| Research Article / Araştırma Makalesi|

Language Preferences of Bilingual/Multilingual African International Students

İki/Çok Dilli Afrikalı Uluslararası Öğrencilerin Dil Tercihleri

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Abstract

Purpose: The aim of this study is to determine the language preferences of African bilingual/multilingual university students in their sociocultural, daily, and religious lives. Additionally, the study will determine the effect of demographic characteristics (country, gender, and religion) of African bi/multilingual students participating in the study on their language preferences in the specified areas and reveal the similarities and differences in these preferences based on demographic factors with their reasons.

Design/Methodology/Approach: The "correlational survey model" was used to examine the relationship between the variables of the language preferences of African bilingual/multilingual students in different areas. The study sample was 31 international students randomly selected from bilingual/multilingual African students studying at Kastamonu University. First, demographic information of the participants was obtained with the forms prepared for data collection; then, 45 visuals related to sociocultural life, daily life, and religious life were presented to the participants and it was determined in which language they conceptualized the visual. Basic statistical techniques were employed to analyze the data, and the relationship between demographic characteristics and language preferences was tabulated.

Findings: The findings indicate that the language preferences of African bilingual and multilingual students are significantly influenced by their historical backgrounds, cultural identities, and sociopolitical environments. It was concluded that French, English, and Portuguese are the dominant languages in sociocultural and daily contexts. Both genders prefer global languages in sociocultural settings but have differing preferences in daily life. Among Muslim participants, Arabic is preferred, while Christian participants tend to favor Turkish for Islamic terms. Local languages are less preferred overall based on country and gender but are more commonly chosen for religious word choices.

Highlights: The analysis concluded that global languages, notably French and English, exhibit significant dominance in sociocultural interactions and everyday communication. In contrast, Arabic holds a prominent position primarily within religious contexts. Furthermore, it was apparent that local languages are utilized relatively infrequently. Turkish was predominantly favored in both religious and sociocultural contexts. Notable variations in language preferences are observed based on gender and religious affiliations. It was observed that female participants presented a broader language profile.

Öz

Çalışmanın amacı: Afrikalı iki/çok dilli üniversite öğrencilerinin sosyokültürel, günlük ve dinî hayatlarındaki dil tercihlerini belirlemektir. Ayrıca çalışmaya katılan Afrikalı iki/çok dilli öğrencilerin demografik özelliklerinin (ülke, cinsiyet ve din) belirtilen alanlardaki dil tercihlerine etkisini tespit ederek bu tercihlerin demografik özellikler bakımından benzerlik ve farklarını sebepleriyle ortaya koymaktır.

Materyal ve Yöntem: Çalışmada Afrikalı iki/çok dilli öğrencilerin farklı alanlarda dil tercihlerinin değişkenler arasında ilişkilerine bakılacağından "ilişkisel tarama modeli" kullanılmıştır. Çalışmanın örneklemi Kastamonu Üniversitesi'nde öğrenim gören, iki/çok dilli Afrikalı öğrenciler arasından rastgele seçilen 31 uluslararası öğrencidir. Veri toplamak amacıyla hazırlanan formlarla öncelikle katılımcıların demografik bilgileri alınmış; daha sonra katılımcılara, sosyokültürel hayat, günlük hayat ve dini hayat ile ilgili 45 görsel sunularak görseli hangi dilde kavramsallaştırdığı belirlenmiştir. Verilerin analizinde, temel istatistiksel teknikler kullanışmış, demografik özelliklerle dil tercihleri arasındaki veriler tablolaştırılmıştır.

Bulgular: Bulgular, Afrikalı iki/çok dilli öğrencilerin dil tercihlerini tarihsel, kültürel ve sosyopolitik bağlamların şekillendirdiğini göstermektedir. Fransızca, İngilizce ve Portekizcenin sosyokültürel ve günlük dil seçimlerinde baskın olduğu görülmüştür. Katılımcıların cinsiyetine göre sosyokültürel hayatta her iki cinsiyet de küresel dilleri tercih ederken, günlük dil tercihleri farklılık göstermektedir. Dinî inançlara göre ise Müslüman katılımcılar arasında Arapça hâkimken, Hristiyan katılımcılar özellikle İslâmiyet ile ilgili kelimelerde Türkçeyi tercih etmektedir. Ayrıca, katılımcıların ülke ve cinsiyetlerine göre yerel diller daha az tercih edilmekte, ancak dini inanışlarına göre kelime tercihlerinde yerel diller daha fazla kullanılmaktadır.

Önemli Vurgular: Fransızca ve İngilizce gibi küresel dillerin sosyokültürel ve günlük hayatta baskın olduğu, dini bağlamda ise Arapçanın öne çıktığı tespit edilmiştir; yerel dillerin genel anlamda düşük kullanım oranına sahip olduğu anlaşılmıştır. Türkçenin hem dini hem de sosyokültürel bağlamlarda belirgin bir şekilde tercih edildiği dikkat çekmiştir. Cinsiyet ve dini inançlara göre dil tercihlerinde ise dikkat çekici farklılıklar gözlenmiştir. Kadın katılımcıların daha geniş bir dil profili sunduğu görülmüştür.

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INTRODUCTION

Phenomena such as globalization, migration, and colonialism have accelerated cultural and linguistic interactions worldwide, making multilingualism and cultural diversity more visible realities. Colonialism has profoundly influenced both individuals' language use and communities' identity construction processes throughout history. The pressure exerted by colonial powers on local languages and the official recognition of colonial languages has led to the emergence of linguistic diversity and multilingual structures in many societies. While local languages strive to survive as carriers of cultural identity, global languages such as French, English, and Portuguese have achieved dominance in education, administration, and commerce. Kamwangamalu (2000) observes that in the post-colonial period, former colonial languages like French and English continue to play dominant roles and are still recognized as official and prestigious languages. Similarly, Mwaniki (2011) notes the significant influence of French and English in education, commerce, and international communication. This situation has compelled individuals to navigate between languages to express their identities and adapt to various sociocultural contexts.

