

The Relationship Between Acculturation Types Enculturation, Stress and Collective Self-Perceptions Students of Syrian Student Under Temporary Protection in Türkiye

Türkiye'deki Geçici Koruma Altındaki Suriyeli Öğrencilerin Kültürleşme Türleri, Kültürleşme Stresi ile Kolektif Benlik Algıları Arasındaki İlişki

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Özet Göç, bir toplumun göç alması ve diğer toplumun da göç vermesi şeklinde oluşan insan hareketine verilen isimdir. Göç eden bireyler, yeni bir kültüre uyum sürecinde genel stres ve kültürel stres yaşayabilirler. Ayrıca araştırmalar bireylerin sahip olduğu kolektif benlik saygısının yeni kültüre uyum sürecinde etkili olduğunu belirtmektedir. Yeni kültüre uyum sürecinde, bireyin sahip olduğu kültür ve yeni kültürü edinme sürecinde oluşan kültürel yapılar kültürleşme olarak adlandırılır. Kültürleşme süreçleri bütünleşme, asimilasyon, ayrılma ve marjinalleşmeden oluşmaktadır. Bu araştırmanın genel amacı, geçici koruma altına alınmış Suriyeli mülteci öğrencilerin, kültürleşme tercihlerinin, algılanan stres, kültürleşme stresi ve kolektif benlik saygısı tarafından yordayıp yordamadığını araştırmaktır. Bu amaç doğrultusunda adimsal regresyon modeli oluşturulup test edilmiştir. Verilerin toplanmasında, kişisel bilgi formu, kültürleşme stresi ölçeği, algılanan stres ölçeği, kolektif benlik saygısı ölçeği kullanılmıştır. Araştırma grubu Suriye'den Türkiye'ye farklı yıllarda göç ederek gelen ve örgün olarak eğitim hayatlarına devam eden, 127 kız ve 155 erkek, toplam 282 kişiden oluşmaktadır. Katılımcıların yaş aralığı 11-18 olarak değişmektedir ($\bar{X}=14.78$, $SS=1.41$). Yapılan adimsal regresyon analizi sonucunda kolektif benlik saygısı, kültürleşme stresi ve algılanan stresin, kültürleşme tercihlerinden ayrılmayı ve asimilasyonu yordadığı ancak bütünleşme ve marjinalleşmeyi yordamadığı bulunmuştur.

Anahtar Sözcükler: *Göç, Kültürleşme, Uyum, Kültürleşme Stresi*

Abstract: Migration refers to the human movement that occurs when people leave one society and settle in another. While migrating individuals are in the process of adapting to the new culture, they experience general stress and cultural stress. In addition, the collective self-esteem of individuals is effective in the process of adaptation to the new culture. In the process of adaptation to the new culture, the culture that the individual has and the cultural structures formed in the process of acquiring the new culture are called acculturation. Acculturation processes consist of integration, assimilation, separation and marginalization. The general purpose of this research is to investigate whether the acculturation preferences of Syrian students under temporary protection are predicted by perceived stress, acculturation stress and collective self-esteem. For this purpose, a stepwise regression model was created and tested. Data were collected using the Personal Information Form, Acculturation Stress Scale, Perceived Stress Scale, and Collective Self-Esteem Scale. The research group consists of a total of 282 people, 127 girls and 155 boys, who migrated from Syria to Türkiye in different years and continue their formal education. The age range of the participants varies from 11 to 18 years ($M = 14.78$, $SD = 1.41$). As a result of the stepwise regression analysis, it was found that collective self-esteem, acculturation stress and perceived stress predicted separation and assimilation, but did not predict integration and marginalization.

Keywords: *Migration, Acculturation, Harmony, Acculturation Stress*

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Introduction

Migration is the name given to the human movement that occurs when one society emigrates and another society emigrates. The invention of the wheel, the discovery of gunpowder and its military applications, the emergence and dissemination of infectious diseases, as well as the subsequent development of their treatments, represent significant milestones in human history. These major advancements, whether beneficial or harmful to global development, have been spread to different parts of the world primarily through migration (Yılmaz, 2014). This process underscores the critical role of human movement in the transfer of knowledge and technology, influencing societal progress and shaping cultural dynamics.

Since the dawn of humanity, all migrations have resulted in significant transformations for both the receiving and the sending societies. Although there may be some similarities in the living environment as a result of migration, significant changes are generally observed in various aspects such as nationality, religion, language, and currency (Zafer Bilge, 2016). Whether this change is positive or negative depends on some characteristics of both sides. If some of the economic, political, and demographic characteristics that cause migration in migratory communities provide better opportunities for the individual in the host country, adaptation to society becomes easier and the process is positively affected (Berry, 1997). Tolerance towards immigrants in the host society positively influences their integration and encourages the adoption of a multicultural perspective by the host community. However, if the host community perceives immigrants as a threat or a source of cultural degradation, this will negatively impact the adaptation process (Berry, 2005).

An examination of current migration trends reveals that individuals from countries such as Syria, Ukraine, and Afghanistan are migrating due to war and internal conflicts. This situation underscores the absence of effective and realistic solutions to manage these migration waves. As a result, individuals may find themselves compelled to leave their current locations, even if their reasons for migration evolve. Relocation, whether compulsory or voluntary, exposes individuals to different cultures, shaping their attitudes toward them. This developed attitude may, in turn, bring about issues related to adaptation and acculturation (Yalçın Gezici, 2017).

The term "culture" derives from the Latin word *cultura*, originally used in the context of cultivation and harvesting in agriculture. Over time, its meaning evolved through different interpretations and translations. In French, it signified the development and refinement of human intelligence, while in the 18th century, the German translation equated it with civilization (Güvenç, 1997). In sociology, culture encompasses all material and spiritual products of human endeavor that diverge from and stand in contrast to nature. Anthropologist Tylor's seminal definition from 1871 remains widely acknowledged and accepted: 'Culture, or civilization, encompasses the knowledge, arts, traditions, customs, languages, and various capabilities and skills acquired and developed by human beings within society. It constitutes a multifaceted entity inclusive of habits and practices' (Güvenç, 1981).

