, öğrenip onunla beraber atıyorum bir on dakkasını on beş dakkasını alıp o dersle ilgili birşeyler karalayıp çizebiliyorduk.

The other participant mentioned that,

Yes, the professors were absolutely open to this thing. We could get help even from assistants there. There were instructors who

Evet hocalar kesinlikle çok açıklardı. Böyle şeye gidip hani oradaki araştırma görevlilerinden bile yardım alabilme şansımız vardı. Birebir bize bir

explained the topics to us individually. Moreover, our classmates also helped us, when we asked help in the class (Participant 10).

konuyu mesela anlamadığımız bir konuyu anlatan hocalarımız oldu. Ayrıca ders aldığımız sınıfta yardım istediğimiz arkadaşlarımız oldu. Onlar da çok yardımcı oldular.

In addition to their professors in their department, the academic support was given by the career center of the host university and classmates:

In America, these areas are set. Both assistants and professors give quite a bit time to you, especially if you were curious about activities and knowledge in academic area (Participant 33).

Amerika'da bu tip alanlar epey oturmuş durumda. Hem asistanlar hem de profesörler size epey vakit ayırıyor, özellikle de siz akademik alanlardaki faaliyetlere ve bilgiye meraklıysanız.

Five participants commented that they did not need any academic support and therefore they did not seek it:

I need but I did not mention this to anyone. I did not talk with anyone in terms of support, altought I needed (Participant 2).

İhtiyacım oldu ama kimseye bahsetmedim. Öyle bir destek anlamında kimseyle konuşmadım ihtiyacım oldu ama.

The overall results indicated that the participants of both exchange programs had an academic environment in their host university where they could receive academic support when they needed it. They used different channels to seek this support; such as their professors, advisors, research assistans and classmates.

4.2.14. The relationship with the mentor/advisor in the host institutions

When the participants talked about their experiences related to their host institutions, they mostly commented on their positive personal and academic relationships with their mentors or advisors.

Table 4.2.14.1

The relationship with the mentor or advisor in the host institution

Themes	Subthemes
Personal and academic relationship ($n = 38$)	Good communicator Academic supporter Bureaucratic help Academic help Bureaucratic help
No specific advisor No relationship ($n = 3$)	No specific advisor

The results indicated that thirty-eight participants had a good relationship with their adviors or mentors, who were good communicators and supported them academically:

We called advisor. We had an advisor in an academic term to consult. We had a Fulbright advisor with whom we had communication (Participant 37).

Danışman diyorduk. Ben hani daha çok bizim bir danışmanımız daha vardı yine akademik anlamda başvurabileceğimiz. Fulbright danışmanımız vardı. Biz daha çok irtibat halindeydik.

He has a very supportive caharacteristic. He was a person who listens and explains very well. Since my research topic was related with history, he contributed to me a lot. Because, he was a specialist on historical places and buildings (Participant 41).

Çok yapıcı bir özelliği vardı. Dinleyen ve çok net anlatan biriydi. Araştırma konum tarihi özellik taşıyor olması kendisinin de bana büyük katkı sağlamasına vesile oldu. Çünkü kendiside tarihi mekanlar ve yapılar konusunda uzmandı.

He has very supportive characteristics and he lectured very concrete. Since my research topic was about history, he contributed a lot to me, because he was a specialist on historical environment and buildings. We had a

Kasıntıdan uzak, benim bireysel gelişimimi ve ortak çalışmalarımızın verimliliğini ön planda tutan bir ilişkimiz vardı. Hala kendisiyle görüşmeye devam ediyoruz.

relationship which does not involve ego, and prioritize my development and the effectiveness of our studies (Participant 33).

This participant expressed her ideas about the issue as below:

We had email the other day. How I can explain him. He is a person whose heart and mind are wonderful. I mean he is that type of an advisor who never returned specially the international students. Altough he has lots of health problems he is working on and teaching lots of things. If there was a Chinese student coming from the door right now, and said I wanted to work with you. He did not refuse that student. I mean he has an interest with everything at least he read a lot about theories related with literature and movies, he is like a walking encyclopedia. He came to my graduation (Participant 27).

Geçen gün 'mailleştik'. Nasıl anlatayım ki mesela gönlü kocaman aklı kocaman muhteşem bir insan. Yani özellikle yabancı öğrencileri hiçbir zaman geri çevirmeyen bir danışman. Şu anda bir sürü sağlık sebebinin olmasına rağmen ve de aynı anda bir sürü şey yazıp çiziyor ve öğretiyor olmasına rağmen şimdi kapıdan bir Çinli öğrencisi girsin desin ki ben seninle çalışmak istiyorum geri çevirmez. Yani ve her şeyle ilgisi benim en azından hem edebiyatla hem de filmle ilgili olan bütün akımlarla ilgili mutlaka birşey okumuştur. Bir söyleyecek şeyi vardır beğendiği beğenmediği birşeyi vardır. Yani yürüyen ansiklopedi gibi, mezuniyetime gelmişti.

This participant explained his ideas as below:

I mean I did not go to the professor specially. There was one of the vice deans of Washington University Law School was responsible from this program. He was dealing with international students or the academicans. He helped me a lot, we had something with him but other than that there was no professor as a mentor or an advisor (Participant 38).

Yani özellikle bir hocanın yanına gitmedim. Orada şey vardı George Washington üniversitesinin hukuk fakültesinin dekan yardımcılarından bir tanesi bu şey programına bakıyordu, bu yurtdışından falan gelen öğrencilerle ilgileniyordu veya akademisyenlerle. O sağolsun bayağı bir ilgilendi benimle. Hani onunla birşeyimiz vardı ama onun dışında böyle bir danışman olarak mentör olarak bir hoca yoktu.

Moreover, the participants mentioned that their relationship with their advisors or mentors was mostly based on seeking academic and bureaucratic help:

There was one person who deals with me, I

Benimle ilgilenen birisi vardı bölüm başkanı yada

suppose he was chair or vice chair of the department. There was one person who had to sign my documents, I mean only his signature was needed, he was not a person who had a direct relationship with me. There was no one there who leads me (Participant 20).	bölüm başkan yardımcısıydı galiba. Benim belgelerimi falan imzalaması gereken bir kişi vardı. Doğrusu benimle yani sadece imzası gereekn bir kişiydi. Benimle direkt bağlantısı olan birisi değildi. Bana orada yön veren birşey, yapan bir kimse yoktu.
Only, he was helping to follow the bureaucratic staff. Other than that, in fact I could say that, he never saw him (Participant 6).	Yok, yook. Tamamen bürokratik işlerin yürümesi için yardımcıydı. Onun dışında hatta hiç görmedim bile diyebilirim.
There was, but we could not see that person that much in fact. He was very old and professor and he was very busy. Only, the first day we were day, we had an opportunity to see him (Participant 24).	Vardı ama onla biz çok görüşemedik açıkcası. Yaşlıydı, profesördü ve çok yoğundu. Sadece geldiğimiz günle gittiğimiz gün görüşme fırsatı bulduk.

Three participants stated that they did not have any specific relationship with their advisors.

The overall results indicated that most participants had reasonable relationships with their advisors or mentors, which made it both academically and personally easier for them to continue the exchange program in their host institution.

4.3. Influences of Exchange Programs

The participants stated that attending the exchange program, studying abroad and living in a foreign country had various inlufuences on them. First, most participants of this study talked about the general influences of the exchange program by comparing the people who attended an exchange program with those who did not. Then, they focused on the various influences of the exchange program they attended using their own individual experiences.

4.3.1. Difference between people who attended exchange program and people who did not attend

Most participants believed that the exchange programs had significant positive impacts on the students.

Table 4.3.1.1
Differences between people

Themes	Subthemes
Personality Difference (n = 11)	Having a broader perspective Having a broader vision Better communication skills A courage to leave the comfort zone An ability to take risks Change in personality A change in the idea of nationalism
Academic Difference (n = 5)	Academic knowledge Critical thinking skills Analytical thinking skills A broader academic perspective Academic development
Having less prejudice (n = 3)	Knowing other nations and people better Having a broader perspective
Professional Difference (n = 1)	Having a balance between theoretical and practical knowledge about a professional subject
Intellectual Difference (n = 1)	Foreign language development

The participants were asked whether they noticed any significant differences between the people who attended these programs and those who did not. Most participants commented on the differences in terms of academic and professional skills as well as prejudices. In relation to the personality differences, the participants also talked about the development through the program, which changed the individual's personal characteristics. These included: having a broader perspective, better communication skills, courage to leave one's comfort zone, an ability to take risks, change in personality, and a change in the idea of nationalism. The participants

said that these developments resulted from spending time with people from different countries and facing a totally new environment on their own.

Another participant mentioned the improvement of self-esteem and other personal skills:

Once you have communication with people from different cultures, trying to share things, your communication skills are being increased. I said that the leadership skills were developed. It has self-esttem also. These skills affect professional life in terms of courage. Leaving your comfort zone and leaving in a foreign country are very important for professional life (Participant 4).

Bir kere orda hani bir çok kişiyle hani iletişim halindesin farklı kültürden insanlarla bir şeyler paylaşmaya çalışıyorsun. İletişim becerilerin bir kere artıyor. Ondan sonra liderlik becerilerin yine profesyonel hayatta gerekli olan liderlik becerilerinin arttığını zaten söyledim. Yine bunun içinde kendine özgüveni söyledim. Tekbaşına ayakta durabilme sonuçta bu yetilere sahip olmayan bir insan profesyonel hayatında iş hayatında bir adım geriden başlar hiç birşeye cesaret edemez. Biz mesela hani çoğu insanda şey var konfor alanından dışarıya çıkamamak. İşte ailenin yanındasın mutlusun. İşte bütün işlerin karşılanıyor. Birşeye adım atmak çok önemli birşey böyle bir ülkeye gitmek yabancı bir ülkeye yani konfor alanımızdan dışarı çıkmış oluyoruz. Bu da iş hayatı için önemli.

The other participant said that,

Definitely, vision. Erasmus develops the vision. For example when I was in Turkey when you live the city you leave, you see a new culture, every city has a different living style. Abroad experience is very different (Participant 18).

Ya kesinlikle vizyon. Erasmus vizyonu geliştiriyor. Kesinlikle yani burada ben mesela Türkiye'deyken mesela yaşadığın şehirden farklı bir şehire çıkınca bile farklı kültür görüyorsun. Yaşam tarzı farklı her şehrin. Hani yurtdışının bunun tecrübesi çok daha farklı.

Under the academic skills theme, the participants talked about the exchange program improving their academic knowledge, critical and analytical thinking skills and changing their academic perspective. The Fulbright participants emphasized that experiencing the American culture and education system helped them improve their academic skills compared to other people who did not attend the same program.

Another theme was related to having less prejudice as a result of attending the Fulbright program, which was reported by three participants. These participants focused on the opportunity to meet with new people from various countries, which helped them know these people better, reduced their prejudice and provided them with a broader perspective about different issues:

I mean, there is a difference of course I cannot talk generally. I cannot be said the people who went are like this, the people who did not go are like that. I will give an example now because of Palestine-Israeli issues no Fulbrighter would protest the author of Mario Neri because he is Jewish. Because I had an Israleli friend there, I see them as human, I did not think about their religion I know them by their names, by themselves. I wrote a message to my Israeli friend if they were okay. At the end, I gained something like that. When people do not attend Fulbright, when they did not know people they bound the things that are done by governments to all people. They blamed all the people who are in that religion. It changes something like that (Participant 32).

Yani bence fark oluyor. Yani hani tabi ki çok genel konuşamam ama yani gitmeyenler şöyle gidenler şöyle denemez ama ben şöyle düşünüyorum mesela biraz bu şey yani bir örnek vericeğim mesela şu anda İsrail Filistin olaylarıyla ilgili olarak mesela tutup ta hani bir Yahudi olduğu için atıyorum mesela Mario Neri diye bir yazarı boykot etmeye çalişmak. Mesela böyle bir sonuca varabilmek işte Fulbright programıyla giden birisi bunu yapmaz diye düşünüyorum. Çünkü benim orada İsrailli arkadaşım vardı. Arap arkadaşlarım da vardı. Hani ben onları insan olarak görüyorum. Ne olduk hani dinlerini düşünmeden onları tanıyarak isimleriyle kendileriyle tanıyorum ve ben İsrailli arkadaşıma dün mesela mesaj yazdım iyi misiniz. Hani yani ben sonuçta böyle bir şey kazandım. Fulbright programında işte gitmeyince demek ki insanlar insan tanımayınca devletlerin yaptığını direkt şeylere bağılyor. O dine mensup bütün insanları suçluyolar. Böyle birşeyi değiştirir.

The participants also considered that there were differences in professional skills resulting from the experience of attending the exchange programs. These participants mostly focused on how much practical knowledge they gained during their exchange program. They said they still used this knowledge in their work place, which created a huge difference in their professional life. The participants also commented that people who undertook their master's or doctoral studies in Turkey did not learn enough about the practical knowledge in their specific area:

I think if I did my master's in Turkey, I would not have same level of theoretical and practical knowledge. In fact, the comment that my manager did might be useful for this issue. He told me he did not meet any person before me that much knowledgeable because of MA. It was very nice comment both for me and Fulbright (Participant 33).

Türkiye'de master yapsaydım, alanımda bu oranda teorik ve pratik bilgiye sahip olamazdım diye düşünüyorum. Aslında, müdürümün yaptığı yorum bu konuda faydalı olabilir. Kendisi bana daha önce işe başlayan kimsenin benim gibi master'dan bu kadar dolu bir şekilde gelmediğini söyledi. Bu hem benim hem de Fulbright programı için çok gurur verici bir yorumdu.

Five participants commented on the differences in terms of the academic knowledge of professors. According to these participants, academicians who attended an exchange program had more academic knowledge than those who did not attend any exchange program:

I mean how I can explain this. For example, the person who went to Erasmus is little bit comfortable. By saying being comfortable I do not mean not caring, I mean dealing with things more professionally. For exmaple, if there is something not clear, she can make it more concrete. In fact, I observe that the people who did not go to Erasmus are trying to be more stressful and trying to be more authoritarian (Participant 12).

Yani hani bunu nasıl anlatsam? Örneğin hani atıyorum Erasmus'a gitmiş biri bence biraz daha rahat oluyor öyle söyleyeyim. Rahatlıktan kastım hani dersi umursamıyor anlamında değil de hani bunu daha güzel daha profesyonel anlamda veriyor. Örneğin havada somut bir kavram kalmışsa bunu daha kolay somutlaştırabiliyor. Ama hani ben açıkçası gitmemiş bir insanın biraz daha gergin biraz daha böyle şey otoriteyi kendi eline almaya çalıştığını hani öğretmenliğin ya da işte akademisyenliğin hani böyle sadece tek otorite olduğunu düşünüyor.

The final theme was intellectual difference, which contained foreign language development. One participant mentioned that spending time in a European country, where English is the only tool to communicate with other people, created a difference in exchange students' ability to use English more properly.

While twenty-participants stated that the exchange programs had positive impacts on them, twelve participants considered that the exchange program could not create any

impact by itself and the more important thing was having specific individual skills. The remaining nine participants said that they did not observe any specific influence of attending an exchange program on the students.

Table 4.3.1.2

No difference between people

Themes	Subthemes
ndividual Skills (n = 12)	Having strong individual skills independent from the Fulbright Program Erasmus is an only a key, it depends on individuals to use it
No observation (n = 9)	The participants did not observe any specific impact

The participants mostly commented that any difference or impact resulted from the specific individual skills exchange students already had, independent from the program. Since these students were carefully chosen from very successful individuals in terms of both academical and social skills, the program proved to be more successful for them. The participants also pointed out that it was very difficult to differentiate between the individual characteristics of the exchange students and the impacts of the exchange program. They believed that the success of the students may not have been as a result of that particular exchange program and the exchange students could be as different and successful even if they had studied abroad attending other exchange programs or using their own individual resources.

One of the participants emphasized the importance of her own individual skills on this specific issue:

I am not sure I should not say Fulbright but spending 2-3-4 years in education institution in abroad makes a difference I mean personal things make a difference but when we think Fulbright as an institution as an exchange yes it differs in

Emin değilim. Şey yaratıyor Fulbright demeyim ama yurtdışında hani bir kaç senelik yani iki sene üç sene, dört sene her neyse. Yurtdışında bir yerde ve evet bir eğitim kurumu üzerinden bir süre geçirmek çok farkediyor. Yani kişisel şeyler

terms of personal relationships and academic (Participant 39).

zaten hep farkediyor ama Fulbright'ı kurumsal bir şey olarak düşündüğümüzde bir "exchange" olarak düşündüğümüzde, evet farkediyor insan ilişkileri anlamında, akademik anlamda fark yaratıyor.

Another participant stated that,

I can say that there is no difference I mean I was in a mix environment there were people coming from exchange program, there were people not coming from exchange program. We were all in the same group, there was no difference. I mean that person might come directly with a scholarship and there is no difference going with Fulbright in terms of education (Participant 36).

Yok öyle hiç bir fark yoktur diyebilirim yani tam bende öyle karışık bir ortamda bulunduğum için. Değişim programıyla gelen de vardı gelmeyen de vardı. Tamamen hepimiz aynı grup içerisindeydik. Hiç bir fark yoktu. Yani direkt de gidebilir. Yani direkt bursla ve Fulbrightla gitme arasında eğitim açısından bir fark yok.

Moreover, the participants pointed out that studying abroad via an exchange program was an opportunity to improve various skills only if the individual knows how to use this opportunity. One participant explained her ideas about the issue as follows,

Yes, I mean it is little bit prejudice. I can say this person attended to exchange program or not, maybe that person did not show it that much. If a person wants to show it, he could show even he could tell that. But some people keep what they lived inside it is a personal choice (Participant 2).

Evet, yani işte biraz önyargıya girer. Dıştan belki hani bu gitmiştir gitmemiştir diyebilirim ama belki de göstermiyordur çok fazla dışarıya o insan.Ya o insanın kendi şeyi yani göstermek isterse tabi ki de gösterir hatta söyler bile yani. Ama bazı insanda yaşadıklarını içinde tutar o da kişisel bir tercih.

Another participant said that,

Of course when they have Erasmus there are people who packed for three months European holiday. I mean it depends on you how you experience this. By traveling European countries people have lots of things culturally but it is not a education so I am not sure that how much these

Tabi tabi Erasmus, işte Erasmus çıktı deyip Erasmus'a gidip yurda yerleşip çantasını toplayıp üç boyunca Avrupa tatiline çıkan da var. Yani var hani o yüzden hani nasıl yani olarak nasıl değerlendirmek istediğiniz sizin elinizde diye. O yüzden söylüyorum ki hani Avrupa ülkelerini

people develop as a result of this not everyone benefits same level. Erasmus gives a key it depends on you how to use it (Participant 8).

gezerek kültürel açıdan pek çok şey ediyorlar. Tabi ki ama eğitimdir, dildir bunlar hani ne kadar gelişiyor o kişilerde çok emin değilim. O yüzden herkes eşit oranda faydalanamıyor. Erasmus bir anahtar veriyor. Onu kullanmak sizin elinizde.

Nine participants said that they did not observe any significant impact on the exchange students. According to these participants, exchange programs did not result in a difference between students who attended such a program and those who did not.

The overall results showed that most of the participants believed that there were specific poisitive impacts of the exchange programs on their participants, namely personal skill improvement, academic improvement, having less prejudice, professional skill improvement and intellectual difference, which mostly resulted from living and studying abroad. However, some other participants mentioned that they did not agree that the exchange program had any impact on its students and such improvements were more related to the individual characteristics of the exchange students; therefore, these students could improve their skills even if they had studied abroad on their own.

4.3.2. Developing long-term behaviors as a result of attending the exchange programs

When the participants explained the different impacts of their exchange programs on their personal habits, they talked about the professional and academic behaviours they acquired during the exchange program. Most participants pointed out that they continued to display the same behaviours when they returned Turkey, and they still had them when they were being interviewed.

Table 4.3.2.1

Developing long-term behavior as a result of exchange program

Themes	Subthemes	Subthemes
Professional or academic long-	Academic knowledge How to treat students Punctuality	Being punctual Being professionally honest

Table 4.3.2.1	(continued)	
term behavior ($n = 35$)	Being tolerant to different perspectives Having an ability to establish professional balance Being positive Having been encouraging toward other people Planning lectures in a more disciplined way Having a better communication with students Having better general communication skills Changing their perspective about their subject area Having better academic skills	Living in an organized and planned way Having better communication skills Having professional self-esteem Using a foreign language Having an inner discipline Being more interested in economic issues Being more tolerant
No long-term behavior ($n = 6$)	There was no change in academic or professional behavior	

The results showed that thirty-five participants considered that attending the exchange program helped them develop long-term academic and professional behaviors. Since almost all Fulbright participants were either candidates to become an academician or already an academician, they focused on the academic behaviors, as integrated with professional behaviors. The Fulbright participants pointed out that they acquired such long-term academic or professional behaviors as a result of attending Fulbright and studying in American higher institutions. These behaviors were; having academic knowledge in their study field, knowing how to treat students, being punctual, being tolerant to different perspectives, having an ability to establish a professional balance, being positive, encouraging other people, planning lectures in a more disciplined way, having a better communication with students, having better general communication skills, and changing their perspective about their subject area:

I learned how to communicate with my students and how to give classes (Participant 35).	Öğrencilerimle nasıl ilişki kuracağımı, nasıl ders anlatacağımı öğrendim.

Erasmus participants, on the other hand, separated the academic and professional behaviors. In terms of academic behaviors, they mostly focused on the behaviors that would positively affect them in their university education. However, professional behaviors were those behaviors that would help them be more effective in business life. The academic behavior that one Erasmus participant focused on was having better academic skills. Sixteen Erasmus students commented on the professional behaviors such as becoming more punctual, being professionally honest, living in a organized and planned way, having better communication skills, having professional self-esteem, using foreign language, having an inner discipline, being more interested in economic issues, and being more tolerant:

I have become more punctual, my communication skills have been developed (Participant 18).

Daha dakik oldum, iletişim becerilerim gelişti.

Six Erasmus participants stated that they did not acquire any new long-term behaviors as a result of attending their exchange program.

The overall results indicated that most participants said gained long-term behavior in different areas as a result of attending their exchange programs. The Fulbright participants mostly focused on academic behaviors whereas the Erasmus participants mainly commented on professional behaviors. These results show that the Fulbright program was more academically oriented than the Erasmus program.

4.3.3 Developing new skills during the exchange programs

The participants talked about the new behaviors and skills they developed during their exchange programs and how they still used some of these skills after returning Turkey. The skills they talked about were grouped under three main themes, namely technological, academic and professional.

Table 4.3.3.1

The opportunity to use new skills in Turkey

Themes	Subthemes
Professional skills (n = 18)	International network Lecturing Interpersonal communication Speaking English
Technological skills (n = 12)	Electronic academic resources Internet usage Skype Plagiarism programs
Academic skills (n = 11)	Preparation for classes Communication with students Preparing syllabi Academic writing

The results indicated that there were three main areas that the participants mentioned about improving their skills such as technological, professional and academic. They also said that they continued to use these skills after coming back to Turkey. Eighteen participants stated that during their exchange program they developed certain professional skills which they were still using. Examples of professional skills are; having an international network, lecturing, and improving interpersonal communication:

I met lots of new people so I have an international network (Participant 37).

Bir sürü yeni insanla tanıştım, uluslararası bir networküm var bu yüzden

Twelve participants mostly commented on having new technological skills such as using electronic academic resources, internet and Skype during their exchange programs. Moreover, the participants said that they acquired new technological skills during their exchange program in terms of using internet, plagiarism programs and electronic academic resources:

I saw there a program about plagiarism, I am still using it now (Participant 11).

Bir tane program öğrendim kopya ile ilgili, onu çok kullanıyorum şimdi

The final theme of the academic skills the participants gained during their exchange program included preparation for classes, communication with students, preparing syllabi and improving academic writing in English. Moreover, the participants pointed out that since they improved their speaking skills in English through practicing it with foreign people, their professional skills also improved during this process:

The most important thing that I have learned how to prepare classes, how to communicate with my students as an instructor (Participant 36).	En önemli şey nasıl ders hazırlanacağını, öğrencilerle nasıl bir ilişki kurabileceğimi hocal olarak, öğrenmemdi.

The overall results showed that the participants believed that they gained new professional, technological and academic skills by attending their s exchange programs. Most of these were professional skills, followed by technological and academic skills.

4.3.4. Participants' opinions about living or working abroad after attending the exchange programs

Most participants stated that attending their exchange program had a positive impact on their opinions about living or working abroad. These participants commented on the experience of a different culture allowing them to be more open to the idea of living or working abroad in the future.

Table 4.3.4.1

The ideas about living or working abroad

Themes	Subthemes
Positive change (n = 38)	Encouraging culture People are positive Better working and living conditions Discipline in the society High individualism Well-established societal rules
Negative change (n = 3)	Only as a tourist

The results indicated that thirty-eight participants started to consider living and working abroad after attending their exchange program. When the interviews were conducted, some participants were already living abroad. The Fulbright participants stated that they wanted to live and work in America, but one of the conditions of their scholarship was to return to Turkey when the exchange program was completed. Some Fulbright participants also mentioned that the program affected their ideas about living and working not only in the United States but in the rest of the world. Since they saw that they could live in a new environment on their own, they started to think that they could do it again in any country in the world:

I would want but I had to return Turkey. However, it is not only America that I can live, it can be anywhere on the earth. I do not live in Turkey right now, anyway (Participant 30).	İsterdim ama dönmek zorundaydık, ama sadece Amerika değil dünyanın herhangi bir yerinde yaşayabilirim artık. Zaten şu an Türkiye dışında yaşıyorum.

Some Erasmus participants were also positive about the idea of living or working in Europe after their experience in the exchange program. After managing to live on their own in their host country, they thought they could even live longer. They also considered the idea of undertaking master's or doctoral studies in European universities after Erasmus. Their choice was Europe since it is closer to Turkey:

I do, in fact I will go back for a Master's degree (Participant 22).	Düşünüyorum, hatta master için tekrar gideceğim.

Three Erasmus participants did not want to live or work in Europe since they thought that the atmosphere in Europe was not as energetic as Turkey. When they lived in their host country, everything became monotone after a while, and for the participants, European cities were too quiet to live in for a longer time:

The city I went was very small and monotonous so I did not want to live there (Participant 20).	Çok monoton ve küçük bir yerdi gittiğim yer, o yüzden yaşamak istemem.

The overall results indicate that after their experience during their exchange program, most participants were willing to live or work abroad in the future. During the time they spent in their host countries, the participants had an opportunity to observe different cultures and countries, so they became aware of their desire to live and work abroad. However, some of the participants who had visited different European countries during their exchange programs, stated that they found Europe too monotonous, which negatively affected their opinion about living or working abroad. These participants stated that they could visit Europe again as a tourist; however, they were not planning to live or work there in the future.

4.3.5. The opinions of participants about being a global citizen before and after attending the exchange program

When the participants were talking about the impacts of their exchange program, they also commented on global citizenship. Studying abroad, experiencing different cultures, meeting people from different countries and speaking English were important factors that led the participants to feel like a global citizen. The participants stated that they already felt like a global citizen before they attended their exchange program; however, as a results of their experience in their program, they had a stronger sense of being a global citizen.

Table 4.3.5.1

Thoughts about being a global citizen

Themes	Subthemes		Subthemes
Before Exchange Program (n = 41)	Using the internet Speaking English Having friends all over the world Meeting with different cultures Travelling to different countries Having good communication skills Graduating from an American high school Being an academician Becoming aware that all people have a common ground in the world Being in an international environment	After Exchange Program (n = 41)	Having more international network Having an international emotional bound with other people Feeling more secure about living in another country Communicating through a foreign language Using more

Table 4.3.5.1 (continued)		
		individual skills independent from nation or race Being an international student Being a part of a greater network Spending time in a different society Being a student of METU
	Being a part of a global network Meeting foreign people Experiencing equity with foreign people Talking with foreigners in an easier way Being open to the new developments Having no racist thoughts Having friends from all over the world Using technology Respecting differences Being willing to explore Having the skill to easily adapt to new situations Living in a global culture Knowing a foreign language Visiting different countries Recent economic system	

The results indicated that all participants believed that their exchange programs had an impact on their thoughts about being a global citizen.

The participants summarized their thoughts about feeling like a global citizen before attending their exchange program under the following subthemes; using the internet, speaking English, having friends all over the world, meeting with different cultures, travelling to different countries, having good communication skills, graduating from an American high school, being an academician, becoming aware that all people have a common ground in the world and being in an international environment.

In addition participants stated that their sense of global citizenship was improved by their experience during their exchange programs. They also commented on being a part of a global network, meeting with foreign people, experiencing an equity with

foreign people, talking with foreigners in an easier way, being open to the new developments, having no racist thoughts, having friends from all over the world, using technology, being respectful to the differences, having liked exploring, having easy adaptation skills to everywhere, living in a global culture, knowing a foreign language, visiting different countries, recent economic system exploring, having easy adaptation skills to everywhere, living in a global culture, knowing a foreign language, visiting different countries, and recent economic system, which was global:

Communicating with other people with a foreign language is very different. This makes a person feel different. Since I speak that language I feel like part of that environment, which is international (Participant 7).

Yani bir kere yabancı bir dilde insanlarla iletişim kurabilme bile çok farklı bir şey. İnasnı öyle hissettiriyor çünkü o dili konuşabiliyorum ve ben de hani uluslararası işte ne bileyim o çevrenin bir parçasıyım artık diye düşünüyor insan.

The participants explained how they started to think about the issue of global citizenship after attending their exchange program. The Fulbright participants commented on having a more international network and an international emotional bond with other people, and feeling more secure about living in another country. Similarly, the Erasmus participants stated that attending the program strengthened their ideas about global citizenship. Their reasons were; communicating through a foreign language, using more individual skills independent from nation or race, being an international student, being a part of a greater network, spending time in a different society, and being a student of METU, which was seen as a global university by the participants:

The process that I involved, there were lots of international students in my host university. Normally, I can not meet any of these people who came from different countries. This might doubled it (Participant 25).

İçinde olduğum süreç muhtemelen ve gittiğim yerde çok uluslararası öğrenci "bodysine" sahipti böyle her ülkeden yani normalde hiç karşılamayacağım ülkelerde kökü olan ya da direct ordan gelmiş bir sürü insanla tanışmakta bunu perçinlemiş olabilir.

The overall results indicated that all participants already had the feeling of being a global citizen before attending their exchange program. However, their experience during the programs improved their sense of global citizenship.

4.4. Additional Comments of the Participants on Their Exchange Programs

Table 4.4.1

Additional comments of the participants on their exchange programs

Themes	Subthemes
Comments of participants (n = 26)	Research on other exchange students, who are not Fulbright students Financial opportunity of Fulbright Prejudices about Fulbright Life experience Feeling homesick Mandatory return to Turkey Social responsibility projects by alumni Application process in Turkey Self-improvement Close relationship with the American Embassy in Turkey Network problems among the Fulbright Alumni University agreements Lower expectations from Erasmus Personal interest on learning new language and cultures Experience abroad Accommodation problems The quality of the Erasmus office in Turkey The difficulties in the application procedure
No extra comments (n = 15)	Cultural exchange experience Erasmus coordinator problems Covered all the details during the interview

The participants were asked whether they wanted to add anything to their comments about the different dimensions of their exchange programs. Twenty-six participants made additional comments about their exchange programs. These participants mostly commented on the situation of other exchange students. The Fulbright participants emphasized that in order to evaluate the Fulbright program, the conditions and ideas of other exchange students should be analyzed. According to these participants, most of the impacts of the Fulbright program were the result of being an international student in America. The second additional comment made by the Fulbright

participants was the financial opportunitygranted by the program for graduate studies particularly in social sciences. These participants commented that without the Fulbright grant, they would not have been able to go to America to have a good quality education. The third issue raised by the Fulbright participants was concerning the negative thoughts about or prejudices against the program. The participants stated that since the Fulbright grant was provided by the American government, many people in Turkey thought that the Fulbright scholars were kinds of American spies. The fourth comment about the Fulbright program was about feeling homesick. Some paricipants considered this to be a serious problem among Fulbright and other international students. However, they did not have enough knowledge or education about this issue before going to America. The fifth issue concerned the requirement by Fulbright to returning to Turkey when the graduate programs were completed. The participants believed that when they finished their graduate programs, they needed more time stay and maybe work in America to apply the knowledge they acquired. They stated that if they had been provided with such an opportunity, it could have been more beneficial for them in the long term. The sixth issue was about the social responsibility projects among the Fulbright alumni. The participants believed that they wanted to give something back to the Turkish society, however, they could not get enough support from Fulbright once they returned to Turkey. One support they expected from Fulbright was to help them create and implement social responsibility projects. Other issues mentioned by Fulbright participants concerned; how Fulbright helped them improve their personal skills, and how much self-improvement they experienced as a result of living in America, experiencing different cultures, and an academic environment of a good quality. Moreover, the participants also talked about the opportunity to have a closer relationship with the American Embassy in Ankara. They said that after coming back to Turkey, they were still in contact with the American Embassy, which led them to feel part of a greater society.

The Fulbright participants specifically mentioned two problems they experienced during the application process and after completing the program. When talking about the application process in Turkey, the participants stated that the Fulbright office in

Turkey should have a better communication with the applicants since every single bureaucratic process was critical for them in terms of affecting the result of their application to the universities. The last issue the Fulbright participants commented on was the lack of a network among the Fulbright alumni. These participants stated that the Fulbright almuni need a more effective network system to implement more projects in Turkey.

One participant emphasized the support system in Fulbright:

I mean, at first I comes to my mind, I mentioned that briefly, I can open it little bit. I said that after going to the Phd, fter going that program there is no difference between me having PhD through Fulbright and other people. Now, all of us are continuing our education in similar ways. In most of the ways they are better than me, for example I am taking classes with the people who speak English as native speaker etc. However, the most important point nd the best of Fulbright is like I said it sends you with a support system. The most important issue is here, I did not have any financial opportunity to apply for schools in America. I could not do it, sending 150 dollars to each school, to collect all these documaents. I could not do. I mean if I said I would go to Brown, I would send only to Brown but for me that Fulbright provides that financial opportunity before going in the application stage is very important and it is very good opportunity. There are people who can do it, but there are people who can not do it. To give a chance to those people is very important. They save you from financial burden, and also from other things. Other that than, there are people who can not really send this. This is very very important service and they should continue to this, I know that recently Fulbrigh scholars have being cut.

