China in the Eyes of Turkish Immigrants: An Intercultural Communication Research

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Intercultural communication is an effort to develop dialogue among various cultures by emphasizing tolerant attitudes, understanding and empathy towards stereotypical thoughts, prejudices, ethnocentric approaches and cultural bigotry that adversely reflect on intercultural communication. In this context, the assertion of all related studies aims at enabling people to live in peace together. The purpose of this article is to comprehend the perspective of Turks living in China directly involved in Chinese culture in the context of intercultural communication and to analyze its results. Field research method is used and survey technic is applied for collecting data in this research. Survey applied to selected 200 Turkish citizens from various vocational groups and levels of society living in China. According to data obtained from research that most of Turkish citizens have a language barrier to fully understand the Chinese culture. Turkish people have the opportunity to promote their own culture and ID by representing themselves by their self-efforts and enterprises. In the guidance of the data obtained, Turks living in China have a common positive attitude towards Chinese society even if they have several adaptation problems due to the cultural differences. However, this lack of adaptation is not related to the low standards of living but rather to the ethnocentric tendency of Turkish people to evaluate different cultures from their own perception. In addition, the concept of international migration is approached within the framework of the concepts revealed by intercultural communication.
Keywords: Intercultural communication, Turkish immigrants, Chinese culture, globalization, cultural perceptions and attitudes, self-efforts and enterprises.

I. INTRODUCTION

Intercultural communication is the interaction between people from different cultures in various areas of daily and social life. Therefore, any situation linked with a cultural difference can be mentioned and the differences or interactions between the different ones can fall within the field of intercultural communication discipline. Accordingly, Kartari (2001) summarizes the purpose of intercultural communication as "understanding and explaining communication between people from different cultures and making predictions about communication processes".

Intercultural communication is considered as an increasingly important phenomenon. In the global era that McLuhan calls Global Village (1962) states nations and individuals are in close contact with different cultures; economic, political and cultural interaction. In this sense, recognizing different cultures, understanding differences and approaching them with empathy are perceived as important qualities to be gained today.

Most of the theoretical texts on intercultural communication emphasize the function and importance of intercultural communication as an interdisciplinary field in understanding the cultural and communicative developments of our time. This emphasis is based on four dynamics that increase intercultural and consequently the need for intercultural communication: 1) development of communication technologies, 2) economic globalization, 3) increased multiculturalism and / or cultural diversity, 4) population growth (Chen ,Starosta,1996).

In this article, we will examine the increasing communication between the two countries arising from globalization and economic reasons on the basis of the increasing economic and political relations with each other, depending on how the Turks continue to live there by migrating to China and try to understand the intercultural communication of the two countries.

With globalization, the worldwide spread of international order of economy, advances in communication and transportation technologies have increased the movement of people between countries and their long term settlements called migration. Today, due to the volume of international migration, more and more people from different cultures meet, work and live together.

International migration brings with it the problems of cultural adaptation that arise from the interaction of individuals from many different cultures. In this respect, the importance of intercultural communication discipline is increasing. The phenomenon of migration should not be limited only to the act of displacement. According to a more comprehensive definition, immigration is that people leave their place of residence and

move to other places in order to settle there temporarily or permanently in the hope of finding opportunities for working and better living.(Yılmaz, 2014).

Therefore, migration involves settling people in a different area for a certain period of time or to spend their whole lives. In this study, we will talk about how the immigrants who settled in China can help us to understand China. Because those who know and hear the culture the best are those who are directly exposed to that culture.

When people are not in harmony with their environment, they have difficulty in achieving their goals. In this respect, international migration causes individuals to experience significant difficulties. One of these difficulties is the phenomenon of 'culture shock`. Culture shock is defined as the difficulties, distresses and crises faced by individuals going from one culture to another culture in adapting to the new culture and their reactions (Guvenc, 2010). Emotional emptiness experienced in the first period of arrival in a new country can be expressed as alienation. In order to overcome the cultural shock as soon as possible, individuals are expected to adapt to the cultural environment in which they live. Therefore, it is inevitable to adapt as much as possible to the way of life of the country of migration for whatever reason. However, adaptation should not be perceived as ignoring own culture. The issue of cultural adaptationconsidered as important for intercultural communication is often misunderstood. Cultural harmony within the framework of intercultural communication should not be construed as assimilation.(Pederson,1995)

Assimilation is the process of re-socialization aiming to establish the dominant worldview of the host culture; however, adaptation is defined as "The process of the expansion of the individual's worldview to include the behaviors and values of the host culture" (Bennett, 1998). Assimilation creates a completely new individual while adaptation makes the individual a multicultural person.

In this context, cultural adaptation is seen as a process that enables individuals to gain new perspectives and values without paying the cost of losing one's own culture.

Bennett explains the developmental stages of cultural adaptation according to "the Intercultural Sensitivity Development Model. (DMIS)" (Bennett,1986)

Considering these steps in terms of intercultural communication is seen as an effective approach in order to facilitate harmonization of people`s lives from different cultures.