The cultural and linguistic impacts of colonialism continue to remain fundamental elements of language policies and social dynamics in many countries today, rather than solely being confined to a historical reality. In post-colonial societies, the positioning of former colonial languages as official and prestigious has led individuals to prioritize these languages in their daily, academic, and religious lives. Conversely, the marginalization of local languages in certain aspects of social life has emerged as a threat to cultural and linguistic sustainability. In this context, bilingualism or multilingualism transcends being merely a tool of communication, evolving into a dynamic space where individuals negotiate their identities and express their sociocultural affiliations. Understanding the complex nature of multilingualism in the post-colonial era is of critical importance for fostering social cohesion and developing effective language policies.

There are various studies on how individuals' language use is shaped by social and cultural contexts. Grosjean (2010) emphasizes that the language use practices of bilingual individuals are deeply related not only to their language skills but also to their social identities, cultural affiliations, and the contexts they are in. The studies conducted by Wei (2000), Bhatia, and Ritchie (2013) explore how multilingualism influences individuals' social lives. They explain how people make language choices in various contexts and highlight the impact of social, cultural, and personal factors on these language preferences.

In addition, studies on the relationship between language and identity have made significant contributions to this field. Pavlenko and Blackledge (2004) state that multilingual individuals engage in identity negotiations across different social contexts, with language serving as a crucial tool in these processes. Norton (2013) examines the connection between language learning and identity construction, highlighting that language is not merely a means of communication but also an active component in the formation of identity. In light of these studies, how the language use of African bilingual or multilingual individuals contributes to their cultural and social identities can be explored.

Language use in a sociocultural context has also been studied in relation to globalization and linguistic change. Blommaert (2010) discusses the impact of globalization on the linguistic practices of multilingual individuals, analyzing how individuals move between languages as they move between different cultural and linguistic environments. This perspective is particularly important for understanding the impact of African students' life experiences in different countries on their language use.

Studies on the interaction between religion and language have shown that language use plays an important role in religious practices. Spolsky (2003) and Omoniyi & Fishman (2006) offer various sociolinguistic perspectives on how language is used in religious practices. The languages multilingual individuals in Africa prefer for their religious worship and daily religious practices can be analyzed in the context of language-religion interaction. In addition, Mazrui & Mazrui (1998), who examined the relationships between language and administration in the African context, and Mufwene (2001), who analyzed linguistic diversity in Africa, believe that the linguistic ecology of the countries these individuals come from can help understand the impact of language use on their language use.

In this context, understanding the functions of language use in sociocultural contexts, language preferences in daily interactions, and the role of language in religious practices can make significant contributions to multilingualism studies and language-identity relations. Therefore, it was deemed necessary to conduct a study examining the language preferences of African bilingual/multilingual students in higher education in Türkiye in terms of sociocultural, daily, and religious life. In response to this need, the study aims to conduct a thorough examination from the perspectives of language acquisition, cultural identity, and sociolinguistics to understand the factors influencing the language preferences of these individuals. It is believed that this study can provide an in-depth understanding of the linguistic practices of this group by examining the language use of African bilingual or multilingual university students in cultural, daily, and religious contexts. It is hoped that the study will reveal the dynamics that shape the linguistic preferences of multilingual individuals by analyzing how the language acquisition processes are affected by the demographic characteristics of individuals. In addition, it is expected to make significant contributions to the role of language in social structure by examining the relationship between the language use of African individuals and cultural identity, social belonging and religious practices. In this regard, it is believed that the study will offer unique contributions to academic literature by providing new data on the relationship between language and identity from both linguistic and sociocultural perspectives.

The Effects of Colonialism on Language and Culture in Africa

Africa, with its rich culture and history, is one of the most remarkable regions of the world. However, starting from the 15th century, the colonial policies of European states brought about profound transformations in the social structure of the continent. During this period, it can be argued that the fields of language, culture, and religion were particularly affected by colonial policies.

Language is one of the most significant elements that shape a society's identity. However, colonialists used language policies as a tool to control the indigenous people and impose their own culture. For example, in Mali under French colonial rule, French was adopted as the official language and local languages lost their importance. This situation led to the indigenous people alienate from their cultural identity (Kavak, 2021). The influence of Arabic in West Africa is also noteworthy. Arabic entered the region, especially through trade routes and played an important role in the spread of Islam. However, European colonialism interrupted this spread and caused linguistic fragmentation. This situation resulted in the damage of communication and unity among local communities (İmamaliyeva, 2023; Yiğit and Soumana, 2019).

African culture was subjected to significant pressure during the colonial period. Colonizers undermined local traditions and forms of art, imposing a Eurocentric cultural perspective on Africa. For example, in Nigeria, missionary schools were established to spread Western values, replacing local cultures with Western-centered cultures (Kavak, 2021). On the other hand, the spread of Islamic law and literature played an important role in fostering cultural unity (Yiğit and Soumana, 2019). It can be said that Arabic and Islamic culture in West Africa had a lasting impact on local communities and played a unifying role among the peoples of the region.

The effects of colonialism on religion were felt through missionary activities. The spread of Christianity was a tool used by colonists to control local people. In Algeria, French colonists tried to control society by attacking the religious symbols of the local people. However, these policies often faced resistance and led to a strengthening of religious identities (Karaca, 2024). On the other hand, Islam is thought to have served as a tool for cultural and religious independence in various regions of Africa, acting as a significant source of resistance against Western colonial policies.

Colonialism in Africa left significant impacts on language, culture, and religion. While colonial powers attempted to weaken local identities and impose their own cultures, it can be argued that African communities resisted this pressure and succeeded in preserving their cultural and religious identities. This resistance forms the foundation of the diversity and richness that Africa has today. There is a prevailing belief that the colonial process continues to have a strong influence on Africa's historical and cultural structure, as well as the continent's unique identity.

The Concept of Bilingualism and Bilingualism in Africa

In the changing world order, bilingualism and multilingualism represent a reality on both individual and societal levels for more than half of the world's population (Akıncı, 2016, p.205). It can be said that migrations and colonial activities have played a significant role in the emergence of bilingualism.

Bilingualism is a matter that should be considered separately as an individual and a society. There are different views on the definition of this concept. There are different opinions on the definition of bilingualism, which can generally be defined as the ability to use more than one language. Bloomfield (1933, p.56) defines bilingualism as an individual being able to understand and speak two languages at a level equivalent to that of a native speaker. Haugen (1953, p.7) and Macnamara (1967) opposed this view and argued that the important point is that it is sufficient to produce meaningful linguistic production in both languages. Mohanty (1994, p.13) emphasized the individual's ability to communicate both personally and socially with speakers of two or more languages.