In scholarly literature, enculturation is described as the lifelong process of socialization and cultural assimilation within a specific cultural framework, achieved through education and the transmission of societal norms and rules (Rudmin, 2009). On the other hand, acculturation refers to the emergence of new cultural amalgamations resulting from the mutual interaction between two or more cultures (Güvenç, 1997). Enculturation typically begins within the family unit and extends into various social contexts such as schools, significantly influencing individuals' cultural identities (Güvenç, 1981). While enculturation primarily entails psychological development and the intra-family transfer of cultural values, acculturation involves the deliberate or unintentional adoption of characteristics from a second culture (Güngör, 2014).

Culture shock is a common experience for individuals encountering a new culture, characterized by significant challenges in adaptation due to cultural differences, resulting in feelings of anxiety, uncertainty, and alienation (Erçan, 2001). Especially for individuals residing in foreign countries, culture shock can pose a significant challenge. The intensity and length of this experience tend to rise with the degree of cultural differences, which are shaped by variations in religion, language, lifestyle, cuisine, and traditions between the person's original culture and the new setting (Furnham, 2019). These differences can hinder mutual understanding among individuals, as communication is filtered through cultural perspectives, potentially leading to misunderstandings (Aliyev, 2011). While language proficiency aids communication in a new culture, comprehension and perception are also shaped by cultural factors, highlighting that cultural adaptation extends

beyond language acquisition alone (Dil, 2015). Thus, cultural change involves broader psychological and social dimensions beyond linguistic adjustment.

Acculturation, as defined by Berry and Sam (1997), entails the emergence of new cultural amalgamations resulting from interactions between distinct cultural groups. The disruptions encountered during the acculturation process, involving the transmission of culture to individuals and the subsequent transformations, have far-reaching effects on both host and immigrant societies (Berry, 1997; Zafer Bilge, 2016). Similarly, disruptions during enculturation, which involves the transfer of culture to individuals, along with the changes stemming from acculturation, impact both host and immigrant communities (Berry, 1997; Zafer Bilge, 2016).

In scholarly discourse, acculturation processes are commonly categorized into four distinct phases. Integration, the first phase, is characterized by individuals maintaining their original culture while actively participating in and adopting elements of a new culture (Berry & Sabatier, 2011). This dual-cultural identity is perceived as positive as it fosters a deeper integration into both societies. Individuals who favor integration seek to understand and embrace the new culture, exhibiting emotional stability, initiative, and openness (Schmitz & Berry, 2011). The integration strategy is particularly lauded for its positive correlation with cultural adaptation, as evidenced by research findings (Berry & Sam, 1997). Supporting individuals in choosing integration facilitates psychological adaptation, enabling them to navigate the challenges of acculturation more effectively, including acculturation stress.

Assimilation, as viewed through the lens of psychological science, entails individuals assimilating into a foreign culture without the disappearance of their original culture. Here, individuals abandon their own cultural norms and fully adopt a new culture. This acculturation strategy yields varied consequences for its adherents. Research indicates that as more individuals opt for assimilation, language acquisition and familiarity with the new culture increase. However, despite its perceived theoretical neutrality, assimilation is often criticized for favoring the dominant culture (Berry & Dona, 1994).

Separation involves individuals rejecting the dominant culture in favor of maintaining their own cultural identity. Those who adopt this acculturation strategy often exhibit traits such as lack of

confidence, emotional sensitivity, and anxiety. They tend to engage less in socialization and resist changes to their behavior and belief systems (Schmitz & Berry, 2011).

Marginalization is characterized by a lack of interest or reluctance toward both one's own culture and the dominant culture. Individuals preferring this acculturation strategy are often described as assertive but lacking in confidence. Due to insufficient language skills, they tend to isolate themselves from the external environment. Research has found a significant positive correlation between an individual's low self-esteem and the preference for the marginalization acculturation strategy (Kıyılıoğlu & Wimmer, 2015).

Purpose of the Research

The study aims to examine the acculturation attitudes of Syrian students under temporary protection in Türkiye, who were forced to immigrate due to the war that broke out in their country in 2011, and to determine whether their collective self-esteem, acculturation stress, and perceived stress predict their acculturation levels. Identifying the acculturation preferences adopted by students actively engaged in their educational pursuits, facilitated by the available acculturation options, is significant for addressing any less widely accepted acculturation choices they may have. This understanding can help implement potential measures to modify these preferences and, in the long term, contribute to achieving more positive outcomes in future studies related to migrant individuals. Moreover, the data present in the literature predominantly pertains to individuals who have migrated to and established their lives in various geographical regions (Şeker, 2005). Therefore, rather than generalizing findings to a global context, it is important, from a scholarly perspective, to conduct studies specifically focusing on migrations to Türkiye.

In line with the general objectives stated above, the research sought to answer the following questions:

1. What is the acculturation strategy used by the people in the sample?
2. Does acculturation stress predict the acculturation dimensions (integration, separation, marginalization, and assimilation)?

3. Does collective self-esteem predict the dimensions of acculturation?
4. Does perceived stress predict the dimensions of acculturation?

Method

Research Model

This descriptive study explores the relationship between acculturation stress, collective self-esteem, and perceived stress levels among Syrian students in Türkiye under temporary protection. Employing the relational scanning model, which is designed for describing current or past situations without intervention, this research methodology aims to generalize findings across a broad population by examining subsets of the whole. The relational scanning model emphasizes observational research over expansive or representative samples to derive broader conclusions about the entire population (Karasar, 1982; Karasar, 2005).

In the research, the specified scales were applied to 127 girls and 155 boys, a total of 282 students who immigrated from Syria to Türkiye in different years and continued their formal education, participating voluntarily in the study. The participants' ages ranged from 11 to 18. The study also included older students who, due to educational disruptions caused by migration, were behind their peers in school. While the research population is considered to be Syrian students under temporary protection living throughout Türkiye and continuing their formal education, the research sample was created from Syrian students under temporary protection living in Adana province and continuing their formal education. Adana province has been one of the locations with the highest number of Syrians since the early days of migration to the present (Immigration Authority, 2019). The number of Syrians under temporary protection in Adana, both in camps and within the city, is approximately 250,000 (Immigration Authority, 2024).