Intercultural Sensitivity Development Model
Ethnocentric steps -- Ethnorelative steps
Denial-Defense-Minimization-Acceptance-Adaptation-Integration

Ethnocentrism (Kartari, 2001) defined as putting an individual's culture at the center of the world and taking this culture as a criterion when evaluating everything constitutes an obstacle to cultural adaptation.

For the development of cultural cohesion, the individual is expected to move from the ethnocentric steps to the ethnorelative steps that express the opposite. It is possible to summarize briefly what these steps mean (Bennett, 1986):

Denial: Individuals at this stage may not interpret cultural differences and may think of these differences in a single and broad category such as "outsider". They form stereotypes as a basic knowledge of one or two characteristics they have already acquired for a different culture. Stereotypes are limited and simplified ideas created for a culture (Kartari, 2001). For example, a Turk may have the idea that all Chinese people eat insects and dogs, or A Chinese may have the idea that all Turkish women have to wear hijabs (covering head scarf).

Defense: Individuals at this stage are more capable of interpreting cultural differences, but these interpretations include negative assessments. They see different cultures as a threat to their own culture, disparaging the other culture with negative stereotypes, and glorifying their culture with positive stereotypes. Defense is characterized by the polarization of 'us' and 'the other'.

Minimization: This is the level individuals melt cultural differences within the context of material or spiritual values they feel close. These people accept a number of superficial differences, on the other hand they try to dissolve the differences deeper, thinking that all people are the same according to their dominant philosophy. For example, a Buddhist person may choose to ignore cultural differences since everyone is ultimately good. Individuals in the minimization step may be considered more knowledgeable than those in the denial step, or may be more welcome than those in the defense step, but are still ethnocentrists in terms of cultural cohesion.

Acceptance: Individuals enjoy comprehending and exploring a different culture. They are more flexible in front of an uncertainty and know that there is no single aspect. Acceptance does not mean adopting the perspective of a different culture; rather it means accepting the existence of different cultures' thinking and behavior. This level is the first step of cultural relativism.

Adaptation: Individuals may empathize with different cultures and take their perspective. Depending on their ability to use alternative cultural interpretations, they may rearrange their behavior in relation to other cultures. This is a plus in their behavioral repertoire.

The advanced stages of adaptation are seen as 'biculturalism' and 'multiculturalism. Especially children born from the marriage of two different cultures and long-term expats experience biculturalism. But there is also a dilemma that biculturalism has in itself that these people do not always mean that they will be sensitive to and adapt to another culture outside the two cultures they have. In this respect, multiculturalism represents a further stage.

Integration: This step is the stage individuals may identify themselves as "intercultural or multicultural". During the transition to this step, sometimes people may have the feeling that they do not belong to any culture and they may experience inability to identify themselves with any culture. However, after this phase, individuals have the ability to evaluate not only different cultures but also different segments of society from the same perspective. The integration step is the point of accepting people with their characteristics and in this direction, reaching the competence to communicate, adapt, enrich the repertoire of thinking and behavior. Improving cultural sensitivity at individual or social level has a strategic importance in overcoming cultural shock and overcoming cultural adaptation problems. As a matter of fact, one of the important problems created by the international migration movements for the societies is cultural adaptation.

In terms of immigration, two important factors are thought to be effective in the degree of cultural cohesion. The main reason leading that the individual to migration, and the second is the individual's ability to intercultural communication. It is more likely that cultural adaptation is a troublesome process if the migration of the individual results from a necessity as in the case of migrations originating from the climate or politics. It is known that in cases of wars, racist or ideological punishments migrating on a forced basis have a more difficult adaptation process than thosemigrating voluntarily. The necessity and volunteerism may be a determining factor in the individual's developmental process in the cultural adaptation stages. Since education-based migrations, brain drain or retired migration are voluntary. Factors such as the individual's prior knowledge on the culture of the country for immigration and willingness to recognize the culture may be activated and accelerate the cultural adaptation process. (Mccann,Poot, Sanderson ,2010).

Another factor that is effective in the degree of cultural adaptation is the individual's intercultural communication competence. In order to develop from the ethnocentric stages of cultural adaptation to the ethnocentric stages in the international migration movements, individuals should have intercultural communication competencies or develop themselves in this sense. Intercultural communication competence means to communicate effectively and appropriately with people raised in different cultural environments and includes elements such as cognitive capacity, social role assumption, interpersonal communication skills, language competence (Kartari, 2001). The basic constituent of the intercultural communication competence is the individual's ability to express himself / herself effectively in terms of communication and behavior, in accordance with the norms of a different cultural environment. Establishing appropriate behavior and communication style is related to cognitive competence and empathy skills. In order for an individual to express himself / herself effectively, firstly language competence must be acquired. According to Hall, the world of communication consists of three parts: words, materials and behaviors (1990). The prior necessity to get detailed information about a culture is undoubtedly learning the language of that culture. Learning the language also means learning the material-spiritual elements of culture and the behavior patterns. However, learning a culture does not always mean adapting to that culture. Accordingly, different elements of intercultural communication competence are needed. Koester and Olebe identified eight communication behaviors related to intercultural communication competence.(1998)

Respect: The ability to show respect and a positive outlook for someone else.

