GLOCAL CULTURE IN THE SECOND LANGUAGE SETTING ON A GLOCAL, COSMOPOLITAN CAMPUS
KÜYEREL ULUSLARARASI KAMPÜSTE İKİNCİ DİL ÖĞRENME ORTAMINDA KÜYEREL KÜLTÜR

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Öz

Dünyada insanların bir arada yaşamaya başlamasından beri, kültür nesilden nesile aktarılan bir miras olmuştur. Kültürün günümüzdeki durumu, aslında, dünya milletlerinin kendi ülke vatandaşları ve diğer milliyetlerle ve kültürlerle olan uzun tarihî ilişkileri ile şekillenmiştir. Günümüz küresel dünyasında; yerel kültür, millî kültür ve kültürel farklılıklar küresel kültürü oluşturan bir bütün olarak değerlendirilmektedir. Bugün, dünya milletleri uluslararası turizm, ticaret, eğitim gibi birçok alandaki gelişmeler sayesinde farklı kültürlere şimdiye kadar olduğundan daha aşina olmuştur. Bu nitel çalışmanın amacı, küyerel uluslararası bir kampüste ikinci dil öğrenme ortamında karşılaşılan küyerel kültür üzerine bir bakış açısı sunmaktır.

Anahtar Kelimeler: kültür, küreselleşme, küyerelleşme, küyerel kültür, barış, ikinci dil öğrenme ortamı, uluslararası kampüs

Abstract

Culture is the heritage handed down from generation to generation from the time people of the world started to live in communities. The present outlook of culture is, in fact, the representation of a long historical process the world nations have experienced within their own states and through various interactions with other nations and cultures up till now. In today's global world, local culture, national culture and cultural differences are approached as a whole making the global culture. Peoples of the world, today, are more familiar than ever with the aspects of other cultures thanks to the developments in a number of areas like international tourism, trade, education, and so on. The purpose of this qualitative study is to dwell on glocal culture witnessed in second language settings on a glocal, cosmopolitan higher education campus.

Key Words: culture, globalization, glocalization, glocal culture, peace, second language setting, cosmopolitan campus

Introduction

Globalization has almost become a mirror in which the peoples of the world can see the reflections of their own existence within a joint entity with other peoples and nations. The reasons for this extent of global interconnectedness are many in number. It is beyond the scope of this study to deal with the reasons and processes of globalization; yet it should be noted that results of globalization concern a great majority of the world population at present. As the world nations are getting closer and closer with each other, the issue of interconnectedness seems to take greater place in many circles in the future, too, as it is the case at present.

As a dominant concept in international issues at present, globalization has exerted its influence also on the internalization of education at varying degrees in all levels of education. As regards higher education, university campuses in many countries have

become learning environments where students not only from the host country but also from a number of other countries receive education. Such campuses are defined as cosmopolitan, or glocal campuses. Glocal campuses are spaces where social interaction occurs between local and international students sharing campus life both as an educational setting and as a social space. Sharing life in such social spaces naturally involves cultural interaction.

This study is intended to shed light on glocal culture existing in international higher education on a glocal, cosmopolitan campus. That is why, before taking into consideration the basic subject it will be the beneficial to reflect the approaches of globalization and glocalization to culture. Roudometof (2014: 19) notes that viewed from the historical perspective, although globalization "might be viewed as responsible for the proliferation of cultural homogeneity and the similarities in the formal features of nation-states around the globe, glocalization is constructing cultural heterogeneity and national specificity". His proposition denotes that students coming from many different countries to receive higher education in such settings keep on their lives with their own cultures. No one expects or forces them to be someone other than who they are. They are in a position to preserve their cultures and interact with other cultures. In other words, the glocal life and existence on cosmopolitan campuses allows students to share life on equal terms.

Globalization, glocalization and glocal culture

Globalization, "emerging in the late 60s" (Pantea 2014: 8), can be defined as a process closely connected with the happenings, developments and improvements resulting in interconnectedness of nations in the world. World nations have, in the course of history, had connections of various types with each other. With the developments in a number of fields like travel and telecommunications, the world has become a planet in which nations and nation states have become closer and interconnected. Globalization is the term to define this interconnectedness. The effects of globalization are visible in a large number of topics in the modern world from tourism to trade, from sports to music, from education to science, from production to consumption, and so on. The process has also found its proper place in the description of the present world as a global village.