Since it is difficult to provide a general and satisfactory definition of the concept of bilingualism, many linguists (Weinreich, 1953; Ervin and Osgood, 1954; Fishman, 1965; Macnamara, 1967, etc.) have developed descriptive typologies explaining various types of bilingualism. Bilingualism categorizes individuals' level of proficiency in two languages, their ages of acquisition, their skills in these languages and the relationships between these skills, as well as the positive or negative effects of these languages on each other. In this context, there are many different types of concepts of bilingualism. With these differences, it can be said that the concept of bilingualism is based on a general distinction between individual bilingualism and societal bilingualism.

Within the scope of societal bilingualism, various factors such as the politics, history, and adopted religious beliefs of the country play an influential role in a society becoming bilingual. These factors emerge as a result of the society's own dynamics and internal relationships, paving the way for the formation of hybrid languages such as Pidgin, Creole, and other mixed languages that previously did not exist (Süverdem & Ertek, 2020, p.187).

The African continent is considered one of the richest regions in the world in terms of linguistic diversity. The ethnic structure of the continent, its colonial past, and its multilingual society have led to the formation of different types of bilingualism. The types of bilingualism observed in Africa differ depending on how individuals acquire and use the languages available to them, as well as the social contexts in which they are employed. For example, in Africa, many people speak a local language (e.g., Yoruba, Zulu, Swahili) at home while learning and using colonial languages (e.g., English, French) for official matters. The use of both languages for different purposes may indicate the presence of "Mass/Compulsory Bilingualism" in Africa. Tosi (1982) used the concept of

mass bilingualism to describe the situation of ethnic groups living within the borders of a state who, often unwillingly, are forced to become bilingual in order to sustain their existence.

In many regions of Africa, individuals have learned their second language (L2) in dependence on their first language (L1) in the post-colonial period. For instance, a student learns English based on their local language, using their native language to make sense of English during the learning process. This type of bilingualism is more commonly observed in systems with access to education (Hamers & Blanc, 2000). This form of bilingualism is referred to as "Subordinate Bilingualism." Deshays (1990, p.30) states that this concept describes a situation where the second language is learned and experienced solely through the native language. Subordinate bilingual individuals attempt to express words in the less dominant language using the vocabulary of the more proficient language. This process occurs as the dominant language exerts influence over the other, resulting in word transfer and leading to what is known as code-switching. It is believed that this characteristic also affects the language choices of subordinate bilingual individuals regarding vocabulary in different domains.

As previously mentioned, bilingualism is both an individual and societal phenomenon. In this context, bilingualism in Africa emerges not only as an individual trait but also as a societal characteristic. Many African countries have adopted colonial languages as official languages. However, these languages are often used alongside local languages. For example, while English is the official language in Nigeria, languages such as Hausa, Igbo and Yoruba are spoken by large communities. This demonstrates that both societal and individual forms of bilingualism coexist in Africa.

Bilingualism in Africa, as mentioned, manifests itself in various forms depending on how individuals and societies learn and use languages. The factors affecting bilingualism in Africa stem not only from individual language learning processes but also from the historical and social structure of the continent. In this context, the diversity and dynamic structure of bilingualism in Africa offers an important field of study for linguistics and language teaching research.

METHOD/MATERIALS

Research Design

In the study, the "correlational screening model" was used to identify the word preferences of bilingual or multilingual African international university students in sociocultural, daily, and religious life and to examine the relationships between these preferences and various variables. "The correlational screening model is a research model that aims to determine the existence or degree of change between two or more variables." (Karasar, 2014, p.81). This approach aims to provide a more comprehensive analysis of the connections and differences in language use. The study aims to determine which languages students prefer through visual stimuli and to analyze these preferences in relation to demographic variables. Therefore, in terms of both determining existing linguistic behaviors and explaining the relationships among these behaviors, the correlational survey model offers a highly functional and appropriate methodological approach.

Research Population/Sample and Study Group

The research population consists of African bilingual/multilingual international students. The sample includes 31 African bilingual/multilingual international students who participated voluntarily, studying at Kastamonu University. The number of participants by country is as follows: 10 from Chad, 8 from Somalia, 3 from Morocco, 3 from Guinea-Bissau, 1 from Equatorial Guinea, 1 from Eritrea, 1 from Gabon, 1 from Cameroon, 1 from Mali, 1 from Nigeria, and 1 from Tunisia. Among these participants, 7 are female, and 24 are male. In terms of religious affiliation, 4 participants are Christian, while 27 are Muslim.

Data Collection Tool

In this study, a demographic information form was first developed to identify participants' demographic details (country, gender, and religion), and the necessary information was collected from the participants. Then, to determine participants' language preferences in sociocultural, daily, and religious contexts, a presentation consisting of 45 visuals (15 for each context) was shown. Participants were asked to write down their language preference for each visual within 5 seconds. The time limit was kept short to determine in which language the participant's visualization takes place when they first see the visuals.

Data Analysis

In this study, a demographic information form was first developed to identify participants' demographic details (country, gender, and religion), and the necessary information was collected from the participants. Then, to determine participants' language preferences in sociocultural (ceremony, dance, traditional dress, family, painter, cinema, classroom, concert, festival, tower, pianist, statue, flag, bridge, rally), daily (breakfast, sports, bus, cleaning, cafe, house, cat, dog, lesson, traffic, shopping, store, park, friend, coffee), and religious (mosque, church, green, Kaaba, grave, coffin, take, cross, rosary, imam, priest, prayer, Christmas, hijab, ablution) contexts, a presentation consisting of 45 visuals (15 for each context) was shown. In the selection of visuals related to daily, sociocultural and religious life in the study, criterion was to include representative elements that the participants frequently encountered in different areas of life and that touched on their cultural and individual experiences. In this

context, the visuals were selected to reveal how students conceptualized language in various social contexts; care was taken to ensure that they were of a quality that could reflect how individuals' language preferences were shaped not only in academic but also in social and faith-based interactions. In this way, it was aimed to observe linguistic associations in a more natural and meaningful way. Participants were asked to write down their language preference for each visual within 5 seconds. The time limit was kept short to determine in which language the participant's visualization takes place when they first see the visuals.