Information Orientation: Terms used by individuals to express themselves and the world around them.

Empathy: Trying to perceive the world the way others perceive.

Task Role Attitudes: Idea-producing behaviors while solving problems in a group.

Relational Role Attitudes: Interpersonal adaptation and mediation-related behaviors.

Interaction Management: Speech management skills.

Uncertainty Tolerance: Ability to behave in new and uncertain situations without much distress. **Interaction Stance**: Ability to behave descriptively without evaluating and judging.

Common problems emphasized and tried to be solved in intercultural communication studies are as follows;

Placing people in certain stereotypes; prejudices about others; misunderstandings caused by differences such as gender, age, race, religion; intolerance of people with cultural values; closed, skeptical and rigid culture towards the outside; self-esteem and lack of respect for other cultures; cultural empathy absence.

Within this framework, intercultural communication studies have the potential to contribute to the culture of democracy and human rights awareness. Because; 1- The concept of " the alienation and the othering or marginalization ", including the practices that degrade people from different cultures, is the main problematic of intercultural communication studies. 2- In this context, intercultural studies try to understand "the other"; there should be an effort to recognize and understand the other culture and to engage in a real dialogue with this culture and its members. 3- The doctrine of intercultural communication strongly advocates an egalitarian view

of discrimination and rejects all forms and practices of humiliation from whatever source. In this respect, intercultural communication studies emphasize ethnic-centered perspectives, religious differences and the struggle against prejudices and stereotypes as the main axis of struggle. 4. Intercultural communication may be considered as an attempt to acquire or raise cultural awareness that leads people to think more comprehensively and universally than to think locally and simply with the understanding that leads away from local thinking to universal thinking, teaching that stereotypical thoughts and prejudices prevent a real communication between people and the content aimed to comprehend the importance of intercultural differences in communication (Alain,2000).Intercultural communication has gained importance with the recognition of the characteristics that differentiate cultures from each other and their effects on communication in many countries of the world.

II. LITERATURE REVIEW

The basis of intercultural communication discipline is the anthropological works of Ruth Bendict for the US Department of War Information during World War II in order to understand the Japanese way of thinking and conveying American ideas in a way they understand. Her studies include investigations to understand communication behaviors of a foreign culture. (Kartari, 2001)

Intercultural communication emerged as a field of study in the 1950s. Edward T. Hall's works between 1951 and 1955 (Rogers, 1999) are considered the beginning of the field of intercultural communication. For this reason, Hall is considered by many to be the father of this field (Arasaratnam,Doerfel,2005).

Although Lederer and Burdick's "The Ugly American (1958)" drew attention to intercultural issues before Hall, the term "intercultural communication" was first mentioned by Hall in his 1959 book "The Silent Language." (Chen,Starosta, 1996). Hall tried to reveal the practical interaction in communication with comparative cultural studies and expanded cultural studies and provided qualitative research methods to be used in the field of communication. In fact, Hall considers culture and communication as two inseparable phenomena and defines them as connected. According to him, "culture is communication" and "understanding communication processes in different cultures enables to recognize and understand an immense field of human behavior"(Hall,1990). Hall describes this area of behavior as silent language. Silent language includes practices that can only be learned by living in that culture. To exist in a different culture is to understand and internalize these practices. This situation is experienced intensively in the field of international migration. In many ways, people intermixed with international migrations and live together have different cultural elements. Language and belief systems are undoubtedly one of these differences. These two elements of culture include the main practices that guide human behavior. These practices are keys to achieve cultural cohesion and overcoming barriers. Leeds-Hurwitz (1990) states that there are very few studies examining the development and history of the field of intercultural communication and that if we want to understand the emergence of intercultural communication as a field of study, we must first understand the necessity of the study of intercultural communication. In the aftermath of the WWII, US began to reassess its knowledge and understanding of other countries in line with its role as a world leader, and in the context of the needs of American diplomats when interacting with different nations, the Foreign Service Institute was first established to train the foreign relations staff. A periodical called Journal was also published. The FSI initially focused on language training and focused on how diplomats and soldiers could learn languages more effectively. While focusing on language learning, the relationship between language and culture was noticed. Edward T. Hall also began teaching at FSI in order to support language learning with anthropological knowledge. T. Hall (1992) later determined that the four impacts on his works in this period were primarily cultural anthropology (especially F. Boas and R. Benedict) and linguistics (Edward Sapir and Benjamin Whorf), ethnology (Paul McLean) and Freudian psychoanalysis (Eric Fromm). (Rogers,Hart,Mike,2002)

The dynamic that guided the intercultural communication research conducted in the 1970s was the intercultural and linguistic competence factor initially required by the US leadership role in the world, as well as the conflicting relations between ethnic and racial segments of the population.