Yani şu anda ilk olarak aklıma gelen onu ben bir yerde biraz çok kısa bahsettim de onu biraz açayım hani şeyi söyledim hani doktoraya gittikten sonra çok çok da o programa artık gittikten sonra şu anda benimle benim bölümünde doktora yapan Fulbrigh'ın veya diğer insanlar arasında bir fark yok. Yani şu anda hepimiz çok benzer şekillerde eğitimimize devam ediyoruz ki hani çoğu noktada onların beni geçtiği de oluyor yani çünkü hani ilk ana dili İngilizce olan insanlarla okuyorum vesaire vesaire. Ama bence mesela Fulbright'ın en önemli ve en iyi noktalarından bir tanesi dediğim gibi hani giderken bir destek sistemiyle göndermesi. Hani bence buradaki en önemli olaylardan bir tanesi mesela benim açıkçası Amerika'da beş okula başvuru yapacak maddi imkanım yoktu. Ya ben yapamazdım ne hani her okula yüz yüz elli dolar başvuru parası gönder, bütün o belgeleri topla yapamazdım. Yani belki Brown'la bir şey olsaydı ille gideceğim demiş olsaydım Brown'a gönderirdim. Ama hani bence Fulbright'ın o maddi imkanı sağlaması daha gitmeden önce başvuru aşamasında çok önemli ve çok güzel bir imkan ve hani bunu gerçekten yapabilen insanlar oluyo yapamayan insanlar oluyor ve o insanlara hani bir şans vermek gerçekten çok çok çok önemli ve hani onlar sizi hem büyük bir şeyden

But it is very important and it differs a lot. It is very small amount for them, but if you look at individually it differs a lot, so the first it comes to my mind in first beginning level it takes people forward (Participant 28).

kurtarıyor maddi külfetten her tarafa farklı farlkı farklı şeyden kurtarıyor. Ama onun dışında hani gerçekten bunu gönderemeyecek insanlar oluyor. Bu çok bence önemli bir hizmet ve çok buna devam etmeleri lazım. Şu anda Fulbright'ın bursları kesiliyor. Biliyorum çok şey ama o çok önemli ve çok şey fark ediyor. Yani insanların hayatlarında çok çok fark ediyor. Hani onlar için muhtemelen küçük bir meblağ ama gerçekten birebir baktığında çok şey fark ediyor. Onun için bence hani aklıma gelen o. İlk başlangıç sürecinde çok insanları ileri götürebiliyor.

Another participant talked about the image of Fulbright in Turkey:

However, I can say something, it has different perception in Turkey in different environments. I mean when you say I got Fulbright, they were asking: were you an agent? Why did they choose you? What American government does with me, how I could be an agent. I could be an agent like that. How can I say? For example Iraq issue, it definitely made think that, Pakistan, Afganistan, totally that is the target to create a perception, when they return. From my perspective, when I see that I question same thing, how much it is prestigious and credible, maybe during 1960s or people who go from America it might be like that, but it definitely has a political dimension. There is no way it does not have. Why do they spend the moneyfor this? When I thought about that, yes there are things I mean different motivations of the program (Participant 31).

Ama şöyle birşey söyleyeyim mi Türkiye'de farklı çevreler içinde de çok farklı bir algısı var. Yani Fulbright'ı aldım dediğin anda haa falan oluyor. Yani ajan mısın? Niye seni seçtiler? Ne yapsın Amerikan hükümeti beni? Hani nasıl bir ajan olabilirim? Ama şöyle bir ajan dediler . Pozitifsin, tepkili değilsin. Hani mesela ben diyeyim mesela Irak konusu kesinlikle bana onu düşünmüştü. Pakistan, Afganistan tamamen hedef o aslında. Bir algı yaratmak aslında döndüklerinde. Şimdi benim açımdan onu görünce de bazen şeyini sorguluyorum. Hani ne kadar prestijli ve "credible" olduğunu belki bin dokuz yüz atmışlarda ya da ya da Amerika'dan başka ülkelere gidenler açısından öyle olabilir. Ama kesinlikle bir politik boyutu var. Olmaması da mümkün değil. Niye parayı harcasınlar? Hani böyle birşeye. Yani çok açıkçası ben bazen onu düşününce. Yani hani ya farklı şeyleri var. Evet, yani motivasyonları programın.

The other participant expressed her thought about the issues should be taken into consideration after finishing Fulbright program:

It should that homesicknees issue is important for me. I saw that in lots of people this homesickness issue. This is an illness in fact, and this sould work on its awareness before going. There is no anything, well one more thing, the mandatory return is not good. It should talk that, I suppose. I think that there should be mandatory of that two years plus one year working. That kind model should be better. I went and return like that, I found other things but the life was difficult. When you complete two years, there should be option one or two years of working, or maybe one year I do not know that. How much you work can create what. I will say something, something that in my mind. Your work will probably go to Fulbright, I suppose. I think that, after coming back, there should be support about social responsibility projects to contribute to the society (Participant 39).

Şey olmalı bu "homesickness" konusu önemli. Bence çok kişide gördüm "homesickness" durumunu. Bu bir hani hastalık gerçekten ve bunun ıı şey yapılması gerekiyor. Farkındalığı üzerine gitmeden önce çalışılması gerekiyor. Ona dikkat etmek lazım. Başka da bir şey yok sanki. Ha dönüşte şu dönme zorunluluğu durumu çok can sıkıcı. Onu bir kere daha konuşmak lazım. Sanki bana o iki sene artı bir sene zorunlu çalışma getirmeliler gibi düşünüyorum. Yani öyle bir model daha iyi olacaktır. Böyle ben gittim geldim, ondan sonra başka şeyler buldum ama çok zor oldu yaşam. İki sene onu tamamlayınca mutlaka bir opsiyon olmalı. Bir sene ya da iki sene bir çalışma. İki sene çok uzatır. Bir sene daha şey olmalı. Onu bilmiyorum sizin ne kadar çalışmanız ne geçebilir ne yaratır bilmiyorum. Bir de birşey söyleyeceğim, benim aklımda olan birşey var da. Hani sizin çalışmanız Fulbright'a da gidecek diye tahmin ediyorum. Döndükten sonra bir sosyal sorumluluk, topluma katkı ile ilgili projeler konusunda destek olunmalı diye düşünüyorum.

One of the additional comments made by the Erasmus participants was about the contracts between Turkish and European universities. The participants stated that there were not enough contracts with most of the European universities, which limited their options during their application. If they had been provided with more alternatives, they could have chosen a better European university, which would have had a greater positive impact on their academic and personal improvement. The second issue was about having lower expectations from Erasmus. The participants considered that most students did not have high expectations from the Erasmus

program and they only focused on having a nice time. Another issues raised by the Erasmus participants was about their rationale for applying to the program; which included personal interest in learning a new language and cultures, having the experience of being abroad and cultural exchange. Since Erasmus provided them with these opportunities, they made the decision to apply to this program.

Other additional comments made by the Erasmus participants were about the problems that they faced during application process and after attending the program. The participants specifically talked about the quality of the Erasmus office in Turkey not being good enough to supply the needs of the students. The participants also mentioned that they had many bureaucratic problems during their application, which even sometimes resulted in a decision not to apply to the Erasmus program. In relation to this issue, the participants commented on the lack of interest and knowledge of the Erasmus coordinators about the Erasmus procedures and documents, which negatively affected the application process. The last problem the Erasmus participants mentioned was regarding their accommodation. Since the participants arranged their accommodation themselves, it was a very difficult and stressful process for them.

One participant focused on lack of support from home university during application process:

There might be little more help. Look, you should do this there, because the professors who were advisors were not in your offices all the time. We had classes, for example today is my off day but on Thursday I have 6 hours of class. When will I go? After 5.30, student affairs is closed. These things are important. They do not reply e-mails. This time no one there, there is an automatic reply, I am not in my office, I will answer tomorrow. Maybe I am not available tomorrow. I could not do then (Participant 22).	Biraz daha yardımcı olunabilir. Bakın şunu şunu şurda yapacaksınız çünkü mesela bu danışman olan hocalar da her zaman yerinde olmuyor. Dersimiz oluyor. Bu sefer mesela bizim atıyorum şimdi benim mesela bugün boş ama atıyorum Perşembe günü benim altı saatim var. Ben ne zaman gideceğim? 5.30dan sonra öğrenci işleri kapanıyor. Ya bunlar önemli şeyler 'maile' cevap vermiyor. Bu sefer orada değil otomatik diyor ki şu an yerimde değilim, yarın cevap vereceğim. Yarın da ben belki yokum, yapamayacağım.

Another participant mentioned the ineffectiveness of Erasmus office in her home university and ineffectiveness of evaluation process of exchange program in Tukey:

It should like that, the forms have been filled anyway, there is satisfaction form etc. But I think that Erasmus coordination in Turkey is weak. In Europe I am sure this works well. For me, because from selection, student selection to the evaluation after return, it is weak. It could be more objective professional work and at least students could have orientation program more seriously before they went. This will help them to have skills to solve the problems that they would face the places they went (Participant 17).

Şöyle yapılmalı zaten formlar yapılıyor ya dolduruluyor memnuniyet formu vesair şeyler. Ama bunun ben Erasmus koordinasyonunun Türkiye'de zayıf olduğunu düşünüyorum. Avrupada bu başarılı bir şekilde eminim işletiliyor. Öğrenci seçmelerinden döndükten sonraki değerlendirmelere kadar zayıf olduğunu düşünüyorum ben. Objektif profesyonel bir çalışma yapılabilir bu konuda ve öğrencilerin en azından gitmeden önce çok ciddi oryantasyon programlarına tabi tutulup; gittiklerinde olası yaşayabilecekleri problemleri önceden çözebilme imkanı sunulmalı.

The other participant pointed out the issue of Erasmus agreements between Turkish and European universities:

Erasmus has a thing for example when I was coming here, my husband is having PhD at Ankara Law. He wanted to apply Erasmus but Erasmus doesnot have enough agreement in PhD and MA level. It is a certainly bad thing. It does not have for England, as far as I know in law area. There is Germany. I mean the number of the schools who have agreement should be increased. For me, it should certainly like that. That time I developed my German, it is ok, I wanted to develop my English. If there were more agreements with England or Holland, maybe I would prefer those countries (Participant 8).

Erasmus'un şöyle birşeyi var mesela ben buraya gelirken benim eşim de doktora yapıyor Ankara Hukuk'ta. Erasmus'a başvurmak istedi aslında Erasmus'un her okulla doktora ve master seviyesinde yeterli şeyi yok anlaşması yok. Bu kötü birşey. Bu kesinlikle kötü birşey. Mesela İngiltere'ye çok fazla yok bildiğim kadarıyla hukukta yok. En azından çok fazla Almanya var. Yani anlaşma yapılan okulların sayısının artırılması gerekiyor. Bence kesinlikle böyle olması gerekiyor. Ben mesela o zaman hani Almancamı geliştirdim tamam. İngilizcemi daha çok geliştirmek istiyordum belki. İngiltere'yle ya da Hollanda'yla daha fazla anlaşma yapılmış olsaydı belki ben o ülkeleri tercih ederdim.

4.5. Summary of Findings

The findings of the current study are presented under the following three headings; participants' descriptions about their exchange programs, the experiences of the participants during their exchange programs, and the outcomes or influences of the exchange programs from the participants' perspectives. Each heading consists of subheadings to provide a clear and detailed explanation of the topics. The organization of the findings is as follows:

1. The participants' descriptions about their exchange programs.
2. The participants' experiences during their exchange programs.
3. The influences of the exchange programs from the perspectives of their participants.

4.5.1.Participants' Descriptions of the Exchange Programs

The participants of the current study were asked to use metaphorical images to describe their exchange programs. Their responses were categorized under different themes. The top three themes were found to be exchange program providing a diverse environment, a broadened perspective and personal improvement.. The least mentioned theme was self-esteem.

About the general aims of the exchange programs, the participants mostly focused on cultural exchange and education. Furthermore, several Fulbright participants considered that the general aim of the program was to impose American culture on the rest of the world through its participants. Providing life experience, self-development and socialization were the last items on the participants' listin terms of the general aims of the exchange programs.

The participants said that when they were in their host institutions, they were actively involved in academic work, including taking classes, doing in-class presentationsand working as a teaching or research assistant.

When asked to describe their pre-departure process, the participants commented onthe orientation programs both in Turkey and in the host country. Only few participants did not attend any orientation programs due to personal reasons. Most of the participants that attended such orientation programs believed that they were efficient in preparing them for the program, but they can be further developed to provide more benefits to the exchange students in terms of preparing them for situations they could face during their stay in the host country.

4.5.2.Participants' Experiences During Their Exchange Programs

The participants used different metaphors to explain their individual experiences during the exchange programs. The metaphors used by the participants were grouped under different themes. The top two themes focused on by the participants were self-esteem and self-improvement. The participants of this study believed that their exchange programs provided an opportunity to improve their individual skills in these areas of self-esteem and self-iprovement. Only three out of forty-one participants focused on the opportunity to travel abroad as part of their individual experience. Most participants believed that their exchange program allowed them to improve their self-esteem and self-improvement mostly due to studying in a foreign environment and living alone during their stay in the host country.

The participants talked about their academic and professional expectations from the exchange programs at the time of application. They stated that these expectations were fulfilled by the exchange programs since the academic programs offered by the host institution were sufficient. Therefore, the participants said that they would be willing to attend the exchange program again if they had a chance. This was mostly due to theimprovement they underwent during the program in terms of their individual skills such as self-improvement and life. The participants also mentioned that they recommended their exchange programs to other people presenting individual, academic and cultural reasons.

This positive attitude toward the exchange programs also affected the participants' opinion about the general quality of their exchange program. For both personal and academic reasons, most of the participants thought that their exchange programs had a good quality. From the personal perspective, they had an opportunity to experience living in a different country on their own. Other main reasons included academic and language development. It is interesting that despite the official aim of the exchange programs focusing on education, the participants provided educational reasons as laston list. Furthermore, the participants commented on the areas that needed improvement to increase the quality of the programs, such as the amount of the grant, the conditions of the exchange offices and accreditation of the courses.

The participants also had a positive attitude towards the accommodations during the exchange program despite having no support from the host institution when arranging their housing. However, the participants' attitude towards the amount of grant was not positive since most found it insufficient to meet all their individual and academic financial needs.

The participants listed several benefits of the exchange programs such as cultural, individual and societal. In terms of cultural benefits, the participants said that they developed a mutual understanding with the people from other culturesduring the course of theexchange program. Moreover, the participants felt that they acted as a cultural bridge between Turkey and the host country. Hence, they attended several cultural activities to explain the Turkish culture to the foreign people around them. In relation to theindividual benefits, the participants mostly focused on self-esteem and improvement in their level of English. According to the participants, this was related to studying abroad. The societal benefitsincluded social responsibility issues and how the participants'perception changed after seeing different cultural attitudes toward social responsibility in the host countries. These attitudes ranged fromadopting recycling strategies to working in social responsibility projects to create a better society.

The participants held a positive attitude towards their host institutions due to the academic and technological opportunities. The participants also had effective and positive relationships with the staff in the host institution as well as with their mentors or advisors throughout their exchange programs. The participants stated that the academic and personal treatment they received from their instructors, advisors and other people in the host institution made them feel unique and important.

4.5.3. Influences of the Exchange Programs from the Participants' Perspectives

The participants of this study believed that people that attended exchange programs had a broadened perspective, better communication skills and a higher ability to take risks when compared to those that did not attend any exchange programs. The differences summarized by the participants were mostly related to the improvements in their individual skills.

The individual changes may have also affected the long-term behavior change pointed out by the participants. The participants commented that in the long-term they underwent professional and academic behavior change including; learning more skills about their profession, being more punctual or having better general communication skills. Moreover, the participants developed new professional, technological and academic skills during the exchange programs. At the end of the program they considered themselves to be more skilled in lecturing, having a higher command of English and being better at utilizing electronic academic resources and academic writing.

In addition to the development of their professional skills, the participants also observed an improvement in their global skills. They stated that they had already considered themselves to be global citizens before attending the exchange program. However, being part of an international network, speaking English and using internet more frequently further improved their global skills and reinforced the sense of global citizenship.

4.5.4. Participants'Additional Comments on their Exchange Programs

When asked whether they had any additional comments about their exchange programs, most participants discussed several issues, some of which were of critical importance. The participants talked about the issues of financial support for the exchange students, application process in Turkey, mandatory return to Turkey after completing the Fulbright program, network problems experienced by the Fulbright alumni, agreements between universities for Erasmus, prejudices about Fulbright, accommodation problems and problems related to the advisors in the programs. The participants recommended solutions that would improve the Erasmus and Fulbright exchange programs. In this respect, the participants' feedback would be very beneficial for program providers in Turkey.

Other additional comments of the participants included the success of the exchange programs. The participants of this study considered Erasmus and Fulbright to be efficient and helpful for their academic and professional future. They explained thatthese programs provided them with a great opportunity to have a lifetime experience, increase their self-esteem, live abroad and be introduced to other cultures.

The overall findings of this study show that the participants of Erasmus and Fulbright programs mostly had a positive attitude towards their exchange programs, and recommended these programs to other people mostly for individual reasons. On the other hand, they discussed the areas of improvement to increase the quality and availability of both programs. The most important issue was related to the amount of the grant. Improving this financial aspect would allow more students to apply to and attend the international exchange programs and can be an effective starting point to prevent inequality among exchange students.

CHAPTER V

CONCLUSIONS AND IMPLICATIONS

This chapter presents the conclusions from the study emerged from the data in response to the research questions, suggests implications both for practice and for further research.

The purpose of this study was to analyze the impacts of two exchange programs on their participants. Accordingly, the study explored how the international exchange participants described the program they attended; their experience of their exchange program; and the impact that the exchange program had on the participants. To understand better the experiences of the participants, and to encourage their further description of the exchange program, the participants were also asked to devise metaphorical images in relation to these areas.

5.1. Describing the Exchange Program

In order to understand the participants' perception of their exchange program, they were asked to create metaphorical images in describing their exchange program best. The analyses of the images, produced by 41 participants who attended Erasmus or Fulbright student exchange programs revealed the following metaphorical groups in describing exchange program they attended. Participants' metaphorical images of the exchange programs were summarized in Figure 5.1.1.

Diversity	Shade Card, Chain, Noah's Pudding, Globe, Billiards Balls, Sea.
Broad Perspective	Umbrella, World, Mixer, Rainbow, Colors.
Personal Improvement	Book, Window, School, Globe, Lantern, Life, New world.
Fun	Cocoon, Butterfly, Play Dough, Magic Wand, Fair, Party, Hammock.
Tool for better education	Train, Plane, Ship.
Challenge	Roller Coaster, Sea/Ocean, Progmegranate.
Travelling	Plane.
Self-realization	Play Dough, Discovery.
Self-esteem	Tree.

Figure 5.1.1

Participants' Metaphorical Images of Exchange Programs

From the detailed analysis of the metaphors, it would be argued that the participants generally held positive attitudes toward their exchange program. They mostly focused on how much their exchange program provided to them a diverse environment, an opportunity to broaden their perspective and personal improvement.

The metaphorical images used by the participants indicated that they mostly described their exchange program as an opportunity to learn about a new culture. Getting familiar to a new cultures was declared as one of the aims of international exchange and/or study abroad programs. As the participants have an opportunity to live and attend an education institution abroad as part of their exchange program, they might have many opportunities to familiarize themselves with the culture of their host country. Moreover, it was not only the culture, they also lived in an international environment with exchange students from different countries they could extend their cultural experience by interacting with people from all the globe. This international environment and the time spent in the host country allowed the participants to create an image of diversity in connection to their exchange program.

From these metaphorical images, it appears that the best way to describe their exchange program was through its multicultural or cultural exchange benefits.

This finding has similarities with other studies, which found that exchange programs provided the participants with a greater multicultural understanding (Raikov & Kaolis, 2007; Sancak, 2007). Consistent with the literature, the participants of this study used the terms 'multicultural and mutual understanding' to refer to the individuals' attitudes, societal norms, and rules of the host country. They commented on the several similarities between the culture of the host country and their own culture. This finding indicates that the Erasmus and Fulbright programs have achieved their goal of creating multicultural and mutual understanding to some degree, which is part of their written agenda. Furthermore, both programs have underlined the significance of such an understanding in developing individuals' personal and global skills. This does not only apply to the European Union countries (the Erasmus program) and U.S. (the Fulbright program), as other developed countries also initiate exchange programs to create multicultural understanding. Hatakenaka (2004) suggests that creating a mutual understanding is also one of the rationales of internationalization. Hence, it can be concluded that there is a strong association between internationalization and exchange programs. The results imply this relationship should be taken into consideration in creating future strategies to improve internationalization in higher education institutions by the policy makers.

The participants of this study mentioned the mutual or multicultural understanding as the most important in explaining the outcomes of their programs. They also stressed about having broader perspective after attending the exchange program, which was resulted from experiencing the cultural and academic routines of both the host country and learning about the lives of other exchange students. In particular, at the individual level, behavioral change was brought about through sharing a classroom, dormitory or house and spending time outside the classroom with other exchange students and native people of the host country. The participants most frequently mentioned about becoming more tolerant and less prejudiced or open-minded at the end of their exchange program which echoes the findings of Raikov and Kaolis

In terms of behavioral change at the individual level, the current study has similarities with the previous studies, which shows that studying abroad in itself might create behavioral change in the individuals. However, it is still difficult to determine whether it is the exchange program or the individuals themselves that created this behavioral change. It should be noted that each participant of this study had their own unique characteristics, which led them to decide to apply to the exchange programs in the first place. That is most of them have already had experienced abroad and/or were open to new experiences.

The data of this study also provides an insight into the personal development of the participants and the results from this current study support the findings from studies in the literature which state that exchange programs create a positive impact in terms of personal development (Murphy- Lejeune, 2001). On the other hand, this result is not consistent with the results of other studies, which concluded that exchange programs did not assist in improving their participants' personal skills. The argument is that, the exchange program participants already have had a rich background before applying to the exchange program. This view was presented by Demetry and Vaz (2002) in relation to European Erasmus students. This is clearly seen in the selection process of the exchange programs. For both Erasmus and Fulbright exchange programs, students should fulfill specific requirements including evaluating their level of English and academic background in order to be eligible for application.

As a result, the participants of this study were already one step ahead of their peers in terms of academic ability. In particular, the participants of the Fulbright Program reported that the prestige of the program results from the rigorous selection process. Since the Fulbright Committee in Turkey aims to select the most successful applicants in terms of academic background and social skills, the rate of success of the program is also higher. Despite being far from their homes in Turkey and living in a very different environment, the participants used their individual and academic skills to turn this into a positive experience. Some stated that they realized "a new me", and in facing various challenges they discovered the maximum potential of

their personal strength, which helped them to further improve their personal skills, including self-esteem, professional and academic skills.

Participants were also asked to outline what they perceived as the general aims of the Erasmus and Fulbright programs. The main findings of the data showed that the participants considered that the general aims of the programs were cultural exchange and education, and for Fulbright participants considered that an aim was to spread American culture. According to participants, other aims included improving language skills; having an opportunity for the development of a personal vision; gaining a life experience; achieving self-development; and experiencing socialization. It has been seen that the metaphorical image and their comments about general aim of the exchange program were same for the participants, in that it pertained to cultural exchange. The most significant characteristic of the exchange program was studying abroad. The second general aim stated by the participants was education. The data showed that according to the participants of this study, exchange programs in general aimed to provide students with better education opportunities by sending them to good foreign universities in America and Europe.

Experiencing academic study in these universities provided the exchange students with new educational skills, since the participants of the current study believed that the host universities were better than Turkish universities. Another point raised by some of the Fulbright participants was the spread of American culture, and the creation of a better image of America across the world. This was, they believed, a hidden aim of the Fulbright program. There was no specific study in the literature that found this perception of the Fulbright program. However, Medalis (2012, p.2) argues that the Fulbright program "is not only the United States government's flagship program in higher education and disbursement of individual scholarship and grants, but also in its role as a key element of American culture diplomacy during transitional periods in various parts of the globe during several periods in post- World War II history". Medalis (2012) continues to suggest that there may be a cultural diplomacy aim of the Fulbright Program, but it was emphasized more when the program was first developed. It might be argued that since political

conditions around the world have considerably changed, Fulbright's aim of being an element of the American culture dispersion may have lost its significance. This may be why most of the participants of the current study did not comment on this issue. When asked about their perceptions of the acculturation process during their stay in the host country, most participants said that it was easy for them. Particularly for the Fulbright students, adjusting to the culture of the host country was not difficult, since they were already familiar with the American culture. Some attributed this familiarity to listening to the same music and eating the same food, which is also a good example of living in a "global world." For some scholars, this is an outcome of the world being shaped by "Americanization" or even "McDonaldization." (Steger, 2003). Considering all these arguments, it might be argued that since the participants of this study were already under the influence of cultural globalization, they found it easier to internalize the American culture. As Starr (2012, p.10) argues, the US uses the Fulbright Program as "soft power," which "arises from the attractiveness of a country's culture, political ideas, and policies." One of the reasons given by the Fulbright participants of the current study for applying to the program was their perception that the American higher education is better than the Turkish higher education. Such a perception indicates a pre-existing general admiration of the American culture. It is surprising that although the Fulbright Program does not claim to have a purpose of exposing its participants to American culture -- or even imposing it upon them -- this issue continues to be debated among scholars and the participants of the program.

Contrary to the Fulbright Program, the Erasmus Program specifically states its aim is to create a pro-European future. The historical roots of internationalization in Turkey, starting with the Ottoman Empire, show that it was a state-oriented policy to achieve modernization through sending students abroad. When the Ottoman Empire sent its first student to Paris in the eighteenth century, the idea was to learn new technology from Europe, while at the same time trying not to succumb to cultural "invasion" from the European countries (Güvenç-Salgırlı, 2010). Later, during the 1930s, the direction of modernization in the new Turkish Republic was American. The American model was mostly adopted in higher education (Güvenç-

Salgırlı, 2010). In the American case, it might be argued that the Turkish Republic did not make any distinction between modernity and the American culture.

Erasmus and Fulbright can be seen as good examples of this new paradigm of learning a new culture when studying abroad for academic development. Integrating these exchange programs into the Turkish higher education system can also be considered policy-driven or state-centered as it was in the past. The Ottoman Empire and Turkish Republic elites tried to modernize social institutions, which would result in modernization of the society as a whole. This is also the reason why there was a tendency to educate the upper class or elites by sending them to different European countries.

Recently, the internationalization strategy of Turkey focuses more on individual outcomes, such as improving individual skills, than on modernization in every social institution. However, the elitist strategy remains due to the scarcity of scholarships dedicated to studying abroad. Moreover, in the Turkish higher education policy, there is still a dilemma of choosing internationalization or 'Europeanization' / 'Americanization' by promoting Erasmus and Fulbright student exchange programs. In the related literature, although Wilson (2012) implies that the main aim of Erasmus is to create a pro-European generation, none of the participants in the current study seemed to hold this opinion. The Erasmus participants stated that the program mostly aims to develop the individual skills of the participants.

The data of the current study implies that the general aim of the exchange program was to improve personal skills of the participants, such as self-esteem and foreign language ability, which were all related to spending time abroad. Such development may be a result of studies the participants engaged in at their host universities. Thus, another topic covered by participants in their descriptions of their exchange program concerned the studies that they conducted in their host institutions. The data revealed that the participants had a positive attitude towards their studies in their host university. They stated that they conducted a variety of academic work

during their exchange program. This academic work mostly consisted of classroom-related activity for Erasmus participants as a part of their curriculum, whereas for Fulbright participants their studies were mostly related to academic work such as writing a dissertation or working on research and being a teaching assistant. This might be the one of the important differences between the outcomes of these two exchange programs.

When discussing this outcome, in terms of the participants' studies in the host university, it is important to note that Erasmus was developed as an undergraduate program, and Fulbright as a graduate program. Most of the participants reported that the academic environment in the host universities fulfilled their expectations, which had been formed by getting information about these institutions from former Erasmus and Fulbright students, and from the web page of the university. Orientation programs also played a significant role in providing exchange students with detailed information about the exchange programs. Since having obtained more information about the exchange program before leaving Turkey might have allowed participants to feel more comfortable, orientation programs were one of the important elements in the quality of the exchange program, according to the participants of this current study.

Finally, the participants talked about the orientation programs mainly focusing on the pre-departure course offered by the exchange program. The participants of the current study had a positive attitude towards the content of the orientation programs, which covered information about the host city, university and country. Moreover, the orientation program also provided the participants with information about general issues on study abroad such as culture shock, cultural issues and bureaucratic information about the host country. When organized well, these orientation programs can efficiently prepare the exchange students for their study abroad, which has an important effect on the general quality of the exchange programs. If an exchange student feels that all the questions are answered before departure, then they may feel more confident about leaving Turkey to study in a

new country. This can also decrease the negative effects of the culture shock during their stay in the host country.

The data indicated that the two exchange programs analyzed in this study provided effective information to the participants before their departure to the host country. The contribution of previous exchange students in the orientation program is critical, as Verbik and Lasanowski (2007) stated students distribute the information by word of mouth, so they become marketing agents for the host countries. As a result, the former international students' experiences in the host country have the power of influencing the decisions of the future international students (Lee, 2008; Lee & Rice, 2007; Pimpa, 2003; Roberts & Dunworth, 2012). Former international or exchange students should be included more in the pre-departure programs, particularly the orientation programs for prospective exchange students.

5.2 The Experiences of the Participants during the Exchange Program

The experiences of exchange students can affect their perception of the programs they attended; hence, it was significant to obtain detailed information from the participants of this study. The data included their opinions about the general quality of their exchange program, their views on joining in the exchange program again, recommendation issues, accommodation conditions, scholarship issues, participants' reasons for attending the exchange program, the benefits/ gains of the exchange program, and finally experiences concerning the host institution. Moreover, in order to explore the deeper meaning of individual experiences of the participants during the exchange program, first they were asked to offer metaphorical images.

The qualitative analysis of the metaphorical images, produced by 41 exchange students in the Fulbright and Erasmus programs is given in Figure 5.2.

Self-esteem	Butterfly, Child, Kitten, Bird, Tree, Rock Star, Cloud, Bicycle, Gezi Parkı, Chick, Flower, Cocoon, Walking Baby.
Self-improvement	Dough, Pyramid, Book, Lantern, World, American National Park, Traveller.
Self-realization	Magic Wand, Discovery, Diary, School.
Diversity	Rainbow, Family, Chain, Train, Mixer.
Opportunity	Ship, Gift, Door.
Travelling	Plane.
Challenge	Roller-coaster, Bungee-jumping, shaking box.

Figure 5.2.1

Participants' Metaphorical Images of Individual Experiences

The data revealed that development of self-esteem was defined as the top individual experience by the participants. Studying abroad via international exchange program provided the students with a significant opportunity to realize their own potential. Since the participants were living in a host country by themselves, they faced various problems, and naturally developed solutions for these problems. Thus, they developed stronger personal skills, such as becoming more organized, becoming more punctual, and acquiring better communication skills. As a result, the mindset of the exchange students has changed. Once back at home, the participants want to continue to become more self-confident about surviving in different environments, and succeeding at anything they undertake. For most, the increase in self-esteem was related to spending time away from their family for the first time. This was particularly true for the Erasmus participants since they were undergraduate. Even though some of the Erasmus students left their homes to attend university in other cities of Turkey, several still lived with their family during their university years. Since they were relatively young, every experience throughout the exchange program -- from cooking on their own, to going to the post office or the bank to deal with bureaucratic issues -- was a big challenge for them. This helped develop their self-esteem.

On the contrary, the Fulbright participants' self-esteem was related with their academic experience they acquired at their host university. Since this program is designed for graduate students, they were older than the Erasmus scholars. When talking about self-esteem development, the Fulbright participants mostly commented on the academic challenges they faced. Furthermore, as with the Erasmus students, living alone was also one of the factors that affected the self-esteem of the Fulbright scholars; however, the latter seemed to focus more on the academic challenges since most had already decided to become academicians. Moreover, the increased self-esteem of participants led to individual or self-improvement, which explains similarities in the metaphorical images of both groups. The "self-improvement" theme included discovering the strongest personal characteristics or skills that would help the participants survive in a new environment.

When the students intend to apply an exchange program, they usually ask the opinions of the former exchange students of that specific program. Thus, word of mouth is the most important way for the prospective exchange students to collect information about the program. Hence, valuable data can be obtained from the opinions of the participants of the current study concerning the general quality of the program, desire to participate in the exchange program again, and the recommendations concerning the exchange program they attended.

In this case, Erasmus and Fulbright student exchange programs provided an outstanding study abroad experience for the participants, who have the chance to observe a different cultures, meet with new people and be a part of a prestigious scholarship program. These issues listed above about the exchange programs that were analyzed in this study were key points for the participants in order to prove that, broadly speaking, their exchange program was of good quality. There were only two areas that the participants felt that affected the quality, which were; financial and accreditation of the courses taken in the host university.

Although, some studies argue that exchange programs provide more massification in higher education (Brandenburg & De Wit, 20011; Çetinsaya, 2014), the data in the current study indicates that the financial issues are still the most important obstacles that prevented students from attending exchange programs, which may slow down the massification of higher education.

On the positive side, most participants wanted to participate in exchange programs again, with the most important reason for this being that they wanted to study abroad again and experience a new culture. This desire to attend another program is important as an informal marketing tool for the programs since former the participants will recommend their exchange program to prospective exchange students. The reasons given by the participant of the current study have similarities with the push and pull factors explained in various academic studies in the literature (Asgari & Borzooei, 2014; Chen, 2007; Choudaha & De Wit, 2014; Deardorff, 2014; Daily, Forevell & Kumar, 2010; King, 2010; Kwai, 2005; McCharty, Sen &

Garrity, 2012; McCahon, 1992). These studies argued that motivation of the students to participate in the exchange program might be effected by various circumstances, which were categorized under push and pull factors. Push factors might include the lack of economic or educational opportunities in the students' home country. If the home country can not provide an adequate education, students may decide to study abroad via international exchange programs. Conversely, pull factors include the perceived economic and educational opportunities of the host country.