Researchers tend to include the reality of internationalization in their definition of globalization in order to reflect the extent of mutual interdependence of countries in the modern world. Palmer and Cho (2012) establish a connection between internationalization and globalization and suggest that internationalization has been a process that has created the production of relevant policies in order to meet the demands of globalization. Internalization has created a visible increase in global interconnectedness, the increase in networks, relations and transactions in the present world (McGrew 1998: 300). This assumption has to do with both economic and cultural dimensions (Markee 2000: 571).

The cultural dimension of globalization has always been a point capturing the imagination of researchers due to the fact that a cultural practice emerging in a part of the world may be adopted in other parts in a short time. Examples of global culture include "music, television, film and advertisements, fast foods and fashion" (Archer, et al. 2007: 4). Porta (2005) identifies globalization with significant cultural changes because of the

growing interdependence in today's world. Chen, et al. (2008: 806) refer to globalization as "the selective incorporation of cultural elements from the various cultural worldviews and practices to which a person has been exposed during his or her life".

Although globalization as a concept used worldwide has occupied the minds of the residents of the modern world for more than half a century, there has always been a criticism towards it. Some people are of the opinion that globalization means progress and prosperity while others believe that it is the cause of inequality between the nation states in the world (Kim and Kim 2006: 2). Butt (2017: 16) proposes that if globalization "is a term that is used to say everything, it says nothing". Giddens (2000: 53) offers an all-inclusive standpoint, noting: "Living in a global age means coping with a diversity of new situations of risk". Researchers also stress the point that there is a need to establish the ethical basis of globalization (Garfolo and L'Huillier 2014). Much of the criticism towards globalization is based on the assumption that it has disregarded the local in many aspects. Culture has also taken its unique place among the subjects globalization is criticized. The basic reason for this criticism is that globalization leads "to the decline of national cultures" (Martell 2007: 174). That is why, the need to adopt a more multi-dimensional and pluralistic approach is stressed for globalization to include social and cultural elements along with the traditional economic perspective (Martens, et al. 2010).

Because globalization has faced criticism in many aspects regarding its approach to the realities of the modern world, there has been a need to redefine the present level of interconnectedness and to reflect the inclusion of the world nations within this context properly. For this very reason, the term *glocalization* has been preferred to denote the modern reality of interconnectedness. Robertson's (1995: 40) approach to the issue is indicative of this viewpoint:

> *My emphasis upon the significance of the concept of glocalization has arisen from what I perceive to be major weaknesses in much of the employment of the term 'globalization'. In particular, I have tried to transcend the tendency to cast the idea of globalization as inevitably in tension with the idea of localization. I have instead maintained that globalization - in the broadest sense, the compression of the world has involved and increasingly involves the creation and the incorporation of locality, processes which themselves largely shape, in turn, the compression of the world as a whole. Even though we are, for various reasons, likely to continue to use the concept of globalization, it might well be preferable to replace it for certain purposes with the concept of glocalization. The latter concept has the definite advantage of making the concern with space as important as the focus upon temporal issues.*

Invented as a concept to reflect the significance of *local* in the global scene, glocalization, which "can be divided into the terms "global" and "localization" which mean a global outlook adapted to local conditions" (Mok and Lee 2003: 35), is a relatively recent term. It originally came into use in Japan to refer to the agricultural adaptation of farming techniques to local conditions and which later started to be used in Japanese business to express global localization and local conditions (Robertson 1995: 28). In time, it "entered the conceptual lexicon" (Khondler 2013: 530) and has still been

used to denote global localization and enabled researchers to analyze globalization issue from local position (Palmer and Cho 2012). It is expressed with the term *küyerelleşme* in Turkish and some studies have been carried out regarding various aspects of this concept in Turkish context (Göktolga and Gündoğmuş 2015; Kaya 2014).

Kraidy (1999) notes that glocalization has become a term to express global/local encounters instead of using global as a general cliché concept. He notes that glocalization includes not only local and regional but also national dimensions. Robertson (2012) is of the opinion that glocalization is a term expressing conceptual advantages when compared to the general concept of globalization because it stresses the distinction between the global and the local. These assumptions are also supported by Boli (2005: 399), who demonstrates that "glocalization affects ever more local customs, structures, and practices". The credibility of their approach is approved by Hannerz (1990: 250), who argues that ''there can be no cosmopolitans without locals''.