Participants

All of the individuals participating in the research continue to live in Adana with temporary protection status. The participants were selected from students who have been living in Türkiye for three years or more and are actively continuing their education. The ability to use Turkish was also one of the conditions for participation in the research, as it was necessary for the students to

fill out the scale properly. A total of 282 participants took part in the study. Demographic data, including age, academic grade, household size, and the educational levels of both parents, were collected alongside responses to survey items.

Data Collection Tools

Ethical approval for the study was obtained from the Aksaray University Human Rights Ethics Committee under application number 2019/03-24. Subsequently, permissions were secured from the developers of the scales for their use in the research. Information was provided orally in Turkish by visiting each student's respective school; however, to eliminate any potential misunderstandings, the details were also reiterated in Arabic by a Syrian individual with C2+ proficiency in Turkish. Following this, informed consent forms were presented to potential participants, and signed documents confirming their acceptance of the study were collected. For participants under 18 years of age, signed consent from their guardians was also obtained.

In the study, the time to answer all the scales varied between 30 and 70 minutes, depending on Turkish reading comprehension and response speed. As the students' reading comprehension speed increased, the time to answer the questions decreased. Additionally, any words not understood by participants, other than their original meanings (e.g., ritual, ethnic identity, etc.), were explained to them. When necessary, the researchers conducted the reading process. This was because students faced difficulties with the language and had trouble reading and understanding the scales. The fact that students read and answered the items at different speeds led to a longer data collection time than expected. The research data, collected between 16.05.2019 and 14.06.2019, were gathered in the afternoon for morning students and before the start of school for afternoon students.

Measurements

The instruments utilized in the study included a personal information form, scales for acculturation, acculturation stress, perceived stress, and collective self-esteem.

Personal Information Form. The demographic variables included in the form are gender, age, grade of education, the number of people living at home, the educational level of the mother and father, the institution they attended, the ethnic group they identify with, whether they learned a

language other than their mother tongue during childhood, how long they have lived in Türkiye, and their country of origin. There are no scale items related to the socio-economic status of the families. The reason questions about socio-economic status were not included in this study is that families and children tend to compare their economic situation in Syria with their current situation in Türkiye, often evaluating their current condition as relatively poor.

Acculturative Stress Scale. The Acculturation Stress Scale, created by Sandhu and Asrabadi in 1994, was designed to assess the psychological needs of foreign students. This scale, developed through their research, measures acculturation stress in international students and is formatted as a 5-point Likert scale. Responses range from 'strongly disagree' (1) to 'strongly agree' (5), with the scale featuring a total of 36 items. Scores on the scale can vary from a minimum of 36 to a maximum of 180, with higher scores indicating greater levels of acculturation stress. In the study by Sandhu and Asrabadi, reliability analysis of the scale revealed Cronbach's Alpha values for various subscales: Perceived Discrimination .90, Homesickness .89, Perceived Hatred .90, Fear .88, Culture Shock/Change Stress .79, Guilt .44, and other items .84.

Factor analysis was conducted on this scale for use with Syrian students living in Türkiye. A one-dimensional structure emerged in the confirmatory factor analysis. Based on the analysis, it was found that the scale items and the acculturation stress structure formed by these items created a model in complete harmony with the data: GFI = .92, ($X^2/sd = 2.59$, CFI = .86; RMSEA = .076, $p = 0.001$). The X^2 value was slightly higher than the ideal value of 2, but it remains within an acceptable level. Other fit index values are also within acceptable limits (Çokluk, et al., 2010; Şimşek, 2007). When these values are examined, it is clear that the model is in harmony with the data, and the scale shows validity only for Syrian students in this form. The results of the model analysis are presented below.

Table 1

Goodness of Fit Indices of the Acculturative Stress Confirmatory Factor Analysis Model

Goodness-of-fit indices	Values
X^2/sd	166.3/64= 2.59
GFI	.92
CFI	.86
RMSEA	.076

In this study, a one-dimensional structure was found after factor analysis, the Cronbach's Alpha analysis conducted to assess the scale's reliability yielded a reliability coefficient of .72.

The Scale of Acculturation

The acculturation scale is a scale developed by Berry et al. (1989) to determine the acculturation preferences of individuals and consists of four different strategies. These strategies are integration, separation, assimilation, and marginalization. The number of items that measure each of these strategies is 11. The items were structured as a 5-point Likert scale. The scale used to assess the acculturation strategies of immigrants was translated into Turkish by Şeker in 2005.

In the original scale, Cronbach's Alpha values were obtained through reliability analysis of the scale: integration was calculated as .78, separation as .80, assimilation as .84, and marginalization as .74. In this study, the Cronbach's Alpha values were found to be as follows: integration .74, separation .63, assimilation .79, and marginalization .67.

The Perceived Stress Scale was originally created by Cohen, Kamarck, and Mermelstein in 1983. A reliability analysis of the scale showed a Cronbach's Alpha value of .86. It was later adapted into Turkish by Bilge et al. (2007). This version of the scale, which includes dimensions for perceived stress and coping, recorded a reliability value of .81. For the current study, a factor analysis was conducted on the scale to ensure its applicability to Syrian students under temporary protection in Türkiye, resulting in a one-dimensional structure being confirmed through the analysis.

Upon analysis, it was observed that the scale items and the perceived stress structure they formed aligned well with the data, producing a model with satisfactory fit indices ($\chi^2/df = 2.05$, GFI = .99, CFI = .96; IFI = .97; RMSEA = .060, $p = 0.001$). While the χ^2 value slightly exceeded the ideal value of 2, it remains within acceptable limits (Kline, 2016). These findings suggest that the model fits the data well and confirm the scale's validity for Syrian students under these specific conditions. The detailed results of the model analysis are as follows.