Of course, the biggest obstacle to the process of intercultural communication is language. However, as Novinger (2001) points out the obstacle that is larger and more difficult to overcome is to speak of a different culture in the process of intercultural communication. For this reason, language can be considered as a difficult but a possible phenomenon to overcome for individuals experience the process of intercultural communication. However, in a communication environment differences are emphasized through culture, although the language used is the same, differences in perspective will adversely affect the course of intercultural communication. Therefore, individuals representing different cultures are expected to have intercultural communication competence.

Intercultural communication competence is a concept related to the ability of an individual to exchange information effectively and appropriately with someone from different cultures (Rogers,Steinfatt,1999) . Intercultural communication competence is inversely proportional to misunderstandings among members of different cultures. As competence increases, misunderstandings decrease "(Kartari, 2001). There are many

different approaches on achieving or increasing this competence (Arasaratnam,Doerfel,2005). Intercultural communication competence must have two prerequisites (Dong, Day, Collaço,2008): The first is awareness and the second is sensitivity. When it is considered in the context of intercultural communication, being aware of this situation while communicating with an individual belonging to different cultures may affect the communication process positively. Being sensitive to differences may also be an effective element in the communication process. "Therefore, it is necessary to show sensitivity to intercultural communicative behaviors in different social groups". Thus, thanks to sensitivity, it may be possible to look at the other side with empathy.

Other studies that benefited from theoretical efforts in intercultural communication studies; temporary residence , studies of culturalization and diffusion of innovation. These studies mainly examined the face-to-face interactions between members of the host culture and migrants and results.

Young Yun Kim (1988) describes three factors as cognitive, sensory and behavioral in explaining intercultural communication competence. According to Kim, a cognitively competent person should be familiar with the host language and culture, as well as be familiar with the history, institutions, law and legislation, beliefs, norms and rules of social behavior and interpersonal relations. Sensory competence, on the other hand, allows foreigners to become partners in the emotional and aesthetic experiences of the natives. These experiences include joy, excitement, humor, success and beauty; sadness, distress and despair. The behavioral element allows a stranger in the host culture to choose the right combinations of verbal and nonverbal interaction. In addition to verbal messages, it is essential that non-verbal behavior patterns should be understood correctly. When intercultural competence is considered as a degree to be achieved in social interaction and communication, it is important for each individual living in a different culture.

III. METHODOLOGY:

Field research method was applied in the research conducted for these purposes and questionnaire technique was used to obtain the data. Survey applied to selected 200 Turkish citizens from various vocational groups and levels of society living in China. In the study, no limitation was observed except that the participants were in the age range of 18 and over. In the study, no city restriction was performed and Turkish citizens living in any city in China were selected. Among the participants, 156 people (78%) were male and 44 people (22%) were female. The participants were in the age range of 25 to 48.

gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	man	156	78.0	78.0	78.0
	woman	44	22.0	22.0	100.0
	Total	200	100.0	100.0	

The distribution of the sample group according to their educational status is as follows; 145 people (72.5%) have undergraduate, 45 (22.5%) high school, and 10 (5%) graduate. None of the participants are unemployed.

education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	bachelor	145	72.5	72.5	72.5
	master	10	5.0	5.0	77.5
	high school	45	22.5	22.5	100.0
	Total	200	100.0	100.0	

job

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	jewellery shop	1	.5	.5	.5
	trade	2	1.0	1.0	1.5
	automotive engineer	3	1.5	1.5	3.0
	automotive equipment trade	1	.5	.5	3.5
	computer engineer	3	1.5	1.5	5.0
	cosmetic shop	2	1.0	1.0	6.0
	engineer	1	.5	.5	6.5
	import export manager	4	2.0	2.0	8.5
	international trade	1	.5	.5	9.0
	jewellery shop	2	1.0	1.0	10.0
	jewellery shop owner	1	.5	.5	10.5
	kindergarden teacher	1	.5	.5	11.0
	lawyer	5	2.5	2.5	13.5
	manager asistant	1	.5	.5	14.0
	marble engineer	1	.5	.5	14.5

	marble shop	2	1.0	1.0	15.5
	marble trade	29	14.5	14.5	30.0
	model	4	2.0	2.0	32.0
	motorcycle export	1	.5	.5	32.5
	motorcycle import	1	.5	.5	33.0
	musician	2	1.0	1.0	34.0
	restaurant cooker	3	1.5	1.5	35.5
	restaurant owner	15	7.5	7.5	43.0
	sales manager	6	3.0	3.0	46.0
	souvenir shop	5	2.5	2.5	48.5
	souvenir shop owner	2	1.0	1.0	49.5
	teacher	9	4.5	4.5	54.0
	textile trade	3	1.5	1.5	55.5
	tourism	5	2.5	2.5	58.0
	trade	67	33.5	33.5	91.5
	trade manager	9	4.5	4.5	96.0
	translator	8	4.0	4.0	100.0
	Total	200	100.0	100.0	