The above description of glocalization obviously stresses the local dimension in international relations. Since international relations naturally include interaction, the issue of culture becomes a point of paramount importance as a topic reflecting the mutual positions of local and national cultures. Historically, culture has been viewed as distinctive structures that are characteristics of territories. This assumption highlights the uniqueness of the local and the reality of interaction for cultural exchange (Hannerz 1990). When the process of globalization has exerted its influences on the local cultures, the concept of global culture came into being with the interconnectedness of local cultures throughout the world. The result of the process naturally necessitated cultural internationalization and a new intercultural or cross-cultural understanding (Fabricius, et al. 2017).

The criticism directed towards globalization is also related with the cultural phenomena. The proponents of this idea argue the point that, in this age of globalization, local cultures cannot cope with the dominating influence of globalization (Giulianotti and Robertson 2007). It is argued that globalization is marked culturally by processes of 'glocalization', whereby local cultures adapt and redefine any global cultural product to suit their particular needs, beliefs and customs (Robertson 1995). Within this glocal context are expected to "share certain values, beliefs, and norms at various levels, but each experiences glocal culture in a discrete manner" (Brooks and Normore 2010: 59). It may be proposed that cross-cultural interaction in a glocal setting does not lead to homogeneity but can also produce cultural heterogeneity (Roudometof 2014).

Research Perspective

One can infer from the review of relevant literature that glocalization and glocal culture attracted significant attention as issues influencing world citizens. However, the notion of glocal culture has not yet received the attention it deserves in the educational arena. Setting out from the notions of glocalization and culture, this study is intended to portray a picture of glocal culture in the second language setting at a higher education institution. It aims to present the perceptions of the participants of the glocal culture based on their experiences of learning Teaching Turkish Research and Application Center (AtaTömer), Atatürk University, Turkey. This study, in particular, is purposed to

investigate the views of foreign students coming from different countries around the world regarding the opportunities for glocal culture at the institution they receive Turkish language education, the contributions of this educational experience to their understanding and appreciation of glocal culture and their contributions to the expansion of glocal culture by representing their own culture in a second language learning context.

Method

Qualitative research design was adopted for the purposes of this study because this design enables the researcher to reach comprehensive understanding related to the thoughts, feelings and experiences of the participants.

The below questions guided this study:

1. What are the facilities in the second language language learning environment for glocal culture?
2. What are the contributions of learning Turkish in Turkey to students' understanding of glocal culture?
3. What are the contributions of the participants to glocal culture in the target setting?

1. Participants and Setting

The participants were 10 international students receiving one year-long preparatory Turkish education in AtaTömer, Atatürk University. The participants were from different nationalities (Georgia, Bashkortostan, Iran, Azerbaijan,…) and their common purpose was to follow their undergraduate or graduate studies in Turkey. Therefore, they were supposed to take a year-long Turkish education to be able to start their education in their departments. The participants, who received 960 hours Turkish language education in a 32-week process, were at C1 proficiency level in Turkish when the study was conducted.

2. Data Collection Tools and Procedure

The data for this qualitative study was collected through open-ended questions. In the light of relevant literature and casual conversations with the students, the researcher formed six questions about the effects of their second language learning experience in Turkey on their understanding of glocal culture. Since the participants were learners of Turkish, the questions were written in Turkish. The researcher consulted a field expert for the understandability and appropriateness of the questions. In addition, before giving the questions to the participants, the researcher asked two foreign learners of Turkish to provide answers to the questions for understandability to ensure validation and trustworthiness of the instrument.

The data were collected in the final week of the preparatory class so that the participants could complete their second language education. Since the questions were in Turkish, they were asked to provide answers in Turkish. After collecting the data, the researcher translated the participant answers into English and a native speaker did the proofreading.

3. Data Analysis

The data were analyzed through content analysis. After reviewing and comparing the answers of each participant, the researcher identified recurring codes in open coding and combined them into relevant categories in axial coding.

Results

This section presents the results obtained from the written answers of the participants. The results are divided into six sub-sections which are based on the open-ended questions. Each sub-section includes excerpts from the participants' answers to illustrate their views.

1.What kind of glocal culture interaction exists in the setting you are learning Turkish?