Table 2

The Confirmatory Factor Analysis of the Perceived Stress Scale Showed Strong Fit Indices for the Model

Good fit indices	Values
χ^2/sd	8.20/6= 2.05
GFI	.99
CFI	.96
IFI	.97
NFI	.94
RMSEA	.060

The Cronbach's Alpha analysis conducted to assess the reliability of the scale yielded a reliability coefficient of .55. The reason for the small number of items and low reliability is that the application was conducted on an immigrant group. It has been observed that the items in this scale were not fully understood by the participants; therefore, the items were read one by one by the researchers and completed by the participants. Such factors are thought to potentially impact reliability.

Collective Self-Esteem Scale

The Collective Self-Esteem Scale, based on social identity theory, was created by Luhtanen and Crocker in 1992 and further refined in 1990. This scale measures an individual's self-perception as a group member and their evaluation of the group to which they belong. It was translated into Turkish by Baysu in 2007. In this research, factor analysis was performed again for its application on Syrian students under temporary protection in Türkiye. The confirmatory factor analysis revealed a one-dimensional structure. The analysis demonstrated that the scale items and the structure of collective self-esteem they formed were fully aligned with the data ($\chi^2/SD = 2.65$, GFI = .99, CFI = .99; IFI = .99; NFI = .99; RMSEA = .077, $p = 0.001$). Although the χ^2 value was slightly above the ideal value of 2, it is considered acceptable. The other fit indices were also within acceptable ranges. These results indicate that the model fits well with the data and affirm the scale's validity specifically for Syrian students under temporary protection. Detailed outcomes of the model analysis are presented below.

Table 3

Fit Indices for the Confirmatory Factor Analysis of the Collective Self-Esteem Scale Showed Good Alignment With the Data.

Goodness fit indices	Values
X^2/sd	10.61/4= 2.65
GFI	.99
CFI	.99
IFI	.99
NFI	.99
RMSEA	.077

Reliability analysis was conducted on the unidimensional structure that emerged after confirmatory factor analysis. In this study, Cronbach's Alpha internal consistency coefficient was calculated as .87.

Analysis of Data

All quantitative data collected from the study were inputted into SPSS 22.0 and Lisrel 8.7 software packages. Statistical techniques utilized in the analysis included arithmetic mean, standard deviation, Pearson product-moment correlation, and stepwise regression. Stepwise regression analysis is used to infer the effect of multiple independent variables on a dependent variable. In this method, variables affecting the dependent variable are automatically included in the analysis. During the analysis, the dependent variables that affect the independent variable are entered and removed from the analysis in order and the variables that affect it the most and the variables that follow it are obtained. The difference of this method from multiple regression is that variables that do not significantly affect the dependent variable are removed from the analysis. More importantly, when a variable is added to the independent variable affecting the dependent variable, it shows how much the variance explained by this new variable increases and how much the variance explained by the previous variable decreases (Tabachnick, Fidell, & Ullman, 2013). Thus, stepwise regression analysis theoretically shows which of the many variables explaining a variable explains how much. In this study, the extent to which collective

self-esteem, acculturation stress and perceived stress explain the variance in acculturation dimensions and which of these variables explains the most variance was investigated. Therefore, stepwise regression analysis was conducted.

Results

In acculturation preferences, higher scores on the subscale indicate a preferred strategy. These preferences constitute the sub-dimensions: integration, separation, assimilation, and marginalization. The mean scores, along with the maximum and minimum values obtained by participants on the scales for acculturation preferences, acculturation stress, perceived stress, and collective self-esteem, are displayed below

Table 4

Descriptive Statistics of Scale Scores

	\bar{X}	Sd	Skewness	Kurtosis	Variance	Range	Mimimum	Maximum
Integration	30,41	7,01	-,146	-,375	49.25	36.00	9.00	45.00
Separation	32,93	7,67	-,218	-,977	58.86	36.00	14.00	50.00
Assimilation	26,89	8,23	,101	,080	67.82	40.00	10.00	50.00
Marginalization	23,13	7,51	,404	-,695	56.40	32.00	10.00	42.00
Acculturative stress	38,97	8,22	-,146	,020	67.71	46.00	14.00	60.00
Perceived stress.	9,57	3,81	,413	,140.	14.55	19.00	1.00	20.00
Collective self-esteem	25,26	8,27	-,692	-,405	68,50	29.00	6.00	35.00

As seen in Table 4, the scores for integration, separation, assimilation, and marginalization acculturation preferences of individuals in the research group are presented. Additionally, data regarding acculturative stress scores, perceived stress scores, and collective self-esteem scores are also provided. The skewness and kurtosis values of the data fall within the range of (-1, +1), indicating a normal distribution.

The highest mean scores for Syrian students under temporary protection significantly differ in the separation strategy, followed by the integration and assimilation strategies. The correlation table of the relationships between acculturation preferences such as integration, separation, assimilation, marginalization and acculturation stress, perceived stress, and collective self-esteem is presented below.

Table 5

The Table of Correlations Showing the Relationships Between Integration, Separation, Assimilation, Marginalization, Cultural Stress, Perceived Stress, and Collective Self-Esteem is Presented Below

Variables	1	2	3	4	5	6	7
1.Integration	1	-,148*	,275**	,119*	,013	-,002	-,036
2.Separation		1	-,467**	,021	,234**	,305**	,355**
3.Assimilation			1	,225**	,269**	-,117*	-,380**
4.Marginalization				1	,088	-,085	-,30
5.Acculturative stress					1	,176**	,134*
6.Perceived stress.						1	,200**
7.Collective self-esteem							1

** p<0.01 * p<0.05

Stepwise regression models were developed and implemented to evaluate whether collective self-esteem, acculturation stress, and perceived stress could predict integration, separation, assimilation, and marginalization. The results from the stepwise regression revealed that collective self-esteem, acculturation stress, and perceived stress were not predictors of integration ($R^2 = .003$, $F = .234$, $p = .873$, $p < 0.05$).