Not surprisingly, the participants of this study decided to attend Erasmus and Fulbright exchange programs in order to have a better higher education. However, educational opportunities in, and not the economic wealth of, the host country was the most important pull factor for students. Simply, the participants chose to attend exchange programs in Europe and the US, because they thought these higher education systems surpassed that of Turkey. It is interesting to note that the participants from private Turkish universities and two public universities- Boğaziçi University and Middle East Technical University- said that after experiencing the higher education in Europe and US, they decided that their universities offer the same quality of education. On the other hand, perceived educational opportunities in the host country remains an important factor for Turkish public university students. The exchange experience underscorded particpants' negative perceptions of their home universities in Turkey.

Pull factors mainly related to the host university and its advantages, such as the quality of its faculty or its education program. In this study, Fulbright participants chose their host institutions according to the pull factors. As the Fulbright participants applied to the host institution of their choosing, the pull factors played a significant role in their decision making process. The Fulbright participants tried to secure acceptance from the most prestigious American universities. On the other hand, Erasmus students did not opt for the program because of pull factors related to their host university. Erasmus students can apply only to European univeristies which have an agreement with their home university. Hence, the Erasmus students

were generally not previously aware of the characteristics of their host university. If they were lucky, particpants of this study received information about the host university from former Erasmus students. Many, however, did not.

These factors effect students' decisions to choose a host country are mostly economic. The results of this study do link to those of other studies listed above, which have founded a factor, which influenced choosing a host country is an economic. The students from underdeveloped countries have a tendency to choose to study in more developed countries. The feedback of the participants of this study mostly focused on this economic issue when explaining their reasons for choosing their host country. However, their general reason for initially applying to an exchange program was the same as for attending any exchange program: having an opportunity to study abroad.

Studying abroad had significant positive meaning for the participants however, at the same time they commented on certain challenges, especially in terms of finances. Most of the participants were not happy with the scholarship or grants provided to them by the Erasmus and Fulbright student exchange programs. Most explained that if they kept their spending to a minimum then the scholarship was sufficient. However, being was calculated according to minimum life expenses is very risky for students, who are far away from home and family and so are dependent on the exchange program scholarship. Thus, this situation created a lot of stress, and some students had to ask their family for additional financial support. The financial barriers are also considered to be the most significant obstacle to promoting internationalization through student mobility Aba (2013).

The results of the current study also support Aba's argument that "unfortunately, in many countries, including Turkey, financial support is not sufficient to meet the demands of students" (2013, p. 103). Similarly, the participants of this study commented on the inadequate grants. According to the participants, the Erasmus and Fulbright programs calculated the amount of the grant by taking into consideration the minimum living expenses of the students. However, the living

expenses were not the same in all host cities or countries. The Erasmus students particularly pointed to the high exchange rate between the Turkish and European Union currencies. This created a difficult situation for them in terms of accepting the Erasmus grant. Some participants were aware that they would not have been able to attend the program without the financial support of their family. Some participants also said that their friends could not even consider applying to the program. As Aydin (2014) argued, this situation may create a "social stratification" among students, which might, in the long term, lead to more elitist universities (Kaya, 2015), "ivory tower" universities and "academic capitalism" in the higher education, due to the unequal conditions among the students. In order to avoid this kind of elitist higher education, more public funding should be made available for exchange programs since most governments consider them a key strategic tool for internationalization of higher education. In Turkey, such support is observed in the Higher Education Council and TUBITAK allocating funds for exchange programs (Erdogan, 2004).

On the other hand, participants had a positive attitude towards housing conditions and their relationships with the people in the host university. These experiences were also important to shape the opinions of the participants about their exchange program. The results of this specific study supported the other studies, such as Obeng-Odoom (2012) and Nyland et.al (2013) in terms of lack of assistance to exchange students by their host university to find a suitable housing. As has been pointed out, the participants of this study were still having a positive attitude towards accommodation, although they were all alone to find a suitable accommodation in the host city.

Finally, in terms of the benefits of the exchange program, once again the participants commented that, by the end of their exchange program, studying abroad and experiencing a foreign culture had positive impacts on them. The participants in the current study focused on four different benefits or gains focused, namely cultural,

academic or professional, societal or social and finally individual or personal, these are detailed in Figure 5.3.1.

Cultural	Being cultural bridge between Turkey and the host country.
Professional	Personal skills: Taking initiative, personal skills development, being proactive, survival skills, communication. Leadership skills: Empowerment, decision making, planning skills.
Societal/Social	Awareness development.
Academic	Academic knowledge, academic research.
Individual	Language improvement, self-confidence.

Figure 5.3.1

Benefits of Exchange Programs

Among these benefits or gains, the individual benefits were equally weighted for all the participants in terms of being the most observable benefit. Since the individual benefits especially included improving their English level, and self-esteem development, the participants experience of their effects easier to observe for the participants when it was compared with other benefits. Individual benefits such as the cultural exchange dimension of the exchange program were very concrete experience.

Other benefits of the exchange program included long-term behavioral changes in terms of the academic and professional skills of the participants. Under the heading of the cultural benefits, the participants of the current study mostly focused on their acting as a cultural bridge between their host country and Turkey. The most important point in the cultural benefits was that, according to participants, it was inevitable that they became a representative of Turkey in their host university and city, among both the native population and their exchange student friends. However, it was interesting that when talking about introducing the Turkish culture, the participants of this study generally focused on activities related to the Turkish cuisine, such as cooking for, and presenting Turkish food to other people in the host country. One of the participants considered this tendency to associate culture with cuisine to be an issue of trust. She stated that a person only eats the food offered to them, if they trust the person offering it.

The participants stated that they created a change in the minds of the people around them about Turkish culture and Turkey, since the participants had a large amount of common grounds. Two Fulbright participants who were in America at the time of the September 11th, 2001 attacks stated that afterwards they faced difficulty since they were coming from a Muslim country. These experiences of the participants in the current study support the outcomes of studies conducted after September, 11th, 2001 concerning Muslim international students and the challenges they faced in United States, (Cole & Ahmadi, 2003; Harryba, Guilfoyle & Knight, 2013; Şirin & Fine, 2008, Tummala-Narra & Claudius, 2013; Williams & Johnson, 2011).

Other than the comments by these two specific participants, the participants were already familiar with American and European people. Therefore, it might be difficult to conclude whether the exchange programs directly created benefits. On the contrary, these benefits of the exchange program occurred because the participants were already ready to reap the rewards that the program offered. Since, the participants of this specific study applied to their exchange program voluntarily, they were expected to gaining some degree of benefits from studying abroad.

The final benefit discussed by the participants was a societal or social one. The participants' perception of the societal benefit as with the cultural benefit was also much related to existing characteristics. Hence, participants who had social responsibility skill before attending the exchange program stated that they improved this skill by observing and experiencing new social habit and ideas in their host institutions and country. In the related literature, there are studies about the social, academic and individual benefits of Erasmus and Fulbright. However, there are no specific data on the societal outcome of these programs. Providing this data, the current study has introduced a new perspective about the benefits or outcomes of the exchange programs.

To sum up, the participants perceived that they gained cultural and societal benefits when they already had the basic personal skills whereas the perceived individual and academic or professional benefit/gains were a result of studying abroad and living in a foreign culture.

5.3 The Influences of the Exchange Program

The last issue that emerged from the data was the impact of the exchange program. This was analyzed under five headings; the difference between people who attended the exchange program and those who did not, long-term behavior development and change, opinions of living or working abroad, the concept of global citizenship, and the development of various skills.

The participants in the current study believed that the people who attended the exchange program would have a broader perspective and personal vision. This is similar to the results reported by Carlson et al. (1991), who found that the people who attended a study abroad program had a higher score in cultural interest, peace, and cooperation indicators when compared with the scores of people who did not attend such programs. There was also a significant difference in the foreign language ability of these two groups of people. The current study also provides new data related to the differences in personal characteristics of people who attended an exchange program, and those that did not. These characteristics reported by the participants included having an ability to take risks and to leave their comfort zone. These personal differences may also be directly related with spending time abroad and experiencing a foreign culture.

Akli (2013) reported that global citizenship allows people to have better interactions with people from other countries. Similarly, the participants of this study used global citizenship as a metaphor to describe their personal skills. The data suggested that the participants of this specific study already had an idea about a global citizenship mostly through speaking English and using internet efficiently. However, they mentioned that attending the exchange program improved their ideas of being a global citizen mostly due to meeting new people and having a larger international network as a result of living in the US and Europe. Studying abroad provided the participants with an opportunity to have a closer contact with international people, which might affect the feeling of the "home". The participants argued that they could live anywhere in the world, since they had effective personal skills to survive, and many friends across the world. Since "internationalization strategies are designed to promote international mobility and convey intercultural skills" (Aydin, 2014, p.50), international exchange programs analyzed in the current study can be considered successful in achieving this in various national societies (Cantu, 2013; Gunay, 2011).

For Teichler (cited in Aydın, 2014), the "major issue of internationalization is growing global understanding or growing empathy with other cultures." (p.478).

The participants of this study mentioned that their friends from other countries contacted them during the Gezi Park protests in Istanbul. Having developed empathy for each other, the participants of the programs became personally interested in the events happening in the country of their peers. According to the participants of this study, this feeling was mutual. They would call their international friends if they found out that something such as a hurricane or earthquake had happened in the friends' countries. This shows that Erasmus and Fulbright student exchange programs were successful in terms of promoting global skills and empathy among their participants, and, therefore, these programs should be continued both in Turkey and other countries.

One the other hand, the participants did not have a great desire to live or work abroad with most mentioning that Turkey was a good enough place to live. However, it is interesting that although participants of this study mentioned that they like living in America and Europe, they did not want to live in these places forever. Fulbright participants stated that they had to return because their program demanded it. On the other hand, Erasmus students were undergraduate students, so they had to return to complete their home university, but none of the participants was eager to live abroad.

This data might support the idea that exchange programs were not sufficiently powerful, as has been proposed by some authors either to create a pre-European generation or for the existence of the "brain-drain" from the underdeveloped countries. Rather, the participants in the current study appear to be part of the exchange and circulation of information. Furthermore, the participants had the technology to be a part of a global world, without having to live abroad.

In terms of gaining skills and new behaviors, the participants considered technology, international network and interpersonal communication skills to be the important areas that resulted from attending the exchange program of Erasmus and Fulbright. In addition to the technological opportunities provided by the host institutions, the participants improved their professional skills, such as becoming

more punctual, having better communication, planning lectures in a more disciplined way, and improving their ability to tolerate different ideas or perspectives. Most of these skills were developed as a result of the academic environment of the participants' host institutions.

In his study of the evaluation of the educational system of a host country from the perspectives of the Turkish exchange students, Boyaci (2011) found that the students had positive attitudes about the education system of their host country. They said that the exam system and the physical conditions in their host institution were better compared with their university in Turkey. Similarly, the results of the current study showed that the participants considered their host universities to be what they perceived as a "real university," with historical European buildings, and very good libraries. They also felt that they were part of the community, and that their instructors had a very positive attitude towards all students, including the exchange students. The participants also said that they were very interactive during the courses, and unlike the exams in Turkey, they did not have to memorize anything for the exams in the host institution; rather, they learned practical knowledge they would use even after graduation.

It is interesting to note that while the participants of this study who were public university students in Turkey listed the same factors as those in the study of Boyaci (2011), the private university students had different ideas about their host university. They said that both their home universities and their host universities had similar conditions. They also did not observe any difference in terms of the quality of education. In addition to the private university students, participants from the Middle East Technical University and Bogazici University made positive comments about the physical conditions of their home universities. However, they specifically commented on the relatively less positive attitude of their professors in Turkey compared with that of the European and American professors. To conclude, all the skills mentioned by the participants had been acquired or improved during the exchange programs, by being exposed to a positive and enriching academic

environment. In turn, this positive atmosphere in a foreign setting helped contribute to their developing tolerance for different ideas or perspectives.

The overall results indicate that exchange programs have mostly had a positive impact on individual skills of the participants. These results imply that the exchange programs have an effect on developing the abilities that the students may use in the long term in both their personal and professional lives, including beyond graduation. The results concerning the professional skill improvement may enable the construction of the relationship between globalization and higher education policies. One of the key indicators of the impact of globalization on higher education is the change in higher education policy in order to develop a more qualified and competitive work force. This is especially important in developing countries, as they seek to become global economic actors. This rationale may lead to a change in the national education policies, including in higher education (Lall, 2001), which seeks specifically to create global citizens for the global economy (Crawford & Jones, 1998). According to the results of this study, the participants themselves stated that the professional and individual skills they gained by attending exchange programs may help them survive in the global environment. Such results strongly indicate a relationship between the impacts of the exchange programs, and the demands placed on the future workforce by the global economy. Conversely, an increasingly global economy will spur greater interest in international exchange programs, among both national policymakers and individual students.

It is also important to consider that the economic aspect of the globalization mostly increase the importance of the multinational companies and their business all over the world. Hence, these multinational companies need to work with the people who have multicultural understanding, are global citizens, open-minded and also tolerant to different cultures as the participants of the current study stated. In this respect, it may be concluded that exchange programs are effective to enhancing the requirements of the global economy in terms of the professional and individual skill

improvement of the future workforce, which is also related to the internationalization of the higher education.

Broadly speaking, as Graffi (1999) and Kaplinsky (2000) argue successful multinational companies in a global economy need to have the kind of employees who have the skills listed above and stated by the participants of this specific study, which will enable them to work with different people from different cultures. Additionally, the findings related to professional and individual skills gained as a result of attending to exchange program seem to be in agreement with Altbacht and Knight's (2007) arguments about the reasons for internationalization in higher education, which include increasing the students' international point of view, ability to use foreign language and multicultural understanding. Thus, being one of the layers of the international or cross-border education exchange programs are the most influential concrete practices of the internationalization in higher education. Although there are other dimensions of the internationalization of higher education such as international curriculum, having more international academicians in the university or education hubs, it can be said that the most common practice of internationalization practiced in universities in Turkey and all over the world, is supporting student mobility through international exchange programs. However, it is not enough to improve internationalization in Turkish universities especially since it is indicated that one of the strategic areas to develop and implement new higher education policies for Turkey is internationalization of Turkish higher education (Çetinsaya, 2014).

The overall results revealed that the international exchange programs might serve as the means for countries to educate a global workforce without an expensive investment in their national higher education system. Moreover, nations may also internationalize their higher education system in this way, since the most effective impacts of the exchange programs were cultural and individual ones from the perspectives of the participants of this specific study. By providing opportunities to support sending the university students to study abroad, national higher education systems might have benefits of improving their students' global educational skills,

while expending less on internationalization. When the students study abroad, their professional and personal skills have been improved to serve the multinational economy, especially in terms of becoming familiar with different cultures. The exchange students have become more aware of multinational cultures than their peers who have not studied abroad. Hence, exchange programs provide suitable conditions for multinational companies to have a greater opportunity to find a global work force all over the world.

When the professional, cultural, individual and societal benefits of the exchange programs as explained by the participants of this specific study are taken into consideration, in order to gain greater benefits, higher education administrators and policy makers should set clear goals for the future exchange programs in terms of system evaluation and follow-up.

The overall results show that international exchange programs might provide several benefits at both the individual and national levels. However, it should not be forgotten that international exchange programs might have hidden agendas in terms of their cultural influences on their participants.

5.4 Implications for Practice

The current study has aimed to determine the opinions of the participants on the impacts of the international student exchange program. The description of the exchange program, the experiences during the exchange program and impacts of the exchange program from the individual perspectives of the participants were discussed in this study. Thus, the main conclusion of this study is that the cultural exchange dimension and individual benefits of the exchange program were the most significant part of the exchange program from the perspectives of the participants of this specific study.

Therefore, according to the participants the impacts and benefits of the exchange program were achieved because of studying abroad with the grant provided by their international student exchange program. Thus, the participants have made

connection of the different impacts and benefits of their program having spent time in their host country, observing the different culture and as a result having had an international network at the end.

The implications for policy makers such as Turkish Higher Educaticon Council and other public institutions:

The data collected from the current study can be used to develop an efficient roadmap or guideline for a new international student exchange program taking into consideration the experiences of the participants of this study during their exchange program. As Nadiri (2009) argues, student satisfaction is very important to assess the quality of education, which has a significant role in developing a competitive advantage. Such assessment can be used to improve internationalization strategies in the Turkish higher education policy. Since the Turkish Higher Education Council (YOK) considers the exchange programs as strategic tools for internationalization, and aims to promote these programs among Turkish universities, Turkish universities' administrations should develop strategic plans for their institutions that will include new strategies to support these programs and thus the internationalization of their universities. According to the participants of this study, multicultural understanding came as a result of the international environment of their host university. This is why it is important for Turkish universities to have an international environment through academic internationalization. This can also create a vision among the Turkish public and private universities to develop new internationalization plans for their future activities and actions about this subject.

Even though it is mostly the brainpower within universities that consider and develop new internationalization strategies, these strategies need financial support from state institutions such as YOK, the Scientific and Technological Research Council of Turkey (TUBITAK) and other ministries. To this end, more funds should be made available for exchange students. Many of the participants in the current study experienced financial problems due to the grant being insufficient to cover all their expenses. Therefore, it is suggested that further research be undertaken to determine whether the current level of grants is adequate, and if not,

which measures should be undertaken to raise the level of financial support for these programs. Since the financial issues are important for the participants of this current study's participants, exchange student stressed improving the exchange programs's grant budget. To collect money for this budget, industry, universities, and government should work together. Industry should be informed that students attending an exchange program helps their prospective workforce acquire global skills that are of crucial importance in being successful both in the domestic and international arena. Each university may even seek a corporate sponsor to support its exchange students. This will also allow successful students that come from low-income families to study abroad.

For universities, the best way to overcome the negative effects of globalization is internationalization. Cantu (2013, p.1) listed three effective educational strategies to succeed in internationalization: study abroad programs, recruiting international students, and the internationalization of faculty. A concrete and common way of achieving this in universities is to promote exchange programs. This also applies to Turkish universities. As Mızıkacı (2005) argues, "Turkish higher education is currently experiencing an accelerated internal and external student and academic staff mobility" (p.75). Most Turkish universities have Erasmus exchange offices. Moreover, there is a growing interest about Erasmus among Turkish students. However, even though Turkey remains one of the top countries sending students abroad (Akar, 2010), it is still considered to be a "closed country" by Eurostat, Eyrdyice and Eurostudent, due to the low number of incoming and outgoing students among the European Union countries (Erdoğan, 2010). This indicates that the amount of students flowing through Erasmus and other exchange programs is still not strong enough to support internationalization in the Turkish higher education system.

To have a better chance of achieving internalization, the interest in Erasmus programs should be mutual between Turkish and European students. Different definitions of internationalization demonstrate that it is a reciprocal exchange of different issues, including people, between two cultures (Yang, cited in Mizikaci,

2005). In order to support this reciprocal exchange and attract foreign exchange students, the curriculum of Turkish universities should be revised using a more global and international perspective. The participants of this study argued that the faculty in their host university had global perspectives about their subject area, and also they were good at communicating with their students. According to the participants of this specific study these skills were significant for the quality of the university faculty. Moreover, the Turkish faculty should acquire more global skills to be able to teach foreign exchange and international students. As part of this process, to begin with, the English language ability of the faculty should be improved. Moreover, to improve the communication skills of the faculty – an important characteristic mentioned by most of the participants -- universities can establish training centers that provide professional training on communication.

To create a better image of their universities among the international students, Turkish universities can sign business contracts with corporations in their cities that will provide the exchange students with short-term internship programs. In this way, exchange students will have an opportunity to evaluate their global work skills before graduation. This can be a remarkable characteristic of Turkish exchange programs.

Supporting only the Erasmus program with public funds, and looking only toward Europe, could result in "Europeanization" rather than true internationalization, which is an exchange of ideas and people globally. Therefore, the Turkish Higher Education Council, and other public institutions, should first determine the priority areas to enable Turkish higher education institutions to become more competitive with the education provided in other countries. To achieve a more international academic environment in Turkey, the focus should be on more international strategies, rather than only Erasmus and the Bologna Process.

The implication of Exchange Program Offices:

There may be information booklets about these two specific student exchange program, Fulbright and Erasmus, which would be prepared according to the results

of this current study. This booklet may shed a light about the issues that the exchange students would face in their pre-departure period, in their host institution, and in their host country. This information booklet would also provide an effective guidance for the future exchange students during their decision making process before applying the international exchange student program.

The participants in the current study also commented on the pre-departure process programs not being satisfactory. Hence, there should be some changes to the orientation programs provided by exchange program offices, or international offices of Turkish universities that take into account feedback from participants who have completed their exchange program. In order to maximize the benefit of this feedback a short questionnaire should be devised and given to the participants as soon as possible after they return to Turkey. To gain more in depth data the programs could interview selected returnees. These programs may be prepared by taking consideration of the former participants' feedback and would be more fruitful for the future exchange students, since the content of the program was not developed by the people who never left Turkey.

The implications for national and international policy makers:

The policy makers in higher education should create a better follow-up system for the exchange programs, including creation of exchange alumni associations and online evaluation forms to collect and collate information, in order to measure the impacts of the exchange programs over a longer period. These results can be provided to policy makers both in Turkey and partner countries to improve conditions of the exchange programs. The results of this specific study might be used by the higher education policy makers in order to develop an alumni mentoring program, which would enable alumni of the exchange program to share their experiences with the future exchange students; a system of maintaining contact with host country or institutions such as organizing conferences, symposia, etc.; an effective evaluation system of participants experiences, which might be also an online evaluation system; and, finally, an alumni network to continue to foster

exchange of ideas, innovation, and participation in the global marketplace of goods, services, and ideas.

5.5 Suggestions for Further Research

Further research can be effective if it is repeated with other exchange students after they have completed their exchange program and returned to Turkey. Considering the rapid changes resulted by globalization in world and in Turkey in terms of higher education policies about internationalization, repeating this study periodically could provide more feedback about the longer term impact of exchange programs. The data accrued from this type of longitudinal investigation may contribute to an increase internationalization in the higher education system thus making it more competitive. Furthermore, this data may also assist the higher education system in coping with global changes in the long term.

The current study focused on the Turkish participants of the international student exchange program. Thus, the study explored the data on the first generation of cross-border education, which is student mobility. However, the students and participants are only one of the important elements of the international exchange program, therefore to gain a wider picture of the programs data should be collected from the other actors connected to exchange programs including advisors or mentors in Turkish universities, international offices staff in Turkish universities, and even the people in the government offices who were responsible of developing various criteria for the application and bureaucratic stages of the program.

According to Knight (2014), there are three generations of the cross-border education: the first generation consists of student or people mobility, the second generation comprises program and provider mobility, and the third generation is the creation of education hubs. It is important to investigate these other generations of the cross-border education to develop better guidelines for the internationalization of the higher education system all over the world. To complement the current study future research can focus on the second and third generation of the cross-border education.

This study analyzed the impact of an exchange program but did not dividing the exchange program according to their duration. A future study can provide more detailed information about the impact of the exchange program by focusing on an analysis of short-term (credit mobility) or long-term (diploma mobility) student exchange program. This strategy may bear fruitful higher education policy makers to understand whether there were any differences in the impacts of credit and diploma exchange programs from the perspectives of the participants of these programs.

This study focused on the perspectives of outgoing Turkish participants in two international student exchange programs. However, it also important to obtain information from exchange students coming to Turkey in order to develop more effective guidelines for an international student exchange program. This would provide a large amount of useful information for the higher education policy makers on a national and global scale.

In conclusion, international exchange remains an important element in broadening the perspectives and increasing the opportunities for Turkish students. Yet, the benefits of exchange programs for Turkey are not limited to Turkish students having the opportunity to study abroad. These programs also greatly contribute to the internationalization of higher education, and the attracting of more foreign students and faculty to Turkey plays a significant role in this process. However, the Bologna agreements pose a dilemma for Turkish educators and policymakers, since Turkey still aims to bring Turkish educational standards in line with Europe, thus focusing less on the U.S., the Middle East, the Near East, and the increasingly important countries of Asia, such as China. For Turkey to continue to develop and prosper, its higher education system must link itself with many – not just one – of the world's regions, which would create more exchange of ideas among different parts of the world.

Moreover, having mutual agreements is not enough to provide study abroad opportunities for all students. The financial support is very limited, resulting in

inequality in Turkey's quest for internationalization. For Turkey to achieve true internationalization throughout its higher education system, policymakers should find ways to extend the financial support across a wider area of Turkey's regions and economic groups, especially for the public university students. Only then will Turkey have achieved equitable internationalization.

Finally, it is very important to remember that the rationale behind Erasmus and Fulbright student exchange programs evolved as a result of negative experiences in past wars. Thus, both these exchange programs focus on mutual understanding to bring peace to the world. Since European and American societies give an enormous importance to the individual person, these programs are based on the belief that changing the perspective of a single individual might lead to societal and global change. Therefore, any country, planning to develop an international exchange program, and be a key actor in the internationalization of higher education in a global academic environment, should move towards democracy and believe in the power of an individual to bring about change to make the world a better place.

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APPENDICES

APPENDIX A: Turkish Version of Interview Questions

Mülakat Soruları

1. Metafor

Bazen belirli bir konudaki düşüncelerimizi açıklamak için o kavramı belirli sembollerle anlatmayı tercih ederiz. 'Okul bir fabrika gibidir' cümlesinde kullandığımız –fabrika- kelimesi bir metafordur.

2.1. Yukarıdaki açıklamadan yola çıkarak, katıldığınız değişim programını bir metaforla anlatmanızı rica etsem hangi metaforu kullanırsınız. Bu metaforu neden kullandığınız lütfen sebepleriyle açıklayınız.

2.2. Değişim programı ile gittiğiniz süre boyunca yaşadığınız bireysel tecrübelerinizi düşündüğünüzde hangi metaforu kullanırsınız. Bu metaforu neden kullandığınız lütfen sebepleriyle açıklayınız.

3. Değişim Programı ile ilgili beklentiler

1. Katıldığınız değişim programın genel amaçları neydi? Lütfen açıklayınız.

2. Size gore, katıldığınız program bu amaçları gerçekleştirmekte başarılı oldu mu? Lütfen cevabınızı sebeplerinizle birlikte açıklayınız.

2. Katıldığınız program akademik anlamdaki beklentilerinizi karşıladı mı? Lütfen açıklayınız.

4. Katıldığınız program profesyonel anlamdaki beklentilerinizi karşıladı mı? Lütfen açıklayınız.

4. Değişim Programı Sonuçları

1. Değişim programına katılmak sizin akademik ve profesyonel alandaki becerilerinizi geliştirmiş midir? (değişim programına katılmamış birine gore). Çevrenizde sizin katıldığınız programa katılan ve katılmayanlar arasında bir fark olduğunu söyleyebilir misiniz. Lütfen cevabınızı açıklayın.

2. Değişim programlarının amaçlarından biri de bu programa katılan kişilerin kendi ülkeleri ve gittikleri ülke arasında bir kültür köprüsü oluşturmalarıdır. Siz kendi örneğinizde bunun olduğunu tecrübe ettiniz mi? Lütfen cevabınızı açıklayınız.

3. Değişim programlarının amaçlarından biri de bu programa katılan kişilerin liderlik becerilerini geliştirmektir. Siz kendi örneğinizde bunun olduğunu tecrübe ettiniz mi? Sizce bu programa katılmak ülkenizdeki sizin liderlik pozisyonunuzu nasıl etkilemiştir. Lütfen cevabınızı açıklayınız.

4.1. Profesyonel Beceriler

1. Profesyonel becerilerinizde değişim programı öncesi ve sonrası bir değişim/fark oldu mu? Lütfen cevabınızı açıklayınız.

2. Değişim programına katılmadan önceki profesyonel iletişim ağınız (network) ile katıldıktan sonraki iletişimiz ağınızda bir farklılık olduğunu söyleyebilir misiniz? Lütfen cevabınızı açıklayınız.

3. Akademik becerilerinizde değişim programı öncesi ve sonrası bir değişim/fark oldu mu? Lütfen cevabınızı açıklayınız.

4. Teknolojik becerilerinizde değişim programı öncesi ve sonrası bir değişim/fark oldu mu? Lütfen cevabınızı açıklayınız.

4.2. Kültürel Boyut

1. Değişim programına katılmadan once gideceğiniz ülkenin kültürü hakkkında neler biliyordunuz?

2. Değişim programına katıldıktan sonra değişim programı ile bulunduğunuz ülkenin kültürü ile ilgili neler düşündünüz?

3. Kendi kültürünüzü değişim programı ile bulunduğunuz ülkede anlatma fırsatı bulabildiniz mi? Lütfen açıklayınız.

4. Sizin varlığınız değişim programı ile gittiğiniz ülkedeki insanların sizin kültürünüz ve ülkeniz ile ilgili düşüncelerinin değişmesini etkilemiş midir? Lütfen açıklayınız.

5. Değişim programı ile gittiğiniz ülkenin kültürüne adaptasyonunuz anlatır mısınız?
6. Kendinizi küresel bir toplumun parçası olarak hisseder misiniz? Lütfen açıklayınız.
7. Değişim programına katılmadan önce bu konudaki hisleriniz/düşünceleriniz nasıldı? Lütfen açıklayınız.
8. Bir başka kültürde yaşamak sizin uzun vadede kullanacağınız akademik ve profesyonel davranış biçimlerinizi etkilemiş midir? Lütfen açıklayınız.

a. Sosyal/ Toplumsal Boyut

1. Lokal ve küresel düzeyde sosyal kaynaklı problemlere (Açlık, fakirlik, eğitimsizlik vb.) karşı duyarlılığınız hakkında neler söyleyebilirsiniz?
2. Bu konu ile ilgili düşüncelerinizde değişim programına katılmanın yarattığı bir farklılık oldu mu? Lütfen açıklayınız.
3. Değişim programında edindiğiniz bu alanadki bilgileri ülkenize döndüğünüzde kullandığınız mı? Lütfen açıklayınız.
4. Sosyal değişim yaratma alanında liderlik yapma durumunuzu katıldığınız değişim programı etkilemiş midir? Lütfen açıklayınız.

4.4. Bireysel Boyut

1. İngilizce seviyenizin gelişmesinde değişim programının bir etkisi oldu mu? Lütfen açıklayınız.

2. Değişim programına katılmak özgüveninizi nasıl etkilemiştir? Lütfen açıklayınız.

3. Değişim programına katılmak yurtdışında yaşamak ve çalışmak ile ilgili düşüncelerinizi nasıl etkilemiştir. Lütfen açıklayınız.

4.5. Değişim Programı ile Gittiğiniz Üniversite

1. Gittiğiniz üniversite beklentileriniz karşıladı mı? Lütfen açıklayınız. Akademik, profesyonel ve teknolojik fırsatlarla ilgili neler söylebilirsiniz?

2. Gittiğiniz üniversitede ne tür çalışmalar yaptınız? Bu çalışmalar sizi tatmin etti mi? Lütfen açıklayınız.

3. Üniversite mentor ya da danışmanınız var mıydı?

4. Mentor ve danışmanınızla ilişkiniz ile ilgili neler söyleyebilirsiniz?

5. Akademik olarak desteğe ihtiyaç duyduğunuzda bu desteği bulabildiniz mi? Lütfen açıklayınız.

6. Üniversite çalışan diğer kişilerin size karşı tutumu ile ilgili neler söyleyebilirsiniz?

7. Değişim programı sırasında yurtta mı yoksa evde mi kaldınız? Yurt ve ev ayarlamaları ile ilgili bilgi verir misiniz? Memnun kaldınız mı?

8. Size verilen burs yeterli miydi? Maddi olarak oradaki durumunuzu açıklar mısınız?

4.6. Program Sonrası

1. Değişim programı sırasında edindiğiniz profesyonel/ akademik/ teknolojik becerileri ve bilgileri ülkenize dömdüğünüzde kullanma fırsatı bulabildiniz mi? Lütfen açıklayınız.

2. Yukarıda belirtilen bilgi ve beceriler dışında değişim programının sonrasıyla ilgili etkileri hakkında neler söyleyebilir siniz?

5.Program Genel Değerlendirme

1. Değişim programına gitmeden önce oryantasyon programına katıldınız mı? Lütfen açıklayınız.

3. Katıldığınız değişim programının genel kalitesi ile ilgili neler söyleyebilirsiniz?

4. Değişim programına katılma amaçlarınız nelerdi? Lütfen açıklayınız.

5. Katıldığınız değişim programına başkalarına tavsiye eder misiniz? Lütfen sebepleriniz açıklayınız.

6. Yeniden aynı değişim programına katılma şansınız olsaydı katılır mıydız? Lütfen sebeplerinizi açıklayınız.

Mülakat sorularımızın sonuna gelmiş bulunmaktayız. Sizin bu sorular dışında eklemek istedikleriniz varsa ekleyebilirsiniz. Katılımınız ve vakit ayırdığınız için teşekkür ederiz.

APPENDIX B: Interview Questions

I. Metaphor

When you think of your whole experiences in your exchange program, and resemble this with an object (metaphor) which object you would choose?

a) Why did you choose this specific object explain your exchange program?

b) Why did you choose this specific object to explain your personal experience in your exchange program?

III. General Perspectives about Program

1. Can you explain the general aims of the exchange program you attended?

2. According your personal view, can you tell that exchange program is successful fulfilling these aims? If yes, please explain? If no, please explain?

3. Do you think that you are able to create a bridge between your culture and your host country's culture using your new network gained during the exchange program? If yes, please explain? If no, please explain?

4. What can you tell about your leadership position in your country after attending the exchange program?

5. Do you think your program fulfilled your expectations on academic level? If yes, how? If no, how?

6. Do you think your program fulfilled your expectations on professional level? If yes, how? If no, how?

7. Do you recommend this exchange program to others? If yes, why? If no, why?

8. When you look at your work or academic environment, can you see a significant difference the people who attended and people who did not attend the program in terms of professional knowledge? If yes, please explain? If no, please explain?

9. When you look at your work or academic environment, can you see a significant difference between the people who attended and people who did not attend the program in terms of technological knowledge? If yes, please explain? If no, please explain?