Question1: How many years have you lived in China? In the question, it is revealed that 34.5 percent of the population has 1-15 years of experience and 54 percent of the population has 6-10 years of experience. The majority of the participants have a life span of 6-10 years in China.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1-5 years	69	34.5	34.5	34.5
	6-10 years	108	54.0	54.0	88.5
	11-15 years	16	8.0	8.0	96.5
	16-20 years	3	1.5	1.5	98.0
	20 or over	4	2.0	2.0	100.0
	Total	200	100.0	100.0	

Question2: If you define your nationality, which you feel more? The sample group was asked how they define themselves to determine the nation they think they belong to. Migrants tend to identify themselves with the nation of the country they live and accept their cultural identity. Another important tension experienced by the Turkish immigrants in the context of their cultural identity is the presence of coexistence. This is the case of defining themself with the values of neither Turkish nor the country they live. In this context, it is seen that Turkish immigrants living in China mostly identify themselves as Turks (142 people, 71%). The proportion of those who express themselves as Chinese is low (20 people 10%). 18 people (9%) stated that they chose both. There is no one who identifies himself with any of the cultural identities mentioned. Expressing himself as half Chinese (20 people 10%) is another remarkable data. These people are those marry with the Chinese. The concept of homeland refers to the place where the individual feels himself / herself belongs to. In this sense, what country the concept of homeland evokes to the participants is important in terms of the subject discussed. Turkey evokes to the majority of the sample group as their homeland. We have also tried to determine whether there is assimilation by focusing on nationality they feel themselves belongs to. As 71.0 percent of the population defines themselves as Turkish, there is no assimilation but there is no tendency of identifying themselves with the culture of the country where they live.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Turkish	142	71.0	71.0	71.0
	Half Chinese	20	10.0	10.0	81.0
	Chinese	20	10.0	10.0	91.0
	Both	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Question 3: What language do you speak in your family? Speaking the language of the society where immigrants live is an inevitable practice of everyday life, especially in business and school life. However, which language is used in the family is an important indicator in terms of showing whether they keep culture alive. In this context, it was seen that a significant portion of the sample group (129 people, 64.5%) preferred to speak Turkish in the family. It is noteworthy that the rate of those who prefer Chinese is not low, while the rate of those who use both languages (38 people, 19%) is a data to consider.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Turkish	129	64.5	64.5	64.5
	Chinese	33	16.5	16.5	81.0
	Both	38	19.0	19.0	100.0
	Total	200	100.0	100.0	

Question4: Are you having trouble adapting in China? According to the data obtained from the question, 83 people (41.5%) stated that they sometimes had adaptation problems. 20 people (10%) stated that they did not have adaptation problems. These data show that the proportion of people with adaptation problems is high in the sample group and that Turkish immigrants in China have difficulties in adaptation.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes ,anytime	97	48.5	48.5	48.5
	Yes,sometimes	83	41.5	41.5	90.0
	No, never	20	10.0	10.0	100.0
	Total	200	100.0	100.0	

Question5: If you have adaptation problem what do you think is the biggest reason for this? It was seen that the majority of the participants (95 people 47.5%) stated that they had adaptation problems in the sample group attributed the problem to the language. However, it is understood that cultural differences are seen as an important reason by the participants (38% of 76 people). Finally, it can be stated that prejudices (15 people 7.5%) are seen by the participants as an obstacle to compliance.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Language	95	47.5	47.5	47.5
	Cultural Differences	76	38.0	38.0	85.5
	Prejudices	15	7.5	7.5	93.0
	Others	14	7.0	7.0	100.0
	Total	200	100.0	100.0	

Question 6: Do you think to return to Turkey? In this context, a majority of participants (90 people 45%) is determined to consider to return to Turkey. This shows that majority of Turks living in China as an immigrant sooner or later want to return to their homeland. That means their stay in China isn't permanent.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes , definitely	90	45.0	45.0	45.0
	Yes, sometimes	72	36.0	36.0	81.0
	No, never	20	10.0	10.0	91.0
	I don't know	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Question7: If you want to return to Turkey, why? As a matter of fact, the reason for the return is the majority of the cultural mismatch (132 people 66%). Even financial issues remained second reason. Because, if it is accepted that the main reason for migration is the idea of finding a job, starting a business and living in better conditions, it can be stated that a significant number of Turkish immigrants going to China have had this opportunity.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Cultural incompatibility	132	66.0	66.0	66.0
	Financial reasons	30	15.0	15.0	81.0
	Homesickness/ long time living abroad	20	10.0	10.0	91.0
	All of them	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Question 8: Whatsocial group are your friends mostly from? The answer of the sample group to this question seems almost equal in the choice of Turks and Chinese. The answers as follows: with Turks (74 people 37%), with Chinese (68 people 34%).
However, the fact that the number of respondents who answered this question "both" (38 people 19%) is another remarkable data.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Turks	74	37.0	37.0	37.0
	Chinese	68	34.0	34.0	71.0
	Other foreign friends	20	10.0	10.0	81.0
	All of them	38	19.0	19.0	100.0
	Total	200	100.0	100.0	