A stepwise regression model was created to examine whether collective self-esteem predicted acculturation stress, perceived stress, and separation. The relationships between collective self-esteem, acculturation stress, perceived stress, and separation strategy are presented in Table 6

Table 6

Regression Analysis on Whether Collective Self-Esteem, Acculturative Stress, and Perceived Stress Predict Separation.

	Model 1	B	SE	B	T	P	R	R ²	F	P
1	Constant	19,054	1,186	.423	19,054	.00	,593 ^a	,352	151,867	,000
	Collective self esteem	,550	,045	,593	12,323	,000				
2	Constant	16,235	1,348		12,046	,000	,623 ^b	,388	88,318	,000
	Collective self esteem	,514	,044	,554	11,590	,000				
	Perceived stress	,389	,096	,194	4,051	,000				
3	Constant	12,176	1,978		6,155	,000	,636	,404	62,858	,000
	Collective self esteem	,501	,044	,541	11,382	,000				
	Perceived stress	,349	,096	,173	3,626	,000				
	Acculturative stress	,122	,044	,131	2,774	,006				

a. Predictor: (Constant) Collective self-esteem, Perceived stress, Acculturative stress

b. Predicted: Separation

A stepwise regression analysis was performed to assess whether collective self-esteem, acculturation stress, and perceived stress were predictors of separation. The analysis revealed a VIF value of 1.42, indicating no multicollinearity among the variables, which supports the validity of the regression analysis as the VIF is below the threshold of 10.00. The regression results indicated that collective self-esteem predicted separation ($R^2 = 0.352$, $F = 151.867$, $p < 0.05$), accounting for 32% of the variance in the average separation scores. In step 2, adding perceived stress to collective self-esteem demonstrated that perceived stress, combined with collective self-esteem, significantly influenced separation, explaining 39% of the variance and contributing to a 3% variance change ($R^2 = .388$, $F = 88.318$, $p < 0.05$). In step 3, the inclusion of acculturation stress alongside collective self-esteem and perceived stress showed that these

factors significantly impacted separation, explaining 40% of the variance and contributing to a 4% variance change ($R^2 = .404$, $F = 62.858$, $p < 0.05$).

These results suggest that high collective self-esteem is the most influential factor in separation. A stepwise regression model was also developed to examine if collective self-esteem, acculturation stress, and perceived stress could predict assimilation. The relationships among these variables are detailed in Table 7.

Table 7

Regression Analysis Was Conducted to Determine if Collective Self-Esteem, Cultural Stress, and Perceived Stress Influence Assimilation

	Model 2	B	S.E.	B	T	P	R	R ²	F	P
1	Constant	36,433	1,462		24,917	,000	,380 ^a	,144	47,150	,000
	Collective self esteem	-,378	,055	-,380	-6,867	,000				
2	Sonstant	44,330	2,402		18,457	,000	,439 ^b	,192	33,223	,000
	Collective self esteem	-,348	,054	-,350	-6,445	,000				
	Acculturative stress	-,222	,054	-,222	-4,082	,000				

a. Predictor: (Constant), Collective self-esteem, Perceived stress, Acculturative stress

b. Predicted: Assimilation

According to the regression analysis results, it was found that acculturation stress and collective self-esteem together predicted assimilation, while perceived stress did not ($R = .439$, $R^2 = .192$, $F = 33.223$, $p < 0.05$). It is evident that collective self-esteem, acculturation stress, and assimilation together explain 19% of the total variance in the total score averages.

In the analysis of Model 2, it was found that collective self-esteem significantly predicted assimilation at the 0.05 level and accounted for 14% of the variance ($R^2 = -.144$, $F = 47.150$, $p < 0.05$), showing a negative relationship. This suggests that a decrease in collective self-esteem is associated with an increase in the preference for an assimilation acculturation strategy, or vice

versa. When acculturation stress was included in step 2 alongside collective self-esteem, it was observed that acculturation stress, combined with collective self-esteem, significantly influenced assimilation at the 0.05 level, explaining 19% of the variance and contributing to a 5% change in the variance ($R^2 = .192$, $F = 33.223$, $p < 0.05$). However, the relationship is negative. This finding can be interpreted as the number of individuals preferring the assimilation acculturation strategy increasing as collective self-esteem and acculturation stress scores decrease, or conversely, as the number of individuals preferring the assimilation acculturation strategy increases, collective self-esteem and acculturation stress scores decrease.

A stepwise regression analysis was performed to evaluate if collective self-esteem, acculturation stress, and perceived stress could predict marginalization. The results of the regression indicated that none of these factors—collective self-esteem, acculturation stress, or perceived stress—were significant predictors of marginalization ($R^2 = .026$, $F = 2.506$, $p = .059$, $p < 0.05$). This suggests that other variables may play a role in influencing marginalization.

Discussion

This study investigated the acculturation preferences, acculturation stresses, collective self-perceptions, and perceived stress scores of Syrian students under temporary protection who are continuing their education in Türkiye, as well as the potential relationships among these variables. According to the results of the research, it was observed that as the collective self-esteem scores of Syrian students increased, the scores of the separation strategy as an acculturation preference increased significantly. Based on this, it can be interpreted as individuals' tendency to favor their groups to gain a positive social identity due to in-group bias (Şen, 2014). Due to the possibility of returning, individuals oppose the socio-cultural characteristics of the new society and choose to leave to continue their own culture (Gün & Bayraktar, 2007). According to the results of the research, it was observed that as the collective self-esteem scores of Syrian students increased, their assimilation scores and acculturation preference decreased. The basis of individuals making distinctions between groups lies in their ability to draw clear boundaries between groups in order to perceive the world more easily (Meşe, 1999). This stance not only helps individuals understand who they are but also provides information about how they should behave (Tajfel, 1981). In light of this information, individuals may exhibit discriminatory attitudes towards the groups to which they belong. This can be

interpreted as their continued display of the attitudes and behaviors maintained by the group they are part of. Similar findings have been obtained in studies conducted with different groups on this subject. (Akbaş, 2010; Keleş, 2020; Şen, 2014).