AtaTömer, where the present study was conducted, hosted a number of foreign students from various countries the world over and offered them a year-long preparatory Turkish education to follow their undergraduate or graduate studies at Turkish universities. This educational setting naturally created, besides its educational purposes, a cultural environment for the students to share their own culture considered as global sharing and observe the local culture in its authentic setting. In other words, a single setting offered the combination of global and local interaction promoting the idea of glocal setting. Appreciating the advantage of learning Turkish in its natural context in terms of glocal culture, a participant referred to the indisputable relationship between language and culture as follows:

> *Learning a language does not mean just knowing its structure and its vocabulary. Language has strong connections with its culture; so, I believe learning Turkish in Turkey is a great advantage for us. Wherever we go, we can see the lifestyles and cultures of Turkish people. We also can introduce them our culture. I think this is a great chance.*

Another point of appreciation among the participants was that AtaTömer hosted many students from different countries in the same educational setting. Taking classes with different friends, having conversations with them during breaks and attending different activities enabled the participants to learn new things not only about the Turkish culture but also about various world cultures, as stated by a participant:

> *Here (in AtaTömer), there are many students from different countries. For example, I have Georgian and Afghan friends in my class. During speaking classes, I can learn interesting things about their cuisine, traditional and religious festivals or their wedding ceremonies; and, I can share mine with them. There are also other friends in other classes from Nigeria, The Ivory Coast and some other countries the name of which I haven't even heard before. In the corridors, in the canteen or in some cultural activities, we can share our experiences, lifestyles and cultures with each other. Before I came here, I did not expect such a high level of cultural interaction and cultural sharing.*

2. What are the contributions of glocal cultural sharing to you?

Learning Turkish in Turkey was considered as a privilege by all the participants. They expressed their gratitude that they could practice the target language with its native speakers in and out of the school and during these interactions they could expand their knowledge of world cultures together with their friends. A participant, pointing at this common contribution of learning Turkish in AtaTömer, maintained that if he had learned Turkish in his own country, he could not have met so many friends from other nations and learned so much about different cultures:

> *One of the best points in learning Turkish here (in Turkey) is that we can have many experiences with our friends. Most of us are from different countries; some of those with the same nationality are coming from different cities. So, each student here brings his/her own culture and life perspective to the class. I am learning new things not just during lessons; I can say that I am learning something in every occasion. If we had been in our countries, we could not meet and learn from each other. We are so lucky to be here and experience this atmosphere of cultural sharing and interaction.*

Increased sense of awareness, appreciation and respect towards cultural differences and peculiarities was also among the contributions of this educational experience to the participants. They stated that they had some prejudices against possible cultural, social or religious differences before coming to Turkey regarding the local people and students coming from other countries. However, they expressed their pleasure that their prejudices gradually disappeared when they began to have contacts with the instructors, the management body and the local people representing Turkish culture and other students representing various world cultures in AtaTömer. Experiencing this gradual positive change in glocal cultural awareness and respect, a participant noted that she could better understand the meaning of the saying "all are equal":

> *Before coming here (to Turkey), I had some concerns that I could not have good relationships with people because of our cultural differences. However, all changed day by day. The more I learned about different cultures (Turkish culture and the cultures of my friends) and showed mine to my friends, the better I could understand them and the better they could understand me. I believe the biggest contribution of this experience to me is that I can now really understand what "equality of people despite their differences" means. I also understood that we can have cultural interaction and sharing with different people while preserving our peculiarities.*

3. To what extent do you think you are contributing to glocal culture?

Besides learning new things from their instructors or friends, the participants also put their best effort to present their own culture in educational or extra-curricular activities. The more they experienced the joy of obtaining cultural knowledge from their peers, the more willingness they felt to share their cultural peculiarities with them. In this bi-directional atmosphere of cultural sharing, the participants, either individually or in groups, tried to contribute to glocal culture consciously or unconsciously. As regards their contributions to glocal culture, a participant explained that even if they are not consciously

prepared for it, they are naturally contributing to the expansion of glocal culture since they are all bringing their unique characteristics with them as representatives of their cultures:

> *I believe we do not need to do specific things to contribute to glocal culture; even our presence here is a way of contributing to glocal culture. During lunch or dinner, we talk about our cuisine; when we are at school, we talk about the education system in our countries; when we go shopping, we talk about our clothes or when we go to the cinema, we talk about our famous actors. Besides all these casual cases, we sometimes organize cultural events and we can introduce our culture from different perspectives.*

4. What is the extent of glocal culture in the institution/campus?

The main setting for the participants in terms of opportunities for glocal cultural sharing was the institution, AtaTömer, where they received Turkish language education before going to their departments. They had many friends coming from different countries and having different social, religious and cultural backgrounds. This language education setting was the common ground for the participants to display their culture while observing other cultures. Regarding the extent of glocal culture in the institution, the participants expressed that they were invited to different social events in which they could familiarize themselves with other students as well as the local people. They were also happy that the directors and the instructors of the institution supported and helped them to organize different institution-wide and campus-wide events in which they could introduce their cultures and learn about those of the other students.