The analysis of the data obtained in this study was conducted using descriptive analysis, which is one of the quantitative methods. Descriptive analysis is the process of systematically summarizing and organizing data to identify patterns, trends, and relationships within a dataset (Loeb et al., 2017). The data analysis was structured to address the research questions and designed to determine participants' language preferences in sociocultural, daily, and religious life. Basic statistical techniques were used in the analysis of the obtained data. In the first stage, descriptive statistics were tabulated to summarize the preferences of the participants according to their demographic characteristics, and then the numerical data and ratios derived from tables were interpreted and analyzed.

The purpose of the study is to examine the language preferences of African bilingual/multilingual university students in their sociocultural, daily and religious lives and to determine the effect of their demographic characteristics on their language preferences. In order to achieve this purpose, the question of "What is the effect of the demographic characteristics of African bilingual/multilingual students on their language preferences?" was sought in general. Additionally, the study addresses the following sub-questions:

1. What is the impact of participants' countries on their language preferences for words related to sociocultural, daily, and religious life?
2. What is the impact of participants' genders on their language preferences for words related to sociocultural, daily, and religious life?
3. What is the impact of participants' religious beliefs on their language preferences for words related to sociocultural, daily, and religious life?

Findings and Discussion

In this section, the language preferences of 31 bilingual/multilingual African participants regarding sociocultural, daily, and religious life-related words were analyzed based on their demographic characteristics (country, gender, and religion). The numerical data obtained were tabulated and interpreted accordingly.

Table 1. Participants' Language Preferences Related to Sociocultural Life-related Words According to Their Countries

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Chad	24	0	0	118	0	0	0	0	0	0	0	0	8	0
Equatorial Guinea	0	0	1	2	3	7	0	0	0	0	0	0	2	0
Eritrea	5	0	0	0	9	0	0	0	0	0	0	1	0	0
Morocco	17	0	0	17	9	0	0	0	0	0	0	0	2	0
Gabon	0	0	1	13	0	0	0	0	0	0	0	0	1	0
Guinea-Bissau	0	0	0	7	4	6	17	0	0	2	0	0	9	0
Cameroon	0	0	0	3	11	0	0	0	0	0	0	0	1	0
Mali	0	1	0	13	0	0	0	0	0	0	0	0	1	0
Nigeria	0	0	0	0	13	0	0	0	0	0	0	0	1	1
Somalia	1	0	0	0	74	0	0	0	0	0	28	0	14	0
Tunisia	4	0	0	7	2	0	0	0	0	0	0	0	2	0

When Table 1 is examined, the numerical and proportional values of participants' language preferences for sociocultural life-related words based on their countries are observed. For the Chadian participants, the numerical values are French 118, Arabic 24, and Turkish 8; the proportional values are French 78.66%, Arabic 16%, and Turkish 5.33%. For Equatorial Guinean participants, the numerical values are Spanish 7, English 3, French 2, Turkish 2, and Fang 1; the proportional values are Spanish 46%, English 20%, French 13.33%, Turkish 13.33%, and Fang 6.66%. For the Eritrean participant, the numerical values are Arabic 5, English 9, and Tigrinya 1; the proportional values are Arabic 33.33%, English 60%, and Tigrinya 6.66%. For Moroccan participants, the numerical values are Arabic 17, French 17, English 9, and Turkish 2; the proportional values are Arabic 37.77%, French 37.77%, English 20%, and Turkish 4.44%. For the Gabonese participant, the numerical values are French 13, Fang 1, and Turkish 1; the proportional values are French 86.66%, Fang 6.66%, and Turkish 6.66%. For Guinea-Bissauan participants, the numerical values are Creole 17, Turkish 9, French 7, Spanish 6, English 4, and Portuguese 1; the proportional values are Creole 37.7%, Turkish 20%, French 15.5%, Spanish 13.33%, English 8.88%, and Portuguese 4.44%. For the Cameroonian participant, the numerical values are English 11, French 3, and Turkish 1; the proportional values are English 73.33%, French 20%, and Turkish 6.66%. For the Malian

participant, the numerical values are French 13, Bambara 1, and Turkish 1; the proportional values are French 86.66%, Bambara 6.66%, and Turkish 6.66%. For the Nigerian participant, the numerical values are English 13, Turkish 1, and Yoruba 1; the proportional values are English 86.66%, Turkish 6.66%, and Yoruba 6.66%. For Somali participants, the numerical values are English 74, Somali 28, Turkish 17, and Arabic 1; the proportional values are English 61.66%, Somali 23.33%, Turkish 14.16%, and Arabic 0.83%. For Moroccan participants, the numerical values are French 7, Arabic 4, English 2, and Turkish 2; the proportional values are French 46.66%, Arabic 26.66%, and English and Turkish 13.33%.

When the language preferences of the participants in sociocultural life are examined according to their countries; French stands out as the dominant language in former French colonies such as Chad (78.66%), Gabon (86.66%), Mali (86.66%) and Morocco (37.77%), while English has been the primary language in countries such as Nigeria (86.66%), Cameroon (73.33%) and Somalia (61.66%). Arabic demonstrates a strong position in religious and cultural contexts in countries like Morocco (37.77%), Eritrea (33.33%), and Chad (16%). The generally low usage rates of local languages (Fang, Bambara, Tigrinya) reflect the dominance of global languages in social communication. Additionally, the preference for Turkish in countries such as Guinea-Bissau (20%), Somalia (14.16%), and Morocco (13.33%) can be seen as an indicator of Türkiye's educational and cultural influence.