When perceived stress score was added to acculturation stress as well as collective self-esteem, it was found that the two variables together predicted separation as acculturation preference. In addition to collective self-esteem and perceived stress, all three acculturation stress scores were found to significantly predict separation as acculturation preference. According to these findings, as collective self-esteem, acculturation stress, and perceived stress scores increase, individuals' withdrawal scores as acculturation preference also increase. According to the research conducted on Turks living in the Netherlands, as the perception of discrimination increases, individuals' behaviors of embracing their identity increase (Baysu, 2007).

The study found that collective self-esteem, acculturation stress, and perceived stress scores were not significant predictors of marginalization as an acculturation preference. However, it was established that collective self-esteem significantly influenced assimilation as a preferred acculturation strategy. However, this relationship is negative. Acculturation stress along with collective self-esteem was found to significantly predict assimilation scores as acculturation preference. This finding is negative. In other words, as the collective self-esteem and acculturation stress score increases, assimilation as an acculturation preference decreases. Or, conversely, as the collective self-esteem and acculturation stress score decreases, the assimilation score as acculturation preference increases.

Assimilation occurs when the counterculture begins to be accepted by staying in the country. With this acceptance, the feeling of finding the new culture strange begins to disappear (Karataş and Baloğlu, 2018). According to the study conducted by Yeşildağ (2008) to investigate family structures and integration problems of individuals living in Europe, it was determined that people who stayed in the country for 10 years or more had higher assimilation preference scores than those who stayed for a shorter period. In the research by Gökel (2018), which explored immigrants from Türkiye to Cyprus after the 1974 Peace Operation, a notable distinction was observed between assimilation, acculturation preference, and length of residence in the country. However, the significant residence duration impacting the assimilation score exceeded the timeframe of our study.

Suggestions

In this study, it was determined that collective self-esteem, acculturative stress, and perceived stress did not serve as predictors of integration. Future research should explore other factors that might influence integration, such as continuation of education, proficiency in the language, duration of residence in the country, and strength of social connections. Additionally, this study revealed that collective self-esteem, acculturative stress, and perceived stress were not predictors of marginalization. Further investigation is needed to identify variables that could impact marginalization, such as personality traits and prevailing value systems.

This research is conducted from the perspective of cultural psychology and social psychology. Personality characteristics, such as introversion and extroversion, also affect assimilation and separation. The relationships between personality and acculturation preferences should be investigated. Collective self-esteem is the most effective variable in the acculturation strategies of assimilation and separation. Variables affecting collective self-esteem should be investigated.

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ETİK BEYAN: " The Relationship Between Acculturation Types Enculturation Stress and Collective Self-Perceptions Students of Syrian Refugees in Türkiye" başlıklı çalışmanın yazım sürecinde bilimsel, etik ve alıntı kurallarına uyulmuş; toplanan veriler üzerinde herhangi bir tahrifat yapılmamıştır ve veriler toplanmadan önce Aksaray Üniversitesi Rektörlüğü İnsan Araştırmaları Etik Kurulu'ndan 19.04.2019 tarih ve 2019/03-24 sayılı etik izni alınmıştır. Karşılaşılacak tüm etik ihlallerde "Mehmet Akif Ersoy Üniversitesi Eğitim Fakültesi Dergisi Yayın Kurulunun" hiçbir sorumluluğunun olmadığı, tüm sorumluluğun Sorumlu Yazara ait olduğu ve bu çalışmanın herhangi başka bir akademik yayın ortamına değerlendirme için gönderilmemiş olduğunu taahhüt ederim.

Appendix

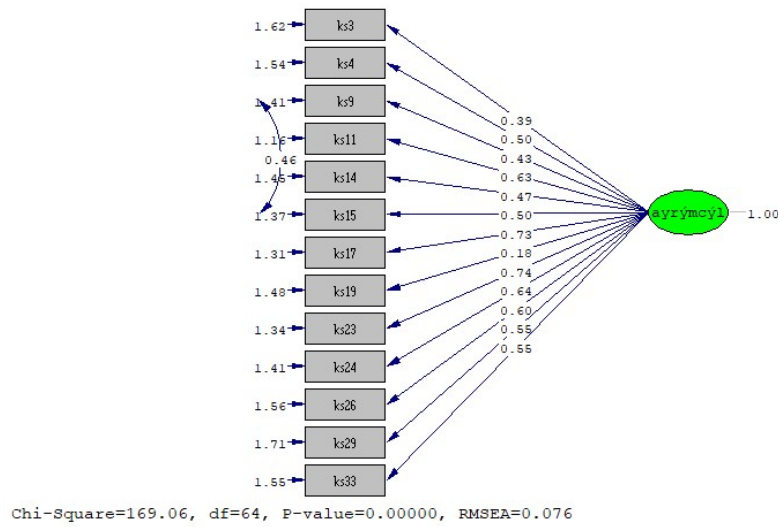


Figure.1. Acculturative stress confirmatory factor analysis model

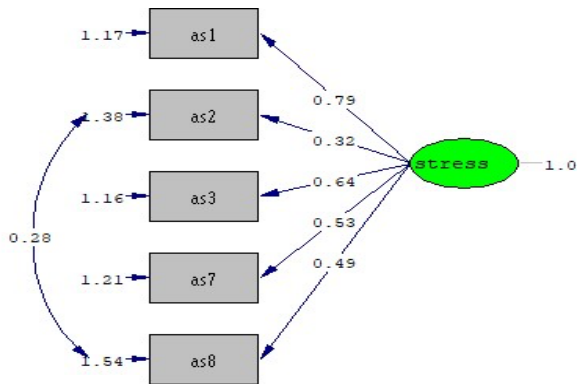
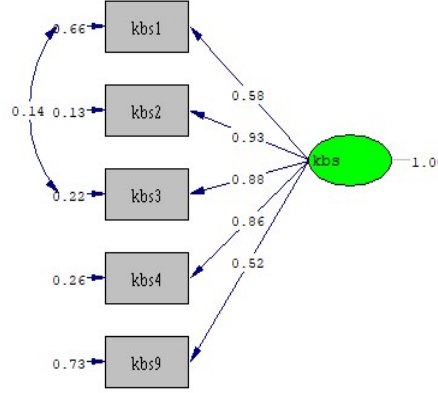