In addition, the students could also have chances to participate in a variety of activities or events held on the campus and they could have contact with other students in the cosmopolitan higher education setting. Mentioning the encouraging atmosphere of being exposed to different cultures and presenting their own culture, a participant stated that glocal culture was promoted both in the institution and on the university campus through different events organized for students:

> *The university in general and the institution in particular offers us great chances to know the local culture and the culture of our friends. Since we came here, we have attended many events on the campus and through these events, we learned about the cuisine, folklore, music and arts of the host country (Turkey). AtaTömer also encouraged us to organize some events in which we could introduce our lifestyles and culture and present our local tastes, costumes, folklore and peculiar materials. So, I can say that both the institution and the university are putting great effort in promoting an atmosphere of glocal culture.*

5. What are your further expectations from the institution/university for the expansion of glocal culture?

All the participants provided positive comments regarding the contributions of the institution and the university to glocal culture. They were pleased with the friendly, welcoming and encouraging attitudes of their instructors, institution directors and local people. This enabled them to feel relaxed in a totally foreign environment and helped them

interact with the local people and culture more easily. Still, there were two main expectations of the participants from the institution/university to promote glocal culture. The first was that they wished to have more chances to attend events organized locally and nationally to be more exposed to Turkish culture. And, they expected the institution and the university to organize future events for them to keep in touch with each other while sharing their new experiences. Referring to these two additional expectations, a participant noted:

> *The existing opportunities for glocal cultural sharing are far beyond our expectations and I believe this is one of the greatest advantages of learning Turkish here. I wish we could increase these chances and keep in contact with our friends even when we finish our second language education in AtaTömer and go to our departments. So, when I study at my department, I want to attend local events besides the programs organized by AtaTömer and Atatürk University.*

6. What are the contributions of glocal culture to world peace?

Regarding the relationship between glocal culture and world peace, the participants underlined the importance of the awareness of and respect towards others along with an understanding of glocal culture. All the participants expressed that learning Turkish in Turkey heartened them to overcome their prejudices by offering them countless chances to be exposed to different cultures, including the culture of the host country and the culture of other countries. Through these experiences, the participants once again appreciated the uniqueness of people no matter what their background characteristics were. They adopted the belief that uniqueness or differences are not negative aspects; instead, they contribute to the richness of world culture as a whole. In addition, they pointed at the realization that they do not have to change while sharing the elements of the world culture; they can lead their lives peacefully in glocal, cosmopolitan settings, as shared by a participant:

> *I have learned a lot here. I have learned that there are various cultures and lifestyles besides our own. But, this is not a problem; instead, this is a great opportunity to improve as a person. When we learn how to respect other people and their culture, we can interact with them successfully and live with them in peace because, despite our differences, we are equal. None of us has superiority over the other.*

The overall results obtained from the comments of the participants revealed that the second language learning context offered by AtaTömer, Atatürk University helped the participants overcome their prejudices, have an increased sense and understanding of cultural uniqueness and an appreciation of diversity. In this higher education environment, the participants were observed to contribute to glocal culture while learning much from their friends and local people. This language learning experience provided not only an educational service but a glocal culture service as well.

Discussion

Conducted with the purpose to introduce the concept of glocal culture from an educational perspective, this research showed that receiving language education in the target setting contributed to the second language learners' understanding and development of glocal culture. The participants reported positive attitudes concerning the environment of glocal culture provided for them in the language learning context. They were aware of the opportunities promoting their understanding of glocal culture and offering them chances to learn about diverse cultures around the world while sharing their own culture with their friends. This environment of cultural sharing helped the participants expand their world views while still preserving their unique identities and culture.

Considering the opportunities for being exposed to glocal culture, the participants noted that they experienced the advantage of learning the target language in its natural context in terms of both language improvement and cultural development. Since they had ample chances of exposure to the culture of the target language in its authentic setting besides the chances for being exposed to various cultures of friends coming from different parts of the world, all the participants commented that they could not have learned so much about different cultures if they had received language education in their own countries. Since it facilitated the integration of the global and the local (Joseph and Ramani 2012), learning Turkish in Turkey was regarded as a great opportunity.