Table 2. Language Preferences of Participants in Daily Life-related Words According to Their Countries

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Chad	101	0	0	42	0	0	0	0	0	0	0	0	7	0
Equatorial Guinea	0	0	1	1	2	5	0	0	0	1	0	0	5	0
Eritrea	5	0	0	0	7	0	0	0	0	0	0	2	1	0
Morocco	29	0	0	12	2	0	0	0	0	0	0	0	2	0
Gabon	0	0	1	10	0	0	0	0	0	0	0	0	4	0
Guinea-Bissau	0	0	0	0	0	3	6	0	0	25	0	0	11	0
Cameroon	0	0	0	12	2	0	0	0	0	0	0	0	1	0
Mali	0	0	0	13	0	0	0	0	0	0	0	0	2	0
Nigeria	0	0	0	0	8	0	0	5	1	0	0	0	1	0
Somalia	0	0	0	0	27	0	0	0	0	0	78	0	15	0
Tunisia	6	0	0	5	2	0	0	0	0	0	0	0	2	0

When Table 2 is examined, the numerical and proportional values of participants' language preferences for daily life-related terms based on their countries are observed. For the Chadian participants, the numerical values are Arabic 101, French 42, and Turkish 7; the proportional values are Arabic 67.33%, French 28%, and Turkish 4.66%. For the Equatorial Guinean participants, the numerical values are Spanish 5, Turkish 5, English 2, Fang, French, and Portuguese 1; the proportional values are Spanish 33.33%, Turkish 33.33%, English 13.30%, Fang, French, and Portuguese 6.66%. For the Eritrean participants, the numerical values are English 7, Arabic 5, Tigrinia 2, and Turkish 1; the proportional values are English 46.66%, Arabic 33.33%, Tigrinia 13.33%, and Turkish 6.66%. For the Moroccan participants, the numerical values are Arabic 29, French 12, English, and Turkish 2; the proportional values are Arabic 64.44%, French 26.66%, English and Turkish 4.44%. For the Gabonese participants, the numerical values are French 10, Turkish 4, and Fang 1; the proportional values are French 66.66%, Turkish 26.66%, and Fang 6.60%. For the Guinea-Bissau participants, the numerical values are Portuguese 25, Turkish 11, Creole 6, and Spanish 3; the proportional values are Portuguese 55.55%, Turkish 24.44%, Krol 13.33%, and Spanish 6.66%. For the Malian participants, the numerical values are French 13 and Turkish 12; the proportional values are French 86.66% and Turkish 13.33%. For the Nigerian participants, the numerical values are English 8, Malay 5, Moru 1, and Turkish 1; the proportional values are English 53.33%, Malay 33.33%, Moru and Turkish 6.66%. For the Cameroonian participant, the numerical values are French 12, English 2, and Turkish 1; the proportional values are French 80%, English 13.33% and Turkish 6.66%. For the Somali participants, the numerical values are Somali 78, English 27, and Turkish 15; the proportional values are Somali 65%, English 22.50%, and Turkish 12.50%. Finally, the numerical values for the Tunisian participants are Arabic 6, French 5, English 2, and Turkish 2; the proportional values are calculated as Arabic 40%, French 33.33%, English, and Turkish 13.33%.

When examining the participants' daily language preferences by country, Arabic stands out as the dominant language among participants from Chad (67.33%), Morocco (64.44%), and Tunisia (40%). French is strongly preferred in former French colonies such as Gabon (66.66%), Cameroon (80%), and Mali (86.66%). Local languages maintain significance in countries like Somalia, where Somali is used by 65%, and Nigeria, where Malay is spoken by 33.33%, indicating their role as carriers of cultural identity. Portuguese continues its dominance in Guinea-Bissau (55.55%), while English is preferred as an international communication language in countries like Eritrea (46.66%) and Nigeria (53.33%). The prominence of Turkish among groups in Somalia (12.50%), Guinea-Bissau (24.44%), and Equatorial Guinea (33.33%) highlights Türkiye's cultural and diplomatic influence in Africa.

Table 3. Language Preferences of Participants in Religion-related Words According to Their Countries

	Arabic	*Bambara*	*Fang*	*French*	*English*	*Spanish*	*Creole*	*Malay*	*Moru*	*Portuguese*	*Somali*	*Tigrinia*	*Turkish*	*Yoruba*
Chad	103	0	0	42	0	0	0	0	0	0	0	0	5	0
Equatorial Guinea	*0*	0	0	0	0	5	1	0	0	1	0	0	8	0
Eritrea	11	0	0	0	3	0	0	0	0	0	0	1	0	0
Morocco	35	0	0	1	9	0	0	0	0	0	0	0	0	0
Gabon	*0*	0	0	7	0	0	0	0	0	0	0	0	8	0
Guinea-Bissau	*0*	0	0	1	0	0	4	0	0	16	0	0	24	0
Cameroon	*0*	0	0	6	1	0	0	0	0	0	0	0	8	0
Mali	*0*	0	0	12	0	0	0	0	0	0	0	0	3	0
Nigeria	9	0	0	0	5	0	0	1	0	0	0	0	0	0
Somalia	36	0	0	0	33	0	0	0	0	0	47	0	4	0
Tunisia	11	0	0	3	1	0	0	0	0	0	0	0	0	0

As seen in Table 3, the numerical values of participants' language preferences for words related to religious life are presented based on their countries. For the Chadian participants, the numerical values are Arabic 103, French 42, and Turkish 5; proportional values are Arabic 67.33%, French 28%, and Turkish 4.66%. For the Equatorial Guinean participants, the numerical values are Turkish 8, Spanish 5, Creole and Portuguese 1; proportional values are Spanish 33.33%, Turkish 33.33%, English 13.30%, Fang, French, and Portuguese 6.66%. For the Eritrean participants, the numerical values are Arabic 11, English 3, and Tigrinia 1; proportional values are English 46.66%, Arabic 33.33%, Tigrinia 13.33%, and Turkish 6.66%. For the Moroccan participants, the numerical values are Arabic 35, English 9, and French 1; The proportional values were determined as Arabic 64.44%, French 26.66%, English, and Turkish 4.44%. For the Gabonese participants, the numerical values were French 7 and Turkish 8; the proportional values were French 66.66%, Turkish 26.66% and Fang 6.60%. For the Guinea-Bissau participants, the numerical values were Turkish 24, Portuguese 16, Creole 4 and French 1; the proportional values were Portuguese 55.55%, Turkish 24.44%, Creole 13.33% and Spanish 6.66%. For the Malian participants, the numerical values were French 12 and Turkish 3; the proportional values were French 86.66% and Turkish 13.33%. For the Nigerian participants, the numerical values were Arabic 9, English 5 and Malay 1; the proportional values were English 53.33%, Malay 33.33%, Moru and Turkish 6.66%. For the Cameroonian participant, the numerical values were 8 for Turkish, 6 for French, and 1 for English; the proportional values were 80% for French, 13.33% for English, and 6.66% for Turkish. For the Somali participant, the numerical values were 36 for Somali, 33 for English, and 4 for Turkish; the proportional values were 65% for Somali, 22.50% for English, and 12.50% for Turkish. Finally, for the Tunisian participant, the numerical values were 11 for Arabic, 3 for French and 1 for English; and the proportional values were 73.33% for Arabic, 20% for French, and 6,67% for English.