Figure.2. Confirmatory factor analysis of the perceived stress scale



Chi-Square=10.61, df=4, P-value=0.03138, RMSEA=0.077

Figure.3. Collective self-esteem scale confirmatory factor analysis

Genişletilmiş Özet

Göç, bir toplumun göç alması ve diğer toplumun da göç vermesi şeklinde oluşan insan hareketine verilen isimdir (Yılmaz, 2014). Dünya üzerinde yaşanmış tüm göçler hem göç eden hem de göç alan toplum için bazı köklü değişikliklere neden olmaktadır. (Zafer Bilge, 2016). Günümüzde devam eden göçler gözden geçirildiği zaman, göç nedenlerine ilişkin şu ana kadar gerçekçi ve etkili çözümler bulunamadığı gözlemlenmektedir. Göç nedenlerine çözümler bulunmaması, nedenleri değişse bile insanlar buldukları yerleri terk etmelerine devam etmeleri anlamına gelir. Zorunlu ya da gönüllü olarak meydana gelen yer değiştirme beraberinde insanların farklı kültürlerle tanışmasına, tanıştığı kültüre karşı bir tutum geliştirmesine, bu geliştirilen tutuma bağlı olarak da uyum ve kültürleşme sorunlarını da beraberinde getirmektedir (Yalçın Gezici, 20117).

Kültürleşme, eğitim ve kuralların aktarılması yoluyla belirli bir kültürün içerisinde ömür boyu süren sosyalleşme ve kültürü edinme eylemi olarak tanımlanmaktadır (Rudmin, 2009). Kültürleşme ise iki ya da daha çok kültürün bir şekilde karşılıklı etkileşime girmesi sonucunda yeni kültürel sentezlerin oluşması durumudur (Güvenç, 1991). Kültürleşme farklı kültürel gruplara sahip olan bireyler arasında karşılıklı etkileşim sonucunda orijinal kültürlerinde ve davranışlarında değişiklik yaşayan bireyleri ifade etmek için kullanılır (Grave, 1967). Alan yazınında, Kültürleşme süreçleri genellikle dörde ayrılarak incelenmektedir.

Bütünleşme (Entegrasyon): İki kültüre aynı anda sahip olmak olarak tanımlanan entegrasyonda, hem kendi kültürü koruma hem de yeni kültüre katılma arzusu vardır ve diğer kültürlenme tercihlerine göre toplumlarla daha iç içe olması sebebiyle, daha olumlu olduğunun sonucuna varılmaktadır (Berry ve Sabatier, 2011). Asimilasyon: baskın olmayan kültürün, baskın kültürün içinde yok olması şeklinde değil, bireyin yabancı bir kültürü benimsemesidir (Berry ve Dona, 1994). Ayrılma: Bireylerin kendi kültürlerini devam ettirme isteğinin sonucu olarak baskın kültürü reddetmeleridir (Schmitz ve Berry, 2011). Marjinalleşme: hem kendi kültürüne hem de baskın kültüre karşı isteksizlik ya da çok az ilgi duymak olarak tanımlanmaktadır (Berry ve arkadaşları, 1989). Çalışmada Suriye’de Türkiye’de göç etmiş öğrencilerin kültürlenme düzeylerini incelemek, kolektif benlik saygısı ve kültürleşme stresi ile algılanan stresinin kültürlenme düzeylerinin yordayıp yordamadığının tespiti amaçlanmıştır.

Yöntem

Suriye’den Türkiye’ye göç etmiş öğrencilerin kültürlenme tercihleri sonucunda ortaya çıkan kültürleşme stresi, kolektif benlik saygısı ve algılanan stres arasındaki ilişki varlığının olup olmadığına dair mevcut durumunu sorgulamaya ilişkisel tarama modeline dayanan betimsel bir çalışmayla yürütülmüştür. Bu amaçla örgün eğitimlerine devam eden 127 kız 155 erkek toplam 282 öğrenciden kültürlenme ölçeği, kültürleşme stresi ölçeği, algılanan stres ölçeği, kolektif benlik saygısı ölçeği alınmıştır. Ölçeklerin geçerlik ve güvenirlik puanları kabul edilebilir aralıklarda bulunmuştur. Araştırma sonucunda elde edilen tüm nicel veriler SPSS 22.0 paket programına aktarılmıştır ve analiz edilmiştir.

Bulgular-Tartışma

Verilerin betimsel istatistiklere bakılarak öğrencilerin en fazla ayrılma daha sonra bütünleşme kültürlenme tercihlerini seçtikleri tespit edilmiştir. Yapılan adimsal regresyon analizinde kolektif benlik saygısı, kültürleşme stresi ve algılanan stresin bütünleşmeyi yordamadığı bulunmuştur.

Tablo 1. *Kolektif benlik saygısı, kültürleşme stresi ve algılanan stresin ayrılmayı, yordayıp yordamadığına ilişkin regresyon analizi*

Standart.