IV. Professional Skills

1. What kind of differences you can tell me about your academic skills before and after attending the program (Erasmus or Fulbright)?
2. How can you explain your professional network before attending the program?
3. What kind of changes happened your professional network after being in a different country?
4. How do you feel about your host institution, are your expectations fulfilled? If yes, how? If, no how?
6. What kind of study did you do when you were in your host institutions? Do you think that you were able to conduct valuable and good quality of work there? If yes, why? If no, why?
7. Can you explain your technological skills before attending your exchange program for example your computer skills? Were they efficient for your work?
8. Do you think there was a difference in your technological skills after finishing your study time in your host institutions? If yes, why? If, no why?

V. Cultural Skills

1. What kind of thoughts you had about the culture of a country before going there with the exchange programs?
2. What kind of thoughts you had about the culture of a country after participating exchange program?
3. Do you think you had an opportunity to explain your own culture in your host country? If yes, why? If no, why?

4. Do you think that your presence in your host country changed the ideas of people in that country about your culture and nation? If yes, how? If, no how?

5. What kind of things you can tell about your adaptation to the culture of the country you visited?

6. Do you feel yourself being a member of a global society? If yes, why? If no, why?

7. Do you also feel like that before attending the exchange program? If yes, why? If no, why?

8. Do you think that spending time in other culture let you have new long term academic and professional habits? If yes, please explain? If no, please explain?

VI. Social/Societal Skills

1. How can you explain your awareness about social problems in national and global scale?
2. Do you think there is a change about your awareness on social issues after attending the exchange program? If yes, please explain? If no, please explain?
3. Do you use your new knowledge that you gained in your exchange program to create social projects in Turkey? If yes, please explain? If no, please explain?
4. How did this exchange program effect your leadership position in your local environment?

VII. Individual Skills

1. How can you explain the changes in your English level as a result of attending the program?

2. How did the program affect your level of self-confidence?

3. How are your thoughts/ideas affected about living and working abroad after attending the program?

VII. Post-program Evaluation

1. What can you tell about using your professional knowledge that you gained during exchange program after finishing the program?
2. What can you tell about using your technological knowledge that you gained during exchange program after finishing the program?
3. What can you tell about evaluating the program's effects after returning your country?

VIII. Experiences in the Host Country

1. Can you explain the conditions in your exchange institutions in terms of academic opportunities, professional opportunities, and technological opportunities?
2. Can you explain your relationship with your mentor or advisor in your host institutions? (in terms of academic, professional skills and environments)
3. Do you think that you have enough academic support in your exchange institution? If yes, please explain? If no, please explain?
4. What can you tell about the housing arrangements in your host institutions?
5. What can you tell about the attitude of the staff in your host institution?
6. What can you tell about your personal financial conditions in your host country?
7. What can you tell about orientation program before going to your host country?
8. What can you tell about the overall quality of your exchange program?
9. What are your reasons to apply this exchange program?
10. If you have another chance to attend to this exchange program would you consider to attend again? If yes, please explain? If no, please explain?

Is there anything else that you want to mention?

APPENDIX C: HSEC Approval

ETİK ARAŞTIRMA MERKEZİ
CS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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07.05.2014

Gönderilen : Doç. Dr. Cennet Engin Demir
Eğitim Planlaması ve Yönetimi

Gönderen : Prof. Dr. Canan Özgen
IAK Başkanı

İlgi : Etik Onayı

Danışmanlığını yapmış olduğunuz Eğitim Planlaması ve Yönetimi Bölümü öğrencisi M. Pelin Kohn'un "The Perception of Participants about the Impacts of International Exchange Programs: The Erasmus and Fulbright Case" isimli araştırması "İnsan Araştırmaları Komitesi" tarafından uygun görülerek gerekli onay verilmiştir.

Bilgilerinize saygılarımla sunarım.

Etik Komite Onayı

Uygundur

07/05/2014

Prof.Dr. Canan Özgen
Uygulamalı Etik Araştırma Merkezi
(UEAM) Başkanı
ODTÜ 06531 ANKARA

APPENDIX D: Turkish Version of Research Consent Form

Katılımcı İzin Bilgilendirme Formu

Değerli Katılımcı,

Bu çalışmanın amacı Erasmus ve Fulbright değişim programlarını katılımcılarının bakış açıları ile ortaya çıkarmaktır. Bu çalışma Orta Doğu teknik Üniversitesi Eğitim Bilimleri Bölümü doktora tezidir. Bu çalışam M. Pelin Kohn (doktora öğrencisi) ve onun danışmanı Doçent. Dr. Cennet Engin-Demir tarafından yürütülmektedir. Görüşme en fazla 1 saat sürecektir. Çalışmaya katılım gönüllüdür ve katılımcılar çalışmadan ne zaman isterlerse ayrılmakta özgürdürler. Görüşme 1 saat sürecek ve katılımcıların verdikleri tüm çalışmalar gizlilik ilkesine dayanarak sadece bu arşatırmada kullanılacaktır.

Herhangi bir sorunuz olursa lütfen aşağıda bilgisi verilen kişilerle rahatlıkla iletişime geçebilirsiniz.

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Çalışmanın amacını anladığımı ve çalışmaya katılmayı kabul ettiğimi beyan

ederim.

Katılımcının İsmi:

Katılımcının imzası:

Katılımcının iletişim bilgisi:

APPENDIX E: Research Consent Form

Informed Consent Form

Dear Participant,

The aim of this study is to explore the impacts of Erasmus and Fulbright Exchange Programs from the perspectives of their participants by using metaphorical approach. This study is conducted as a part of PhD. Dissertation of Educational Science Department of Middle East Technical University. The study is being run by M. Pelin Kohn (PhD. Student) and her advisor Assoc. Prof. Dr. Cennet Engin- Demir. The interview is going to be maximum 1 hour. The participation of this study is voluntary and the participants are free to withdraw from the study at any time they want. The interview is going to last maximum for 1 hour and all the responses of the participants will be confidential and only be used for this research study.

If you have any question please feel free to contact the following people.

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Assoc. Prof. Dr. Cennet Engin-Demir

Middle East Technical University Education Science Department

0 312 210 40 38

cennet@metu.edu.tr

I hereby declare that I understand the aim of the study and I agree to participate the study.

Name of the participant:

Signature of the participant:

Contact Information of the participant:

APPENDIX F: Turkish Version of Demographic Questionnaire

Kişisel Bilgiler

1. Cinsiyet:
2. Yaş:
3. Şu an çalışıyor musunuz? Lütfen detaylı olarak belirtiniz:
4. Akademik durumunuz:
5. Türkiye'de hangi şehirde yaşıyorsunuz?
6. Hangi değişim programına katıldınız? Fulbright ya da Erasmus:
7. Değişim programına ne zaman katıldınız?
8. Değişim programından ne zaman döndünüz?
9. Değişim programı ile hangi ülkede bulundunuz?
10. Değişim programındaki bölümünüz neydi?
11. Değişim programı ile hangi üniversitede bulundunuz?
12. Değişim programına katıldığınızda hangi üniversitedeydiniz?
13. Değişim programına katıldığınızda hangi bölümdeydiniz?
14. Değişim programı ile ne kadar süre yurt dışında bulundunuz?
15. Değişim programı ile hangi şehirde bulundunuz?

APPENDIX G: English Version of Demographic Questionnaire

Demographic Data

1. Gender: Female Male
2. Age: 18-23 24-29 30 and above
3. What is your recent working situation? Student Employee
4. When did you attend the program?
5. What is your academic situation: MA PhD
6. What is your work place: University Other (please specify)
7. In which city do you work in Turkey?
8. In which country did you study as an ERASMUS exchange student?
9. What is/was your major in the USA? (Fulbright Program)
10. What is/was your major in Europe? (Erasmus Program)
11. At what institution did you study as an exchange student?
12. How long do/did you study abroad?

1 semester 2 semesters More than 2 semesters

13. In which city did you attend the program in the USA/Europe?
14. When did you return?

APPENDIX H: Examples of Interview Transcripts

Example I:

Researcher: Tamam, şimdi ee sen eğer bütün bu Erasmus'u genel bir program olarak yani Erasmus programını düşündüğün zaman ona böyle bir ee metaforla anlatmak istersen e bir nesneye e bir objeye benzetmek istersen programı aklına gelen bir şey var mı neye benzetirsin

Interviewee: Hiç düşünmemiştim biraz zorlanacağım şimdi. Şimdi ne desem ki

Researcher: Şöyle istersen bir orada yaşadıklarını düşünebilirsin gitmeden önce gittikten sonraki farkları

Interviewee: İşte gidinceye kadar çilesi çok ıı gittikten sonra şeydi güzel bir şeydi o yüzden ona benzetmek istiyorum. Böyle şey çağrışım böyle kabuğu zor soyulan bir meyve falan nar diyelim mesela içi çok lezzetli ama dışı çok şeydir ya çileli.

Researcher: Hıhı.

Interviewee: Ama sonuç güzeldir öyle bir şey diyeyim nar diyeyim.

Researcher: hıhı neler oldu gitmeden önce niye ee.

Interviewee: Yani burada ki süreç çok aksadı

Researcher: hıhı

Interviewee: ee şeydi bizim danışmanımız o zamanki bu işi ilk defa yapıyordu.

Researcher: Hıı.

Interviewee: Onun ilk dönemiydi onun çok tecrübesizliği vardı. Dolayısıyla biz hep hani ondan hani rehberlik göremeyip sürekli hani şey kendimiz üniversiteyle iletişim kurduk falan.

Researcher: Hıı.

Interviewee: Orada bayağı aksama olmuştu o yüzden gidişi çok zordu.

Hıı hatta ben uçağa bininceye kadar gidebileceğime bile inanmıyordum

Researcher: hıhı hıhı.

Interviewee: Öyle zordu ama gittikten sonra diyorum ya çok iyiydi yani

Researcher: O iyiydi dedirten sana ne neler oldu da. Hani

Interviewee: Ya bir kere şey çok güzeldi yani Hollanda çok güzel bir ülke. Ultrech çok güzel bir şehir. Üniversite güzeldi. İşte diyorum ya ben gittim Hollanda'ya âşık oldum. Sonra zaten birkaç kere daha gittim üzerine böyle, Hollanda sevdasından.

Researcher: Hıhı.

Interviewee: İşte yani orda yaşadığım her şey güzeldi. Bir de ben ilk defa ailemin yanından çıkıp gitmiştim.

Researcher: Hıhı.

Interviewee: ee işte hani düşün 26-27 yaşına kadar sürekli ailesiyle yaşamış bir insansın, ki böyle şey benim ailem hani daha tutucu bir ailedir.

Researcher: hıhı

Interviewee: İşte dolayısıyla böyle hep sınırlı yaşamış bir insan olarak, ilk defa hem ilk yurt dışına çıkışımdı.

Researcher: hıhı

Interviewee: Hem de yani inanılmaz bir özgürlüktü o anlamda, hem Hollanda olması da inanılmaz bir özgürlüktü.

Tabi özgürlük

Aynen hem orası çok güzeldi, hem de işte kazandığım imkânlar çok güzeldi.

Researcher: hıhı

Interviewee: O yüzden hani çok güzeldi o kısmı.

Researcher: Güzel. Peki şimdi şeyi Erasmus'u nara benzettin. Kendi kişisel deneyimini bir şeye benzetmek istesen neye benzetirsin? Belki şimdi bu söylediklerinden yola çıkarak ee diğer mülakatlarda mesela şey diyenler oldu. İşte ben küçük bir kedi yavrusu gibiydim ama kedi oldum orada diyenler oldu işte.

Interviewee: hıhı evet aslında.

İşte gökkuşağı. Çünkü bir sürü şeyle tanıştım insanlarla, ağaç gibi hissediyorum bir sürü şey öğrendim.

Çok şey öğrendim evet.

Köklerim çok sağlam gibi hani.

Researcher: Evet.

Interviewee: Bir kaç örnek. Sana yardım edecekse.

Researcher: Anladım.

Bireysel deneyimini düşünürsen.

Interviewee: Şöyle diyelim, ee mesela kendimi hep böyle şey hissederdim, hep kafese kapatılmış gibi.

Reseacher: hıhı

Interviewee: Yani tam evcil bir kuş değil ama, hani böyle aslında kafeste yaşamaması gereken ama bundan önce hep kafese kapatılmış bir kuş gibiydim. Orada müthiş şekilde özgürlüktü benim için yani.

Researcher: hıhı

Interviewee: Hani daha çok bu kişisel deneyime odaklandım, ama gerçekten benim kazanımlarım daha çok kişiseldi.

Hani edindiğim deneyim daha çok beni kişisel olarak etkiledi. Akademik anlamda değil, o yüzden hani öyle bir benzetme yapıyorum.

Researcher: hıhı hıhı ne sana bunu söyleten hani özgür bir kuş.

Interviewee: İşte diyorum ya hep yalnız.

Researcher: Yalnız bir şey mi yapmak.

Interviewee: Yalnız olmak tabi özgür olmak her anlamda özgür olmak. Yani para açısından da, giriş çıkış saatlerim, yapacağım, yaşayacağım her şeye kendim karar vermek.

Researcher: hıhı

Interviewee: Yemeğime kendim karar vermek falan hani. Hepsi şey...

Hepsi etkiledi.

Researcher: Hıhı.

Çok güzel. Eee Peki senin ee genel bakış açını değerlendirirsek, bu programla ilgili gitmeden önce başvurdun işte bir sürü şey.

Interviewee: hıhı

Researcher: Okudun falan biliyorsun. Neydi ee Erasmus 'un amaçları sence? Genel amaçlarını düşününce... Erasmus 'un genel amaçları?

Interviewee: Şey hani hem böyle başka bir kültürü öğrenmek. İşte orada akademik deneyim kazanmak.

Researcher: hıhı

İşte asıl... Belki şey hani diyorum, ya farklı kültürleri görmek yaşamak falan.

Researcher: hıhı

Interviewee: Ama asıl amacının hiç bir zaman akademik olduğunu düşünmüyorum.

Researcher: hıhı

Interviewee: Giden hiç kimsenin de, akademik olarak faydalandığına inanmıyorum. Daha çok işte, farklı bir kültür görmek tanımak.

Researcher: hıhı

Interviewee: Bence asıl şeyi ve ulaştığı amaç ta o yani.

O daha ilgi çekiyor.

Researcher: hıhı

Öyle mi? Gidenler başvuranlar için?

Interviewee: Yani benim gözlemim o. Kendi gözlemimde, çevremde gördüğüm yani giden yakın arkadaşım falan da oldu işte. Hani benim gözlemim o.

Researcher: hıhı

Interviewee: İnsanlar akademikten ziyade, daha çok orada işte farklı bir kültürde yaşamak…

Researcher: Hıhı hıhı.

Interviewee: Onu görmek, onu öğrenmek içi gidiyorlar.

Researcher: Hıhı hıhı.

Interviewee: Ve o amacına da ulaştığını düşünüyorum tam anlamıyla.

Ulaştı yani.

Researcher: hıhı evet evet.

Bu söylediğin, o kültürleri tanıma.

Interviewee: Aynen bu amacına ulaştığını düşünüyorum.

Researcher: Güzel. Orada ne oldu da bu amaca ulaştı? Yani tanıştığın kişilerle mi ? Yoksa başka bir ülkede olman mı?

Interviewee: Başka bir ülkede olman. Onun yemeğini yemen, yani her şey sonuçta. Oraya gittik, interneti işte bağlatmak için birileriyle konuşmak zorunda kalıyorsun. İşte yurdun parasını öderken birileriyle konuşmak zorunda kalıyorsun. İşte markette, ne bileyim… İşte hani sınıfında arkadaşın oluyor falan.

Researcher: hıhı

Interviewee: Derken darken, kültürü çok yakından tanıyorsun. Yani artık oranın bir bireyi gibi yaşıyorsun. Ama diğer taraftan da böyle işte, ben çok müze aşığıyımdır yurt dışına gittiğimde çok müze gezerim falan. Böyle bütün müzelerini gezip, işte kültürü neymiş; tarihi neymiş; hani her şeyini görmek işte. Şey onların hepsi çok etkiliydi yani.

Researcher: İngilizce mi konuştun orada çok? Yoksa…

Interviewee: İngilizce konuştum evet

Researcher: Onların dilini?

Interviewee: Onlarda konuşma yok. Şey…

Researcher: Fırsatın olmadı.

Interviewee: Yok olmadı. Zaten öyle bir çabamda olmadı açıkçası.

Researcher: hıhı

Interviewee: Hani diyorum ya. Benim için Erasmus 'un amacı işte gezmek, görmek, ıı yurtdışında yaşamak hani.

Researcher: hıhı

Interviewee: Öyle bir deneyim kazanmaktı. Hani öyle bir amacım olmadı. Hiç ilgimi de çekmedi açıkçası onların dili.

Researcher: İngilizce zaten seni idare ediyordu.

Interviewee: Tabii. Zaten onlar süper İngilizce konuşuyorlardı.

Researcher: hıhı

Interviewee: Herkes biliyordu İngilizceyi. O yüzden, şey hiç sıkıntı da çekmedik zaten.

Researcher: Peki, şimdi kültürlerden çok bahsettin. Sence bu programa katılman ve oradaki işte bütün ee tanıştığın insanları düşündüğün zaman…

Interviewee: hıhı

Researcher: Aslında bir network oluşturmuş oluyorsun. Sence sen ee Türk kültürüyle Hollanda kültürü arasında bir köprü kurabildin mi? Yani bunu başarabildiğini düşünüyor musun?

Interviewee: Evet, düşünüyorum. Ee çünkü, hani hep klişe sanırdım ben söylerlerdi. Aaa Türkler böyle mi giyiniyor? İşte aa senin saçın açık mı falan? Böyle çok daha hani bizim daha çok konzorvatif olduğumuzu düşünüyorlar ya hep yurtdışında.

Researcher: hıhı hıhı.

Interviewee: İşte mesela o çok müthiş yanılgıymış. Onlarda onu gördüler benimle birlikte.

Researcher: Tabii.

Interviewee: İşte ne biliyim kısa şortta giydiğim de oldu. İşte hani saçlarım daha sarıydı falan. Hep şey aa Türk kızı böyle olabiliyor muymuş? Aslında benim şeyim, hani ben ee Kosovalıyım falan filan işte

Researcher: hıhı

Interviewee: O konu açıldığında, işte sen orda yaşıyorsun herhâlde falan gibi şeyler söylediler. Gayet Ankara'dayım. Ankara'da yaşıyorum

Researcher: Başka milletlere benzetmişler. Sen Türk olamazsın. Sen işte İtalyan'sın. Sen falan öyle yorumlar geliyor, sana da.

Interviewee: Evet, tabii tabii. Aynen işte yemek yaptım. Davet ettiğim arkadaşlar oldu. Aa işte Türk yemekleriyle tanıştılar orada. Aa süpermiş harikaymış falan.

Researcher: hıhı

Interviewee: Şahaneymiş falan işte. Bana soruyorlar İstanbul nasıl? Şurası nasıl burası nasıl? İşte İstanbul şöyle güzeldir böyle güzeldir falan. Bence şey, hani benim gibi birini tanımış olmaları etkili oldu

Reseaercher: hıhı

Interviewee: Çok önyargılılardı başta bana karşı. Sınıfta falan herkes bana çok uzak duruyordu. Kimse benimle grup olmak istemiyordu.

Researcher: Hıı.

Interviewee: İşte öyle kötü deneyimlerim oldu. Aslında Hollandalıların Türklere karşı müthiş bir önyargısı var.

Researcher: Aynen.

Interviewee: Ee ve hani bence birçok konuda haklılar. Orada yaşayan Türklerden dolayı, böyle bir algı edinmiş olmaları. Ama ee hani zamanla beni tanıdıktan sonra, işte bir sürü grup arkadaşım oldu. Daha işte sosyal ortamlarda falan biraraya geldik

Researcher: hıhı

Interviewee: İşte öyle yani. O yüzden köprü görevi görmüş olabilirim bence.

Researcher: Güzel. Peki sen ee kendi liderlik pozisyonunla ilgili ne düşünüyorsun? Yani buraya döndükten sonra ıı öyle bir liderlik vasfını kullanabildiğini ya da sana bu konuda bir katkısı olduğunu düşünüyor musun? Ya da hiç öyle bir şey yaşamadım yani normal yaptığım işlere devam ettim…

Interviewee: Yani sanırım yaşamadım. Zaten ben hiç bir zaman lider özellikli biri olmadım. Ee sanırım öyle bir özelliğimi de geliştirmedi Erasmus benim.

Researcher: hıhı

Aslında hiç düşünmemiş ama yani hiç geliştirdiğini tahmin etmiyorum.

Researcher: hıhı

Yani o kazandığın özgüven. İşte farklı kültürlerle, o network döndükten sonra fark…

Interviewee: Yoo, hiç öyle bir etkisi olmadı.

Researcher: hıhı

Interviewee: Diyorum ya, ama bu tamamen benim yapımla ilgili bir şey. Zaten hani o vasfa sahip bir insan değilim ben.

Researcher: hıhı kullanma alanı olmadığını düşünüyorsun.

Interviewee: hıhı aynen

Researcher: hıhı tamam. Peki senin ee akademik olarak beklentilerini karşıladı mı program?

Interviewee: Eee şöyle ben mastır öğrencisiyken gittim oraya. Mastır 3. Dönemindeydim. Aslında akademik anlamda çok gelişmiş olmam lazımdı. Çünkü orada aldığım dersler lisans dersleriydi

Researcher: Hıı.

Interviewee: Ama şöyle bir şey varmış. Çok acı bir gerçek. Orada üç tane ders aldım. Ee gerçek anlamda süründüm ki ben gerçekten çalışkan falan bir insanımdır.

Researcher: hıhı hıhı.

Interviewee: Ee çabuk anlarım. Çabuk adapte olurum falan. Gerçekten akademik anlamda süründüm. Ee hani böyle geçer not almak için, ee resmen çok çaba harcadım. Çünkü gerçekten bizden şey olarak level olarak üsttelermiş.

Researcher: Hıı.

Interviewee: Yani lisans eğitimleri bizim lisans eğitimimizin çok üstündeymiş. Mastırda aldığım istatistik benim, ee orda işte 'comparative survey' diye bir ders almıştım mesela…

Researcher: Hıı.

Interviewee: Ölçek geliştirme dersiydi. İşte orada anlatıyorlar; ben yani hani istatistiği yeni alıp gitmiş bir insanım. Böyle şey Fransız gibi dinliyordum dersi.

Researcher: Hıı.

Interviewee: Bence çok 'advance' kalıyordu, bizim seviyemize göre.

Researcher: hıhı hıhı.

Interviewee: Aldığım diğer iki derste öyleydi. Yani böyle sosyoloji dersiydi. Onlarda inanılmaz okumaları vardı. Hayatımda hiç o kadar okumamıştım herhâlde.

Researcher: hıhı hıhı.

Interviewee: Diyorum ya mastır da bile okumamıştım o kadar. İşte ve hani gerçekten beni çok aşıyordu. Yani ya da o zaman öyle düşünüyordum. Ee gerçi dediğim gibi şey odağımda hiç bir zaman akademik değildi benim.

Researcher: Hıı.

Interviewee: Gideceğim orada akademik anlamda çok gelişeceğim. Hiç öyle bir amacım olmadı benim. Giderken ee hani şey geliştirdi mi beni? Bence geliştirmedi. Özgüvenimi o anlamda. Profesyonel düşürmüş olabilir bile, çünkü orada lisans düzeyinde…

Researcher: Beklentinden daha yüksek bir.

Interviewee: Tabii. Lisans düzeyinde, benim kat be kat üstümde şeyler yapıyorlardı.

Researcher: Hıı.

Interviewee: Ve şey sonuçta o insanların temeli var, ve o dersi aldıklarında hiç yabancı kalmıyorlar. Ama ben tamamen temelsiz gitmişim. Yani bir ölçek geliştirme dersi ne kadar zor olabilir? Ben burada da aldım, benzer bir ders.

Researcher: Hıhı.

Interviewee: Hani şey kıyasladığım zaman orada ne kadar süründüğümü görüyorum. Ya gerçi şeyden de kaynaklanıyordu, sınıfları bizimden daha farklı.

Researcher: Hıhı

Interviewee: Biz daha böyle pasif olmaya alışmışız ya. İşte orda daha aktif oluyor öğrenciler.

Researcher: Hıı

Interviewee: Ve hani şey ben zaten yapı olarak, hani çok iyi olduğum bir derste bile hiç bir zaman aktif olmam. Sevmem derslerde aktif olmayı.

Researcher: Hıhı hıhı.

Interviewee: Daha çok işte hocaya bağımlıyımdır. Hoca anlatsın, ben dinliyim ondan sonra derste alabildiğim kadarını alıp, sonra kendim çalışır öğrenirim.

Researcher: Hıhı

Interviewee: Hani benim yapım hep öyledir. Ama orada başka işliyor sistem

Researcher: Hıı

Interviewee: Hoca çok bir şey anlatmıyor ve hani şey böyle şekilleri veriyor. Verdiğini düşünüyor en azından. Ben alamıyorum büyük ihtimal. İşte ya diyorum, 'teaching' metotlarından da kaynaklanıyor. Bizim alıştığımız şeyin tam tersiydi.

Researcher: Onları saydırdın mı burada? Dersleri yoksa orada öyle?

Interviewee: Yoo, 'nothing noded' oluyor. Sadece o dersleri geçmiş olman gerekiyordu sanırım.

Researcher: Geçmiş olmalısın.

Interviewee: Hıhı işte öyle dersleri geçtim.

Onlarda stresi var mı? diye düşündüm.

Saydırmadım notuma geçmedi ama geçseydi zaten ortalamamı düşürürdü hani CBler falandı böyle anladın mı?

Researcher: Hıhı.

Interviewee: Öyle düşüktü. Şey akademik anlamda. Hani beni geliştirmedi. Özgüvenimi şey yaptı, biraz zarar Verdi.

Researcher: Bunu geçtiysem he şeyi geçerim falan diye düşündün mü?

Interviewee: Yani mastır seviyesinde evet. Ondan sonra doktoraya geldikten sonra, gördüm aslında öyle değilmiş ama.

Researcher: Evet.

Interviewee: İşte diyorum ya belki metotlarında, tamamen farklı ders işleyiş şekilleri, tamamen farklı ya da ben yadırgadım belki de o yüzden hiç...

Researcher: Doğru.

Interviewee: Faydalanamadım onu da bilmiyorum.

Researcher: Doğru doğru bide söyledin hani odağım akademik...

Interviewee: hıhı

Researcher: Çok değildi. Ondan da kaynaklanmış bir şey olabilir. peki profesyonel anlamda iş yapışla ilgili ee bir şeyler öğrendin mi? Yani ya da giderken öyle bir beklentin var mıydı? İşte ben gideceğim orada, hani orada öğreneceğim şeyler iş hayatımı da etkileyecek diye.

Interviewee: Hayır, yoktu. Ya diyorum ya belki ben çok küçüktüm, o zaman lisanstan yeni çıkmış bir insansın sonuçta. Hani tamamen özgür olmaktı, benim istediğim.

Researcher: hıhı

Interviewee: Yurtdışında yaşamak; ailemden uzak kalmak; falan hani öyle çok o tip beklentilerim yoktu. Belki şu an bu kafayla, belki çok farklı kazanımlarla dönerim.

Researcher: hıhı

Interviewee: Ama o zaman öyle şeylerim yoktu gerçekten.

Researcher: O zaman belki ihtiyaçlarım farklı olduğu için.

Interviewee: Tabii, daha küçüktüm çocuktum.

Reseracher: Değişim anlamında onları…

Interviewee: Aynen, onlara odaklanmışım. Daha çok kişisel gelişime.

Researcher: Peki, tavsiye eder misin Erasmus'u başkalarına?

Interviewee: Kesinlikle tavsiye ederim. Herkese söylüyorum, kesinlikle gidilmeli. Bence kesinlikle deneyimlenmeli. Ama şöyle bir durum var. Ee Erasmus'u tavsiye ederim de. Şimdi ben, o zaman giderken, burada araştırma görevlisiydim. Maaşım vardı. TÜBİTAK bursum devam ediyordu.

Researcher: hıhı

Interviewee: Erasmus 'tan aldığım hibe vardı. Hani ben refah içinde yaşadım. Ee hani hiç bir maddi sıkıntım yoktu.

Researcher: Hıı.

Interviewee: Ama yani sonuçta benim imkânlarıma sahip olmayan bir insana da, hadi Erasmus'a git çok realisttik gelmiyor bana.

Researcher: hıhı

Interviewee: Ya aile desteği olacak, başka türlü gidemez o hibeyle.

Researcher: Hıı finansal anlamda.

Interviewee: Tabii, finansal anlamda sıkıntı bence. Yani ama onun dışınca deneyim olarak harika bir deneyimdi.

Researcher: Nasıl deneyim? mesela sen bana desen ki Pelin git mutlaka. Bende niye gidiyim ki? dediğim zaman, o niyenin sebebini ne olarak söylersin yani.

Interviewee: İşte şöyle söylerim: Bir kere ee ya insan çok gelişiyor. Yurtdışında yaşamak apayrı bir şeymiş yani. Türkiye'de hani gidip de başka şehirde yaşamak değil, farklı bir kültür.

Researcher: Hıı.

Interviewee: Her şeye adapte olmaya çalışıyorsun. Bu seni her anlamda geliştiriyor. Yani ben ilk defa kendi yemeğimi yaptım. İşte kendi paramın idaresini elime aldım. İşte kendi kararlarımı ilk defa kendimle ilgili...

Researcher: hıhı

Interviewee: Nereye gideceğim, nerden geleceğim. İşte canım sıkılıp işte şu ülkeye gidiyim o zaman falan gibi. Anladın mı? Bu kararları verebilmek, benim inisiyatifimde olan bir şey değildi hiç bir zaman.

Reseacher: hıhı hıhı.

Interviewee: İşte hani bunların hepsi bence çok önemli artı. Sadece yani bunları geçtim. Bunlar tamamen belki benim yaşantımdan kaynaklı bir şey, ama sadece Avrupa'nın içinde olmak. İşte hani o kurallarla yaşamak; o düzeni görmek; işte çevresindeki ülkeleri gezmek; bambaşka yerler görmek falan. Bence sadece bunun için bile gidilebilir. Çünkü dediğim gibi akademik odağı daha düşük olan bir şey.

Researcher: hıhı

Interviewee: Kimse sizin akademik anlamda müthiş bir performans göstermenizi beklemiyor.

Researcher: hıhı hıhı.

Interviewee: Orada daha çok hani hani yurt dışı deneyimi edinmenizi bekliyor herkes. Ya da benim algım işte. Ee dolayısıyla şey ben ayrıca tam gezmek görmek için...

Researcher: hıhı

Interviewee: Hem de maddi anlamda sana destek veren bir kuruluş varken.

Researcher: hıhı

Interviewee: Anladın mı? Bunu yapabilmek çok daha güzel bir imkân. O yüzden kesinlikle tavsiye ederim yani.

Researcher: Peki, şimdi senin çevrende hem araştırma görevlileri olsun hem hocalar olsun böyle programlara ya da Erasmus'a özellikle, katılmış olanlar varsa arasında; iş yapış profesyonel anlamda bir fark görüyor musun? Mesela gidenlerle gitmeyenler arasında böyle belirgin bir fark var mı? Vardır diye söyleyebilir misin? ya da...

Interviewee: Yani iş yapıştan kastını?

Researcher: Profesyonel anlamda. Mesela işte: Aa o hoca Erasmus'a gitmişti atıyorum derslerine tam zamanında gelir. İşte ee ödevleri falan…

Interviewee: Yani aslında öyle bir genelleme yapamıyorum. Diyorum ya, ben gidenlerde de öyle profesyonel bir gelişim gözlemlemedim.

Researcher: Anladım.

Interviewee: Kendimde de.

Researcher: hıhı peki teknolojiyi kullanma anlamında öyle bir şey gözlemliyor musun yine?

Interviewee: Yani şu an kendi deneyimlerimden söyleyeyim. Ee işte şey hani aktif, çok aktif bir şekilde bilgisayar kullanmaya başladım. Burada mesela hani tamam, bilgisayarlasın, Word açıyorsun, işte ne biliyim Google'dan bir şey arıyorsun falan. Ben çok böyle teknolojiyle çok haşır neşir bir insan değilimdir yani

Researcher: hıhı hıhı.

Interviewee: Hani orada çok daha fazla oldu bu. Hani diyorum ya, annem babama skype kullanmayı öğrettim.

Researcher: hıhı

Interviewee: İşte kendim mesela hiç hayatımda skype falan yapmış bir insan falan değilimdir. Skypela haşır neşir oldum. İşte o arada daha sosyal şey hani böyle facebook falan gibi.

Researcher: hıhı

Interviewee: Daha online platformlara daha fazla ilgi duydum. Hani arkadaşlarımla, şununla bununla, iletişim kurabileyim diye. Hani öyle bir etkisi oldu bana. Ama onun dışında teknolojiyle çokta yani…

Researcher: hıhı

Interviewee: Hani onun dışında çokta ekstra bir şeyi olmadı teknolojinin.

Researcher: Daha çok sosyal anlamda.

Interviewee: Hıhı.

Researcher: İletişim kurmak için kullandın.

Interviewee: Aynen.

Researcher: Ee peki biraz bahsettin ama biraz daha detay aklına gelirse diye soracağım. Akademik becerilerin anlamında gittiğin ve döndüğün yani bu 2009 un

eylülünde giden kişiyle 2010 un şubatında gelen kişi arasında bir fark var mı akademik beceriler anlamında?

Interviewee: Iı çok yok. Çok yok. Yani hatta dediğim gibi özgüvenimi bile zedelemiş olabilir. Bu çocuklar lisansta ne öğreniyor, biz ne öğrenmişiz falan deyip döndüm ben.

Researcher: Evet, evet ee peki profesyonel networkun yani oradaki hocalarla ya da asistanlarla ya da orda tanıştığın arkadaşlarınla hala görüşüyor musun?

Interviewee: Hayır görüşmüyorum.

Researcher: hıhı

Interviewee: Yani orda kaldı benim için.

Researcher: hıhı

Interviewee: Zaten hocalarla hiçbir zaman çok haşır neşir olmadım. Bir kaç tane işte Hollandalı arkadaşım vardı. Onlarla da zaman içinde koptuk yani.