Table 4. Language Preferences of Participants in Sociocultural-related Words According to Their Genders

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Female	14	0	1	21	53	9	4	0	0	1	13	0	18	1
Male	37	1	1	159	72	4	13	0	0	1	15	1	26	0

Table 4 presents the numerical values of participants' language preferences for words related to sociocultural life based on gender. It is seen that the numerical values for female participants are 53 for English, 21 for French, 18 for Turkish, 14 for Arabic, 13 for Somali, 9 for Spanish, 4 for Creole, 1 for Fang, Portuguese, and Yoruba. The numerical rates for female participants are 39.25%, 15.55%, 13.33% for Turkish, 10.37% for Arabic, 9.62% for Somali, 6.66% for Spanish, 1% for Portuguese, and 0.74% for Fang and Yoruba. The numerical values for male participants are 159 for French, 72 for English, 37 for Arabic, 26 for Turkish, 15 for Somali, 13 for Creole, 13 for Spanish, 4 for Bambara, Fang, Portuguese, and Tigrinia. For male participants, the proportional values were determined as French 48.18%, English 21.81%, Arabic 11.21%, Turkish 7.87, Somali 4.54%, Creole 3.93%, Spanish 1.21%, Bambara, Fang, Portuguese and Tigrinia 0.30%.

When examining the language preferences related to sociocultural life based on participants' gender, it is observed that English is the most preferred language among female participants, while French (15.55%), Turkish (13.33%), and Arabic (10.37%) are less frequently chosen. Among male participants, French (48.18%) stands out as the dominant language, followed by English (21.81%) and Arabic (11.21%). The usage rate of Turkish is higher among females (13.33%) compared to males (7.87%), indicating that Turkish stands out as a significant language preference for both groups. It is observed that local languages (Somali, Creole, Fang, Yoruba, etc.) are preferred to a limited extent among male and female participants. Overall, while language preferences differ between genders, English and French remain dominant for both groups. This reflects the strong influence of global languages in sociocultural contexts regardless of gender.

Table 5. Language Preferences of Participants in Daily Life-related Words According to Their Genders

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Female	23	0	1	15	20	6	2	5	1	9	33	0	20	0
Male	118	0	1	80	30	2	4	0	0	17	45	2	31	0

In Table 5, the numerical values of participants' language preferences for words related to daily life are presented based on their gender. Upon examining the table, the numerical values for female participants are as follows: Somali 33, Arabic 23, English 20, Turkish 20, French 15, Portuguese 9, Spanish 6, Malay 5, Creole 2, and Fang and Moru 1. The proportional values for female participants are calculated as Somali 24.44%, Arabic 17.03%, English 14.81%, Turkish 14.81%, French 11.11%, Portuguese 6.66%, Spanish 4.44%, Malay 3.70%, Creole 1.48%, Fang and Moru 0.74%. The numerical values for male participants are Arabic 118, French 80, Somali 45, Turkish 31, English 30, Portuguese 17, Creole 4, Spanish 2, Turkish 2 and Fang 1. The proportional values for male participants were determined as Arabic 35.75%, French 24.24%, Somali 13.63%, Turkish 9.39%, English 9.09%, Portuguese 5.15%, Spanish 0.60%, Tigrinia 0.60% and Fang 0.30%.

When examining the language preferences of participants based on gender in daily life, Somali (24.44%) stands out as the most preferred language among female participants, followed by Arabic (17.03%), English (14.81%), and Turkish (14.81%) as the second and third most preferred languages, respectively. Among male participants, Arabic (35.75%) stands out as the dominant language, while French (24.24%) and Somali (13.63%) are also significant choices. Turkish is preferred by both groups at similar rates (14.81% among females and 9.39% among males). Portuguese, Spanish, Creole, and other local languages show limited usage in both groups. In this context, it can be understood that participants' language preferences in daily life may vary based on gender. However, languages such as Arabic, French, and Somali demonstrate a strong overall influence. While female participants exhibit a broader variety of language preferences, Arabic and French have a more pronounced dominance among male participants. The fact that Turkish has become a distinct preference among both groups is a notable result.

Table 6. Language Preferences of Participants in Religion-related Words According to Their Genders

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Female	57	0	0	3	25	5	3	1	0	6	18	0	17	0
Male	148	0	0	69	27	0	2	0	0	11	29	1	43	0

In Table 6, the numerical values of participants' language preferences for words related to religious life are presented based on their gender. The numerical values for female participants are Arabic 57, English 25, Somali 28, Turkish 17, Portuguese 6, Spanish 5, French 3, Creole 3, and Malay 1. The proportional values for female participants are Arabic 42.22%, English 18.51%, Somali 13.33%, Turkish 12.59%, Portuguese 4.44%, Spanish 3.70%, French 2.22%, Creole 2.22%, and Malay 0.74%. The numerical values for male participants are Arabic 148, French 69, Turkish 43, Somali 29, English 27, Portuguese 11, Creole 2, and Tigrinia 1. For male participants, the proportional values were calculated as Arabic 44.84%, French 20.90%, Turkish 13.03%, Somali 8.78%, English 8.18%, Portuguese 3.33%, Creole 0.60% and Tigrinia 0.30%.

When the language preferences of the participants in religious life are examined according to their gender, Arabic (42.22%) is the most preferred language among female participants, while English (18.51%), Somali (13.33%) and Turkish (12.59%) are among the other preferred languages, respectively. Arabic (44.84%) stands out as the dominant language in terms of preference among male participants, while French (20.90%) and Turkish (13.03%) are also preferred with significant rates. It is evident that Arabic demonstrates a clear dominance among both female and male participants, while English and Somali are preferred at higher rates among women. Turkish, on the other hand, is chosen at similar rates by both genders (12.59% for women and 13.03% for men), which is a noteworthy observation. Portuguese, Spanish, Creole, and other local languages, on the other hand, show limited usage in this context. These findings suggest that Arabic plays a central role in the participants' language preferences in religious life regardless of gender, while Turkish stands out as a distinct choice for both groups. It is thought that female participants display a more diverse profile in their language preferences, whereas male participants tend to focus on dominant languages such as Arabic and French.