Question 9: What country`s news do you follow most? In this respect, it is important that immigrants follow the TV channels of the country they come from. On the other hand, following the television channels of the country they live makes it easier for them to adapt more easily to the cultural environment of the country where they are considered as a culture bearer. In this context, it is noteworthy that the majority of the sample group (143 people, 71.5%) is watching Turkish channels. This shows the fact that Turkish immigrants make close contact with their spatially distant countries via television. On the other hand, the rate of those who prefer Chinese television (19 people 9.5%) is seen. This situation shows that Turkish immigrants do not lose their ties with their countries. This supports the problem of cultural harmony.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Turkey	143	71.5	71.5	71.5
	China	19	9.5	9.5	81.0
	Turkey and China both	20	10.0	10.0	91.0
	Global news	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Question10: When you go back to Turkey (vacation, holiday, business reasons, etc.) are you having problems with your citizens? It was observed that the majority of the sample group (140 people, 70%) answered " no" to this question. It is generally accepted that this situation occurs in individuals who are trapped between two cultures and cannot see themselves on any side.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	yes	22	11.0	11.0	11.0
	no	140	70.0	70.0	81.0
	sometimes	20	10.0	10.0	91.0
	I dont know	18	9.0	9.0	100.0
	Total	200	100.0	100.0	

Question 11: How do you think the Chinese view of the Turks in general (as you have experienced)?
The majority (155 people, 77.5%) responded positively to this question. This shows the fact that Chinese did not have a discriminatory and marginalizing point of view towards the Turks felt by the Turks. Thus, it was observed that one of the factors causing cultural discordance for immigrants living in China is not a discriminatory perspective.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Positive	155	77.5	77.5	77.5
	Negative	30	15.0	15.0	92.5
	Variable by individual	15	7.5	7.5	100.0
	Total	200	100.0	100.0	

Question12: Do you think Chinese people respect Turkish traditions?
The necessity for intercultural communication to be bi-directional brings to the agenda not only the immigrants but also the representatives of the culture hosting the immigrants have to respect the values of the others. While 159 (79.5%) of the participants answered "yes" to this question, 13 (6.5%) answered "no", and 14 (7%) answered "sometimes". According to the data obtained, the majority of the participants thought that the Chinese respect the values of Turkish immigrants.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	159	79.5	79.5	79.5
	No	13	6.5	6.5	86.0
	Sometimes	14	7.0	7.0	93.0
	I dont know	14	7.0	7.0	100.0
	Total	200	100.0	100.0	

Question13: Do you encounter any negative discriminatory attitudes in the environment you live because you are foreigner or Turkish?

Othering or the absence of a discriminatory attitude is the bi-directional communication attitude that affects the adaptation process. This is important to make immigrants feel more comfortable in this country. The fact that 142 people chose "never" and no one chose "yes" to this question shows that the Chinese do not tend to marginalize the Turks.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sometimes	38	19.0	19.0	19.0
	Never	142	71.0	71.0	90.0
	I dont know	20	10.0	10.0	100.0
	Total	200	100.0	100.0	

Question14: According to your opinion, how well do you know the Chinese people?

The majority of the respondents (130 people, 65%) answered "yes". However, the data that draws attention here is the percentage of participants saying that they comprehend China and the Chinese little or nothing at all. It is one of the basic conditions for the smooth progress of intercultural communication that individuals know well about the country they live and the people they contact. In this sense, it is very well and sufficiently recognizes that although there are adaptation problems, this communication contains the connotations that are carried out smoothly. At this point, the impression that the sample group tends to know China and the Chinese as necessary.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very good	130	65.0	65.0	65.0
	Enough	70	35.0	35.0	100.0
	Total	200	100.0	100.0	

Question15: What is your level of interest in China's political and economic situation? One of the most important indicators of adaptation is that individuals are interested in the social, political and economic situation of the place where they live. In this context, this question was asked to the participants. It was seen that the majority of the participants (74% of 148 people) answered this question "very much". The high level of interest can be explained by individuals' curiosity about the country and integration as well as depending on rational reasons. Because the economy of the country affects immigrants in all circumstances.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very much	148	74.0	74.0	74.0
	Partially	52	26.0	26.0	100.0
	Total	200	100.0	100.0	

Question16: Do you think that Turks are introducing themselves sufficiently in China? In this question, the majority of respondents answered "yes", 146 people (73%) have a positive opinion. This means that Turkish immigrants are able to express themselves sufficiently in China and can carry out their cultural activities sufficiently.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	146	73.0	73.0	73.0
	Partially	54	27.0	27.0	100.0
	Total	200	100.0	100.0	

Question17: How do you evaluate China's policies towards foreigners?