Researcher: Hıhı peki buradaki e o network oluşturmada sana bir yarar sağladı mı? Mesela orada bunları yapıyorduk. Atıyorum; ne diyeyim, kendimi daha çabuk tanıtabiliyorum. Hani özgüvenim geldi. Ondan sonra bir konferansa gittiğim zaman işte iletişimi daha uzun sürdürebiliyorum.

Interviewee: Tabii tabii, kesinlikle oldu.

Researcher: Öyle bir etkisi oldu mu oradaki deneyimlerinin?

Interviewee: Aslında şöyle diyeyim sana bak profesyonel anlamda. Şimdi sen bunları söyleyince aklıma geldi. Mesela ben bundan önce ben İngilizce konuşmaktan çok çekinen falan bir insandım. Ama orada çaresiz sürekli İngilizce konuşuyorsun. İşte bundan kaçamıyorsun. Dolayısıyla şimdi bir kongreye falan gittiğim zaman daha girişken olabiliyorum.

Researcher: hıhı

Interviewee: Aslında o ilk geldiğim dönemde daha böyle, hani 'international' bir kongreye gittiğimde daha girişken daha şey olabiliyordum.

Researcher: Hıhı.

Interviewee: Network kurma açısından.

Researcher: hıhı.

Interviewee: Tabii şimdi onun etkileri zamanla azaldı. Ama ilk geldiğimde öyle bir etkisi vardı. Çok daha rahattım. Çok daha özgüvenliydim.

Researcher: Evet.

Interviewee: Böyle şey hani o özgüven gerçekten. Bak şimdi düşününce aklıma geliyor. O anlamda etkili oldu.

Researcher: Hıhı.

Interviewee: Ama onun etkisi de şimdi zamanla geçti yani.

Researcher: Yani üstünden zaman geçtikçe diyorsun döndükten sonra…

Interviewee: Azaldı.

Researcher: Belki kullanma azaldıkça demek ki.

Interviewee: Azaldı.

Researcher: Etkisi de azalıyor. Peki, ee peki ee senin gittiğin Ultrech. Doğru mu söylüyorum üniversite?

Interviewee: Ultrech, hıhı.

Researcher: Senin beklentilerini karşıladı mı?

Interviewee: Evet, karşıladı kesinlikle. Herkes çok yardımcıydı bir kere. Her şey çok organizeydi. Yani hani böyle ODTÜ ye gelirsin bir kayıt yaptırmak için oradan oraya gidersin falan ya.

Researcher: Evet.

Interviewee: Hiç öyle bir şey yoktu. Yani zaten nereye kaçta gideceğin her şey belliydi. Sürekli postayla işte şey geliyordu. İşte şimdi bunu yapmanız gerek, şunu yapmanız gerek falan diye.

Researcher: hıhı hıhı

Interviewee: Şu birime gideceksin zaten her şey step by step anlatılmıştı

Researcher: Hıı.

Interviewee: Elimize broşürler vermişlerdi ilk gittiğimizde. Hani oryantasyona falan filan.

Researcher: Hıı.

Interviewee: Hiç ıı şey yapmadan, zorlanmadan işte kimliğimizi aldık. Kütüphane girişimiz. Şudur budur onların hepsi halledildi mesela. Çok organizeydi.

Researcher: Hıhı

Interviewee: Üniversite çok iyiydi. Ee hani böyle şey kitap aldım verdim. İşte 'labını' kullandım falan. O konularda da hiç bir sıkıntı olmadı.

Resaercher: Hıhı kaynak bakımından

Interviewee: Tabii, tabii, hiç bir sıkıntı olmadı ve şey herkes yardımcıydı.

Researcher: Hıhı.

Interviewee: İşte diyorum ya, hani hiç yadırgamadan. Mesela orada fotokopiyi herkes kendi çekiyordu. İşte bir kart alıyorduk içine para yüklüyorduk falan. Fotokopiyi onla çekiyoruz işte. Gidip mesela onu hemen öğreniyorsun. Biri sana yardımcı oluyor. Anlatıyor. İşte kartta sıkıntı olduğunda, gidip hemen halledebiliyorsun falan. Her şey çok hızlı ve seriydi.

Researcher: hıhı.

Interviewee: Çok organizeydi.

Researcher: Hıhı hıhı.

Interviewee: O anlamda şey, üniversite çok güzeldi bence.

Researcher: Hıhı güzel üniversitede ders aldığını söyledin üç tane ders aldığını…

Interviewee: Hıhı üç ders aldım.

Researcher: Söyledin. Onların ee kalitesi anlamında ne düşünüyorsun? Yani güzel bir sonuç verdi mi eline? Hani biraz şöyle beklentilerini…

Interviewee: Şöyle ufkumu genişletti. Yani hiç üzerine düşünmediğim şeylerdi. Benim eğitimim daha başka şeyler odaklıydı.

Researcher: Hıhı

Interviewee: Orada aldığım dersler daha sosyoloji odaklıydı. Dolayısıyla şey hani böyle hiç, dediğim gibi ufkumu genişletti. Hiç düşünmediğim konularda düşünmemi sağladı.

Researcher: Hıhı.

Interviewee: Dersler çok iyiydi bence. İşleniş şekli de, belki ben alışık olsaydım çok daha iyi adapte olabilirdim. Ee hocalar iyiydi özveriliydi.

Researcher: Hıhı.

Interviewee: İşte sınıf arkadaşlar, herkes çok yani, herkes çok aktifti dersler.

Researcher: Hıhı.

Interviewee: Ben bu, kesinlikle buna uygun değilim, ama çok iyiydi bence.

Researcher: Hıhı.

Interviewee: Her anlamda. materyal anlamında da söylüyorum. Hocanın hani şey bilgisi anlamında da söylüyorum. Çok iyiydi dersler bence.

Researcher: Peki, orada ki teknoloji derslerde teknoloji kullanımı nasıldı yani?

Interviewee: Yani normal. Burada ki gibi. İşte projektör, bilgisayar falan.

Researcher: Öyle ekstra sana bir katkısı…

Interviewee: Yok, yok, hayır.

Researcher: Olmadı.

Interviewee: Hıhı.

Researcher: Daha çok bakış açısı.

Interviewee: Tabii ki.

Researcher: Vizyon katma anlamında.

Interviewee: Hıhı.

Researcher: Ee teknolojiyle ilgili o zaman kendi becerilerinde bir fark görmedin.

Interviewee: Yani çok bir fark yok. Sana da dediğim gibi daha önce hiç kullanmadığım programlar falan. Onu tamamen sosyalleşmek adına.

Researcher: Hıhı.

Interviewee: Kullandığım şeylerdi.

Researcher: Peki, gitmeden önce Hollanda'nın kültürüyle ilgili ne düşünüyordun neler vardı aklında?

Interviewee: Açıkçası tamamen istem dışı duyduklarımdan şey. Hani Hollandalılar Türkleri pek sevmezler. Türk olduğumu gizlesem mi gizlemesem mi? Falan gibi hep şeydim.

Researcher: Hıhı.

Interviewee: Hani söylemesem mi Türk olduğumu diye? ee onun dışında öz…

Researcher: Kültürüyle ilgili.

Interviewee: Aslında çok okuyup gitmedim. Daha çok şey her şey sürprizdi yani bana.

Researcher: Hıhı.

Interviewee: Hani hep duyduklarım vardı. Kuzenim orada yaşıyordu. İşte ondan duyduklarım. Şöyle güzel. Böyle özgür.

Researcher: Hıı.

Interviewee: İşte şunu yaparsın bunu yaparsın.

Researcher: Hıhı hıhı.

Interviewee: Falan diye ama. Onun dışında kültürüne çok hâkim olarak gitmedim yani.

Researcher: Peki gittikten sonra ee farklı düşünceler gelişti mi ee kültürleriyle ilgili? Neler gördün ne düşünüyorsun?

Interviewee: Ya şöyle.

Researcher: Şimdi bana mesela Hollanda'yı anlatsan

Interviewee: İnsanların çok önyargılı olduğunu düşünüyorum gerçekten. Herkes öyle yani belki uyruğunla da ilgili değil. Kişilere karşı bir güvensizlik belki.

Researcher: Hıı.

Interviewee: Onu da bilmiyorum. Çok fazla yabancı öğrenci vardı. İşte yabancı öğrenciler hep kendi içinde sosyal yaşıyordu. İşte Hollandalılar kendi içinde sosyal yaşıyordu.

Researcher: Hıhı.

Interviewee: Bir süre dediğim gibi sınıfa girdiğimde, yani benimle grup olmamak için çaba harcadılar resmen. İşte benim ben bir yakın arkadaşımla gitmiştim.

Researcher: Hıı.

Interviewee: O dönemde. İşte mesela şey ee bizim ikimizin sınıflarını ayırdılar. Siz hep ikiniz halledersiniz. İkiniz grup olursunuz falan diye. İşte başka iki ayrı sınıfa koydular. Sınıfa girdiğimde işte saçma sapan işte şakalar yapıyorlardı bana ve böyle anlamıyordum ha hah diye gülüyorlardı.

Researcher: Hıı.

Interviewee: Zırt falan yaparlardı ya bizde de çocukken. Aynı o şeyde, o zekâ seviyesinde şakalar falan. İşte diyorum ya işte ödev yapılacak işte ….'yle kim grup olacak kimseden ses çıkmaz. Kafalar öne eğilir falan. Çok önyargılılar bence gerçekten.

Researcher: Hıı.

Interviewee: Onun kesinlikle öyle olduğunu düşünüyorum. İnsanlara hiç şans vermiyorlar. Ancak böyle bir süreden sonra senin işte bir şeyde iyi olduğunu, başarılı olduğunu gördükten sonra açıldıklarını düşünüyorum. O anlamda bence sosyal olarak şeydi Hollanda, ilk bir iki ay çok zorlandım ben derslerde falan.

Researcher: Hıhı hıhı.

Interviewee: Tabii, ondan sonra rayına oturdu düzene girdi. Ama gerçekten çok zorlandım.

Researcher: Hıhı

Interviewee: Eee başka ne diyebilirim. Yemek ee kültürü falan çok zayıf bence. O anlamda çok zorlandım, o konuda da.

Reseacher: Hıhı hıhı.

Interviewee: İşte biz Türkiye'den gidip her şeyin lezzetlisini iyisini güzelini yemiş insanlar olarak orada hani gerçekten. Aslında yemek kültürleri diye bir şey olmadığını düşünüyorum.

Researcher: Hıı.

Interviewee: İşte oradan buradan çalma çırpma falan yerel yiyecekleri, doğru dürüst yok böyle çok şey ya bizim damak tadımıza uygun değil. O anlamda da zordu.

Researcher: Hıı.

Interviewee: Ama şey tarihlerine kültürlerine falan çok bağlılar. İşte o kadar müze gezdim ve yani görüyorum inanılmaz şeyler. İnanılmaz müzeler de. Türkiye'de hani böyle hani duymadım, hani eşine rastlamadım. Böyle ya da daha dar bir tarihi almış. Müzeler çok.

ııı

Anladın mı? çok eski çağlardan kalan ııı şeyleri topladıkları falan bir sürü müze vardı. Çok fazla vardı. Yani bu hani fosillerle ilgili bir sürü müze vardı. Bizde hani varsa, böyle sayılıdır.

Researcher: Hıı.

Interviewee: Bir elin parmaklarını geçmez ya. Yani sayısız şey ee resim ee müzesi ama sayısız. Yani onlarca gördüm sadece Ultrech'te de mesela. İnanılmaz kültürlerine sahip çıkıyorlar. Bunu gördüm mesela çok değer veriyorlar.

Researcher: Hıhı.

Interviewee: Ve aynı zamanda sadece şehrin o yapısını da düşündüğümde sadece kurdukları şeylere bile, sokakta kurdukları tarihe bile, bakıyorsun ee kesinlikle çok değer veriyorlar. Türkiye'de olmayan bir şey mesela bu.

Researcher: Hıhı.

Interviewee: Çok müthiş bir düzen. İnanılmaz bir düzen. İnanılmaz kurallar. İşte her şey çok temiz. Ya diyorum ya hani her şey çok kurallı. Ses yok. Çıt yok. Korna yok , işte trafik yok. Kavga yok. Gürültü yok. İnanılmaz sessiz.

Researcher: Hıhı.

Interviewee: İşte başka ne diyeyim. Çok ta diyorum ya üzerinden 4-5 yıl geçtiği için

Researcher: Tabii.

Interviewee: O şey kalmadı.

Researcher: Peki, sen Türk kültürünü tanıtma biraz bahsettin hani çevrendeki insanların seni gördükten sonra düşüncelerini değiştirmesinden ama öyle bir fırsatın oldu mu?

Interviewee: İşte derslerde mesela. Şey sunum falan yapmıştık yani Türk kültürü ile ilgili sunum yapmıştım ben. Ee hani onu anlatmıştım. Adetlerimiz nedir? Gelenek, göreneklerimiz nedir? Bayramlarımız işte, kurban bayramı falan işte onları.

Researcher: Hıı.

Interviewee: Ondan sonra kadınların Türkiye'deki rolü.

Researcher: Hıhı.

Interviewee: İşte normalde daha şeydir ya, hani onların inanışı işte, kadınlar daha burada hani ezilmiş...

Researcher: Hıhı.

Interviewee: Daha geri planda falan. Aslında hani gelişen neslin böyle olmadığı, kadınların artık değişen rolleriyle ilgili falan bir sunum yapmıştım. İşte dediğim gibi...

Researcher: O sunum dersin içinde miydi sen gönüllü mü?

Interviewee: Dersin, yok yook, dersin içinde

Researcher: Dersin formatında vardı.

Interviewee: Dersin içinde. Dersin formatında değil. Hoca talep etmişti böyle bir şeyi.

Researcher: Hıhı.

Interviewee: İşte hani o tip iki üç tane sunum yaptım. Ben işte mesela, orada çok çok şaşırmışlardı. Tabii ki küçük bir gruptu. 20 kişilik bir gruba anlatıyorsun. Ama ee diğer türlü hani sosyal olarak da tanıştığım insanlara...

Researcher: Hıhı

Interviewee: Tek tek tek tek anlattım. Dediğim gibi her şeyi

Researcher: Peki, kurumsal anlamda bir üniversitenin ya da Erasmus programının içinde mesela bazı değişim programlarda Türk gecesi oluyor başka bir şey oluyor. Ee Erasmus 'ta yani öyle bir şey var mı?

Interviewee: Yook, bizim gittiğimiz şehirde yoktu.

Researcher: Yoktu tamam anladım. Peki senin biraz gene bahsettin daha önce ama senin senin orda oluşun ee Türkiye'nin kültürüyle ee ve bizim işte milletimizle ilgili ee düşünceleri olumlu yönde değiştiğine inanıyor musun?

Interviewee: Ben inanıyorum evet.

Researcher: Öyle geri dönüşler oldu mu?

Interviewee: Tabii, tabii, kesinlikle.

Researcher: Hani demişler ya senin Türk olduğuna inanmıyoruz, falan demişler.

Interviewee: Evet, aynen çünkü orada yaşayan Türkler ayrı bir dünya. Zaten şey hani beli bir alana itilmişler, işte orada.

Researcher: Hıhı.

Interviewee: Yaşıyorlar. Kendi içlerinde. Ama işte eğitim seviyeleri çok düşük. Hep daha niteliksiz işlerde çalışıyorlar falan.

Researcher: Hıı.

Interviewee: Yani bu tabii ki, ülkenin tavrından, insanların tavrından da kaynaklı. Ama çok 'qualified' insanlar değildi.

Researcher: Hıhı.

Interviewee: Hayır, onu geçtim tabiki 'qualified' olmak zorunda da değiller, ama yaşam tarzları biraz daha farklıydı. Türk mahallesine girdiğimde, yani açıkçası Türkler hırsız arsız işte hep öyle görülüyor.

Researcher: Hıhı.

Interviewee: Ama gerçekten Türk mahallesine falan gittiğimde, alışveriş için peynir zeytin ırt sırt bir şeyler alıyım diye…

Researcher: Hıhı.

Interviewee: Gerçekten çantamı koltuğumun altına saklayarak yürüyordum.

Researcher: Hıı.

Interviewee: İnsan ciddi anlamda korkuyor, çünkü öyle bir izlenim veriyor.

Researcher: Hıhı söylentilerden mi korktun yoksa?

Interviewee: Yok, yook, gerçekten.

Researcher: Gördün mü başına gelen?

Interviewee: Başıma gelmedi, ama gerçekten aldığın izlenim o mahalleye girdiğinde.

Researcher: Hıı.

Interviewee: İnsanların bakışları. İşte tipi, yürüyüşü falan. Hani öyle bir izlenim uyandırır ya. İşte çalıştıkları işler. Diyorum ya, yaptıkları işler. İşte açmış her yerde dönerci. Türk dönercisi falan. O kadar kötü ki. Yani anladın mı? O yüzden Türkler hep daha hani düşük.

Researcher: Hıhı hıhı.

Interviewee: Çok tercih edilmeyen, çok sevilmeyen insanlardan orada. İşte hani ben bile açıkçası öyle bir algı edindiysem Türk olarak; ee belki de haklı sebepleri vardır. Bilemiyorum. Ee ama ben hani o algıyı değiştirdiğimi düşünüyorum.

Researcher: Hıhı.

Interviewee: Türk olarak kesinlikle.

Researcher: Anladım. Peki senin çok düzenli bir kültür dedin, çok sistematik...

Interviewee: Hıı.

Researcher: Kurallar var.

Interviewee: Çok organize her şey.

Researcher: Senin o kültüre adaptasyonunla ilgili ne söylersin? Adapte olabildin mi? Nasıl hissettin kendini?

Interviewee: Şöyle başta çok güzeldi her şey, harika şahane. Aman ne sessiz, aman her şey ne düzenli, trafik yok, dert yok, sıkıntı yok, tasa yok. İşte ee ama şey insan yaşadığı kültürü arıyormuş. Dört ay falan geçti. Ah Türkiye'm vah Türkiye'm. Gürültüsünü, kornasını, bağırışını, çağırışını, sesini özlediğimi hissettim mesela.

Researcher: Hıhı.

Interviewee: Yani ben, ee evet düzen çok güzel. Çok organize. Eminim orada yaşamaktan çok mutlu olacak insanlar vardır. Ama ben o...

Researcher: Onu hissedemedin.

Interviewee: Onu hissedemedim. Yani bir süre idare etti beni...

Researcher: Hıhı.

Interviewee: Ki zaten şöyle bir şey var. Ee yani onu da hissettirmiyorlar aslında. Çünkü sana aslında üçüncü dünya ülkesinden geldiğini hep hissettiriyorlar bir

şekilde. Yani sosyal ilişkilerde olmasını geçtim, mesela oraya gittikten sonra bizi bir sağlık testine falan tuttular ee orada. İşte yüzlerce insanı küçücük bir odada beklettiler. Bir süre işte saçma sapan işte. Hastalık var mı? Bulaşıcı hastalık var mı gibi? Böyle bizim kaydımızı yapmadan önce. Mesela orada çok aşağılanmış hissetmiştim kendimi. O testin ne olduğunu tam hatırlamıyorum ama…

Researcher: Hıhı hıhı.

Interviewee: Böyle bir ölçümler falan aldılar. İşte gerçekten kendimi çok aşağılanmış hissettim. Ee hiç şey ,bir şey değildi. Hoş bir şey değildi.

Researcher: Hıı.

Interviewee: Kaldı ki sen oraya Erasmus 'la geliyorsun. Bir anlaşma yapılmış karşıdaki üniversiteyle. Ben bir üniversite öğrencisiyim hani böyle bir şeye gerek var mı?

Researcher: Evet.

Interviewee: Hiç emin değilim. Ee orada diyorum ya, şey sana direkt şeyi diyorlar. Zaten, hani sen buraya ait değilsin.

Researcher: hıhı

Interviewee: Bizde seni önce bir tarayalım da bakalım uygun musun?

Researcher: Hıı.

Interviewee: Öndan sonra alacağız seni. Ülkeye kabul edeceğiz falan gibi.

Researcher: Hıı.

Interviewee: Ondan sonra zaten 'residence' …. Bu kalma izni falan veriyorlar.

Researcher: Hıı.

Interviewee: O şeyden, sağlık testinden sonra ee hani adapte olabilir miyim ben? Hani bu şekilde zaten insan ayrımı. Diyorum ya mutlaka haklı gerekçeleri vardır. Mutlaka o tip hastalıklar bu şekilde geliyordur.

Researcher: Hıı.

Interviewee: Ama sonuçta biz oraya eğitim amacıyla gitmiş insanlarız. Ee şey bu anlamda hoş değildi mesela.

Researcher: Evet.

Interviewee: Anladın mı? Bizim böyle bir şeye…

Testi yapmıyorlar sonuçta.

Ben oraya çalışmaya gitmiyorum. Hani orda şey, o aşağılanma çok kötüydü.

Researcher: Hıı.

Interviewee: Belki de zaten baştan sen buraya adapte olamazsın şeyini veriyorlar.

Researcher: Hıı.

Interviewee: O aşağılanmayla.

Evet, o yüzden şey.

Researcher: Duygularını hislerini etkiliyordur.

Interviewee: Tabi.

Researcher: Doğru. Peki, sen kendini ee genel anlamda küresel ee toplumun parçası olarak hissedebiliyor musun?

Interviewee: Hissediyorum ben. Hissettirilirsem. Evet hissediyorum. Kesinlikle Erasmus 'un aslında tabii böyle bir etkisi var.

Researcher: Hıhı.

Interviewee: Diyorum ya çok fazla farklı ülkeden insanla tanışıyorsun. İşte hani sende gerçekten onlardan biri olduğunu düşünüyorsun orada. Türkiye'den gelmişsin. Sonuçta bir üniversite tarafından gönderilmişsin. Orada onun temsilcisi gibi hissediyorsun kendini ve işte farklı bir sürü üniversiteden gelmiş insan mutlaka öyle hissediyorsun. Ama dediğim gibi bu şey baskılanıyor.

Researcher: Hıı. Peki gitmeden önce böyle bi hissin var mıydı? Yani Ankara'da üniversitede okurken, ee daha büyük bir sistemin parçasıyım gibi bir hissin.

Interviewee: Aslında vardı. Ee ama o bence ODTÜ'yle ilgili birşey. Hani ODTÜ iyi bir üniversite. Bu üniversitede öğrenci olmak; hani onun bir parçası olmak bana açıkçası öyle hissettiriyor.

Researcher: Burası da zaten küresel bir yapı gibi.

Interviewee: Aynen.

Researcher: Oraya gidince biraz daha pekişmiş oldu.

Interviewee: Aynen.

Researcher: Değil mi? Oraya gittiğinde başlayan bir his değildi bu.

Interviewee: Yook, hayır hayır.

Researcher: Burada da öyle bir his vardı.

Interviewee: Burada da öyle hissediyordum. Aynen.

Researcher: Ee. Peki orada olman Hollanda da olman 6 ay kalman senin uzun vadede şu anda da işine yarayacak ve hali hazırda kullandığın akademik ve profesyonel davranış gelişimine sebep oldu mu? Bir şey diyebilir misin?

Interviewee: Eeee. Evet oldu. Iıı gerçekten şey; diyorum ya çocuk gittim yetişkin döndüm.

Researcher: Hıı.

Interviewee: Kişisel anlamda çok geliştim. Belki aslında bu benim, hani şey akademik anlamda ya da profesyonel anlamda disiplinimi de etkilemiş bir şeydir.

Researcher: Hıhı.

Interviewee: Eee. Hani bunun tam etkisi ondandır diyemiyorum. Belki işte doktora da gelişmiş olmamdandır.

Researcher: Hıı.

Interviewee: Onu da bilemiyorum.

Researcher: Hıhı.

Interviewee: Ama uzun vadede, şey beni çok etkiledi.

Researcher: Hıhı.

Özellikle o iç disiplin anlamında mı?

Interviewee: Tabii, tabii.

Researcher: Senin genel anlamda düşünürsek sosyal problemlere karşı duyarlılığınla ilgili ne söylersin? Mesela odanızda Soma'yla ilgili o şeyleri de gördüm kurdeleleri falan. Böyle bir duyarlılığın...

Interviewee: Beş üzerinden şöyle değerlendirsem kendimi, üç- üç buçuk falan veririm.

Researcher: Hıhı. Neden? Yani hem Türkiye hem küresel anlamda dünyadaki sosyal...

Interviewee: Türkiye'ye daha duyarlıyım tabii.

Researcher: Hıhı.

Interviewee: Ee şöyle sıkılıyorum. Iıı çünkü bu beni bunaltıyor. Yaşadığım ülkeden nefret etmeme sebep oluyor. O yüzden mesela Soma döneminde, artık üç günden sonra haber izlemedim. Gazete okumadım.

Researcher: Hıı.

Interviewee: Çünkü artık yeni bir şey duymak, ıı istemez hale geliyordum. Ama diyorum ya, bu tamamen benim kişisel yapımdan kaynaklanıyor. Bütün böyle işte sosyal olaylar, işte kötü şeyler duyduğumda...

Researcher: Hıhı.

Interviewee: Ee hep şey, buraya, burada olmak istemiyorum. Bu ülkede yaşamak istemiyorum.

Researcher: Hıhı.

Interviewee: Iı burayı, bu rezilliği daha fazla görmek, tanımak istemiyorum. Bu tamamen benim kişisel tavrımdan kaynaklı. O yüzden üç buçuk veriyorum.

Researcher: Hı anladım.

O duyarlılık sana ne ifade ediyor?

Interviewee: Fikrim var işte. Ee bir şeyimde var, hani yorumumda var bunlarla ilgili. Ee ama bunlardan uzak kalmak istiyorum.

İşte pasif anlamda ben yer alıyorum. Yani gidip eylemlere katılmıyorum. İşte ama maddi destek vericekse, işte para bağışlıyorum falan. Anladın mı?

Researcher: Anladım.

Peki Erasmus programı bu duyarlılığını değiştirdi mi senin?

Interviewee: Yok, hayır hiç değiştirmedi.

Researcher: İngilizce seviyen nasıl etkilendi Erasmus'tan sonra?

Interviewee: Ee orada bayağı şey hani 'fluent' olmuştu. Akıcı olmuştu çok. Çünkü başka şansın yok. Yani yapacak hiç bir şey yok. Aslında çok Türk vardı. Tabii, diğer taraftan bir de ben şey değilimdir, çok dışa dönük bir insan değilimdir, ne kadar öyle görünsem de değilimdir.

Ee mümkün olduğunca az konuşarak. Gerçekten hani böyle bir çabam vardır. İnsanlarla tanışmaktan, konuşmaktan, sosyalleşmekten çok çekinirim.

Güven duyduğum o çevreden çıkmaktan hoşlanmam.

Ee ama buna rağmen ee bayağı akıcı olmuştu yani.

Researcher: Hıhıhıhı güzel, devam ediyor mu etkisi?

Interviewee: Hayır işte, etkisi azalıyor ama kullanamamaktan kaynaklı büyük ihtimal.

Researcher: Özgüveninle ilgili...

Interviewee: Artırdı. Özgüvenim çok gelişti. Orada yalnız olmaktan kaynaklı.

Ondan sonra inanılmaz şekilde bağımsız oldum. Mesela aileminde benim üzerimdeki o şey tavrı...ortadan kalktı. Eee artık şey hani, oradan döndükten sonra hayat benim için şeydir; o bir dönüm noktasıdır Erasmus benim için.

Tamamen sosyal ilişkilerimde de daha rahat oldum. İşte kendimle ilgili her konuda çok daha idareci. Yani çok iyi idare ettiğimi gördüm mesela.

Researcher: Peki dışarıda yaşamak ve çalışmakla ilgili düşüncelerini nasıl etkiledi Erasmus'a katılmak?

Interviewee: Eeee çok güzel yaşarım. Evet, hatta şey hani doktoramı bitireyim 'post-doc' yapayım gibi mesela. Bu konuda çok cesaretim var şimdi.

Hatta insanların tabii artık, 'post-doc' için Amerika düşünüyorum. Avrupa değil ama insanların da Amerika için söylediklerinden dolayı. Diyorum ki Amerika'da daha da rahat yaşarım. Hani Hollanda şeydi, çok düzenliydi, iyiydi, güzeldi. Ama benim için oranın canlılığı eksikti.

Bu anlamda beni çok geliştirdiğini düşünüyorum. Şu an gelecekle ilgili yurtdışında yaşamak, yurtdışında çalışmak bu anlamda çok cesaret verdi bence bana.

Researcher: Peki ee şimdi döndükten sonraki zamanları biraz bahsettin ama tekrar üstünden geçmek için ee teknoloji bilgilerini işte profesyonel bilgilerini ee ne kadar kullandığını düşünüyorsun? Üstünden zaman geçtikten sonra zaten teknolojiyle ilgili pek bir şey sormadım.

Interviewee: Çok bir katkısı olmadı. İşte profesyonel anlamda da dediğim gibi, daha artık yurtdışına gittiğimde, bulunduğumda, işte akademik şey için akademik işler için işte kongreler için falan bulunduğumda, biraz daha aktifim artık.

Researcher: Peki genel anlamda ne söyleyebilirsin? Ee programın ee Erasmus'un senin üzerindeki etkileriyle ilgili? Hani benim bu sorduklarımın dışında. Döndükten sonra ee etkileriyle ilgili?

Interviewee: Hıhı farklı bişey söyleyemem. Ama işte programın bence şey, ıı bütçe konusunu falan biraz şey...iyileştirilmesi gerekiyor. Yani hiç bir insana ayda 500 £ 550 £ verip işte git yurtdışında bir ay kal. Hiç realistik değil gerçekten.

Bütçe gerçekten hiç realistik değil. Ayrıca harika deneyim herkesin yaşaması gereken bir deneyim.

Researcher: Anladım. Eee peki gittiğin üniversitede ki ee yine dediğim gibi bahsettin ama üstünden geçmek için sana verdiği fırsatlarla ilgili ee neler söylersin? Hani kaynaklar çok iyiydi dedin; insanlar yardımcıydı.

Interviewee: Kaynaklar iyiydi.

Researcher: Ekstra eklemek istediğin bişey var mı ?

Interviewee: Mesela başka üniversitenin düzenlediği organizasyonlar falan oluyordu.

İşte hani onlara katılıyordum. O anlamda iyiydi ve hani şey bu organizasyonda hani böyle yani sadece kültür içerikli yok. Tiyatroya gidelim. Sinemaya gidelim. Konser dinleyelim falan tarzında değilde. İşte ne bileyim hayatımda ilk defa ata bindim mesela ben.

O anlamda şeydi, üniversite hani sosyal anlamda da gelişimimize katkı sağlıyordu. Hani bizim bizim gibi Türkiye'den gelmiş insanların aslında çok da imkanı olup ta denemediği şeyleri hani.

Fırsatları çoktu. Ama dediğim gibi işte biz zaten üniversiteden ne bekleriz? İşte zaten kampüsteki bir yurtta kaldım. Yurt çok iyiydi. Yemek içmek için işte kampüs ortamı iyiydi. O anlamda da iyiydi ee her şey çok organizeydi. Dediğim gibi hiç bir sıkıntı çekmedik. Bir sıkıntımız olduğunda hemen işte şikayet gelip arayıp çözdüler falan. İşte kütüphanesi iyiydi. Kütüphanedeki imkanları iyiydi bizim kaynak ulaşımımız, hepsi iyiydi. Hiç bir sıkıntı yoktu yani.

Researcher: Senin orada danışmanın ya da mentorun var mıydı?

Interviewee: Ya vardı biri ama ıı oda çok şey…

Researcher: Nasıldı ilişkilerin? Onu sorucaktım bende. Çok yakın ilişkiler olup ta çok destek gördün mü? Yoksa kağıt üzerinde…

Interviewee: Yok, yook. Tamamen bürokratik işlerin yürümesi için yardımcıydı. Onun dışında hatta hiç görmedim bile diyebilirim.

Tabi bi iki kere gidip hani imza aldım. Şudur budur, dönüşte falan yapılması gereken şeyler onun için imza. İlk gittiğimizde imza falan dediğim gibi.

Bürokratik işler için yardımcıydı. Onun dışında hiç bir sosyal ilişkimiz ya da daha gelişmiş bir ilişkimiz olmadı.

Researcher: Akademik konularda desteğe ihtiyacın olduğu zaman bulabildin mi?

Interviewee: Yani akademik konularda desteğe ihtiyacım olduğunda, buradaki danışmanıma yazdım.

Researcher: Finansal anlamda?

Interviewee: Ee şöyle çok pahalıydı. Erasmus hibesi olduğu gibi yurda gidiyordu zaten o yüzden diyorum hani. Buradan gitmeden ayarladım. O anlamda buradaki Erasmus danışmanımızdan hiç destek görmedik mesela.

Oldukça pahalıydı. Ama şey büyük bir odaydı. Ferahtı. Beş tane dairenin olduğu bir apart. Yani şey gibi düşünelim, bir ev gibi düşünelim işte. E ee iki katlıydı. Üstte ki... üstte banyo tuvalet vardı. Aşağıda işte banyo tuvalet vardı. Bir tek mutfak vardı. O sıkıntıydı

Researcher: Peki üniversitedeki çalışanların sana karşı tutumları?

Interviewee: Çok iyilerdi, çok yardımseverlerdi.

Çok organizelerdi. Her şeye yardım ediyolardı falan.

Researcher: Finansal anlamda zor ,yani kendin zorlanmadın ama Erasmus olarak?

Interviewee: Ben zorlanmadım. Ama diyorum ya, sadece Erasmus hibesiyle Erasmusa gidelim gibi bir gerçek yok. Yani ee 100 £ luk bir otel hani Avrupa koşullarında zor.

Researcher: Hibenin buradaki gidecek olan öğrencilerin de seçimini etkilediğini düşünüyor musun?

Interviewee: Kesinlikle

Researcher: Başarılı olsam bile?

Interviewee: Gidemem.

Geçinemez hiç bir insan o hibeyle. Hani çok az insan geçinebilir bence.

O yüzden çok kararı etkileyen bir şeydir o.

Researcher: Evet ee peki gitmeden önce ya da oradayken oryantasyon? Gitmeden önce oryantasyon aldın mı?

Interviewee: Hayır dediğim gibi, danışmanım, danışman değildi bence.