Model	B	hata	B	t	P	R	R ²	F	P
1 Sabit	19,054	1,186	.423	19,054	.00	,593 ^a	,352	151,867	,000
kbs	,550	,045	,593	12,323	,000				
2 Sabit	16,235	1,348		12,046	,000	,623 ^b	,388	88,318	,000
kbs	,514	,044	,554	11,590	,000				
algıstres	,389	,096	,194	4,051	,000				
3 Sabit	12,176	1,978		6,155	,000	,636	,404	62,858	,000
ksbkısa	,501	,044	,541	11,382	,000				
alstrestek	,349	,096	,173	3,626	,000				
kultstresayırım	,122	,044	,131	2,774	,006				

a. Yordayanlar: (Sabit) Kolektif benlik saygısı, Algılanan stres Kültürel stres

b. Yordanan: Ayrılma

Tablo 1'e göre kolektif benlik saygısı, kültürleşme stresi ve algılanan stres değişkenlerinin üçü birlikte, ayrılmayı yordadığı bulunmuştur. Üç değişken birlikte ayrılma toplam puan ortalamalarına ilişkin toplam varyansın %40'ini açıklamaktadır. Model 1'e göre: kolektif benlik saygısının, ayrılmayı anlamlı bir yordayıcısı olduğu ve varyansın %35 ini açıkladığı görülmektedir. Model 2 de analize kolektif benlik saygısına ek olarak algılan stres eklendiğinde, kolektif benlik saygısı ile beraber algılanan stresin ayrılmayı 0.05 düzeyinde anlamlı bir yordayıcısı olduğu ve varyansın %39'unu açıkladığı bulunmuştur. Model 3'te analize kolektif benlik saygısı ve algılanan strese ek olarak kültürel stres eklendiğinde, kültürel benlik saygısının, algılanan stresle beraber ayrılmayı varyansın %40'I ile anlamlı yordadığı bulunmuştur.

Tablo 2. *Kolektif benlik saygısı, kültürel stres, algılanan stresin asimilasyonu, yordayıp yordamadığına ilişkin regresyon analizi*

Model	B	Sd.	B	t	P	R	R ²	F	P
1 Sabit	36,433	1,462		24,917	,000	,380 ^a	,144	47,150	,000
kbs	-,378	,055	-,380	-6,867	,000				
2 Sabit	44,330	2,402		18,457	,000	,439 ^b	,192	33,223	,000

kbs	-,348	,054	-,350	-6,445	,000
Kültürel stres	-,222	,054	-,222	-4,082	,000

a. Yordayanlar: (Sabit), Kolektif benlik saygısı, Algılanan stres , Kültürel stres

b. Yordanan: Asimilasyon

Tablo 2’de görüldüğü üzere kolektif benlik saygısı ve kültürel stresin birlikte asimilasyonu yordadığı algılanan stresin ise yordamadığı bulunmuştur. İki değişken birlikte asimilasyon toplam puan ortalamalarına ilişkin toplam varyansın %19’ unu açıkladığı görülmektedir. Analizde model 1 incelendiğinde kolektif benlik saygısının asimilasyonun anlamlı bir yordayıcısı olduğu ve varyansın %38’ini negatif yönde açıkladığı bulunmuştur. Buradan hareketle kolektif benlik saygısı puanı azaldıkça asimilasyon kültürlenme stratejisini tercih eden bireylerin sayısı artmakta ya da asimilasyonu kültürlenme stratejisini tercih eden birey sayısı arttıkça kolektif benlik saygısı puanı azalmakta olduğu söylenebilir. Model 2’ de kültürel benlik saygısına ek olarak kültürleşme stresi eklendiğinde, kültürel benlik saygısı ile beraber kültürleşme stresinin asimilasyonu anlamlı bir yordayıcısı olduğu ve varyansın %44’ünü açıkladığı bulunmuştur. Ancak ilişki negatif yöndedir bu bulgu, kolektif benlik saygısı puanı ve kültürel stres puanı azaldıkça asimilasyon kültürlenme stratejisini tercih eden birey sayısı artmakta ya da asimilasyon kültürlenme stratejisini tercih eden birey sayısı arttıkça kolektif benlik saygısı puanı ve kültürel stres puanı azalmaktadır şeklinde yorumlanabilir.

Öğrencilerde kolektif benlik saygısının artmasıyla birlikte ayrılma stratejisini tercih etme eğiliminde artış olduğu belirlenmiştir. Bu durum, iç grup yanlılığına dayalı olarak, bireylerin sosyal kimliklerini güçlendirmek amacıyla kendi gruplarını öne çıkarma eğilimleriyle açıklanabilmektedir (Şen, 2014).

Türkiye’de kalma süresinin artması ile öğrencilerin tercih ettikleri ayrılma stratejisi puanları da düşmektedir. Aliyev (2011) tarafından yapılan farklı kültürlerden gelen öğrencilerle yapılan çalışmada Türkiye’ de kalma süreleri azaldıkça ayrılma kültürlenme stratejisini daha fazla tercih edildiği gözlenmiştir.

Kolektif benlik saygısı, kültürleşme ve algılanan stresin artmasıyla bireylerin ayrılma stratejisini tercih etme eğiliminde artış olduğu belirlenmiştir. Bu üç değişkenin birlikte değerlendirilmesinin kültürlenme tercihini daha güçlü bir şekilde açıkladığı görülmüştür. Kolektif benlik saygısı,

kültürlenme tercihi olarak asimilasyonu anlamlı ve negatif şekilde yordamıştır, yani kolektif benlik saygısı arttıkça asimilasyon tercihi azalmıştır. Ayrıca, kolektif benlik saygısı ile kültürleşme stresinin, asimilasyonu anlamlı şekilde yordadığı ve bu ilişkinin negatif yönde olduğu belirlenmiştir. Bu sonuçlar, kolektif benlik saygısı, kültürleşme ve algılanan stres gibi faktörlerin kültürlenme tercihlerini etkilediğini göstermektedir.

Öneriler

Çalışmada kolektif benlik saygısının, kültürleşme stresi ve algılanan stresin bütünleşmeyi etkilemediği bulunmuştur. Buna karşılık, marjinalleşme üzerinde etkili olan değişkenlerin araştırılması gerektiği sonucuna ulaşılmıştır. Kolektif benlik saygısının marjinalleşmeyi yordamadığı da bulgular arasındadır. Çalışmamız, kültürel psikoloji ve sosyal psikoloji perspektiflerinden yürütülmüştür. Asimilasyon ve ayrılma gibi kültürleşme stratejileri, içe dönük ve dışa dönük kişilik özelliklerini de yordamaktadır. Bu nedenle, kişilik özellikleri ile kültürleşme tercihleri arasındaki ilişkilerin araştırılması önemlidir.