As to the contributions of glocal culture, the participants maintained that their experiences of glocal culture in the target setting expanded their world knowledge and increased their understanding of respect towards dissimilarities among world nations. They were able to observe that their friends in the higher education institution and the local people in the host city had different life styles and cultural characteristics but these differences did not negatively affect their interaction with each other. Instead, the differences helped them increase their understanding and tolerance towards different ideas or habits. Through these experiences and interactions, the participants reached the conclusion that they were equal no matter what their differences were. They noticed that these differences formed the glocal culture which enabled individuals to keep on living in a glocal environment while still preserving their particular cultural and national characteristics as expressed by Roudometof (2014: 19) as the preservation of "cultural heterogeneity and national specificity".

The language learning experience in AtaTömer supported the participants to change their perspectives from negative to positive. Before coming to the host city and the institution, the participants had concerns regarding the possible differences between themselves and their friends and local people. However, limitless opportunities for intercultural interaction accompanied with unique chances for exposure to the local culture (Hannerz, 1990) encouraged the participants to change their negative views from the possible effects of damaging differences to constructive uniqueness and cultural richness. Referring to idiosyncrasy of glocal interactions, Ritzer (2003: 208) maintains that "glocal culture and interaction among various glocalities are-or at least can be-a significant source of uniqueness". Therefore, having constant interaction with different people in this cosmopolitan higher education setting was a turning point for the

participants to understand that cultural or social differences are actually not negative aspects hindering interaction among people. Instead, the differences introduced novelty and refreshed the minds of the participants and regarding their relationships with other individuals coming from different countries. Developing "global connections through engaging in social interactions on a cosmopolitan campus (Findlay, et al. 2017: 151), they learned that if people learn how to respect others' unique characteristics, then they can eliminate the negative consequences possibly to occur in their mutual relationships with members of other cultures, which can be explained as the contributions of this glocal cultural experience to world peace.

When asked about the contributions of glocal culture to world peace, the participants maintained that through this educational experience, they learned that each individual is unique and possesses distinctive characteristics and what is important is to learn how to respect these differences while having contacts with others. Having differences does not mean superiority of one person over the other; instead, all people are equal with their unique cultural aspects. People should not feel the pressure of globalization (Giulianotti and Robertson 2007) and should not be forced to adopt what is global. Instead, they should be offered a glocal atmosphere which is the building block of globalism. When local cultures, instead of being forced to lead their lives under cultural homogeneity (Roudometof 2014), are allowed and encouraged to preserve their peculiarities, people can include global perspectives more easily into their understanding of culture (Robertson, 1995). The interconnectedness of local cultures can stimulate cross-cultural understanding (Fabricus, et al., 2017), which can help the maintenance of world peace.

Conclusion

With the increase in the number of glocal, cosmopolitan higher education institutions and with the growing international student mobility, the issue of culture has become a significant topic in international arena. Offering a review of the concepts of globalization, glocalization and glocal culture, this study was intended to present the perspectives of a group of international students in AtaTömer, Atatürk University regarding glocal culture. The participant comments based on their experiences of glocal culture in the target context revealed the positive contributions of this educational experience to their understanding of glocal culture.

The underlying assumption in the increase in global culture discussions in the world stems from the reality of global interdependence and interaction witnessed in recent decades the world over. The fact that peoples of the world are getting more and more interconnected has also exerted its effects on cultural interaction. (Melluish 2014). In the present world, where the inevitable outcomes of the process of globalization endanger the existence of local cultures, glocalization opens a new horizon and is expected to allow individuals to preserve their local cultures all around the world.

Viewed from the glocal perspective, internationalization of education seems to offer a unique chance for learners to meet on glocal, cosmopolitan higher education settings, to preserve their own cultures and to interact with other cultures. In the light of the results obtained in this study, it can be suggested that more opportunities should be

provided for international students to expand their world knowledge and horizons regarding various cultures and their uniqueness. The number and scope of student exchange programs and institutions sponsoring students to conduct their education in different countries should be increased so that more students can benefit from these experiences contributing not just to glocal culture but to world peace. Glocalization has established the assumption that we "need to judge and decide how we feel about other cultures in the light of our participation in the global and local" (Susa 2011: 57). This decisive stance may help people consider others with different cultures as equal citizens of the world.

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