Hiç bir şey danışamadım. Biz tamamen oranın işte şey international student ofisiyle iletişim kurarak; işte ordan bilgi alarak.

Ben zaten danışmanıma sormayı bırakmıştım. Normalde aracı rol onundur. Ama hiç öyle bir rol üstlenmedi. Oldukça pasifti. Burada hiçbir destek göremedim. O yüzden gidebileceğime inanmıyordum yani.

Sürekli orayla iletişimdeydik. İşte ona geciktimi buna geciktim, çünkü hiç bir şeyin 'deadline' nını bilmiyorum. Eee burada iletişim sorunu var. Buradaki danışman hiç bir işe yaramıyor. Hiç bir işe yardımcı olmuyor falan.

Gittiysem kendi çabam ve emeğimle gittim.

Orada oryantasyon vardı. hıhı ilk üç gün.

Researcher: Nasıl memnun kaldın mı? Yararını gördün mü?

Interviewee: Ben şöyle işte evraklar yetişmedi falan. Hani dedim ya.

Bir sürü sorun oldu. Ben oryantasyon son gününe katılabilmiştim. Onda da işte şeyin detayını anlatmışlardı. Hatırlıyorum işte nasıl kimlik alacağız. İşte hangi işlemleri yaptırmamız gerekli üniversitede.

Researcher: Kaç gündü oryantasyon?

Interviewee: Ya böyle üç gün gibi falan oryantasyondu.

Çünkü ben hatırladığım kadarıyla son gününe yetiştim ve 'residence permit'i nasıl alacağız işte.

Bu sağlık kontrolü falan onlar nasıl yapılacak? Nasıl yapılacak? İşte hani o süreçle ilgili bir oryantasyondu.

Researcher: Aklındaki soruları karşıladı mı?

Interviewee: Tabii, tabii çok şeydi, çok netti.

Researcher: Peki genel olarak bu Erasmus'un kalitesiyle ilgili ee bişeyler söylemek istersen ne söylersin?

Interviewee: Yani bence şey teorik olarak çok güzel bir program. Iı tabi işlemeyen çok yönü var. Buradaki danışmanın etkili olması lazım; finansal açıdan iyileştirilmesi lazım; işte karşı gittiğin üniversitede gerçekten ee bir üniversite olup ta öğrencisi olduğun; hani onların artık bu dönem onların öğrencisi olacağını kabul edip; adam yerine konman lazım.

Yani sonuçta düşünüyorum Amerika'ya mesela 'visiting scholar' olarak, işte bir dönem, arkadaşlarımız iki dönem gidiyolar ya. Orada yaşadıkları deneyimleri görüyorum. Orada bir insan yerine konuyorlar yani.

Researcher: Hıı anladım. Peki ee senin ee peki şimdi konuştuk amaçları buydu dedik. Erasmus'un şöyleydi falan senin gitme sebeplerin neydi? Neden başvurdun?

Interviewee: Bben diyorum ya ben tamamen şey yurt dışında yaşamak özgür olmak.

Researcher: Hıhı peki şimdi sana gelseler, yani bak kaç sene olmuş gideli beş sene olmuş. Bir daha gitmek ister misin deseler?

Interviewee: Gitmek isterim. hıhı kesinlikle gitmek isterim

Researcher: Neden gitmek istersin tekrar?

Interviewee: Yani özlüyorum o günleri. Çok güzeldi şu an diyorum ya akademik odak, çok geride kalıyordu. Evet ders alıyorsun ama oradaki şey akademi değil yani bambaşka bir deneyim. Ya çok zenginleşiyor insan gerçekten. Hiç fark etmeden çok fazla şey öğreniyorsun. Burada böyle daracık bir çevrede, daracık bir dünyada yaşarken, bütün dünyanın kapısı önüne açılıyor.

Researcher: Hıhı peki senin söylemek istediğin bişey var mı? Çünkü benim sorularım bitti. Senin eklemek istediğin ee hani bu aralarda belirttiğin dışında.

Interviewee: Evet şimdi düşünüyorum. Yani akademik odağı artsın diyemem Erasmus'un. Mesela o şey ıı aslında bence böyle kalmalı dediğim gibi iyileştirmeler gerekiyor.

Gerçekten ve şey belki de daha fazla farklı üniversitelere anlaşmalar yapılabilir. Hep aynı ülkelere gidiyor yani burada belki de ben bilmiyorum gerçi hani.

Bence çok daha geniş bir şey olmalı ve sen gerçekten böyle gerçekten şöyle bir şey olabilir. Mesela üç tane gerçekten çok gitmek istediğin üniversite var. Üçüde senin için fark etmez ama ben katiyen Almanya'ya gitmek istemiyordum. Ama bizim bölüm işte sadece Almanya'da ve Hollanda'da vardı o zaman.

Yani öyle dar bir seçim vardı ve işte beşini yazmıştım.

Hani Almanya çıksa büyük ihtimal gitmeyecektim.

İşte bence öyle bir şey 'range'i genişletilmeli.

Eskiden önce hibe aldığın kesinleşiyordu sonra kabul almak için uğraşıyordun. Şimdi önce diyor ki hibe verebilmem için kabulünü görmem lazım diyor. Kabul falan yani bu iş şey bence işleyişi de biraz saçma.

Mesela tekrar gitmek isterim bundan faydalanmak isterim ama hani gözüm kesmiyor açıkçası o sürece tekrar girmeyi.

Çok fazla işte kağıt. Bilmem ne işi. Yani inanılmaz şekil var ve böyle insanı yıldıracak şekilde. Artık yani Allah kahretsin gitmeyeyim. Yani bu kadarda olmaz dedirtecek noktaya vardırıyor

Researcher: Hıı ya bu sistemle ilgili söylediklerin Türkiye ayağından mı kaynaklanıyor?

Interviewee: Hıhı, tabii, tabii.

Researcher: Anladım.

Interviewee: İşte öyle yani kabulünü kendim alacağım falan. Anlaşmaları yok. Yazacağım oraya buraya şuraya Yani bana burs versin bunlar falan diye. Yani bu şey, bu bizim koşullarımızda böyle işlememesi gereken bir şey bence. Yani bizim içinde belli anlaşmalar yapılabilir belki.

Researcher: Çok teşekkür ederim.

Interviewee: Rica ederim.

Researcher: Çok güzel mülakat oldu.

Example II:

Researcher: Bazen kavramları anlatmak istediğimiz zaman aklımıza ilk gelen böyle bize onu çağrıştıran kelimeler kullanırız. Sembol olabilir, herhangi bir onu anlatan bir kelime olabilir. Metafor olarak adlandırırız. Sen de biliyorsundur Fulbright programını düşündüğünde, program olarak bir metafor kullanmak istesen. Fulbright deyince aklına gelen, sana çağrışım yapan ilk kelime ne olabilir? Hangi metaforu kullanırsın.

Interviewee: Öyle bir deniz, okyanus gibi bir şeyler diyesim geldi. Ama hem hani her yere ulaştığı için hem de böyle çok hani değişken dalgalı bir şey olduğu için. Sanırım denizi... Deniz diyeyim, okyanus değil deniz diyeceğim.

Researcher: O değişkenlik nerden kaynaklanıyor?

Interviewee: Değişkenlik, hem insan hareketlerinden hem de böyle tamamen yeni bir ortama girmen. Hani 'immerse' kullanıyorlar ya İngilizcede. Biraz ondan da geldi sanırım aklıma. Hani böyle yeni bir şeye batırılıyorsun. Gerçekten onun için sanırım o anlamda.

Researcher: O anlamda peki sen kendinin kişisel deneyimlerini tecrübelerini düşünürsen yani kendi deneyim ve tecrübeleri bağlamında düşündüğünde, hangi metaforu kullanmak istersin?

Interviewee: Güzel bir soru vallahi. Onda da aklıma böyle hamur gibi bir şey geldi. Hani mayalanan hamur vardır ya böyle. Benim için çok değişik bir deneyim oldu. Daha önce hiç çalışmadığım bir tempoda çalışıyorum. Çok farklı insanlarla çalışıyorum. Onun için böyle bayağı pişirdi beni yani. Onun için böyle yemek, mayalı hamur, vesaire öyle şeyler geldi aklıma.

Researcher: Peki şimdi Fulbright'a gitmeden önce belki araştırmışsındır Fulbright'ı ya da gidenlerle konuşmuşsundur. Bunları düşündüğün zaman Fulbright'ın genel amaçları deyince aklına neler geliyor? Neyi amaçlar Fulbright programı?

Interviewee: Fulbright tabii öncelikle, çok tabii değişim programı olarak lanse ediyolar ki, doğru. Hani hem Amerika'dan dünyanın her tarafına insan gidiyor, hem dünyanın her tarafından Amerika'ya araştırmacılar gidiyor. O açıdan kültürel değişim aslında. Tam anlamıyla bunu kapsıyor, yani farklı kültürleri bir araya getirmek; bir taraftan da hani bu konuda da biraz ben bişeyler okudum. Onun için biraz taraflı bir görüş olabilir. Ama bence Amerika'nın kendi prestiji açısından çok

korumak istediği bir program. Çünkü hani biz aslında hepimiz bilinçli ya da bilinçsiz bir şekilde Amerika'nın ensleri haline geliyoruz. Çünkü ben orada çok pozitif deneyimler yaşadım gerçekten. Yani oardaki okulumdan çok çok memnunum. Hocalarımdan çok memnunum. Onun için buraya her geldiğimde orayı çok güzel anlatıyorum ve sanırım bu aslında programın birazcık istediği bir şey. Onun için hepimiz aslında kültür elçisiyiz bir bakıma ve bunu ha hep söylüyorlardı elçi oluyosunuz diye. Ama bana daha çok gitmeden önce anlatılan. Sen kendi ülkenin bir elçisi olacaksın şeklinde. İşte sen oraya gittiğinde Türkiye'yi işte lanse edeceksin şeklindeydi, ama oraya gittikten sonra fark ettiğim kısmı; bir taraftan da orayı Türkiye'ye lanse ediyorsun. Onun için sanırım hepimiz bir yerde farklı kültürlerin elçisi haline geliyoruz.

Researcher: Peki sen gittiğin zaman, orada bulunduğu süre boyunca ve hala da oradasın programın bu amaçlarını karşıladığını; bu amaçları gerçekleştirmede başarılı olduğunu söyleyebilir misin? Neler düşünürsün bu konuda?

Interviewee: Söyleyebilirim. Yani orada benim gittiğim bölüm arkeoloji bölümü. Onun için hani benim durumum birazcık farklı. Hani mesela birçok hocamız arkeolojik araştırmalar yapıyor Türkiye'de. Birçok öğrencimiz Türkiye'de kazılara katılıyor. Ya da en azından buarda çalışmışlar. Buralara seyahat etmişler. Çünkü Roma İmparatoru hakkında çalışıyorsanız, İtalya'da kazı yapsanız bile Türkiye'yi görmeden Roma'yı anlayamıyorsunuz. Onun için hani hiç hayatında Türkiye'yi duymamış insanlarla muhatap değilim. Ama onlara birazcık daha Türkiye'nin farklı kısmını sunabiliyorum. Ne bileyim benden Türk yemekleri tarifleri istiyorlar. Onları veriyorum. İşte özellikle yemek konusunda çok konuşuyoruz. Onun karşılığında işte ben onlardan bir sürü değişik bir şeyler öğreniyorum. Onun için tabi ki yani bu kültürel değişim ve bu elçilik şeyini karşılıklı olarak yerine getiriyoruz.

Researcher: Birazcık örnek verdin ama ben de onla ilgili sorucaktım amaçlarından biri aslında giden bursiyerlerin kültür köprüsü yaratmaları. Kendi kültürleriyle Amerika arasında. Bunda böyle yemekleri söyledin. Onun dışında aklına gelen örnekler var mı? Kültür elçisi demekle neyi kastediyorsun? Belki onu da sorabilirim önce o kültür köprüsü...

Interviewee: Yani kültür elçisi ya da kültür köprüsü dediğimiz zaman, aslında ben düşündüğüm hep aklıma gelen iki tarafın da birbirini önyargısız olarak tanıması ve

bunu yapmak işin içinde politika ve büyük devletler vesaire olduğunda çok zor. Onun için sanırım programın bu kadar faydalı olmasının sebebi bu. Çünkü çok kişisel bir şey haline geliyor. Çünkü insanlar karşısında işte Türkiye olarak beni görüyorlar. Ben karşımda Amerikalı olarak onları görüyorum. Tabii hani ben yüz tane Amerikalı görüyorsam, onlar bir tane iki tane Türk görüyorlar belki. Ama onun için programın başarılı olabilmesinin yollarından bir tanesi ve başarmasının sebebi çok kişisel bir deneyimi uzun süre boyunca vermesi. Yani bu üç aylık iki aylık bir değişim programı değil. Giden en kısa dokuz ay gidiyor. İşte Doğuş arkadaşım dokuz ay gitti. Ben altı sene oradayım. Onun dışında hani böyle uzun vadeli bir ortam yaratabilmesi. Tabii bu noktada artık belli ilk tanışma aşamalarını geçtik falan. Yemekten de falan konuşuyorsun; müzikten de konuşuyorsun; politikadan da konuşuyorsun; kültürden de konuşuyorsun. Onun için benim değişimim, insanlarla genellikle açıkçası bu sohbetler üzerinden oluyor. Yani yemek ve sohbet ve bu sayede hani birbirimizi ve birbirimizin kültürlerini tanıyoruz diyebilirim.

Researcher: Peki biraz böyle liderlik taraflarına bakarsak bu programın senin Türkiye'deki liderlik pozisyonunu nasıl etkiledi? Ne düşünüyorsun? Etkilemiş midir?

Interviewee: Yani şöyle daha çok insiyatif alan bir insan haline geldim. Yani kendi adıma yani kişisel hayatımdaki liderlik vasıflarım kesinlikle. Biraz gelişti. İş anlamında da. Öyle yani özellikle mesela buradaki yüksek lisans deneyimimle, oradaki doktora deneyimimimi karşılaştırdığım zaman; orada doktora öğrenci sayısı tabii burada da aynı benzer şekilde olacak. Tamam burada doktora yapmadığım için, o konuda karşılaştırmak haksız olabilir. Ama orada daha hani araştırma görevlisi olduğun zaman, hani daha fazla insiyatif veriliyor. Ders araştırma görevlisi olduğumdan, ben de ders veriyorum. Yardım ediyorum. Hani o açıdan kişisel gelişimim, daha hızlı bir şekilde ilerledi. Daha önce burada ilerlediğinden... Onun dışında da, yani tabii yani ümidimiz, gelip te bitiriş... inşallah döndüğümüzde daha iyi bir şekilde dönmek. Yani daha ileri atlamış bir şekilde dönmek... Bunun için mesela orada yayın yapmaya; araştırma yapmaya yönelik daha fazla bir baskı var. Yani genel sistemin gereği o onun için hani o şekillerde umuyorum ki beni işyerimde daha iş durumumda daha ilerden başlatılacak. Zaten hani hedeflerden zaten bir tanesi o tek hedef o değil ama.

Researcher: Peki akademik düzeydeki beklentilerini karşıladı mı Fulbright programı?

Interviewee: Aklıma gelen ilk örnek şöyle. Benim Türkiye'de doktora yapan çok arkadaşım var. Hala da var bırakanlar oldu. Gidenler oldu. Buradaki sistem bazen çok kişisel bir hale gelebiliyor. O benim gözümde akademik düzenimizin bir sıkıntısı. Yani o da şöyle Amerika'da da öyle durumlar var. Ama bir hocanın öğrencisi haline geliyorsunuz. Bir kurumun öğrencisi değil. O bir hocanın öğrencisi olduğunuz zaman, özellikle arkeoloji konusunda mesela o hoca size kendi kazdığı alandan bir tez konusu veriyor. Onu yapıyorsunuz. Tabii bunun doğru olduğu Amerikan kurumda da çok fazla. Benim yaşadığım okuduğum okulda, bile iki bölüm arasında çok fark var. Mesela hani bunun doğru olduğu bölümler de var. Ama benim gittiğim örnekte Brow Üniversitesi'nde bana çok fazla insiyatif bırakıldı. Ve hani bana çok fazla sırf bana değil yani bütün doktora öğrencilerine çok fazla güveniyorlar. Hani kendi kez konunuzu bulmakta ve çok destekleyiciler o açıdan da hani hem yeterli miktarda yönlendirme hem de yeterli miktarda serbest bırakmanın kombinasyonuyla benim çok isteklerimi fazlasıyla karşıladı. Böyle beklentilerimin hani ileri derecede dersler almak zorunda bırakıldım. Ya oraya master mezunlar gitseniz bile herkese aynı seviyede. Yirmi tane ders aldırıyorlar. İşte çok fazla sınavlar var vesaire. Tabii yapması içinden geçmesi çok zor ama sonunda en azından elinizde bişeyler oluyor. Ya işte bu sınavımı verdim. Bir sürü dönem ödevi yazdım. İşte 'paperler' yazdım. İşte makale yazdırıyorlar vesaire. Hani o açıdan o baskı biraz açılı oluyor. Sonunda geriye dönüp baktığınızda diyorsunuz ki ben işte dört senede bir sürü bir şey yaptım. Aslında hani çok somut bir şey yok. Hani en azından bir sürü bir şeyin başlangıcı var. Hani oralardan bir şeyler çıkabileceğini görüyorum. Onun için hani o böyle üretken ve herkesin çok çalışmaya hevesli olduğu birbirini desteklediği bir ortamdayım. O beklentilerimi karşıladı. O ortamdaki baskı biraz karşıladı. Ve dediğim gibi hem benim insiyatifim olaraktan hem de bir tarafdan yönlendirilen. O düzen çok fazlasıyla karşıladı beklentilerimi.

Researcher: Peki profesyonel düzeydeki beklentilerin ne?

Interviewee: Profesyonel düzeyde de karşıladı. Şöyle ki benim olduğum bölümde 'practical internship' dediğimiz bir sistem var. Biz bir dönem asistanlık yapıyoruz.

Bir dönem de bu 'practical internshipleri' yapıyoruz. Oradaki amaç da okulun içerisinde Brown'un içerisinde ya da etraftaki farklı kurumlarda stajyer olarak çalışmak. Ben bir dönem bir müzede çalıştım. Bir dönem bir 'autrich' programda çalıştım. Altıncı sınıflara, orta ikinci sınıflara, orta birlere gittik. Onlara arkeoloji nedir? Nasıl yapılır? Onları anlattım. Mesela oradaki eğitim sistemini görme şansım oldu. Onun dışında bir dönem de Brown Üniversitesi'nin iki yüz ellinci yılıyla ilgili bir projenin hazırlanmasında çalıştım. Bu farklı stajyerlikler, işte profesyonel anlamda da çok hazırlıyor. Ve bu bence hani bu benim hani okulumun kuvvetli bir tarafı. Diğer Fulbright'la gidilen, hani giden insanların ne kadar böyle bir şansı oldu bilmiyorum, ama hani biz çok yönlendirildik ve çok desteklendik bu konuda. Mesela işte çalıştığım müzeyle hala ilişkilerim devam ediyor. Onun için profesyonel anlamda gelişimimiz kesinlikle düşünülüyor ve destekleniyor.

Researcher: Peki tavsiye eder misin Fulbright programını diğer... başkalarına?

Interviewee: Ederim ve genelde de ediyorum. Çünkü bir taraftan çok desteklenerek başladığım bir program. Yani bence oraya gittikten sonra aslında çok da hayatı farklılaştırmıyor Fulbright'lı olmak. Ama şu var tabii, her zaman birisine ben Fulbright bursu aldım dediğin zaman çok prestijli. Karşındaki insanlar şöyle bir sana bakıyolar. Şöyle bir dönüp. Hani o kısmı hep devam ediyor ama bence Fulbright'ın en önemli avantajı gidene kadar seni hazırlaması. Çünkü diğer türlü sudan çıkmış balık şeklinde her şey kendi başına yapmış bir şekilde giderken. Fulbright seni bir destek sistemiyle gönderiyor. Onun için kesinlikle tavsiye ediyorum.

Researcher: Peki sen şimdi -eğer gözlemleme şansın olduysa- Fulbright programına yurtdışına gidip gelen -çalışma bulunduğun üniversite ortamını düşünebilirsin master düşünebilirsin- gitmeyenler arasında profesyonel bilgi kullanımı anlamında bir fark gözlemledin mi? Böyle bir şansın oldu mu? Neler söyleyebilirsin?

Interviewee: Çok gözlemleme şanım olmadı açıkçası çünkü akademik anlamda hani Amerika'da çok farklı kurumları pek bilmiyorum. Hala hani Türkiye'de de ekimden beri pek fazla daha önce akademik kurumlarınla bri iletişimim olmadı. Ama yani elbette ki vardır. Ama hani çok benim şu anda söyleyebileceğim bişey değil ama olduğuna inanıyorum.

Researcher: Teknolojiyi kullanım anlamını da sorucaktım onunla da ilgili bir...

Interviewee: Teknolojiyi kullanım anlamında çok emin değilim. Yani birebir Fulbright'lı olmanın bir teknolojik getirisi olduğuna pek inanmıyorum açıkçası. Çünkü yani facebook gruplarımız var. İşte bize önerdiler, facebook arkadaşı olabilmemiz olarak bir tane mail gurubu açtık vesarie Ama onun dışında çok bir teknolojik getirisi yok.

Researcher: Anladım. Peki senin kendi akademik becerilerini düşünürsek Fulbright'a gitmeden önce de gittikten sonra herhangi bir fark oluştu mu? Neler söyleyebilirsin bunla ilgili?

Interviewee: Valla tabi ki oluştu. Yani benim tabii şimdi şeye çok güveniyorum Benim deneyimlerim birazcık önyargılı oldu. Çünkü ben hani Fulbright'a gitmem demek aslında şey demek oldu. Teşekkürler sağolun sağolun aynı zamanda doktoraya başlangıç oldu. Tabi ki benim için çok şey fark etti. Yani hani ben doktorayı burda yapıyor olup, arada bir sene gidip gelmiş olsaydım o zaman muhtemelen hani Fulbright'ın birebir etkisini çok daha net görebilirdim bu dönemde. Ama ben şu anda hani bir anda ilk sefer farklı bir ülkeye taşındım. Fulbright'la gittim. Doktoraya başladım. Yeni bir okula başladım. Onun için bende onların hepsi açıkçası birbirine karışmış durumda. Onun için hani bunların Fulbright ne kadarı Brown ne kadarı Amerika açıkçası çok çok da ayıramıyorum. Bence hani ayırmam da gerekmiyor, çünkü Fulbright bunu mümkün kıldı.

Bir kere kesinlikle daha üretkenim. Şu anda daha hızlı yazıyorum. Yazmak zorundayım. Onun dışında tabi ki bu eleştirel yaklaşım çok gelişti. Ya umuyorum ki onun dışında bence temel farklılık benim için Fulbright'ın ve Amerika'ya doktoraya gitmenin en şey tarafı, içinde daha önce de bunu söyledim ama içinde herkesin çalıştığı ve bundan memnun olduğu bir yere gitmek.

Researcher: Peki gitmeden önce burada bir profesyonel networkün var mıydı? Neler söyleyebilirsin?

Interviewee: Yani vardı biraz hani çok çok geniş değildi. Ama işte ben arkeoloji mezunuyum işte ordaki ekolü de var. İşte orada ordayken bir yüzey araştırması ve kazıya katıldım. O arazideki çalışmalarımdan tanıdıklarım vardı. Ama oraya gidince tabi dramatik bir şekilde arttı. Çünkü hani burada senede bir iki tane konuşmaya gidebiliyorken, orada her hafta birisi geliyor. Başka bir üniversiteden ve bir şeyler

sunuyor. Hani haftada iki üç kişinin geldiği durumlar oluyor. Hani öyle bir şey olsun tabii. Bir de Amerika'da olduğunuz zaman, hani Amerika genelindeki herkes yurtiçi seyahat ediyor haline geliyor. Onun için hani birileriyle tanışmak daha kolay. İşte oradaki kongrelere gitmek daha kolay vesaire. Onun için hani burada da vardı ama bir anda Fulbright'tan sonra iyice açıldı genişledi.

Researcher: Peki üniversiten hakkında neler hissediyosun ve düşünüyorsun? Beklentilerini karşıladı mı Brown?

Interviewee: Evet kesinlikle, gayet de memnunum halimden pek bir şikayetim yok. Daha önce dediğim gibi hani kaynaklarımız çok iyi ve bu kaynaklara hani insanlar hocalarım ve oradaki diğer doktora öğrencileri dahil kütüphaneler. Onun dışında, ben küçük bir şehirde yaşamayı seviyorum. Providence gayet de kolay. Ben on beş dakikada okula yürüyebileceğim bir mesafede oturabiliyorum. Onun dışında yani hep daha önce çok kez söylediğim gibi, çok pozitif bir ortam. Çok üretken bir ortam. Herkesin birbirini desteklediği bir ortam, hani ki hani bizim enstitünün kendisiyle en çok gurur duyduğu noktalardan bi tanesi bu bütün doktora öğrencilerine eşit şekilde finansal anlamında desteklemek ve bu sayede hani birbirinizle rekabet etmeyin; hani birbirinizi destekleyin hepimiz bu kurumun elemanısınız şeklinde görüşleri var. O güzel. İşte dediğim gibi bize hem practical shiplerde tanıyorlar; hem asistanlık yaptırıyorlar. Onun için çok farklı deneyimler edinebiliyorum. O açılardan memnunum. O açılardan Brown fazlasıyla beklentilerimi karşıladı. Memnun kaldım.

Researcher: Seni tatmin eden iyi kalitede çalışmalar yaptığını söyleyebilir misin? Neler söyleyebilirsin bana?

Interviewee: Yani yavaştan başlıyorum. Umarım çok fazla şimdiye kadar bir yayın yapmadım. İlk yayınlarım üzerine şu anda çalışıyorum. Ama hani yani her sene biraz geriye dönüp baktığımda biraz ilerleme görüyor gibiyim. Eğer beni yanıltmıyorsa artık en azından şey çok etkili oldu. Mesela çok küçük bir şey ama bu sene burs başvurularında bulundum. Başka hani arazi çalışması yapabilmek için hepsinden red geldi o ayrı. Çok böyle projenin başındaydım. Daha doktora önerimi yazmamıştım ama mesela onları yazarken bir sürü hocama gönderdim o metinleri ve onlar bana düzeltmeleriyle ve yorumlarıyla geri gönderdiler. Onların benim yazdığım bir şeyi nasıl düzelttiğini göre göre mesala ben daha kısa ve öz yazmaya

başladığımı hissediyorum. Ama hani bu benim kendi kendime geliştirdiğim birşeyden ziyade hani biraz onları göre göre; onlardan öğrene öğrene olan bir şey. Bu da en güzel bence. Öyle öğreniliyor. Mesela sen bir şey yazıyorsun sonra hocalar üç yüz kelime kısalt; bu hiçbirşeyi değiştirmeden gönderiyor. Diyorsun ki bu gereksiniyor şu gereksiniyor. Mesela o şekilde daha düzgün yazmayı öğreniyorum.

Researcher: Birazcık konuştuk ama daha detaya girmek istersen teknoloji, bilgisayar kullanımını, bunları düşünürsen gitmeden önce ya da gittikten sonra herhangi bir fark görüyor musun? Bir değişiklik oldu mu?

Interviewee: Oldu yani şöyle ki hani ne bileyim işte Microsoft, word'dür, ofistir power pointtir, onlarda olmadı. Onları zaten hani kullandığım kapasitede kullanıyorum hala. Farklı olarak bu 'bibliyografya managerlar'ı baktım. Hani herkes kullanıyor, faydalı bir şey ona başladım. Ondan çok memnunum. O teknolojik bir fark oldu. Onun dışında, özellikle bizim bölümde çok kullandığımız bir şey, twitter üzerinden orada yapılan konuşmaları canlı olarak twetliyoruz ve o çok farklı bir şey oldu benim için. Benim şu anda hani twetteri nerdeyse profesyonel olarak kullanıyorum. Onun dışında ne bileyim arazide de toolk the station vesaire gibi şeyleri kullanmayı, hani o tür profesyonel şeyler de arttı ama hani en dramatik dediğim gibi twitter oldu.

Researcher: Peki biraz da kültürel boyuta bakalım. Başta da bahsettik bu değişim programının kültürel boyutu olduğunun Amerika'ya gitmeden önce Amerika kültürü hakkında neler düşünüyordun? Neler vardı kafanda?

Interviewee: Yani daha önce bir iki defa çok kısa da olsa konferanslara gitmiştim ama gittiğim yerler Chicago New York ve Durhaim'dı. New York ve Chicago'yu kesinlikle algılayamadım zaten. Yani New York bana şey geldi zaten Allanım burada nasıl yaşanır falan. İstanbul'da da öyle oluyorum gerçi de. Hani çok kabalık ve şey geldi yemekleri falan. Böyle değişik geldi acayip geldi. Hani o his hala her gitmede az oluyor. Hani bu bir Amerika'ya ilk gidiş insana bir izolasyon hissettiriyor ve ben çok hani onun çok çok uzun süreceğini ve hiç alışamayacağımı zannederek gittim açıkçası ben. Muhtemelen bir kaç ay içerisinde bırakacağım. Hiç adapte olamayacağım. Onun için hani eşyalı ev kiraladım bırakması kolay olsun

vesaire falan filan. Ama o izolasyon bu sefer profesyonel, hani daha kalıcı bir amaçla gidince o çok değişik oldu. Yani çok beklenilen daha hızlı geçti mesela.

Researcher: Peki gittikten sonra Amerika kültürüyle ilgili neler düşündün? Düşüncelerin değişti mi? A ben bunu böyle biliyordum ama farklıymış dediğin durumlar oldu mu? Neler söyleyebilirsin?

Interviewee: Kesinlikle. Mesela çok aklıma ilk gelen örneklerden bir tanesi hani Hıristiyanlığın bikaç değişik mesela mezhebi olduğunu biliyoruz ama her aslında işte Baptizminde farklı farklı kendi içinde kiliseleri olduğu... İşte yok christmas hani bizim orada bile on on beş tane farklı tamamen farklı kilise var mesela. Bu hiç bilmediğim bir şeydi. Hani onu orada öğrendim. Hani farklı işte guruplara kendime ait işte arkadaşlarım da var. Onlardan da biraz öğrenmiştim. Amerika'nın yani hani işte Holywood'dan bir tiple gidiyoruz. İşte ben gideceğim böyle Amerika'da işte herkes hamburger yiyor falan filan diye gidiyorsun. Ama öyle değil tabi ki yani hani Amerikan mutfağı diye gerçekten zengin bir mutfak var. Aynı şekilde yani çok büyük bir ülke olduğunu, çok kabalık olduğunu bilerek gidiyorsunuz. Ama yani dediğim gibi yani o teriotiklerden dolayı beklemediğiniz çeşitlilik var. Onu fark ediyorsunuz. O ilk yani, dini, kültürel ve insani çeşitlilik diyeyim.

Researcher: Peki gittiğin zaman Türk kültürünü anlatma fırsatı buldun mu? Bulduğunu düşünüyor musun? Neler söyleyebilirsin?

Interviewee: Buldum herhalde. Yani çok birebir bunu amaç edinmedim açıkçası. Çünkü dediğim gibi Türkiye'yi gerektiğinde benden fazla gezmiş insanların olduğu bir bölümde; benim gitmediğim şehirlere giden bir sürü hocam var. Bir tane Türk hocam var. İşte bir tane Türk doktora öğrencimiz var benim arkamdan gelen. Hani onun için çok böyle yani Türkiye diye bir ülke var diye bir... belki bir hani hiç kimsenin bilmediği bir yere gitsem belki daha savunma ihtiyacı hissedebilirdim. Bu konuda ama baktım zaten herkes biliyordu. Onun için çok yavaş yavaş gelişti hani. Hani Türkiye'de yazları çalıştığı için Türkçe öğrenmeye çok meraklı arkadaşlar var mesela. İşte ikinci senede benim birazcık daha vaktim vardı o zaman böyle 'Turkish Club' diye bişey yaptık. Haftada bir gün, bir saat, bir barda buluşuyorduk. İşte birer bira söyleyip, işte Türkçe konuşuyorduk. Sadece bir saat ama işte böyle çok basit. İşte onların yazları öğrendikleri Türkçeyi unutmamasına elvericek şekilde böyle

havadan sudan, resmen böyle barda konuşuyorduk. Bir saat bitince, İngilizce dönüp devam ediyorduk. Onun dışında işte dediğim gibi hani ben çok, böyle eşim de ben de insanları çağırmayı; eylemeyi seven insanlarız. İşte böyle her çağırdığımızda onlara değişik değişik yemekler vesair yapıyoruz. Ama hani mesela o şey bile sanırım bir onlar için değişik bir şey haline geldiklerinde; hani sofrada yedi sekiz çeşit yemek bulmak çorbayla başlayıp tatlısına kadar gitmek; ondan sonra yani hani onlar masada oturup böyle işte uzun uzun yemek yemek falan... Onların yemek yeme alışkanlığı hani 'thanks giving' veya 'christmas' farklı tatiller. Ama hani onun dışında çok onların tarzı olan bir şey değil ama onların çok hoşuna gidiyor. Mesela hani hep soruyorlar 'şunu nasıl yaptın?, Bunu nasıl yaptın? vesaire' Hani o tür şeyler onun dışında müzik soran var, flim soran var Hani meraklı olup da işte izlemek isteyen; hani o tür şeylerde olan var. Benim tavsiye ettiklerim oluyor. Sen Türk müziği seviyorsan işte Türk şu kişiyi dinle. Bak onu da seversin; bak işte bunların hiç biri böyle bilinçli işte hani ben reklam yapayım; ben tanıtayım vesaire değil. Ama hani çok böyle organik gelişen. Onun dışında işte Türkiye'ye yazın gelen insanlara gittikleri şeye göre, işte bak mutlaka şuraya git. Bildiğim bir yerse işte şurada şunu ye, burada bunu ye, buradaki kumsala git; orası daha güzeldir. İşte şuradan şuraya şuraya gidersin. Mutlaka öyle tavsiyeler veriyoruz, ediyoruz falan. Daha öyle bir çok kişisel, çok böyle tek tük de olsa yayılmış.