The most serious criticism of immigration policies in foreign countries is whether they support integration or assimilation. In this context, this question was asked to the participants. It was seen that 87 participants (43.5%) considered this issue as positive. The rate of those thinking that China follows good policies against countries with good political relations is 113 people 56.5%. However, another remarkable issue in the data obtained from this question; Nobody chose " I am not interested in the answers given to this question and I have no idea". When these data are considered within the sample group, a significant number of Turkish immigrants are directly interested in China's immigration policies.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Positive	87	43.5	43.5	43.5
	Positive relations with countries with good political relations	113	56.5	56.5	100.0
	Total	200	100.0	100.0	

Turkey has beentaking steps to contribute in favor of multilateral diplomacy. Shanghai Cooperation Organization, One Belt One Road Initiative and some infrastructure and integration projects are proof for the steps taken related with China. 18, 19, 20, 21, 22th questions are about how developing political relations affect the intercultural relationship between the China and Turkey. We tried to observe how the positive energy of the political relations affects the Turks who are in direct contact with the Chinese.

Question18:In Turkish-Chinese Relations, which of the following have you heard about?
The answers in this question, respectively;
"Turkey is in the Central Corridor of the `One Belt One Road` Initiative", "Turkey is a member in the Shanghai Cooperation Organization, Third Bosphorus Bridge (Yavuz Sultan Selim Bridge) was built for `One Belt One Road` Initiative", "Edirne Kars high speed train project was built for `One Belt One Road` Initiative". The fact that 138 people (69%) know all the options is important for us to see that our immigrants continue their social ties with their own countries and follow the political news which is the culture bearer because they feel the effect of such developments.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Turkey is in the Central Corridor of the `One Belt One Road` Initiative	32	16.0	16.0	16.0
	Turkey is a member in the Shanghai Cooperation Organization	19	9.5	9.5	25.5
	Third Bosporus Bridge (Yavuz Sultan Selim Bridge) was built for `One Belt One Road` Initiative	7	3.5	3.5	29.0
	Edirne Kars high speed train project was built for `One Belt One Road` Initiative	4	2.0	2.0	31.0
	All of them	138	69.0	69.0	100.0
	Total	200	100.0	100.0	

Question19: In conjunction with the increasing of the Turkey-China political relations, do you think Chinese are getting more interested about Turks and Turkey?
156 people (78%) answered "yes" to this question, confirming our thesis that they are more familiar with Chinese within the framework of political relations and that the increase in political relations is effective for the Chinese to know the Turks better and develop a more positive attitude in their communication.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	156	78.0	78.0	78.0
	No	15	7.5	7.5	85.5
	Partially	29	14.5	14.5	100.0
	Total	200	100.0	100.0	

Question20: The interest of Chinese in which field or sectorincreased more about Turkey?
Here the top issues in Chinese interest in Turkey (145 people 72.5%) are culture and tourism. We can conclude that political relations have a direct impact on cultural relations increases the enthusiasm for recognizing the people of that country and seeing its geography rather than economic areas.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Politics and economics	55	27.5	27.5	27.5
	Culture and Tourism	145	72.5	72.5	100.0
	Total	200	100.0	100.0	

Question21: The OBOR Central Corridor, which is Turkey in, is the key to revisionate the historical Silk Road. For this reason, the reconstruction of a heart connection between Turkey and China must be inevitable.
157 people (78.5%) fully agree and 30 people 15% highly agree with the answer. This shows the importance of political initiatives that support cultural communication based on heart-linking of Turks and Chinese.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	I totally agree	157	78.5	78.5	78.5
	Highly likely agree	30	15.0	15.0	93.5
	Partially agree	13	6.5	6.5	100.0
	Total	200	100.0	100.0	

Question22: What do you think the prejudices of the Chinese against the Turks are more about?
142 people (71%) answered "political security problem" It is a well-known fact that the tension arising from the insecure political environment in the Middle East is also effective in relations with China. For this reason, it is natural that the problem of insecure border regions may prejudice peaceful initiatives such as OBOR, which is the combining of investments that connect world roads and people of the world. This is one of the most important and pioneering issues for our country.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Political security problem	142	71.0	71.0	71.0
	Cultural differences	58	29.0	29.0	100.0
	Total	200	100.0	100.0	

IV. DISCUSSION AND RECOMMENDATION

According to the findings obtained from the sample group, it is understood that Turkish immigrants living in China have some problems based on cultural differences in the most general sense. One of these problems is adaptation problem. In the light of the data obtained, the main reason for this adaptation problem is that the participants represent and live a different culture. In addition to cultural differences, the biggest obstacle to adaptation according to the participants is the language factor.

The cultural values that Turkish immigrants live in China are also remarkable in terms of research. Primarily immigrants to be connected to Turkey through the bond of citizenship is still a majority and identifying themselves as Turkish without hesitation is important in terms of revealing the values they feel for their country. In this context, the majority of the sample group, have the idea of returning to Turkey can be regarded as an expression of dissatisfaction because they live in China. However, the source of this dissatisfaction is not the opportunities offered by the society they live, but their own ethnocentric approaches.

Because they follow Turkish channels rather than the country they live, continue their interest in Turkey and their living culture. They also evaluate the culture they live by adhering to their own cultural values.