Table 7. Language Preferences of Participants in Sociocultural-related Words Based on Religious Beliefs

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Christian	0	0	2	25	18	13	17	0	0	0	0	0	13	0
Muslim	51	1	0	155	107	0	0	0	0	0	28	1	31	1

In Table 6, the numerical values of participants' language preferences for sociocultural-related words based on their religious beliefs are presented. The numerical values for Christian participants are French 25, English 18, Creole 17, Spanish 13, Turkish 13, and Fang 2. The proportional values for Christian participants are French 27.77%, English 20%, Creole 18.88%, Spanish 14.44%, Turkish 14.44%, and Fang 2.22%. The numerical values for Muslim participants are French 155, English 107, Arabic 51, Turkish 31, Somali 28, Bambara, Tigrinia, and Yoruba 1. The proportional values for Muslim participants are French 41.33%, English 28.53%, Arabic 13.60%, Turkish 8.26%, Bambara, Tigrinia, and Yoruba 0.26%.

When examining language preferences for sociocultural life-related words based on participants' religious beliefs, French stands out as the most preferred language among Christian participants (27.77%), followed by English (20%), Creole (18.88%), Spanish (14.44%), and Turkish (14.44%) as other significant preferences. French (41.33%) is by far the dominant language among Muslim participants, while English (28.53%), Arabic (13.60%) and Turkish (8.26%) are the other preferred languages, respectively. While the influence of languages like Creole and Spanish is notable among Christian participants, the significant role of Arabic in religious contexts stands out among Muslim participants. Turkish is a prominent choice in both groups (14.44% and 8.26%, respectively). Based on the findings, it can be deduced that religious beliefs influence language preferences, with global languages such as French and English holding an important position in both Christian and Muslim communities. The noticeable presence of Turkish in both groups can be interpreted as a reflection of Türkiye's sociocultural and religious influence. Additionally, it is thought that the fact that Christian participants often learn concepts related to Islam in Turkish for the first time also plays a role in this preference.

Table 8. Language Preferences of Participants in Daily Life-related Words Based on Religious Beliefs

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Christian	0	0	2	23	4	8	6	0	0	26	0	0	21	0
Muslim	141	0	0	72	46	0	0	5	1	0	78	2	30	0

Table 8 shows the numerical values of the participants' language preferences for daily life-related words based on their religious beliefs. The numerical values for Christian participants are Portuguese 26, French 23, Turkish 21, Spanish 8, Creole 6, Malay 5, English 4, and Fang 2. The proportional values for Christian participants are Portuguese 28.80%, French 25.55%, Turkish 23.33%, Spanish 8.88%, Creole 6.66%, English 4.44% and Fang 2.22%. The numerical values for Muslim participants are Arabic 141, Somali 78, French 72, English 46, Turkish 30, Malay 5, Tigrinia 2, and Moru 1. The proportional values for Muslim participants are Arabic 37.60%, Somali 20.80%, French 19.20%, English 12.26%, Turkish 8%, Malay 1.33%, Tigrinia 0.53%, and Moru 0.28%.

When examining language preferences for daily life based on participants' religious beliefs, Portuguese stands out as the most dominant language among Christian participants (28.80%), followed by French (25.55%) and Turkish (23.33%) as other significant preferences. Spanish (8.88%), Creole (6.66%), and English (4.44%) were preferred to a lesser extent. Among Muslim participants, Arabic (37.60%) is the most widely preferred language, followed by Somali (20.80%) and French (19.20%). English (12.26%) and Turkish (8%) were preferred to a limited extent among Muslims. While Portuguese, Spanish, and Creole play a significant role among Christian participants, languages with a strong religious context such as Arabic and Somali are prominent among Muslim participants. The noticeable preference for Turkish in both groups (23.33% and 8%, respectively) is believed to highlight Türkiye's influence in sociocultural contexts. Based on the data, it can be understood that religious beliefs significantly shape language preferences in daily life, and both global languages and local/regional languages play an important role in this context. The preference for Turkish among Christian and Muslim participants can be considered a noteworthy finding.

Table 9. Language Preferences of Participants in Daily Life-related Words Based on Religious Beliefs

	Arabic	Bambara	Fang	French	English	Spanish	Creole	Malay	Moru	Portuguese	Somali	Tigrinia	Turkish	Yoruba
Christian	0	0	0	14	1	5	5	0	0	17	0	0	48	0
Muslim	205	0	0	58	51	0	0	1	0	0	47	1	12	0

As seen in Table 9, the numerical values of the participants' language preferences for religious life-related words based on participants' religious beliefs are given. The numerical values for Christian participants are Turkish 48, Portuguese 17, French 14, Spanish 5, Creole 5, and English 1. The proportional values for Christian participants are calculated as Turkish 53.33%, Portuguese 18.18%, French 15.15%, Spanish 5.55%, Creole 5.55%, and English 1.11%. The numerical values for Muslim participants are Arabic 205, French 58, English 51, Somali 47, Turkish 12, Malay and Tigrinia 1. The proportional values for Muslim participants are Arabic 54.66%, French 15.46%, English 13.60%, Somali 12.53%, Turkish 3.20%, Malay and Tigrinia 0.26%.

When examining language preferences for religious life based on participants' religious beliefs, Turkish (53.33%) stands out as the most dominant language among Christian participants, followed by Portuguese (18.18%) and French (15.15%) as other common preferences. Spanish and Creole (5.55%) and English (1.11%) were preferred to a lesser extent. Among Muslim participants, Arabic (54.66%) is the most widely preferred language, followed by French (15.46%), English (13.60%), and Somali (12.53%). Turkish (3.20%) is used to a limited extent among Muslims. These results indicate that religious beliefs influence language preferences in religious life. The prominence of Turkish among Christian participants is noteworthy, and this may be due to Christian participants learning concepts related to Islam primarily in Turkish. The role of Arabic in the religious context among Muslim participants is evident. French stands out as a common language of preference for both groups. These findings highlight that religious and cultural contexts, as well as regional influences, play a strong role in language preferences.