Researcher: Üniversitenin ya da Fulbright programının organize ettiği bir Türk kültürünü tanıtma gibi bir durum yok. Ama senin kendi arkadaş çevrenden kaynaklı. Peki senin orda olman, sence oradaki insanların Türk kültürüne ve Türkiye'ye karşı düşüncelerini fikirlerini etkilemiş midir?

Interviewee: Yani etkilemiştir eminim. Yani ben onlardan etkilenip, hani Amerika hakkında hiç bilmediğim bir şeyler öğrendiysem kesin etkilemiştir. Ama herkesin bana genelde verdiği geri bildirim gelişi güzel olduğu için. Çok hepsi acayip Türk yemeği seviyorlar. Acayip ağzımızın içine bakıyorlar bize yemeğe gelmek için. Onun için hani en çok böyle şeyi söylüyorlar. 'a biz işte bilmiyorduk, reçel yapılırmış, turşu yapılırmış.' Hani onlar için sadece dükkandan alınan diye bildikleri şeyi. Biz işte yoğurt yapmayı öğrettik, peynir yapmayı anlattık. İşte lor peyniri yapıyorlar falan şimdi. Böyle acayip bir nesil yarattık orada. Yani reçel yapanlar, turşu kuranlar, onun için hani o tür bence küçük detayları öğretmiştir.

Ama onun dışında yani bir kişi, bir ülke hakkında ne kadar fark yaratabilir onu da çok bilmiyorum yani. Açıkçası çünkü gidip bir yerde yaşamak farklı bir şey. Yani benim burada bir Amerikalı arkadaşım olsa, onu tanısam derim ki: 'şu arkadaşım çok iyi'. Ama gidip oraya bir ülkede yaşadığın zaman gerçekten o ülke hakkında fikrin çok değişiyor. Sanırım ben onlar için sadece hani bir şey oluyorum, gerçekten bir köprü oluyorum.

Researcher: Peki birazcık konuştuk ama senin oraya adaptasyonunla ilgili ilk gittiğin zamanları düşünürsen, adapte olma konusunda neler hissetmiştin? Bana o tecrübelerini anlatmak istersen neler söylersin?

Interviewee: Tabi yani söylediğim gibi beklediğimden daha şey oldu. Ama benim durumum birazcık da karışıktı ben evlendim ve evlendikten dört ay sonra kocamı bırakıp taşındım Amerika'ya. Onun için böyle biraz şey, bir sancılı bir süreçti. Hayatımda ilk defa tek başıma yaşamaya başladım. İlk defa farklı bir yerde yaşamaya başladım. Ben yirmi altı sene Ankara'da yaşadım evlendim; İstanbul'a taşındım. Dört ay sonra Amerika'ya gittim. Böyle batıya doğru devam ettim o açıdan birazcık ben sanırım onu böyle şey yapmak için kompanse etmek için, kendimi biraz fazlasıyla işe güce, derse verdim. Onun için sabah yedide okula gidip akşam bire kadar okulda kalıyordum. İşte arada arkadaşlarla çıkıyoruz, ediyoruz falan. Bizim bölümümüz çok sosyal bir bölüm. Hani işin şey kısmı hani hiç bir zaman beni yanlız bırakmadılar. Herkes çünkü yeni geldiğimi yanlız olduğumu biliyordu. Hani sürekli bir yerlere davet edenler, şey yapanlar falan. İşte okulda kaldığımız zaman benim aynı dönemde benle girmiş başka bir Amerikalı arkadaşım var. O mesela o da yanlız yaşıyordu. Okulda gece bire kadar çalışıp, beraber kalıp ders çalışıyorduk falan. Hani o açıdan, o kişisel iletişim adaptasyonu çok çok kolaylaştırdı ve bizim bölümümüz çok hani insan ilişkileri açısından sosyal, hem de akademik olarak çok sosyal. Çok fazla konuşmalarımız oluyor. Akşam beş buçukta, altı buçukta dediğim gibi hafta sonları konferanslar düzenleniyor. Çok fazla akademik aktif de var. Yani derslere gittim. Onlara gittim. Ondan sonra biraz ders çalıştın mı gün bitiyor zaten. Yani açıkçası o fazla meşguliyet iyi bir şey oldu. Hani benim kendimi dinleme şansım olmadı.

Researcher: Hani kültüre adaptasyonunla ilgili insani ilişkilerden ve akademik olarak anladığım kadarıyla kolay olmuş ya da zorlanmamışın kültür anlamında.

Interviewee: Oldu. Mesela şimdi tam olarak onu... Mesela şey beni çok gene yemeğe geldim ama özür... Başka bir şey düşünemiyorum. Ondan önce şeyi söyleyeyim, birincisi: ulaşım. Ulaşıma hala adapte olmuş değilim ben. Çünkü araba kullanmayı seven ya da kullanabilen bir insan değilim. Ehliyetim var ama kimlik olarak kullanıyorum. Bizim zaten giderken de okula sorduğum tek soru oydu orada. Ben arabasız yaşayabilir miyim? Diye. Evet dediler. Gittim. Ondan sonra o trafik sistemi, çok şey çok az gelişmiş. Yani biz orada birazcık daha biraz otobüsler var işte. Üniversite partileri bedava falan diyorum vesaire. Ama dolmuş diye bir şey yok. Taksi bulmak, yani bulursan çok şanslısın. Mesela o beni çok böyle hala da çok soyutlanmış hisseden bir şey. Yani istediğin zaman bir yere gitme imkanı yok. Hele şimdi arabamız da yok bizim. Dışarda kar yağıyorsa çok fena, yağmur yağıyorsa... Otobüs hattında da olsan ya sırılsıklam ıslanmayı göze alacaksın, ya arayıp da bir taksi çağırıp da bir yere gidemiyorsun. Mesela o kültürel olarak çok bana farklı gelen çok adapte olamadığım bir şeydi. Çünkü araba bazlı bir kültür, o asla alışamayacağım. İkincisi: sokakta kimsenin bir şey satmaması. Bir şey ama bir şey satılmaması çok acayip geldi ya. Çünkü hani sürekli koşturuyoruz sokakta. Simit falan gibi birisi olur. Hani ben alacağım, gideceğim. Öyle bir kültür yok mesela. Onu böyle çok, nedense ,çok yadırgadım herhalde.

Researcher: Peki genel anlamda sen kendini düşündüğünde küresel bir toplumun parçası olarak hisseder misin? Neler söyleyebilirsin bununla ilgili?

Interviewee: Valla şu açıdan hissediyorum. Yani gene benim biraz mesleğim gereği olabilir ama çok farklı. Yani bir Amerika'nın ve bu tür değişim progmlarının kullandığı okulların sonucu da bu tabi ki çok çok farklı milletlerden arkadaşım oldu. Yani hani burada olsaydım, hani bir Maltalı, iki İngiliz, işte bir Brezilyalı, bir İspanyol, mümkün değil. Yani öyle bir şey yapmam. Yani şu anda diyorum işte Fransa'dan, İspanya'dan vesaire her yerden arkadaşlarım oldu. Tanıdıklarım da oldu. Profesyonel bağlantılarım da oldu. Sanırım o gene ben her şeyi çok kişisel düşünen bir insan olduğum, hani benim o tür bir topluluğun parçası olarak hissetmem daha küresel olmamı da hissettiriyor. Tabii ama hani çok da çok da kişi bazlı birşey bu. Hani o insanları tanıdığım için öyle hissediyorum.

Researcher: Peki gitmeden önce hissediyor muydun böyle bir şey?

Interviewee: Yok, hayır. Yani işte hani Amerikalı hocalarımız vesairemiz şu bu vardı. Ama yani şu anda hani ne bileyim, bir ablama mesela şey, bir örnek: Portekizce bir çeviri lazım oldu. Bizim işte oradan hemen email attım. Yani her milletten öğrencimiz var. Bir tane email listemiz var. Bir tane Brezilya dili edebiyatı çalışan, bir Portekizli kız çıktı. O işte çeviri yaptı, geri gönderdi. Hani böyle yani. O mesela, o anda mesela şey hissettim: evet yani her dilden her dile, bir şeyi çevirttirebilirim. Herhalde yani iki bin beş yüz kişiye gidiyor bu email ve bunun içinde her türden insan var. Yani Çin'inden Japon'una kadar. O mesela çok öyle 'defining', 'moment' açıdan.

Researcher: Peki bu Fulbright programına katılman, senin için uzun vadede kullanabileceğin akademi ve profseyonel davranışlar kazandırmış mıdır sana? Neler söyleyebilirsin bunla ilgili?

Interviewee: Ya... Bence kazandırmıştır, çünkü ya bence bize en çok aşıladıkları şey gitmeden önce Ankara Fulbright ofislerinde daha. Bu bir değişim programı, hani siz oraya öğrenmek ve öğretmek için gidiyorsunuz. Sonra geri dönüp gene öğrenmek ve öğretmek için gidiyorsunuz şeklinde. Bize çok işbirliğini aşılayarak gönderdiler ve hani siz buraya bir önemli bir şey yapmaya gidiyorsunuz hissi, bence çok önemli. Tabi ki hani burada doktora yapmak da çok önemli. Herhangi bir işte çalışmak da çok önemli, ama üniversitede bize öyle bir his verdiler ki hani siz gidiceksiniz önemli insanlar olacaksınız. Hani iyi mi kötü mü oldu onu da bilmiyorum. Yani insanın kendisinden beklentilerinden yükseltmesi. Ama benim için iyi oldu. Yani benim açımdan, hani işe yaradı beni motive etti. Çünkü bunun motivasyonu ters tepdiği örnekler de gördüm. Hani biraz bu şey diye falan benim için ha evet ya hani güzel bir şeye gidiyorum galiba hissiyle gittim ve hani işbirliğine kafamı açmış bir şekilde gittim. Çünkü burada yani ben özel şirketlerde de çalıştım önceki eğitimimden dolayı vesaire. Hani biraz böyle zarar gördüğüm durumlar oldu. Onun için hani tamam böyle farklı bir şeye gidiyorum; işbirliğine açık bir şeye gidiyorum; güzel bir şey yapmaya gidiyorum hissiyle gitmek bence bana çok faydalı oldu diye umuyorum. Sonundan bişey çıksın, çıkmasın, en azından şu andaki durumum açısından oldu.

Researcher: Peki böyle sosyal toplumsal problemlere sosyal yönden sosyal kökeni olan problemlere karşı duyarlılığını nasıl açıklayabilirsin? Var mıdır böyle bir duyarlılığın? Neler söyleyebilirsin?

Interviewee: Toplumsal olarak tabi ki küresel bir ölçekte düşünürsen, sonuçta mesela işte oradaki Amerikalı arkadaşlar seçim olacağı zaman iki sene mi oldu? bir sene mi oldu? Mesela. O süre çok tabii, politika konuşuyorlar vesaire. Onların şeyinden, mesela Amerikan seçim sistemini öğreniyorsun. İşte bir şey öğreniyorsun falan filan işte. O açıdan ve hani o tabii seçim biraz politik bir örnek oldu ama toplumsal sorunlar da, yani o ülkenin sorunlarına hakim, o konu hakkında bilgi olan insanları yanında konuşurken, sen onları öğreniyorsun. Tabii o, bu senin duyarlılığını artırıyor. Bir şeyler yapmak istiyorsun vesaire. Mesela işte dediğim gibi prodivence okulla öyle bir şey projesi yaptık. Hani oradaki hedeflerden bir tanesi, çocuklara arkeolojiyi tanıtmak. Birazcık da bizim açımızdan nerdeyse misyonerlik. Hani insanlara arkeolojiyi anlatmaya, işte onları şey yapmaya çalışıyorsun birazcık bu yola çevirmeye çalışıyorsun. Hani öbür taraftan da, hani bizim açımızdan hani okullar arasındaki farkı görüyorsun, ona duyarlı bir hale geliyorsun. Kimi okuldaki öğrenciler çok çok farklı. Öbür öğrenciler, bakıyorsun sosyal durumları çok çok daha zor. Yani hani bunları görüyorsun. Bunlara duyarlı hale geliyorsun. Hani işte bir şey yapılabilir mi? Yapılamaz mı? Hani kafa yormaya başlıyorsun. Hani her zaman bir şey yapamıyorsun ama mesela o tür şeyleri görmek açısından iyi oldu. Ondan sonra işin bu değişim olayının, en güzel taraflarından bir tanesi, orada bir şeyi gördüğünde neden Türkiye'de yok diye düşünmeye başlıyorsun. Ya da tam tersi Türkiye'de olan bir şeyi orada görmediğin zaman, bu niye burda yok diye düşünmeye başlıyorsun.

Researcher: Gitmeden önce de var mıydı bu duyarlılığın?

Interviewee: Vardı, ama arttı. Yani arttı ve tabi uzakta olmanın getirdiği ülkeye karşı bir hassaslık oluyor. Yani o zaten kaçınılmaz. Soma olduğunda biz orada mahvolduk. Sanki burada olsam, bir şey yapabilecekmiş gibi hissediyorsun. Hani orada olunca iyice kendini böyle ne derler? Yani ay ağzımın ucuna geliyor, dilimin ucuna gelip gidiyor. Çaresiz çaresiz hissediyorsun kendini. Amerika'da bir şey olduğu zaman bile onu çok konuşmuyorlar aslında. H,ani onun için o tamamen bu

işin dışında olmak farklı bir ülkede olmak da, benim buraya karşı duyarlılığımı çok çok artırıyor aslında. Kendimi böyle çok daha bağlı hissediyorum.

Researcher: Peki burada, hani dedin ya burada niye yok orada olanlar? diye duyarlılığım arttı. Burada, bu sorunlara karşı herhangi bir şey yapmak için, orada öğrendiğin bilgileri alıp, işte bir proje geliştirmek olabilir, bir aksiyon almak olabilir. Böyle bir durumun içinde oldun mu? Neler söyleyebilirsin?

Interviewee: Ya, henüz olmadım ama hani geleceğe dönük hani arkeolojiyle ilgili bir takım planlar var. Ama yani şu anda burada kalıcı olarak bulunamadığım için daha öyle bir şeylere girmedik ama mesela bu yani böyle ileriye dönük kendi adıma birkaç arkadaşla konuştuğumuz bir şey bu.

Researcher: Peki lokal anlamda yani senin lokal çevrende liderlik vasıflarını bütün bu anlattıklarını etkilemiş midir bu Fulbrigt programından dolayı çıkararak?

Interviewee: Etkilemiştir yani. Ben çok kendi hakkımda objektif değerlendirme yapabilen bir insan değilim. Onun için dediğim gibi hani daha çok insiyatif aldığımı ve daha şey yaptığımı hissediyorum ama hani çok da 'qualitatif' bir cevap veremiyeceğimm buna. Ama yani elbette ki az çok şeyi öğreniyor insan. Yani birazcık da bu kendi başına kalıp da hayatta kalabilmekle alakalı sanırım. Fulbright'ın katkısı olarak.

Researcher: Peki İngilizce seviyen hakkında neler söyleyebilirsin? Programın İngilizceye olan...

Interviewee: Gelişti mi manasında? Yoksa ne kadar...

Researcher: Evet etkisi bakımından.

Interviewee: Valla şöyle sanırım akademik İngilizcemden çok, günlük İngilizcem gelişti. Akademik İngilizce çünkü hani ben İngiliz ortamlı bir okuldan mezunum. Hani terminolojiyi falan az çok biliyordum. Tabii dediğim gibi, hani yazma kısmı kesinlikle gelişti. O da işte insanların düzeltmelerine vesaire baka baka. Onu çok somut bir şekilde, hani üç sene önce yazdığım bir şeye baktığım zaman, şöyle bir 'ov' diyorum.

Researcher: Peki kendine olan özgüvenin hakkında neler söyleyebileceksin? Program sana bir katkıda bulundu mu? Yoksa zaten her zaman özgüvenim vardı bir fark yaratmadı mı?

Interviewee: Ya ben çok böyle aşırı özgüvenli bir insan değilimdir. Hala da süper özgüvenli, bir... özgüvenli bir insan değilim. Yani dediğim gibi, o özgüven oluyor mu bilmiyorum da. Hani bir şey gelişti arka arkaya işte. Bir sürü sınavı vesaireyi bitirince en azından geriye dönüp baktığımta; ben bunları bunları bunları yaptım. O bir özgüvenden ziyade, bir diyorsun ki onları yaptıysam hani projeksiyon gibi bir şey. Belki bunu da yapabilirim.

Researcher: Peki işte Avrupa'daki Amerika'daki Türkiye'deki işlere de başvurucağını söyledin. Doktora sonrası Fulbright'a gitmeden Türkiye dışında yurtdışında yaşama çalışmayla ilgili düşüncelerinin üzerinde bir fark yarattı mı?

Interviewee: Kesinlikle yarattı. Ya ben hiç aslında Amerika'da olmamın sebebi: Fulbright yani Fulbright olmasaydı ben illa Amerika'da eğitim göreyim diye hiç bir isteğim yoktu. Yani benim Türkiye'den çıkmak gibi bir isteğim yoktu fakat işte daha önce dediğim gibi evlendim İstanbul'a taşındım. İstanbul'da eski Fulbright'lı bir hocamı görmeye gittim o benim lisanstan çok iyi bi hocamdı hani ona şey sormaya gittim yani işte hocam. Burada hangi doktora programını tavsiye edersiniz? Beni görür görmez Fulbright'a başvurdun mu? Dedi. Ben de yok dedim. Şey de diyemedim ben hiç Amerika'da yaşamak gibi bir niyetim yok da diyemedim. Yok ben olamam Fulbright'lı falan, dedim. Telefonu kaldırdı. Benim için yarım saat sonrasına bri randevu aldı. Ben İstanbul'daki Fulbright ofisine gittim Dediler ki üç gün sonra başvurunuz. 'Dead line'miz var. İşte müracatını gönder, bakarız. Sonra, beni mülakata çağırdılar. Sonra Fulbright aldım. Yani tamamen plansız bir şekilde ve tamamen bir Fulbright mezununun yönlendirmesiyle oldu benim Fulbright'ım. Ondan sonra işte o yani şeye gittik. Artık aldıktan sonra toplantılara gittik Aslında bu insanların bunu ne kadar uzun süredir planladıklarını, yani oradaki nerdeyse herkes işte kaç senedir bunun hayalini kuruyor vesaire. Bende böyle bir gayret falan yok ben Türkiye'de iyiyim. Güzel burası. Ben dediğim gibi, ben aileme çok bağlı bir insanım onun için hani onları bırak o kadar uzağa gitmeyi hiç düşünmemiştim. Ama yani Fulbright çıkınca ve oradaki Fulbright ofisindeki insanlarla tanışıp, hani bunun ne kadar faydalı ve güzel olabildiği biraz daha gerçek bri hale gelmeye başladıkça; hani dedim ki en azından denemeliyim. Hani en azından başlamalıyım ve dediğim gibi giderken de kesin bırakıp geleceğim diye... Ama çok şükür hala oradayım ve hani yani Fulbright benim için tamamen motivasyon oldu. Yani beni gönderen

tamamen Fulbright oldu. Yoksa o bursu almamış olsaydım, ben hayatta tek başıma Amerika'ya Brown'a, çok yani orada çok çalışmak istediğim bir hoca almasına rağmen hayatta başvuru göndermezdim. Onun için tabi ki Fulbright birebir benim yurtdışında yaşamayla ilgili çok radikal değiştirdi. Yani ben şu anda diyorum ki insan her yerde yaşar yani ben gidip Amerika'da yaşadıysam. Yani iş bulduğumda İngiltere'de de yaşarım. Almanya'da da yaşarım yani o artık böyle şey sana bir kimlik veriyor. Yani o demin söylediğim gibi hani bir kere, bir şeyi yapmış olmak. Tamam diyorsun, bunu yaptıysam yaparım ve hani o Fulbright o açıdan kesinlikle diyorum hayatımı çok radikal değiştirdi. O açıdan minnettarım diyebilecek başka bir şeyim yok başka.

Researcher: Peki orada kullandığın profesyonel bilgileri şimdi gelip burada Türkiye'de araştırma da yapıyorsun yazın. Burada kullanabiliyor musun? Neler söyleyebilirsin? Bir örnek vermek istesen daha sonra teknolojik ve öğrendiklerini soracağım o bilgileri.

Interviewee: Tabi ki şöyle mesela; işte tezimi Türkiye üzerine Türkiye'nin tarihinde bir dönem üzerinde yazıyorum onun için hani yazları buraya geliyorum. Orada aldığım dersleri birebir arazide uygulama şansı buluyorum. Yani hepsini değil tabiki ama mesela teorik dersleri pratik dersleri bağdaştırma şansı bulabiliyorum. İşte ben genelde yüzey araştırmalarında çalışıyorum arkeolojide. Bu da demek oluyor ki hani biz her gün yürüyoruz. Sabah beşte altıda çıkıyoruz. Hedefimiz işte eski yerleşimleri bulmak; onları haritalamak; işte malzemeler toplamak; tarihlendirilmesine bakmak vesaire vesaire. Mesela hani benim bulunduğum okulda yüzey araştırması metodolojisi üzerine birebir çalışan yazan bir sürü hoca var. Hani onlarla konuştuklarım artık, her sene biraz daha bir tanesiyle beraber çalışıyorum zaten. Hani birazcık daha böyle bir adapte ediyoruz vesair. Yani orada öğrendiklerimi yazları bire bir uygulayabiliyorum. O çok tabi ki faydalı oluyor.

Researcher: Teknoloji anlamında orada öğrendiğin bilgileri genel kullanma uygulama imkanı buluyor musun Türkiye'de?

Interviewee: Buluyorum. Mesela işte haritalama anlamında genellikle çok teknolojik hani ya coğrafi bilgi sistemleri ya birebir ya da birebir total station vesaire gibi hani teknolojik oluyor haritalama. Zaten daha hani onları ilk defa bir

Amerikan projesinde daha Türkiye'de master öğrencisi olarak çalışırken başlamıştım.

Researcher: Peki sen Brown Üniversitesi'ni düşündüğün zaman sana akademik profesyonel ve teknoloji anlamında sunduğu fırsatlarla ilgili neler söyleyebilirsin? Aklına neler geliyor?

Interviewee: Brown'un en güzel tarafı bütün aldıkları doktora öğrencilerine hepsine beş sene garantili burs veriyorlar. Onun için de yani girdiğin zaman beş sene boyunca orada olduğunu, orada çalışacağını, o kurumun elemanı olduğunu biliyorsun ve onun için hani bir kendine birazcık daha kendini güvende hissedip; plan yapabiliyorsun. O bence Brown'un çok büyük bir artısı oldu benim için. Hani özellikle böyle büyük bir radikal, bir yer değiştirmek olayından sonra o en azından beni birazcık güvende hissettirdi. İki sene Fulbright'tan da maddi anlamda destek alıyordum. Teknolojik açısından işte senelik analizi yapmak istiyorsan; toprak analizi yapmak istiyorsan vesaire. Hani onların hepsinin orada bir yerde olduğunu biliyorum çünkü hani tezlerimde kullanan arkadaşlar oldu, yapanlar oldu. Hani istediğim zaman kime danışıcağımı biliyorum.

Researcher: Mentorun ya da danışmanın var mı Brown'da?

Interviewee: Bizde ikisi de pek yok aslında. Bizde şöyle bir tez yazarken ve diğer şey döneminde bir tane DCS'imiz var. 'Director of grocers studies' diye. O bizim ilk üç sene, boyunca özellikle bu derslerimiz ve sınavlarımız bitene kadar akademik olarak, işte yeterliliğimizi geçtik mi? Derslere devam ediyor muyuz? O anlamda fark yaratan kişi. Hani dersler konusunda ona danışıyoruz vesaire. O hani, o anlamda akademik sorumluluklarımızdan sorumlu diyeyim. Onları takip ediyor. Giriş sınavları olsun şu olsun bu olsun. Ondan sonra tez aşamasına geçtiğimiz zaman, bir komite belirliyoruz Ama hani bizi yönlendirdikleri şey istediğin kadar insanla çalış. Formal olarak komite konulara doğru daralır ve bir komite başkanımız var. Ama ona özellikle advisor ya da mentor demek istemiyorlar. Bize böyle herkesle çalışan biri haline getirmek istiyorlar. Onun da tabi hem iyi hem kötü tarafları var ama birazcık böyle ortadayadız. Ama benim işte burdan özellikle çalışmak için gittiğim bir hocam vardı. Hani ben onu bayağı danışmanım olarak mentorum olarak da görüyorum. Yazları arazide onunla beraber çalışıyorum. O şimdi malesef ayrılıyor Brown'dan ama yani.

Researcher: Nasıl ilişkileriniz?

Interviewee: Gayet de iyi ama kendisi Türk zaten hani aynı okuldan mezunuz.

Researcher: Akademik destek ihtiyacın olduğu zaman bulabildin mi bölümde yani destek?

Interviewee: Buldum, buldum. Ömür Hoca'nın da, danışmanımın da çok çok faydasını gördüm, diğer herkesten de. Bunu hiçbir zaman kimseden bir olumsuz bir tavır gördüğüm olmadı. Herkesin kapısı açık.

Researcher: Üniversitede çalışan diğer kişilerle olan ilişkileriniz onların tutumları sana karşı nasıl? Neler söyleyeceksin.

Interviewee: İyi oldu. Pozitif oldu.

Researcher: Peki yurtta mı kalıyosun?

Interviewee: Evde kalıyorum.

Researcher: Evde kalıyorsun. Evi sen mi ayarladın yoksa Fulbright yardım etti mi ? Üniversitenin bir şeyi oldu mu? Neler söyleyebilirsin imkanları yani konaklamayla alakalı?

Interviewee: Anladım. Fulbright'tan bir yardım görmedim. Ortak tanıdığım arkadaşlar vardı. Onlarla yazıştım. Bizim okulun üniversite tarafından sağlanan konaklama imkanları birazcık fazla pahalı, onun için onlardan uzak durmam tavsiye edildi. İyiki de olmuşum. Ondan sonra ben kendim bir ev buldum. Sanırım bayağı kötü bir ev buldum. Ondan sonra başka bir yere çıktım Şimdi başka bir yere çıktım. Ama sonuç olarak hep kendi bulduğum evlerde, hani kiralık evlerde yaşadım.

Researcher: Peki finansal olarak maddi olarak Fulbright'ın imkanlarını bursunu değerlendirmek istersen? O ilk sene de yetiyor mu? Sen kendin bir harcama yaptın mı? Neler söyleyebilirsin?

Interviewee: Onu şöyle açıkçası Fulbright'ın verdiği çok çok ucuz oldu. Hani zannetmiyorum çok yeteceğini. Çünkü hani kiralar, onların hesaplamasından birazcık daha fazla. Onlar yani birisiyle ev paylaşsaydım tabi yetebilirdi ama ben hani evliyim sürekli eşim geliyordu. Yine de mesela ama onun için kendim bir eve çıkmak istedim. O noktada da tabi bi anda kiralar uçuyor. Fakat Brown'un incentif grand diye bir bursu var. Dışardan burs alan öğrencilerin üzerine bir ek maaş veriyor Brown onu tamamladığı zaman o zaman yetti.

Researcher: Anladım. Peki bu oryantasyondan bahsettin gitmeden önce, bir oryantasyon aldığını. Onunla ilgili neler söyleyebilirsiniz? Yeterli miydi?

Interviewee: Türkiye'de aldığım gayet de yeterliydi. Yani bence dediğim gibi buradaki komite elinden gelen her şeyi yaptı bizim için. O zamanlan Gülesen Hanım vardı. Çok kendisiyle hala iletişim halindeyim zaman zaman Çok çok iyilerdi. Şu anda kim var açıkçası çok emin değilim ama ben buradaki komiteden o dönem çok çok memnun kaldım.

Researcher: Amerika'daki oryantasyon hakkında ne düşünüyorsun?

Interviewee: Amerika'daki Fulbright gidemedim açıkçası çünkü yaz olanlarında hep kazıdaydım. Orada kışın olanlar vardı. O zamanlar buradaydım açıkçası. Onlara hiç gidemedim onun için hiç değerlendiremeyeceğim onları.

Researcher: Peki genel olarak Fulbright programının kalitesiyle ilgili değerlendirme yaparsan neler söyleyebilirsin?

Interviewee: Yani şöyle bence ya tabi ki çok kaliteli bir program, onu tartışmayacağım da. Hani ne açıdan bunu söylesem diye düşünüyorum. Sanırım en şeyi şuradan geliyor. Çok prestijli bir hale geldiği için çok başvuruldu ve bunlar arasından az insan seçiliyor ve dolayısıyla tabi ki hani mecburen birazcık daha şey insanları seçiyor. Yani nası diyeyim. Yani benim girdiğim sene sanırım bin kişiden kırk kişi seçtiler. Yani tabi ki bu çok düşük bir oran. Ben tanıştığım her Fulbright'lıda çok benzer şeyler gördüm. Yani sanıyorum hepimizi birazcık, daha dışa dönük seçiyorlar. Hani bu kültür elçisi kavramıyla uygun olacak şekilde. Hepimiz iyi eğitimlerden geliyoruz. Hani kendi ülkemizdeki iyi okullara gitmişiz. Hepimiz bir şekilde, iyi bir şeyler başarmaya çalışıyoruz. İyi bişeyler yapmak istiyoruz. İşbirliği içinde olmak istiyoruz. Gittiğimiz ülkeyi tanımak istiyoruz. O insanlarla beraber çalışmak istiyoruz. Bence bütün bunlara dikkat ettiler ve bunlara dikkat edilmesi çok doğru şeyler. Onun için bence yani kaç sene geçmiş ama hala bence gayet de kaliteli bir şekilde yoluna devam ediyor.

Researcher: Yani kalitesini seçim prosedüründen kaynaklandığını söyleyebiliyor-muyuz? Yani çok iyi kaliteli, eğitimli, benzer özellikli insanları seçerek; aslında bir anlamda yani doğru mu anladım? Ttekrar o yüzden ediyorum. Bir anlamda programın kalitesini aynı standartta tutuyolar bir şekilde.

Interviewee: Yani bir yönü o. Öbür yönü de bence insanları doğru yönlendiriyorlar. Yani ben özellikle bu noktada aslında Türkiye'deki komiteden daha çok şey gördüm ben her zaman. Brown ilk tercihimdi. İlk başladığımdan beri, işte bizim dönemde bazı işte Harward'a gideceğim, Preston'a gideceğim vesaire diye geldiler. Onlara dediler ki: 'Bakın bu okullar çok güzel okullar. İsimleri var ama sizin alanınızda okul o kadar iyi olmayabilir'. Yani hani benim şansım dediğim gibi, hani orada beraber çalışmak üzere gittiğim hocamla çok ortak tanıdıklarımız vardı. Hani ben onun için, ben bu arkeoloji bölümü iyiymiş, ben ona gitmek istiyorum diye. Yoksa hani Brown böyle ilk insanın aklına gelen bir okul değil. Ben büyüyünce Brown'a gideceğim falan diye büyümüyor insanlar. Hani onun için ben o açıdan şey ettim. Hani şanslıydım. Birazcık daha farkındaydım belki, ama hani böyle çok şeyle ilgili insanlar da oluyor. Hani ben Harward mezunu olmak istiyorum falan diyor. Onlara diyolar ki: 'iyice araştıralım. Size doğru bir şeyi bulalım'. Onun için hani seçtikten sonra yaptıkları da kaliteli yani. Onu unutmak istemiyorum. Onun için önceki soruya ekleyebilirsek eğer, hani o seçtikten sonraki yönlendirmelere de. Belki hani siz çok doğru seçtiğiniz bir insanı tamamen yanlış bir bölüme koyabilirsiniz. O da o zaman hem yani başarısızlıkla sonuçlanabilir. Bu, ne bölümün kalitesizliğindendir; ne insanın kalitesizliğindendir. Yani seçim yanlış. Oradaki o eşleştirmenin yanlışlığındandır. Onun için bence insanları doğru yerlere iletmeye çalışarak, çok kaliteyi, ayrıca devam ettirmeyi hedefliyolar ki çok doğru buluyorum ben onu.

Researcher: Senin neydi hedeflerin, Başvurma sebeplerin Fulbright'a? ne için başvurdun?

Interviewee: Valla benimki birazcık sıradışı bir durum. Ben birazcık hocamın lafından çıkmamak için başvurdum. Ama yani hani tabii ki ben işte dediğim gibi, Amerika'da eğitim niyetim olmamasına rağmen hani Fulbrght'ı iyi bir program olarak biliyordum. Hani hocamın orada bana söylediği bir şey çok etkili oldu. Yani bunu, buna sen bir başvur. Eğer alırsan hayatın boyunca senin için önemli olacak bir şeyi yapacaksın dedi yani. Hani çok farklı yerlere de başvuru yapabilirsin. Amerika'da da doktora yapabilirsin ama insanlar senin cv'nde Fulbright'ı gördüklerinde, yani farklı bir ağın içine gireceksin. Farklı insanlarla tanışacaksın. Onun için dene bir şansını dedi ki muhtemelen doğru yani. Bunun hala dediğim gibi ben muhtemelen birazcık, bu işi çok kısa sürede yaptım. Öncesinde çok

düşünmediğim için hani bazen böyle işte çok ciddi anlıyorum ama işte böyle insanlarla tanıştığım, işte Fulbright çok iyi olmuş tebrik ederim falan. O zaman böyle şeylere teşekkür ederim öyle. Onun için hani sanırım o kısmı yani birazcık önemli. Hani geriye dönük gerçekten bir yatırım. O da işte bu genelde, bu mezun olan insan yani bizde önceki mezunlarının hep iyi yerlere gelmiş olmasından kaynaklı yani. Şu anda benim kullandığım prestij aslında başka insanların çabalarının sonucu yani. Onun için tabii ki bunu onlara borçluyuz yani.

Researcher: Bir şansın daha olsa yine Fulbright'a başvurup gitmek ister miydin Fulbright'a?

Interviewee: Yaşadıklarımı yaşadıktan sonra, evet.

Researcher: Neydi o yaşadıkların?

Interviewee: Ya işte, hep anlattığım akademik olarak özellikle çok çok çok memnunum yani. Bunu daha fazla vurgulayamayacağım. Çok çok çok memnunum.

Researcher: Ne güzel.