While language emerges as an obstacle to adaptation, the fact that Turkish immigrants prefer to use their own language in the family is also one of the cultural values that the participants try to keep alive. Considering the importance of language as a culture bearer and transferring culture from generation to generation, it is understood that cultural identity is still kept by Turkish immigrants. When the most established friendships are evaluated the fact that Turkish immigrants prefer to make friends with Turkish immigrants makes us think that there is only limited form of relationship between Chinese and Turkish immigrants. "The way evaluating the Chinese view of the Turks" is one of the important data of the research. It is understood that Turkish immigrants evaluate the Chinese perspective on themselves in a holistic way and this perspective is not considered to be variable according to the person. This shows that Turkish immigrants do not have prejudice or stereotyping of Chinese people.

It is seen that Turkish immigrants enjoy equal rights to citizenship in China and do not feel discriminated against in China. However, it has been determined that Turkish immigrants have a positive judgment regarding China's immigration policies.

It can be said that the experience of intercultural communication among Turkish immigrants in China has many problems. However, the positive point of view towards the society in which the Turks live and the Chinese they interact with is an important issue when evaluated in the context of intercultural communication. It shows that these problems have been overcome and the ethnocentric attitude has been softened in an uninterrupted process of intercultural communication and interaction and has been going towards an ethnorelative attitude.

As in the denial stage of ethnocentrism, "individuals cannot interpret cultural differences" is not a condition on Turks living in China. The Turks did not form stereotypes against Chinese. As in the "Defense" phase, it is not possible for Turks live in China to exacerbate other culture with negative stereotypes and to exalt their culture with positive stereotypes.

In the "Minimization" phase, which is another stage, individuals have already melted cultural differences. They accept cultural differences, but they do not think deeply that all people are the same according to their dominant philosophy. As far as we have observed, the Turks are not in the stage of full acceptance yet. However, they are never at the stage of denial and defense. They may be considered more knowledgeable than

those in the denial level, or may be more welcome than those in the defense level, but are still ethnocentrists in terms of cultural cohesion. Therefore, it is possible to evaluate China from their own point of view.

Since the intercultural communication process involves a bilateral interaction, it should be kept in mind that the immigrants as well as the state, society and individuals representing the host culture directly affect this negative point of view. However, on the basis of this positive view that Turkish immigrants living in China have, the approach developed against immigrants has a great impact. Therefore, overcoming the outstanding problems in the intercultural communication experience of Turkish immigrants in China has a close connection with the positive regulation of the social arrangements developed by the host culture in the context of increasing political relations. In an intercultural communication process where prejudices and stereotypes are not valid, many communication accidents will be prevented. For this reason, in a multicultural society, both the host culture and the immigrants' understanding, empathy towards cultural differences and not making the mistake of marginalizing them will ultimately lead to a culturally conscious society.

As two former neighbors of One Belt One Road initiative, Turkey and China are expected to improve its relations to contribute to strengthening. One of the main problems between the two countries is that both communities do not know each other adequately and correctly. It is a fact that Turks often look at the societies in their own East with the knowledge and perspective produced by the West. Likewise, the Eastern societies look to the countries such as Turkey with their perspective from Western sources. It is in the interest of both parties to ensure that political relations are consistently promoted on the basis of the principle of common gain based on strategic co-operation between two countries. The recognition, understanding and mutual trust of both countries will encourage the development of political relations and trade ties within the scope of the agreements reached so far.

V. CONCLUSION

Behaviors related to intercultural communication competence indicate an ideal situation that expected to be shown towards immigrants not only by local people but also by immigrants. A social order where people mutually respect each other's culture, try to understand each other, manage interpersonal communication effectively and appropriately and take a positive attitude against uncertainties can be seen as ideal solution. Surely, such a homogenous structure is not thought to occur in any society. Because it is not possible to isolate the individual from the cognitive and emotional characteristics arising from his / her own culture. However, it is important that the immigrant individual develops the elements of intercultural communication competence. Improving intercultural sensitivity on the one hand and intercultural communication competence on the individual level play a key role in solving cultural shock and cultural adaptation problems within the scope of international migration and overcoming barriers.

As Kim (1988) points outthat intercultural communication competence does not only occur at the level of knowledge. Behavioral factors that affect this process are also very important. One of the main reasons for intercultural communication negatively stems from the absence of cognitive, sensory and behavioral attitudes. Therefore, both immigrants and the host community are expected to have each of the intercultural competence elements.

It is usual that different cultures and cultural differences exist in intercultural communication. Otherwise, it would not be possible to talk about intercultural communication. For this reason, it is of utmost importance in intercultural communication to have knowledge about cultural differences and to develop discourses and behaviors accordingly. (Baumann,1999)Turkish immigrants living in China have signaled that they can take their intercultural communication even further with a two-way interaction and the binding effect of increasing political relations through the communication process. Because, the increase of political relations help to bond and tie different societies across the world. The point is to advance the cultural cooperation and enhance the intercultural connectivity between the two nations, hence, the two nations will promote mutual cooperation and relationship. Cultural cooperation is vital to promote mutual understanding among the nations through the advancement of intercultural communication that is fundamental to understand and respect each other.

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