CONCLUSION AND RECOMMENDATIONS

In this study, the language preferences of the participants in their sociocultural, daily and religious lives were analyzed according to their country, gender, religious beliefs and mother tongue. When the findings are considered as a whole, it is thought that the language preferences of the participants are strongly affected by historical, cultural and sociopolitical contexts. In sociocultural terms, it was seen that French stands out as the dominant language in the former French colonies, while English holds a prominent position as the language of international communication. This supports Kamwangamalu's (2000) view that French and English, as former colonial languages, still play dominant roles in the region, and in the post-colonial period, these languages are considered official and prestigious. It also aligns with Mwaniki's (2011) assertion that French and English have a significant impact on education, trade, and international communication. It is believed that the views of Wei (2000), Bhatia and Ritchie (2013), and Grosjean (2010), which suggest that the language use of bilingual/multilingual individuals is influenced by social identity, belonging, and various dynamics in social life, support this study.

Mengü (2020), states that the declining use of a language within a community is a significant factor in its risk of extinction, and the loss of its functional use in various contexts of life accelerates this dangerous process. Mengü further mentions that the preference for another language over a local language in public spaces, education, healthcare, and other institutional contexts, or the use of the language for only limited functions, are other factors contributing to the language's vulnerability. In this context, the findings of the study indicate that despite the role of local languages as carriers of cultural identity, their proportions in language preferences are generally low. This situation suggests that local languages are in danger. Therefore, it can be said that local languages should be supported, and it would be beneficial for them to be actively used in all areas of life.

When examining the language preferences of participants based on their countries in terms of sociocultural, daily, and religious life, it is clear that these preferences differ according to historical, cultural, and religious contexts. In the sociocultural context, French stands out as the dominant language in former French colonies (Mali, Gabon, Chad), while English is preferred as an international communication language in countries like Nigeria and Cameroon. Local languages, while serving as carriers of cultural identity, remain low in language preferences. The dominance of global languages in participants' daily life language preferences is notable. In this context, it is possible to say that French and English are heavily used in education, work, and social communication, while local languages (such as Somali, Tigrinya, and Fang) play a more limited role. Furthermore, Portuguese holds significant importance in daily communication in Guinea-Bissau. In the religious context, Arabic is more widely preferred in countries like Chad, Morocco, and Tunisia. This preference reflects the influence of Islam and the importance of language in religious practices. The use of Turkish in religious contexts in countries like Guinea-Bissau, Gabon, and Somalia indicates the growing cultural and religious influence of Türkiye. In conclusion, global languages dominate in sociocultural and daily life, while local elements and regional influences guide language preferences in religious contexts. Based on the findings, it is thought that preserving local languages and supporting linguistic diversity is of critical importance for cultural and linguistic sustainability.

When the language preferences of the participants regarding sociocultural, daily, and religious life were examined according to their genders within the scope of the study, significant differences were observed between the genders, and it was also revealed that global languages were dominant for both groups. Regarding sociocultural life-related words, English was more frequently preferred among female participants, while French was dominant among male participants. The higher preference for Turkish among women compared to men suggests that this language may have a more pronounced social impact on women. The limited preference of local languages in both groups is striking in terms of highlighting the dominance of global languages in the sociocultural sense. In daily life, women displayed more diverse language preferences, while men showed a stronger inclination toward Arabic and French. The fact that Somali is the most preferred language among women indicates that this language has an important place in women's daily lives. The fact that Turkish was preferred at similar rates among both groups indicates that Turkish has a significant effect on language preferences in daily life. In the religious context, Arabic stood out as the most preferred language among female and male participants. The higher preference for English and Somali in religious life among women reflects diversity in language use in this domain. The similar preference rates for Turkish between genders suggest that Turkish might hold a meaningful role as a language of choice in religious practices.

When the participants' language preferences are examined according to their religions, while French, English, and Turkish are prominent in sociocultural and daily life language preferences among Christian participants, Creole and Spanish also play a certain role. Among the Muslim participants, French, Arabic, and English were identified as their most preferred languages. As it is seen in the findings, Turkish is a significant choice for both groups, particularly with a strong influence in sociocultural contexts among Christian participants. Arabic is the dominant language among Muslim participants in terms of language preferences in religious life, while the widespread preference for Turkish among Christian participants stood out. This situation can be explained by the fact that Christian participants learn Islamic concepts in Turkish. Furthermore, French stands out as a common preferred language for both groups. In general, it has been observed that religious beliefs shape language preferences and that local and regional languages, as well as global languages, play a role in preferences. The prominent position of Turkish in both religious groups highlights the growing cultural and religious influence of Türkiye. These findings underline the importance of developing language policies that take religious and cultural contexts into account.

In line with the findings of this study, it is evident that the language preferences of African bilingual/multilingual university students are strongly shaped by historical, cultural, religious, and sociopolitical contexts. The dominance of former colonial languages such as French, English, and Portuguese in sociocultural and everyday life, alongside the limited use of local languages, reveals the weakening functional presence of these indigenous languages in public and institutional spheres. This situation highlights the necessity of supporting local languages in functional domains, as they serve as carriers of cultural identity. Increasing the visibility of local languages in education, media, and religious practices is of critical importance for ensuring the sustainability of linguistic diversity. Moreover, the noticeable differences in language preferences based on religious beliefs underscore the need for language policies to be restructured with cultural and faith-based sensitivities in mind. Another noteworthy finding of the study is that Turkish has emerged as a preferred language in both religious and sociocultural contexts among both Muslim and Christian participants. This can be interpreted as a reflection of Türkiye's cultural influence on international students, demonstrating that Turkish functions not only as a means of communication for multilingual individuals but also as a tool for establishing sociocultural connections. Therefore, it is suggested that Turkish language education programs be diversified on the basis of cultural sensitivity to foster students' sense of social belonging. Furthermore, the broader linguistic repertoire observed among female participants indicates that gender-based linguistic experiences and social roles are reflected in language preferences, thereby emphasizing the necessity of developing pedagogical approaches in language education that incorporate gender sensitivity. Considering the limited sample of this study, conducting further research with larger and more diverse demographic groups will yield deeper and more generalizable insights into the linguistic practices of African students.

Declaration of Conflicting Interests

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Statements of publication ethics

We hereby declare that the study has not unethical issues and that research and publication ethics have been observed carefully.

Researchers' contribution rate

The study was conducted and reported with equal collaboration of the researchers.

Ethics Committee Approval Information

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