Interviewee: Onun için hani çok hayatımı değiştirdi filan. Hani burada kalsam eşit derecede motive devam edebilir miydim? bilmiyorum gerçekten. Onun için de çok şey borçluyum. Hem Fulbright'a hem özellikle Brown'a çok şey borçluyum. Giderdim yani. Bunu yaşıyacağımı bildiğim için giderdim.

Researcher: Şimdi ben, hani genel anlamda benim sorucağım sorular bitti ama senin ekleyeceğin varsa; benim Fulbright programını daha iyi anlamam için; daha iyi analiz edebilmem için; tespitlerin olabilir, bu konuyla ilgili şunu da söylemek isterim dediğin varsa onları da duymak isterim.

Interviewee: Yani şu anda ilk olarak aklıma gelen onu ben bir yerde biraz çok kısa bahsettim de. Onu biraz açayım. Hani şeyi söyledim, hani doktoraya gittikten sonra çok çok da o programa artık gittikten sonra, şu anda benimle benim bölümünde doktora yapan Fulbrigh'ın veya diğer insanlar arasında bir fark yok. Yani şu anda hepimiz çok benzer şekillerde eğitimimize devam ediyoruz ki hani çoğu noktada onların beni geçtiği de oluyor. Yani çünkü hani ilk ana dili İngilizce olan insanlarla okuyorum vesaire vesaire. Ama bence mesela Fulbright'ın en önemli ve en iyi noktalarından bir tanesi dediğim gibi, hani giderken bir destek sistemiyle göndermesi. Hani bence buradaki en önemli olaylardan bir tanesi. Mesela benim açıkçası Amerika'da beş okula başvuru yapacak maddi imkanım yoktu. Ya, ben

yapamazdım. Ne hani her okula yüz yüz elli dolar başvuru parası gönder. Bütün o belgeleri topla. Yapamazdım. Yani belki Brown'la bir şey olsaydı, illa gidiceğim demiş olsaydım Brown'a gönderirdim. Ama hani bence Fulbright'ın o maddi imkanı sağlaması daha gitmeden önce, başvuru aşamasında çok önemli ve çok güzel bir imkan. Ve hani bunu gerçekten yapabilen insanlar oluyor; yapamayan insanlar oluyor ve o insanlara hani bir şans vermek gerçekten çok çok çok önemli. Ve hani onlar sizi hem büyük bir şeyden kurtarıyor, manevi külfetten. Her tarafa farklı farklı farklı şeyden kurtarıyor, ama onun dışında hani gerçekten bunu gönderemeyecek insanlar oluyor. Bu çok bence önemli bir hizmet ve çok buna devam etmeleri lazım. Şu anda Fulbright'ın bursları kesiliyor biliyorum. Çok şey ama o çok önemli ve çok şey fark ediyor. Yani insanların hayatlarında çok çok fark ediyor. Hani onlar için muhtemelen küçük bir meblağ ama gerçekten bire bir baktığında çok şey fark ediyor. Onun için bence hani aklıma gelen o ilk başlangıç sürecinde, çok insanları ileri götürebiliyor.

Researcher: Çok teşekkür ediyorum. Çok sağol.

Interviewee: Rica ediyorum.

Researcher: Yine hani eklemek istediğin başka şeyler olursa, yine konuşuruz. Zamanını da ayırdın…

APPENDIX I: Turkish Summary

ERASMUS ve FULBRİGHT DEĞİŞİM PROGRAMLARININ KATILIMCILARININ BAKIŞ AÇISINDAN ETKİLERİ

GİRİŞ

Araştırmanın Amacı

Bu araştırma Erasmus ve Fulbright değişim programlarının katılımcılarının bakış açıları ile bu programların kendilerindeki etkilerini ortaya çıkarmayı amaçlamaktadır. Bu amaca ulaşmak için aşağıdaki araştırma soruları kullanılmıştır:

(1) Erasmus ve Fulbright değişim programı katılımcıları değişim programlarını nasıl açıklamaktadırlar?
(2) Erasmus ve Fulbright değişim programı katılımcılarının değişim programında nasıl tecrübeler edinmişlerdir?
(3) Erasmus ve Fulbright değişim programı katılımcılarının bakış açılarından bu programların etkileri nelerdir?

Araştırmanın Önemi

Değişim programları özellikle son zamanlarda yükseköğretimin uluslararasılaştırması ve üniversite öğencilerine küresel insan gücü becerileri kazandırması açısından birçok ülke tarafından desteklenenen ve yükseköğretim kurumlarında sıklıkla kullanılan bir politika olmuştur. Değişim Programları birçok ülkenin yükseköğretim politikaları dahilinde yükseköğretim kurumları tarafından kullanılmasına ragmen bu değişim programlarının etkilerini ortaya çıkarmak adına yapılan pek çok araştırma yoktur. Özellikle alanyazın taramasında kısa ve uzun dönemli değişim programlarının, katılımcılarının bakış açılarını birarada inceleyen bir araştırmaya rastlanmammıştır. Bu nedenle, çalışma ortaya çıkardığı bulgularla

alanyazındaki bu boşluğu dolduracak ve katılımcıların değişim programları hakkında verdiği geribildirimler yeni geliştirilecek öğrenci değişim programlarının hazırlanmasında ya da halihazırdaki öğrenci değişim programlarının geliştirilmesi ve revize edilmesi için bir yol haritası oluşturabileceğinden yükseköğretim politika yapıcıları ve uygulayıcıları için önemli bir veri kaynağı teşkil edecektir.

ALANYAZIN TARAMASI

Bu çalışmanın alanyazın taramasında ele alınan konular aşağıdaki gibidir:

(1) Yükseköğretimde küreselleşme ve uluslararasılaşma
(2) Küreselleşmenin yüksek öğretime etkileri
(3) Uluslararası dolaşım
(4) Fulbright Program
(5) Erasmus Program
(6) Yükseköğretim politikası ve Türkiye örneği
(7) Yükseköğretimde uluslararasılaşma ve Türkiye örneği

YÖNTEM

Araştırma Yöntemi

Bu araştırmanın amacı Erasmus ve Fulbright programlarının katılımcılarının bakış açılarıyla kültürel, sosyal, kişisel ve akademik etkilerini ortaya çıkarmaktır. Çalışmada 17'si Fulbright ve 24'ü Erasmus katılımcıları olmak üzere toplam 41 katılımcı yer almıştır. Veriler yüzyüze derinlemesine yapılan görüşmeler ile toplanmıştır. Bu çalışma sosyal bilimler akademisyenlerinin yaygın olarak kullandığı nitel araştırma olarak dizayn edilmiştir. Nitel araştırma katılımcıları daha detaylı anlamak için kullanılan bir araştırma yöntemi olarak sosyal fenomenleri anlamak için kullanılabilecek etkili bir yöntemdir (Denzin ve Lincoln, 2005). Nitel araştırmada araştırmayı yapmak için tek bir yol yoktur, aksine nitel araştırma doğal ortamda yapıldığı için, bir çok farklı metod kullanılır ve içeriğe sonuçtan daha çok önem atfeder (Marshall ve Rossman, 2006). Bütün bunlar gözönüne alındığında nitel araştırma daha yüksek kalitede bilgi toplamak adına açıklayıcı bir özellik taşır.

Bu çalışma nitel araştırma yöntemlerinden biri olan fenomenoloji yönetimini iki sebepten dolayı araştırma yöntemi olarak kullanmıştır. Birinci sebep, bu çalışmada değişim programlarının benzerliklerinin ortaya çıkarılmasının amaçlanmasıdır. İkinci sebep ise, katılımcılar tarafından değişim programlarına yüklenen anlamın ortaya çıkarılmasının istenmesidir.

Fenomoloji yöntemi, bireylerin yaşadıkları tecrübelere verdikleri anlamı açıklamak, ortaya çıkarmak ve analiz etmeyi amaçlar. Bu çalışmada da, araştırmacı katılımcıların değişim programına yükledikleri anlamı yüzyüze yapılan görüşmelerde onlardan topladığı detaylı verilerle anlamaya ve analiz etmeye çalışılmıştır. Araştırmacı farklı katılımcıların değişim programları hakkında yaptıkları açıklamalardaki benzerliklerin olup olmadığını anlamaya çalışmıştır.

Araştırma Katılımcıları

Bu çalışmada yer alan katılımcılar Türkiye'nin farklı şehirlerinde yaşayan Erasmus ve Fulbright programının katılımcılarıdır. Araştırmada yer alan 41 katılımcının 17'si Fulbright, 24'ü ise Erasmus katılımcılarından oluşmaktadır. Değişim programlarının etkilerinin ne olduğunu analiz etmek için katılımcılardan detaylı bilgi almak ve hem Erasmus hem de Fulbright programlarını tamamlayarak Türkiye'ye dönmüş olan katılımcılara toplu olarak ulaşmak zor olduğu için kar topu yöntemi örneklem yolu olarak seçilmiştir. Araştırmacı katılımcılara farklı yollarla farklı iletişim yollarını deneyerek ulaşmaya çalışmıştır. Bu iletişim yollarının bazıları: değişim programları için kurulan mezunlar dernekleri ile iletişime geçmek, Orta Doğu Teknik ve Bilkent üniversitelerindeki akademisyenlerle iletişime geçmek ve Amerikan Büyükelçiliği değişim programları koordinatörlüğü ile iletişime geçmek sayılabilir. Bu yollarla ulaşılabilen katılımcı isimlerinin sayısının az olması nedeniyle araştırma, her görüşme sonrası katılımcılara bu çalışmada yer almak isteyebilecek diğer katılımcıların iletişim bilgileri sorulmuştur. Katılımcıların verdiği bilgiler doğrultusunda yeni katılımcılara ulaşılarak, çalışmanın veri toplama süreci tamamlanmıştır. Aşağıdaki tabloda kısaca katılımcıların karakteristik bilgileri paylaşılmıştır.

Veri Toplama Yöntemi

Bu çalışmada, değişim programlarının etkileri hakkında daha detaylı bilgiye ulaşmak adına veri toplama yöntemi olarak yüzyüze görüşme yöntemi, kullanılmıştır. Görüşme soruları hazırlanırken geniş bir alanyazın araştırması yapılmış ve bunun sonucunda görüşme soruları hazırlanmıştır. Görüşme sorularının araştırmacı tarafından hazırlanmasının ardından bir uzman, bir araştırmacı ve üç değişim programı katılımcısı tarafından sorular gözden geçirilmiştir. Bu gözden geçirme süreci ardından bazı görüşme sorularında kullanılan dil değiştirilmiştir.

Daha sonra araştırmacı bir Erasmus ve iki Fulbright katılımcısı ile pilot çalışma yapılmış ve bu pilot çalışma sonucunda bazı başlıklar tekrar gruplandırılmış ve katılımcılar açısından daha netleşmesi adına bazı sorularının dili yenilenmiştir. Sonuç olarak altmış görüşme sorusu hazırlanmıştır. Bu görüşme soruları değişim programlarının farklı boyutları hakkında bilgi almak için hazırlanmıştır. Görüşme sorularının iki tanesi metafor sorularıdır. Metafor sorusu kullanılmasının nedeni değişim programı ve değişim programının bireysel etkilerini daha detaylı anlamak içindir.

Veri Toplama Süreci

Katılımcı bilgi formu ve katılımcı izin formu katılımcı tarafından hazırlanmış ve görüşme öncesinde isteyen bazı katılımcılara görüşme soruları elektronik posta yoluyla iletilmiştir. Araştırmacı daha sonra görüşmeyi kabul eden katılımcılarla yüz yüze, ya da Skype kullanarak görüntülü olarak görüşmelerini gerçekleştirmiştir. Görüşme öncesinde araştırmacı, katılımcılara çalışma ile ilgili kısa bir açıklama yapmış, katılımcıların soruları varsa onları cevapladıktan sonra 50 dakikadan 90 dakikaya kadar süren görüşmeleri gerçekleştirmiştir. Katılımcıların izni ile tüm görüşmelerin ses kaydı alınmıştır. Ayrıca araştırmacı görüşmeler sürecinde katılımcıların verdikleri bilgileri not almıştır.

Veri Analizi

Nitel araştırmalarda kodlama veri analizi yöntemi olarak kullanılır. Kodlama süreci ses kayıtlarını dinleyerek başlar. Görüşmelerden sonra araştırmacı görüşmelerin deşifrelerini yapmış ve bu deşifrelerini bir çok kez okumuştur. Kendi notları ile deşifre notlarını karşılaştırarak görüşmeleri genel anlamda anlamaya çalışmıştır.

Araştırmacı katılımcıların her bir katılımcının her bir soruya verdiği cevaplarını listelemiştir. Benzer olan yorumları gruplandırmıştır. Daha sonra araştırmacı verileri kodlamaya başlamıştır. Kodlama sırasında hem ana hem de yardımcı kodlar oluşturulmuş ve katılımcılarının verdikleri bilgiler bu kodlar altında toplanmıştır. Veri analizi sürecinde araştırma NVivo 10 nitel veri analiz bilgisayar programını da kullanmıştır.

Kodlamanın yanı sıra bu çalışmada ayrıca içerik analizi kullanılmıştır. Böylece araştırmacı, katılımcılarının değişim programlarının etkileri hakkında verdikleri bilgileri daha detaylı anlama ve analiz etme olanağı bulmuştur.

BULGULAR ve TARTIŞMA

Bu bölümde çalışmanın ana bulguları sunulmuştur. İlk önce katılımcıların kendi katıldıkları değişim programını kullanacakları bir metafor yolu ile açıklamaları istenmiştir. Bu metaforlar ve seçilme sebepleri bu bölümde açıklanmıştır. Daha sonra katılımcılara değişim programları boyunca yaşadıkları tecrübelerle ilgili sorular sorulmuş ve katılımcıların anlattıkları tecrübeler farklı boyutlarda incelenmiş ve bulgular bölümünde belirtilmiştir. Son olarak ise katılımcıların bakış açılarından değişim programlarının etkileri ile ilgili belirttikleri bulgular sunulmuştur.

Katılımcıların Değişim Programlarını Tanımları

Katılımcılar değişim programlarını farklı metaforlarla açıklanmışlardır. Bu metaforlar dokuz ana metafor grubunda toplanmıştır. Metafor grupları ve metaforlar Tablo 1'de belirtilmiştir.

Tablo 1

Katılımcıların Değişim Programı Metaforları

Temalar	Yardımcı Temalar
Çeşitleme (n = 13)	Renk kartelası Zincir Aşure Küre Bilardo topları Deniz Şemsiye Dünya Mikser Gökkuşağı Renkler
Geniş Bakış Açısı (n = 8)	Kitap Pencere Okul Küre Fener Hayat Yeni dünya
Kişisel Gelişim (n = 6)	Tırtıl Kelebek Oyun hamuru Sihirli değnek Kütüphane
Eğlence (n = 4)	Panayır Parti Hamak
Daha iyi bir eğitim aracı (n = 3)	Tren Uçak Gemi
Meydan okuma (n = 3)	Lunapark treni Deniz/ Okyanus Nar
Seyahat (n = 2)	Uçak
Kendini keşif (n = 2)	Oyun hamuru Keşif
Özgüven (n = 1)	Ağaç

Katılımcıların değişim programı için kullandıkları metaforlardan yola çıkarak, değişim programıyla ilgili öncelikle farklı bir kültürde yaşayarak orada farklı kültürden kişilerle tanışma fırsatı buldukları için değişim programlarını çeşitleme olarak tasvir ettikleri görülmektedir. On üç katılımcı farklı metaforlar kullanarak da olsa değişim programlarını çeşitleme olarak anlatmışlardır. Sekiz katılımcı ise edindikleri farklı tecrübeler ve kendi ülkeleri dışında fraklı kültürlerde bulundukları için değişim programlarını bakış açılarının değişimi olarak ifade etmişlerdir. Altı katılımcı ise değişim programlarını katıldıkları ve değişim programlarını bitirdikleri zaman aralığı içinde kendilerindeki değişime odaklanarak değişim programlarını açıklamak için 'kişisel gelişim' tanımını kullanmışlardır. Değişim programlarını açıklarken en az kullanılan metafor ise özgüveni anlatan metaforlardır.

Sonuç olarak belirtilen metforlardan yola çıkarak katılımcıların bakış açıları ile değişim programlarının en çok çeşitlemeyi, en az ise özgüveni çağrıştırdığı, söylenebilir.

Değişim Proglamlarının Genel Amaçları

Katılımcılar katıldıkları değişim programlarının genel amaçlarını açıklarken *kültürel değişim, eğitim, Amerikan kültürünü empoze etmek, dil gelişimi, kişisel vizyon gelişimi, hayat tecrübesi, kişisel gelişim ve sosyalleşme* başlıklarını belirtmişlerdir. Bu başlıklardan en çok kullanılanı kültürel değişme, en az odaklanılanı ise sosyalleşme başlıklarıdır.

Katılımcıların Değişim Programı Sırasında Yaptıkları Çalışmalar

Katılımcıların hepsi farklı akademik çalışmalarda bulunduklarını belirtmişlerdir. Bunlardan bazıları akademik tez hazırlama, akademik araştırma yapma, ders verme, proje hazırlama gibidir.

Oryantasyon Programları

Katılımcıların bazıları Türkiye'de değişim programına gitmeden önce, bazıları değişim programı için gittikleri ülkede, bazıları ise hem Türkiye'de hem de değişim ile gittikleri ülkelerde oryantasyon programlarına katılmışlardır. Katılımcılardan çok azı bireysel sebeplerden dolayı oryantasyon programına katılamadıklarını belirtmişlerdir. Oryantasyon programına katılan katılımcılar ise oryantasyon programının yeterli olduğunu söylemişlerdir.

Katılımcıların Değişim Programlarındaki Tecrübeleri

Katılımcıların değişim programları sısrasındaki tecrübeleri aşağıda belirtilen farklı boyutlarda incelenmiştir.

Katılımcıların Değişim Programları Sırasında Bireysel Tecrübeleri ile İlgili Kullandıkları Metaforlar

Tablo 2

Katılımcıların Değişim Programları Sırasında Bireysel Tecrübeleri ile İlgili Kullandıkları Metaforlar

Temalar	Yardımcı Temalar
Özgüven (n = 15)	Kelebek Çocuk Kedi Kuş Ağaç Rock star Bulut Bisiklet Gezi Parkı Civciv Çiçek Tırtıl Yürüyen bebek
Kişisel gelişim (n = 7)	Hamur Piramid Kitap Fener Dünya Amerikan ulusal parkı Gezgin
Kendini farketme (n = 4)	Sihirli değnek Keşif Günlük Okul
Çeşitleme (n = 4)	Gökkuşağı Aile Zincir Mikser
Fırsat (n = 3)	Gemi Hediye Kapı
Seyahat (n = 3)	Tren
Meydan okuma (n = 5)	Lunapark treni Bungee jumping Sallama kutusu

Katılımcılar değişim programı boyunca kendi bireysel deneyimlerini anlatmak için farklı metaforlar kullanmışlardır. Bu metaforlar *özgüven, kişisel gelişim, kendini fark etme, çeşitleme, fırsat, seyahat, meydan okuma* grup başlıkları altında toplanmıştır. Katılımcıların değişim programları sırsaında bireysel tecrübe olarak olarak en çok özgüven başlığına odaklandıkları görülmektedir. Özgüven başlığının bu kadar öne çıkması katılımcıların değişim programı boyunca bir başka ülkede tek başına yaşamaları sonucu yaşadıkları deneyimler olarak ortaya çıkmaktadır. En az ise meydan okuma grubu katılımcılar tarafından belirtilmiştir. Bunun sebebi kendi istekleri ile değişim programına katılmaları ve bu sırada yaşadıkları tecrübeleri bir öğrenme fırsatı olarak görmelerinden ileri geldiği söylenebilir.

Katılımcıların Değişim Programlarından Beklentileri

Katılımcıların değişim programlarından beklentileri akademik ve profesyonel beklentiler başlıkları altında incelenmiştir. Katılımcıların çoğu akademik ve profesyonel beklentilerinin karşılandığını belirtmişlerdir. Akademik beklentiler daha çok eğitim kalitesi ve akademik becerileri içerirken, profesyonel beklentiler daha çok iş hayatında kullanacakları profesyonel becerilerle ilgili beklentileri içermektedir.

Katılımcıların Değişim Programlarına Katılma Amaçları

Katılımcıların değişim programlarına katılma amaçları otuz altı katılımcının belirttiği üzere bireysel amaçlı, dört katılımcıya göre akademik amaçlı ve bir katılımcıya göre ise profesyonel amaçlıdır. Tüm bu amaçlarda katılımcılar ya bireysel becerilerini ya akademik becerilerini ya da profesyonel becerilerini yurtdışında yaşarak ve yabancı bir üniversiteye giderek geliştirmeyi amaçlamışlardır.

Katılımcıların Değişim Programlarını Tasviye Etmeleri

Katılımcılar değişim programlarını katılmayan kişilere tavsiye ettiklerini, tavsiye etme sebeplerini ise bireysel, akademik, kültürel finansal ve profesyonel sebepler

başlıklarında açıklamışlardır. Katılımcılar değişim programlarına katılmanın bu alanlarda katılan kişileri geliştireceğini düşündükleri için bu sebepleri tavsiye sebebi olarak belirtmişlerdir.

Değişim Programlarının Genel Kalitesi

Katılımcıların çoğu değişim programlarının genel kalitesinden memnun olduklarını, kalitenin artırılması ise değişim programına gitmeden önce daha fazla destek verilmesini ve burs miktarlarının artırılmasının etkili olacağını belirtmişlerdir.

Katılımcıların Değişim Programına Katılma Nedenleri

Katılımcılar değişim programına katılma sebeplerini bireysel, akademik, finansal, profesyonel, kültürel ve eğitimsel nedenler altında açıklamışlardır. Bu alanlarda gelişim göstermek için bu programlara katıldıklarını belirtmişlerdir.

Katılımcıların Konaklama ile İlgili Görüşleri

Katılımcıların çoğu konaklama ile ilgili olumlu görüşlere sahip olduklarını belirtmekle beraber, konaklama ile ilgili tüm süreçleri kendilerinin yaptıklarından üniversitenin bu konuda fazla yardımı olmadığından bahsetmişlerdir.

Katılımcıların Burs Miktarı ile İlgili Görüşleri

Katılımcıların çoğu burs mikatrını yeterli görüyorsa da, bazıları gidilen ülke ve şehire göre burs miktarlarının farklılık göstermesinin iyi olacağını belirtmişlerdir. Bazı katılımcılar ise burs miktarlarının artırılmasının değişim programına başvuruyu artırabilecek önemli sebeplerden biri olabileceğini vurgulamışlardır.

Değişim Programlarının Kültürel Etkileri

Katılımcılar değişim programının kültürel etkisi olarak en çok kendilerini Türkiye'nin kültür elçisi olarak hissetmelerini ve buna bağlı olarak Türkiye'yi ve

Türk kültürünü anlatan -gerek bireysel konuşmalar gerekse de üniversite tarafından organize edilen- kültürel aktivitelerde yer aldıklarından bahsetmişlerdir. Ayrıca bireysel olarak gittikleri ülkelerde Türkiye'ye ve Türk kültürüne olan bakış açısını değiştirdiklerini vurgulamışlardır.

Katılımcıların Gittiklere Ülkenin Kültürüne Adaptasyonları

Katılımcıların çoğu gittikleri ülkenin kültürüne adaptasyonlarının kolay olduğunu ve zorlanmadıklarını belirtmişlerdir. Bunun sebeplerinin arasında daha önce yurtdışında bulunmaları, daha önce değişim programıyla gidecekleri ülkede bulunmaları ve o ülkenin kültürüne aşina olmaları gibi sebepleri göstermişlerdir.

Değişim Programlarının Bireysel Etkileri

Katılımcılar değişim programlarının bireysel etkilerinden üç ana başlık altında bahsetmişlerdir. Bunlar liderlik becerileri, dil gelişimi ve özgüven gelişimidir. Bu alanlarda bireysel olarak gelişim gösterdiklerini belirtmişlerdir.

Değişim Programlarının Toplumsal ya da Sosyal Etkileri

Katılımcılar bu bölümde sosyal sorumluluk farkındalığı ile ilgili örnekler vermis ve değişim programlarının bu konuda fazla etki göstermediğini, program öncesi nasıl hissediyorlarsa şu anda da aynı şekilde hissettiklerini belirtmişleridir. Bazı katılımcılar sosyal sorumluluk ile ilgili farklı uygulamaları gözlemlemelerinin bu konudaki bakış açılarını ve farkındalıklarını geliştirdiğini söylemiştir.

Katılımcıların Değişim Üniversitesinden Beklentileri

Katılımcılar değişim programı ile gittikleri üniversiteden mentor ya da danışmanlarının desteği, üniversite çalışanlarının olumlu tutumları ve üniversitenin sahip olduğu olumlu imkanlar bakımından memnun kaldıklarını, beklentilerinin karşılandığını belirtmişlerdir.

Değişim Programlarının Etkileri

Katılımcılar değişim programları kendilerinde yeni beceriler yaratttığı için, kişisel anlamda kendilerini geliştirdiği için, uzun vadeli yeni davranışlar kazandırdığı için, yurtdışında çalışma ve yaşama düşüncelerinde olumlu anlamda değişim oluşturduğu için ve küresel vatandaşlık hissini pekiştirdiği için bu programların olumlu etkileri olduğunu vurgulamışlardır.

ÖNERİLER

Uygulamaya Yönelik Öneriler

Bu araştırmada değişim programı katılımcılarının bakış açılarından bu programların etkisi incelenmiştir. Katılımcıların verdiği geribildirimlerden yola çıkarak, değişim programlarının en önemli etkilerinin kültürel ve bireysel boyutta gerçekleştiği söylenebilir. Değişim programı, katılımcıların hem programların etkileri hem de program sırasında yurtdışında yaşadıkları tecrübeleri detaylıca anlatmış olmaları, yükseköğretim politika yapıcıları için yeni geliştirilecek değişim programlarını hazırlamak için ve halihazırdaki değişim programları geliştirmek için kullanılabilecek veri sunması açısından önem teşkil etmektedir. Yükseköğretim politika belirleyicileri bu çalışmadan çıkan sonuçları değişim programlarının geliştirilmesi için bir yol haritası niteliğinde kullanabilir. Bunlardan en önemlisi burs konusunda yapılan katılımcı yorumlarının somut olarak bursların iyileştirilmesi konusunda eylem adımına dönüştürülmesi olabilir.

Bu çalışmadaki katılımcıların verdiği bilgilerden yola çıkarak hem program öncesi oryantasyon programlarına, değişim öğrencilerin yaşaması muhtemel tecrübeler eklenerek oryantasyon programları daha etkili hale getirebilir.

Yine değişim programlarına gidecek öğrenciler için bu çalışmanın çıktıları kullanarak bilgi kitapçıkları hazırlanabilir. Bu kitapçıklar değişim ofislerinde ya da değişim programları danışmanları tarafından öğrencilerle program öncesinde paylaşılabilir.

Diğer Araştırmalar için Öneriler

Bu çalışmanın tekrar edilmesi yükseköğretimde değişen küresel şartlar gözönüne alındığında sürekli bir değerlendirme adına önem taşımaktadır. Bu çalışmalardan ortaya çıkacak veriler yükseköğretimin küresel gelişmelere adaptasyonu ve bu gelişmeler karşısında kendi sistemini yenilemesi ve geliştirmesi için önemli bir fırsat sunacaktır.

Bu çalışma sınır ötesi eğitimdeki ilk boyutu olan değişim öğrencilerinden toplanan verileri incelemiştir. Bunun yanısıra sınır ötesi eğitimin bir çok farklı boyutu vardır. Bu boyutlarla ilgili yapılacak çalışmalar, bu alandaki gelişmelere öncülük edecektir. Değişim öğrencilerinin yanısıra değişim ofisleri çalışanları, öğrenci değişim programı danışmanları, yükseköğretim kurumlarındaki devlet çalışanları gibi uluslarası değişim programlarının farklı basamaklarından elde edilecek veriler bu programlarının geliştirilmesi için makro düzeyde kullanılabilir.

Bu çalışmada hem uzun dönem hem de kısa dönem değişim programlarının etkileri sürelerine bakılmaksızın değerlendirilmiştir. Gelecekte yapılacak çalışmada ise uzun ve kısa dönemli değişim programlarının etkileri arasında fark olup olmadığına bakılarak, değişim programlarının sürelerinin düzenlenmesinde ortaya çıkan sonuçlar etkili bir veri tabanı oluşturacaktır.

Son olarak, bu çalışmada sadece yurtdışına giden Türk değişim öğrencilerinin değişim programları etkileri ile ilgili bakış açıları incelenmiştir. Bir sonraki çalışmada hem yurtdışına giden Türk değişim öğrenciler hem de Türkiye'ye gelen yabancı değişim öğrencilerinden elde edilecek verilerle daha küresel düzeyde yükseköğretimin uluslararasılaşması için gerekli olan farklı konularda bilgi toplanabilir. Ulaşılan bu veriler yükseköğretim politika yapıcıları ve uygulayıcıları için hem ulusal hem de küresel düzeyde kullanabilecekleri bir veri kaynağı haline getirilebilir.

APPENDIX J: Curriculum Vitae

PELİN KOHN

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EDUCATION

Ph.D., Educational Sciences, Middle East Technical University, Turkey.
Major Field: Administration and Planning.

M.A., Educational Sciences, Bilkent University, Turkey.
Major Field: History Teaching. Fall 2001-2003
B.A., International Relations, Bilkent University, Turkey. Fall 1995-2000.

AWARDS

Fulbright Scholarship 2002, Internship at Nevada High school and Classes taken at Iowa State University.
Education Sciences M.A. Scholarship 2001-2003. Bilkent University Full Teaching Scholarship.

PROFESSIONAL EXPERIENCE

Founder and Proficiency Coach, Pelin Kohn Training, Consulting, Coaching, Ankara, Turkey. 2014-
Job description: Developing and applying leadership training and consulting programs. Running executive coaching programs. Developing and applying corporate mentorship programs.

Consultant and CSR Project Manager, Izgorenakademi, Ankara, Turkey. 2008-2014.

Job description: Developing and applying training programs on body language, team building and communication. Giving coaching sessions to executives from different private companies. Responsible of development of volunteers in Corporate Social Responsibility Projects of Izgorenakademi between 2010-2011.

Turkish Women Initiative, 2010- 2013.
Job description: Consultant for the facilitators in their professional development process, 2011-2013. Facilitator in Sparks Program between 2010-2011, worked with female university students to improve their leadership skills.

Consultant, Beceriküpü Private Kindergarten, Ankara. 2009-2010

Job description: Developing and applying Parenting School Seminar program.

Research Assistant, International Children Center, Ankara, Turkey. May 2007-November 2008.
Job description: Doing research on early childhood period in education and health areas, preparing a research report and academic article about this topic. The academic article was published by ICC.

History Teacher, Bilkent Private High School, Ankara, Turkey. 2003-2005.

Job description: Preparing interdisciplinary (art-literature- history disciplines) history education program for grades 9-12 which includes developing project with well-known author Gül İrepoğlu and Bilkent history professors. Developing and applying social responsibility projects for 10th graders with Turkish Education Volunteers.

PAPER PRESENTATIONS

Kohn, M. P. (September, 2013). The Corporate Social Responsibility Projects in Turkish Public Education. Paper presented at the European Conference on Educational Research, Istanbul, Turkey.

Kohn, M.P. (September, 2011). A Need Analysis of Turkish Volunteer Foundation. Paper presented at the European Conference on Educational Research, Helsinki, Finland.

Kohn, M.P. & Engin-Demir, C. (September, 2008). Children's perception of a community center and their schools: a Metaphorical analysis, Paper presented at the Annual Conference of European Educational Research Association (ECER 2008), September, 10-12, Goteborg, Sweden.
Education-Line, http://www.leeds.ac.uk/educol/documents/175579.pdf

VOLUNTEER WORK

Soroptimist Turkey Çankaya Branch, June 2014- to present. Vice President and Branch Delegate.

US Exchange Alumni Programs Association of Turkey, October 2013- to present. Board Member.

US Exchange Alumni Programs Association of Turkey, September 2012- October 2013, Interim Board President.

Bloomington, Illinois Soroptimist, January 2012- February, 2012. Member.
Guest speaker in 'Boys and Girls Club' program. Facilitator in International Women Conference.

Bloomington, Illinois Jaycees, January 2012- July 2012. Member

Turkish Education Volunteer Association, 2001-2011.
Volunteer Teacher, 2001-2006. Trainer for volunteers of the Association in Teaching Method Training, 2006-2011.

CERTIFICATIONS

Get the Life You Want, London. May 2014. Richard Bandler's NLP Program.

Unleash the Power Within, London. March, 2014. Anthony Robbins's Coaching Program.

Heartland College, IL, US. September 2011- May 2012. Leadership Certificate Program.

Livcon Coaching, May 2012- 2014, İstanbul. Trainers' Trainee on Coaching.

Çağdaş Drama Derneği, February 2010 and July 2011, Ankara. Creative Drama Teaching Program

Erikson Coaching School, February- May2011, Denge Merkezi, Ankara. Coaching Certificate Program.

İzgörenakademi, March- June 2008, Ankara. Corporate Training Certificate Program.

RESEARCH INTERESTS

Higher Education, Globalization, Global Mobility, Cross-border Education, Corporate Social Responsibility, Motives for Volunteering, NGO leadership, Leadership.

TEACHING INTERESTS

Leadership, Educational Sociology, Globalization and Education, Drama in Teaching, Teaching Methods, Classroom Management

COMPUTER SKILLS

Documentation: Microsoft Excel, Microsoft Word, Microsoft Power Point etc.

FOREIGN LANGUAGE SKILLS

Fluent in English.

APPENDIX K: TEZ.OTOKOPİSİ İZİN FORMU

ENSTİTÜ

Fen Bilimleri Enstitüsü ☐

Sosyal Bilimler Enstitüsü ■

Uygulamalı Matematik Enstitüsü ☐

Enformatik Enstitüsü ☐

Deniz Bilimleri Enstitüsü ☐

YAZARIN

Soyadı : KOHN
Adı : Meryem Pelin
Bölümü : Eğitim Bilimleri- Yönetim ve Planlama

TEZİN ADI (İngilizce) : The Influences of Erasmus and Fulbright Exchange Programs from Perspectiveves of Their Participants

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: