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## **Editor's Welcome Message**

The publication of the Mediterranean Journal of Social & Behavioral Research (MJOSBR) is going to be an important contribution for social and behavioral sciences. This journal has emerged as a result of international collaboration among academic scholars throughout the world. The editorial board consists of different academics from many countries. We welcome submissions to bring international quality of MJOSBR. The strength of any good journal arises from interdisciplinary academic perspectives represented by the members of its editorial board. With the launching of our new publication, we invite readers to submit their manuscripts to the MJOSBR, and welcome all articles contributing to the improvement of social and behavioral sciences. We would like to thank to the editorial board of MJOSBR for their voluntary support. The Mediterranean Strategic Research Center is also a supporting association in collaboration with the journal which publishes books in the related fields. Please do not hesitate to send us your valuable comments and suggestions. The journal will publish refereed papers, book reviews and selected papers from conferences as well as special issues on up-to-date problematic topics. MJOSBR is a platform for exchanging views related to social, behavioral and educational research. We welcome authors with the warm senses of Mediterranean culture and share the common global ethical views of our academic world.

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## How Intercultural Education is Dealt within Western Societies: Interpretations and Considerations

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### ABSTRACT

In this article we focus on intercultural education and ethnic - cultural diversity in the context of international migration and mobility. Hereby this article aims to contribute to theory development and to provide empirical knowledge that will inform and stimulate research, education, societal debate, as well as social interventions in the educational world. The general objective of this article is to understand the differences in expectations, sensitivities, and nuances in multicultural societies, concentrating on the cultural interactions at various levels and the importance of intercultural communication awareness and skills so that intercultural education can be given in a more efficient way. Specifically, this will provide a national and international academic discussion for scientists and professionals about the implementation of Intercultural Education in the schools. Because the main aim is for all of us to ensure equality for all.

**Keywords:** super diversity, intercultural education, transcultural, multi-ethnic, multi-culture, plural

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### INTRODUCTION

This article will breakdown the functions of the education systems particularly (a.) General role of education, (b.) The role of schools, and (c.) Relations Schools and society.

After the introduction of the functions of the education systems, the definition of terms of intercultural education are discussed. Following this chapter are the approaches to intercultural education as part of multi-cultural policy worked out: a. The cultural/pluralistic approach, b. The structural/egalitarian approach, c. combination of a and b. (A combination of first two approaches), d. The transcultural approach, e. The knowledge-oriented approach, f. Social training.

And in the final paragraph are the most common methods and techniques discussed.

### THE FUNCTION OF THE EDUCATION SYSTEM

#### General Role of Education

- to give every individual access to education
- to provide all pupils and students with opportunities to develop as Individuals

- to build on the diversity of lifestyles and backgrounds of pupils and students
- ultimately to ensure that all pupils and students can participate in society to the full
- The Advisory Council for the First Stage of Secondary Education (ARVO-I) has the following objectives:
  - a. General cognitive objectives
  - b. Culture-related cognitive objectives
  - c. General skills
  - d. Social objectives

#### The Role of Schools

The objective of schools in relation to that of the education system as a whole is to equip pupils and students to function effectively as adult members of society. The schools achieve their objective in three ways: by encouraging pupils and students to develop as individuals, by preparing them for work and by preparing them to live as adults in society.

#### Schools and Society

Schools are a product of society but they are not islands. They are affected by the realities of the society of which they are part. In other words, society and the education system constantly influence one

another. As - we now live in a multi-cultural/multi-ethnic society, the education system will have to achieve its objectives within the context of that type of society. Based on its stated general objectives, the education system is seeking to create Intercultural Education (ICE), a form of education which reflects the multi-ethnic and multi-cultural situation which exists in the Netherlands today.

### Definition of Terms

- *Ethnic groups*: Ethnic groups are groups of people characterised by their race, nationality, language, lifestyle or religious beliefs.
- *Cultural groups*: These are groups characterized by a system or network of values, standards, habits and customs. The system shapes the relationships of the members of the group with one another and with their surroundings.
- Social scientists clarify the term “ethnic minority” by saying that ethnic origin is much broader than cultural background.

### Speakers of other language than the national language

This implies that if the language problems were solved, no problems would remain, so the term is incomplete/incorrect. “The terms used in other countries to describe Intercultural Education (ICE) do not correspond fully with those used in the Netherlands. For example, (Sarup, 2013) speak of “multi-racial education”. Lynch, another British author, uses the term “multi-cultural education”. (Claydon, 1981) writing from an Australian perspective, use the term “multi-cultural schooling” (Banks, 2013), whose analysis is based on the situation in the United States, prefer “multi-cultural education and multi-ethnic education” (Banks, 1993).

## INTERCULTURAL EDUCATION (ICE)

In Latin, “inter” can mean “between” or “among”, “with one another” or “on one another”, “mutual” or “reciprocal”. It is added to adjectives and nouns to refer to something existing or happening between similar things or groups of people. As part of the term “Intercultural Education” its meaning is not therefore confined to two ethnic groups, it relates to a large number of groups. By definition, “Inter” as used in “Intercultural” is general rather than categorical, indicating mutual dependence, harmony and understanding. “Cultural”, “ethnic” and “racial” are interchangeable to a certain extent but they do not always mean the same thing (Zembylas & Iasonos, 2010).

### The Cultural/Pluralistic Approach

This approach stresses mutual understanding, respect and harmony. It does not see ICE as a way of dealing with ‘ the educational disadvantages of minority groups but emphasises cultural rather than social identity. Its aim is to bring together people from different ethnic and cultural backgrounds.

“The main emphasis of the cultural/pluralistic approach is on integration. Education is a way of helping ethnic groups to become involved in all aspects of the life of the community without giving up a large part of their own identity, as they see it. Advocates of this approach believe that education should focus on cultural pluralism. They therefore ask how education can best produce and maintain a delicate balance between two conflicting pressures: that exerted on minorities by the dominant groups in society to assimilate and the pressure from some minority circles to remain segregated. Sooner or later the question arises as to how the pluriform nature of society relates

to the ideal of greater social cohesion.” In other words, “the ideal of the multi-cultural approach is to strike a balance between the preservation of ethnic values on the one hand and an adjustment to the prevailing values of society as a whole on the other. According to this approach, the cultures of majority and minority ethnic groups exert a constant influence on one another. The social and cultural inequality which exists between majority and minority ethnic groups must be reduced by achieving a consensus in the prevailing value system.” But in the multi-cultural approach here are two serious objections: First it devotes insufficient attention to the different positions of majority and minority ethnic groups within the existing power structure and second it focuses on the concept of culture rather than ethnic background (Mertens, 2010).

### The Structural/Egalitarian Approach

This approach takes the inequitable relationship which exists in society between the majority and the minority as its starting point. The aim of ICE must therefore be to provide minority ethnic groups with better educational and job opportunities. The Proponents of the structural/egalitarian approach are mainly concerned with equality and with how the education system can create better educational and employment opportunities for children from ethnic minorities. Seen in terms of this egalitarian model, pluralism is not unimportant but it is subordinate to the problem of the unequal distribution of income, power and status among all groups in society. The idea of an integrated, multi-cultural and pluriform society will remain a nebulous abstraction if it is not rooted in an analysis of the determinants of inequality in the education system and society as a whole. Essentially this means the way prejudice, racism and discrimination adversely affect the opportunities of ethnic groups. The problem of this idea is that different ideals of equality are obviously difficult to reconcile with one another, which is why doubts must also exist about combining egalitarian and pluralistic objectives (Kowalczewski, 1982). Assuming that intercultural education derives from a view of society which respects the position of ethnic groups and values the contribution they can make; doubts must be raised about the relatively one-sided emphasis of the ideological principles of current minorities policy which merely seek to abolish the disadvantages of specific groups.

The multi-ethnic approach uses ethnic origin as a classification principle and at the same time recognizes that adjustment between ethnic groups depends on their relationships within the existing power structure. Proponents of this view believe that multi-ethnic education can play an important role in creating more equal opportunities in education and society for minority ethnic groups. Pupils from minority groups must reinforce their ethnic identity and acquire the skills which will give them greater power, thereby avoiding the dangers of violence and further isolation. Pupils from majority groups must change their ethnocentric or racist attitudes towards minority groups, from a desire to share power. This approach is therefore based on harmonious shifts in the existing power structure (Yassir, 2017).

The anti-racist approach concentrates on the underlying causes of inequality and less on cultural or ethnic identity and the related problems found in a western, industrialised society. Its starting point is the exclusion, suppression, discrimination and racism experienced by all ethnic minorities. The anti-racism approach seeks to alter the existing power structure and believes that this requires far-reaching changes in society. The redistribution of power will inevitably involve an anti-racist struggle, a combined struggle against all forms of



inequality such as racism, sexism and class distinction. Proponents of the multi-ethnic approach are aware that the harmonious route can only produce change over a long period of time since the majority will not willingly give up its position. Change will therefore require major efforts on the part of both majority and minority groups. It is believed that if intercultural education is based on culture, it can confirm prejudices and stereotyping since it reduces culture to artefacts taken from a limited number of its constituent elements such as religion, music or diet. There is a problem in this: The broad objectives of the anti-racist approach (removing all forms of inequality) deserve support, but the limited effect of education in this area should be recognised (Boonen, 2003). The anti-racist approach heavily overestimates the power of the education system to deal effectively with the causes of racist behaviour and other forms of inequality. And another problem is: If we are to help pupils to live harmoniously with one another by breaking down the barriers between different ethnic origins, cultures, languages and religions we must combat prejudice, discrimination and racism. However, to regard inter-ethnic and intercultural education exclusively as anti-racist education would be to impoverish it and would be unacceptable from a teaching point of view. Anti-racist trend is based on a negative premise: "It is not enough to teach children to be "anti" this or "anti" that. The main emphasis should be on being "pro" this or "pro" that or better still, on creating an awareness of interdependence and mutual influences expressed by the prefix "inter".

#### **A Combination of Both Approaches**

Experts regard ICE as multi-cultural education, the aim of which is to achieve greater cohesion between people from different ethnic and cultural backgrounds. Others see ICE as anti-racist structural/egalitarian education. Many experts want ICE to pay attention to both the multi-ethnic and multi-cultural aspects, with the aim of breaking the mould of mono-cultural education. "In recent years, the views of supporters of the multi-cultural approach and those of advocates of the anti-racist approach have polarised. This shows that intercultural education can effectively combine the multi-cultural approach and the anti-racist or egalitarian approach in terms of the common objective of ultimately seeking to promote good inter-ethnic relations. The relationships can vary from obvious racism to mutual respect and cooperation. The hierarchy can be expressed in diagram form as follows: Education in these terms should not confine itself to the society in which it is based, it must also have a world dimension: cooperation, respect, tolerance, preferences, prejudice, discrimination and obvious racism. "The equal opportunities approach to intercultural education is mainly concerned with eliminating prejudice, discrimination and racism in order to improve the opportunities of ethnic groups. Cooperation based on mutual respect is impossible in an educational situation where pupils openly discriminate against one another. The education system must therefore combat such behaviour and help pupils develop the skills which will enable them to live in harmony. The concept of intercultural education as bringing together people from different ethnic and cultural backgrounds operates in the higher echelons of the hierarchy. Steps can be taken to develop constructive relationships in the areas of the education system where tolerance already exists." (Eldering, 2006).

#### **The transcultural approach**

The basic premise of the transcultural approach is that culture is a form - of acquired behaviour which serves to exclude others. Teaching has become subordinate to culture whereas it must remain above it. The

education system must employ the appropriate teaching methods to promote the rights of people in society.

- The transcultural approach therefore argues that intercultural education must provide all pupils and students with opportunities to identify with art, literature, music and dance and must give such subjects a natural role within the total curriculum.
- Intercultural education must "problematise" the lifestyles of pupils, to borrow a term from Paulo Freire. It must offer information and learning experiences to provide pupils with a better understanding of 'the historical, socio-economic, cultural and personal factors which influence their lives. This means, for example, that different languages or the fact that some pupils speak more than one language will be essential features of intercultural education. This confronts pupils with the similarities and differences between cultural systems which exist to solve the problems of existence. A confrontation with people who speak more than one language is part of cultural education for monolingual pupils and teachers. Recognition of the fact that other people. Speak more than one language is a way of acknowledging the diversity of ways in which the world we live in can be described and explained (Ağırdağ, 2016).
- Intercultural education must be an integral part of all aspects of the learning and teaching process. The concept of "Dutch, culture" must be dealt with more effectively so as to do justice to the tremendous diversity which already exists.

#### **The knowledge-oriented approach**

This is a rational approach based on promoting a knowledge and understanding of ethnic relationships/critical thinking in order to eliminate indoctrination and prejudice.

"In many respects the fight against prejudice and discrimination precedes the fight against racism. Discrimination and prejudice will be more likely to exist and flourish in the absence of a knowledge and understanding of ethnic relationships. These objectives lie in the area between the cognitive and affective domains of learning, which are closely related to one another."

"Creating a greater knowledge and understanding of ethnic relationships is not primarily a matter of becoming better informed about other people's cultures and customs. It means having a greater awareness and more ability to perceive the importance of ethnic factors in the way people deal with one another. It would be undesirable to place a one-sided emphasis on dealing with prejudice. Numerous factors outside the scope of the education system influence ethnic prejudices. International research shows that education has a relatively good chance of producing positive results if it succeeds in promoting "knowledge and understanding" and "critical thinking and observation among pupils" (Eldering, 2006).

"Increasing knowledge and understanding" and "learning to think and observe critically" are essential. Allport favours a long-term educational programme based on promoting "knowledge and understanding". This would deal with topics such as the meaning of relevant concepts, the characteristics of ethnic groups, the differences and similarities between groups, different ways of learning to think, the working of the scapegoat mechanism, the consequences of discrimination, facts about discrimination and learning that several loyalties are possible. Learning to think and observe critically ties in

with the previous approach in many ways. Its main objective is to change “the cognitive structure underlying prejudice. Intercultural education is a process whereby cultures and cultural carriers influence one another and interact. We would define intercultural education as education based on objectives, a curriculum and a form which fully reflect the fact that we live in a multi-cultural society. The ultimate goal of intercultural education is to provide children with an opportunity to acquire different attitudes, to adopt a different position in relation to, their surroundings in the widest sense of the word. However, it is vitally important that new attitudes should also give rise to a willingness to behave in a different way (Boukema et al., 1994). A change in attitude is not synonymous with a change in behaviour, which is of course the ultimate goal. It will be achieved through conviction based on new arguments, correct and full assessments tut equally on good and relevant information. Prejudice and discrimination will not change of their own accord. They must be tackled systematically by means of information campaigns and education. Intercultural education should therefore seek to achieve the following: a) to transfer knowledge about the cultures and cultural expressions of different ethnic groups, not excluding any single group; b) to combat prejudice which fosters discrimination; and c) to fight racist behaviour (Claydon, 1981).

### **Social training**

This approach sees ICO as a dimension of existing education, which devotes attention to attitudes and behaviour which recognise the equality of human beings. It is based on a combination of understanding, contact, and respect designed to create equality.

“According to this approach, intercultural education focuses on existing and future relationships between people from different ethnic backgrounds. Its starting point is the multi-ethnic nature of the society in which all children are growing up. The importance of mutual respect, harmonious relationships and interaction between people from different ethnic backgrounds should become an integral part of the entire education system.”

“Furthermore, intercultural education based on this fairly broad objective focuses on providing pupils with training in social skills which will help them to function as adults in a multi-racial society. This approach regards intercultural education as a dimension of existing education, which is concerned with developing attitudes and behaviour which recognise the equality of all people irrespective of their ethnic background. For this development to take place, pupils must understand ethnic relationships. They must come into contact with pupils from other ethnic groups if possible, they must learn to put themselves in other people’s shoes and to respect other people as being different. Intercultural education as social training therefore embraces both the aim of increasing knowledge and understanding (the rational approach) and the aim of bringing different cultures and ethnic groups together. These are steps en route to the more distant goal of everyone living and working harmoniously as equals in a multi-ethnic society (Drijkoningen & Frijns, 2011).

This approach to intercultural education is also concerned with combating racism and the discriminatory practices to which it gives rise. Racism is the most far-reaching violation of the principle of equality. We do not exclude the possibility that relationships in society will be positively affected in the long term if children learn anti-racist behaviour, but we do not cherish the illusion that anti-racist education will bring about direct changes in society.

Objectives of intercultural education: The “Gamma” source book defines the objective of intercultural education for pupils as follows: the aim of intercultural education is to create attitudes and behaviour in children which recognise and respect the equality of people from any type of ethnic background,’ so that they promote mutual understanding and interaction between people of different ethnic origins and stimulate an awareness of the positive value of ethnic diversity.

## **THE MOST COMMON METHODS AND TECHNIQUES**

### **The Cultural/Pluralistic Approach**

- group discussions
- talks by individual children on relevant subjects
- schools decorated in a way which reflects ethnic diversity
- teaching staff drawn from different ethnic groups
- theme evenings/afternoons
- ICO as an activity pursued by the entire teaching staff of a school

### **Structural/Egalitarian Approach (Anti-Racist)**

- confrontation with racism in the classroom and in society
- projects aimed at combating prejudice/discrimination
- professional development/training of teachers
- screening teaching materials in terms of ICO
- ICO as an activity for the entire teaching staff
- attempting to ensure that pupil populations in schools reflect the composition of society

### **Transcultural Approach**

- talks by individual children
- themes such as historical, social and economic developments in society as part of the appropriate subjects
- making the individual central to all approaches
- ICO as an activity for the entire teaching staff
- stressing the value of a diversity of cultures so children will see their own culture in perspective

### **Knowledge-Oriented Approach**

- intercultural projects/days/festivities
- modifying the curriculum in subjects such as social studies, history, “religious movements” and geography
- providing information by or about ethnic groups
- visits to cultural establishments
- school trips
- ICO as an activity pursued by the entire teaching staff

### **Social Training**

- group discussions in class
- more emphasis on equality in subjects such as environmental studies and life skills
- encouraging individual children to visit one another’s homes
- teaching children, the positive value of cultural diversity

- ICO as an activity pursued by the entire teaching staff (Luijten, 2006).

## CONCLUSION

As a result of mobility and migration in the world, there are many societies with different ethnic, lingual and cultural diversities. In some mega cities the society has a super diversity; where people with more than 100 ethnic-, cultural and lingual differences live together.

ICE is not a separate course subject to be taught in schools rather it is the philosophy as explained before in the subject matter, that must be integrated in all parts of education which includes the contents of all the subjects as well as educational environments in places where education is provided.

Educational systems should be able to reflect all aspects of the society; teachers, managers and helping staff of education institutions should be appointed based on society's cultural complexity and should be by merit. The pupils/students have to recognize the similarities between their personality as individuals, members of specific cultural/ethnicities and the education system.,

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## Hierarchies of Masculinities: An Analysis of the Characters in the Indian Web Series, Paatal Lok

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### ABSTRACT

Media and society are interdependent entities that are suspended seamlessly in a state of blissful co-existence where one feeds the other and vice versa. More so, when it comes to gender issues, wherein, media's narrative is shaped by societal norms and society imbibes a large part of its gender conversations from media. Media's representation of the masculine has largely been dictated by inherent patriarchal norms and the classic hegemonic patterns dominant in media narratives. However, as R.W. Connell recognised, there exists a diverse range of masculinities and its own hierarchical structure which is also represented through media content.

Over-the-top (OTT) platforms are gaining ground in India's crowded media scene because of factors like accessibility, affordability and variety of content. Indian content on OTT platforms are targeted at the young, urban, upwardly-mobile Indian middle class and are largely slick productions with hard-hitting, original storylines and closer-to-reality characterizations. Paatal Lok is one such very popular crime drama that has a primarily masculine narrative. This study uses R.W. Connell's three structures of gender relations: labour, power and cathexis to understand the representation of masculinities in Indian OTT media across class structures by identifying the hierarchies of masculinities in the Indian web series, Paatal Lok. The study uses qualitative techniques in the form of discourse analysis to gain further insight into the representation of different gradations of masculinities in contemporary Indian media.

**Keywords:** masculinities, hierarchies of masculinities, RW connell, gender studies, Indian web series, OTT platforms, hegemonic masculinity

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### INTRODUCTION

Gender discourse, predominantly, revolves around a binary equation (Rushton et al., 2019). A binary that is purported by biological characteristics and reinforced by a socially constructed gender identity (Von Doellinger, 2018). This binary is considered the status quo in the mainstream but is found unacceptable among the marginalized minorities who consider gender to be a spectrum (Darwin, 2017).

Within the realm of gender discourse rests the concept of hierarchies of gender (Miller, 1993). Patriarchy places one gender over the other wherein the men dominate and women are subordinate in a number of ways (Bhasin, 2006). This is a form of traditional discourse that is consistently questioned and opposed by all forms of feminism (Budig & Jones, 2008). Feminism purports social, political, economic and personal equality among the sexes. However, within gender, power equations vary. There are gradations inherent within gender that is not subtle. Within the masculine, there exists a model of multiple masculinities – a pluralistic set of gender practices. Masculinities refers to the hierarchy of males within genderism based on certain traits and

characteristics that define their identity and standing in a social set-up (Pascoe, 2007).

With the COVID-19 pandemic and the subsequent series of lockdowns in India, Indians have tuned into OTT (Over-The-Top) platforms for their dose of entertainment (Mathew, 2020). *Paatal Lok* is an intelligently written, fast-paced, and engrossing (Gupta, 2020) fictional crime thriller and a riveting tale that delves into the 'whydunnit' of crime and is packaged as a perfect morality tale, interspersed with liberal references of Hindu mythology (Malik, 2020). Its neo-noir narrative is an intense, gritty and satirical sneakpeak into the world of mucky liaisons between media, police and politics in India. The show premiered on Amazon Prime Video (OTT) on May 15, 2020. Apart from focusing on many subaltern themes such as caste, religious and class divisions; issues related to social, religious and sexual minorities in India (Banerjee, 2020), the series has several male characters who are representative of different forms of masculinities in the country. This study uses R.W. Connell's gender order theory to understand the hierarchies of masculinities in the Indian web series, *Paatal Lok*. In doing so, the study seeks to gain further insights into the

representation of different gradations of masculinities in Indian entertainment streaming media.

## THEORETICAL FRAMEWORK

Gender theorists like Jill Mathews have stressed upon a hierarchical relationship in gender based on the struggles and power strategies and contradictions and unintended consequences of social groups and individuals (Mambrol, 2017). R.W. Connell has integrated gender order into social structures and discusses the concept of hierarchies within gender. The most common position within the order of masculinities is the identity of the dominant hegemonic masculinity; which in itself presents its own varied shades. R.W. Connell discusses three structures of gender relations: labour, power and cathexis. Labour refers to the division, segregation and discrimination in work. Power refers to authority and control and cathexis refers to 'sexual social relationships' (Connell, 1987). In this study, Indian streaming media's representation of gender order within masculinities is studied using R.W. Connell's three structures of gender relations: labour, power and cathexis.

## LITERATURE REVIEW

While studying the construction of masculinity through images in lifestyle magazines in Croatia Loncar, Vucica, and Nigoevic (2016) found that these magazines represent a homogenized group of ideal men mostly white, muscular, and rich to represent success or prestige to the consumer. The portrayal of men's images as muscular, good looking or successful signifies the need for a 'good looking image' of a man to conceptualise masculinity.

Wong et al. (2010) while studying the content of the journal, *Psychology of Men and Masculinity* between the years 2000 and 2008 identified men's violence as one of the most problematic aspects of the male role. The top three most frequently addressed topics with regard to men and masculinity were mental health, relationships and violence. While discussing gender stereotypes in media, Devi (2018) emphasises on the age-old prevalence of hegemonic masculinity in Manipuri media. Men are represented as dominant, independent, intelligent and decisive whereas the women are shown as naive, dependent and less intelligent in Manipuri films, advertisements, print media and radio.

Engstrom (2016) while examining how the NBC comedy series *Parks and Recreation* utilizes alternative forms of masculinity through its male characters to counter traditional hegemonic masculinity and purports a 'new man' who embraces feminism through osmosis; is androgynous or even genderless; emotional, kind, intellectually curious and compassionate. The 'new man' is a broad representation of R.W. Connell's positive masculinity that moves into a new, more egalitarian version of masculinity.

Susilo (2017), while critically reviewing masculinity discourse in media text related to violence on online news portals found that online news portals perpetuate masculine discourse. Online news portals and their acquired resources strengthen violence labelling as a part of masculine domination over the feminine. Trujillo (1991) while studying media representations of Nolan Ryan and American sports culture states that Ryan is represented as an embodiment of male athletic power in mediated sport. He is also represented as an ideal

image of the capitalist worker, as a family patriarch, as a white rural cowboy, and as a phallic symbol in media and commodified as a symbol of hegemonic masculinity. Cutler (2007) while analysing masculinities in advertisements in seven popular men's magazines uncovered seven dimensions of masculinities which vary in their levels of compliance to the hegemonic mould. The seven dimensions of masculinities identified are lover, athlete, military man, tough guy, sexy man, male model and pretty boy. This, according to Cutler (2007) could mean that society is becoming more accepting of diversity and men do not have to fit into the traditional hegemonic mould.

## RESEARCH METHODOLOGY

### Statement of the Problem

Indian web series are fresh, bold and tailored for the urban, tech-savvy Indian youth. They showcase an eclectic range of characters who are urbane, whose depictions are very close to reality and whose language is a mix of Hindi and English (Verma, 2018). A study of the characters of *Paatal Lok*, a popular web series on the basis of their hierarchy in masculinities spectrum would identify Indian streaming media's depiction of masculinities. Since media can be considered as a metaphorical mirror (McQuail, 2010), reflecting myriad events in a society, this study would shed light on societal view of masculinities in India.

### Objective of the study

To understand the representation of masculinities, its varied hierarchies, based on socio-economic-political background, in the Indian streaming entertainment media.

### Research Design

This study uses qualitative research techniques in the form of a discourse analysis to understand the hierarchies of masculinities in the season one of *Paatal Lok*. The study analyses seven biologically aligned male characters that are primary to the plot of *Paatal Lok*.

This study uses a non-linear yet progressive data coding process using Neuman's three-step coding process for the analysis. The coding process involves open coding of media text involving the seven characters across the nine episodes of season one, on three criteria: labour, power, and cathexis. Dialogues, tone of delivery, body language, costumes, exhibited personality traits for each of the seven characters were analysed within the framework of their socio-economic-political context in the web series.

The second stage is the axial coding where connections between codes were identified to create a frame of meaning for each structure. In selective coding, connections between the three structures of gender relations for each character were identified to arrive at their hierarchical role in the masculine order.

## FINDINGS

For the study, seven characters with male biological identities in Season One of the web series, *Paatal Lok* were analysed. The findings are discussed below.

**Hathi Ram Chaudhary**, Inspector, Outer Jamuna Paar region

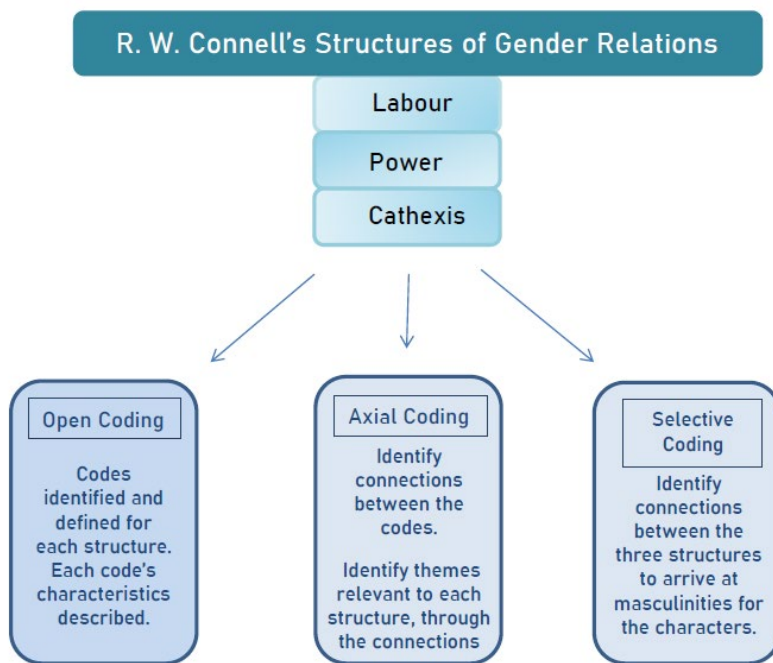


Figure 1. Three-step coding process

Hathi Ram Chaudhary is tough, self-critical, rebellious, impulsive, reckless and persevering. He seeks social recognition and is learning and evolving on a personal level as the series progresses. Hathi Ram Chaudhary tries to fight the system that undermines him and in doing so finds his purpose. With labour, Hathi Ram Chaudhary evolves into a seeker of truth. Hathi Ram Chaudhary gains power through understanding of self. A rough exterior entrenched in patriarchy with innate warmth and humaneness defines his cathexis.

Hathi Ram Chaudhary is representative of Connell's classic hegemonic male. However, Hathi Ram's willingness to understand grow, adapt and evolve an emotional perspective in both his professional and personal life puts him on the borderlines between hegemonic and complicit masculinity – a type of hybrid that veers towards a more positive idea of masculinity.

#### Sanjeev Mehra, Television Journalist (Editor, NBW News)

Educated, elite, powerful, influential, shrewd, power-hungry, dominant and manipulative, Sanjeev Mehra fits into the classic 'survival of the fittest' mould. He discards his idealism for power and position, in order to survive and garner a strong position of power. Labour for him is a means to an end – acquisition of power. Narcissism and a patriarchal mindset define his cathexis.

He is a classic representation of R.W. Connell's hegemonic masculinity with all its characteristics of a dominant social role in terms of status, economic dominance, need for power and control, heterosexuality and a strong patriarchal dividend.

#### Imran Ansari, IAS aspirant and Sub-Inspector, Outer Jamuna Paar

Imran Ansari is an idealistic, play-by-the-rules, soft-spoken, urban male who is driven by values of hard work and friendship. He is low-key, reliable, quietly ambitious and committed to his professional growth. He has limited powers due to his lower status on the professional front and due to undertones of religious discrimination. He

remains stoic when disparaged and maintains the power status quo by not reacting to forces around him. He enjoys what Connell calls the patriarchal dividend and seeks to play by the rules in an inherently hegemonic masculine system in order to reap its physical, symbolic and material benefits. He is representative of R.W. Connell's complicit masculinity.

#### Tope Singh a.k.a. Chaaku, Small-time criminal

Tope Singh is an aggressive, brash, foul-mouthed, gun-trotting macho guy with a penchant for living dangerously and who uses violence and bloodshed to fight caste-centric oppression and establish power. He has an obsessive personality in life, and in love. He revels in sexist slurs and has a strong patriarchal outlook. Caste discrimination and lack of social standing makes Tope Singh an ideal candidate for R.W. Connell's marginalized masculinity. However, Tope Singh also represents a machismo-driven masculinity that refuses to adhere to societal norms but seeks power through violence. He represents resistant masculinity that rebels against his marginalized status and tries to create a space in the hegemonic masculine milieu.

#### Vishal/Hathoda Tyagi, Hitman

Vishal/Hathoda Tyagi is a dog-lover and an underdog who yields power through brutality and cold-blooded violence. He is silent, stoic, loyal and remorseless. Vishal/Hathoda Tyagi displays all the characteristics of a culturally hegemonic male in terms of the brute force that he uses to quell opposition; his patriarchal need to avenge his sisters' assault, his callous gravitation towards extreme violence, his lack of fear or remorse and his emotionally suppressed demeanour.

He is also a classic representation of marginalized masculinity wherein he has a negatively charged social standing (as an accused in 45 murders) which limits his upwardly climb, on the masculine gender order. He is representative of a deviant form of hegemonic masculinity wherein he is a hegemonic male with characteristic power, aggression

and emotional suppression but falls short because his actions which are divergent and undesirable within societal boundaries.

#### Mary Lyngdoh a.k.a. Cheeni, Masseuse

A transgender, Mary has had a hard abusive childhood in the streets but is trying to work her way up the social ladder. Her mission is to earn enough for sex change surgery. Mary is powerless and vulnerable. Mary's lack of power has three causes: One, she is a transgender who seeks to be identified as a woman and hence by default is assumed to be a prostitute; two, there is Mary's backstory of child sexual abuse and three, she is called a Nepali and Cheeni on account of her mongoloid features. Mary's sexuality works to her disadvantage. She is subjected to male gaze, lewd gestures and transphobic comments.

Mary Lyngdoh a.k.a Cheeni is a classic representation of R.W. Connell's subordinated masculinity wherein her biological gender is taken into account by a society that denies her a right to choose her gender.

#### Kabir M., Driver

Kabir M is sensitive, creative, quiet and afraid. Kabir M. chooses to hide his religious identity and is a powerless victim of religious violence. Kabir M. is representative of marginalized masculinity that opts to hide rather than fight back. This is the prime difference between Tope Singh who is violent and rebels whereas Kabir M. meekly accepts, camouflages and tries to move on. He has reconciled with his stand in society and tries to blend in. He can be termed as representative of a reconciled or negotiated masculinity.

#### Hierarchies of Masculinities in Paatal Lok

In the web series, we have the dominant hegemonic male, the journalist, Sanjeev Mehra at the top of the hierarchy. Hath Ram Choudhary who exhibits traits that are partly dominant hegemonic and at times, complicit; along with the ability to evolve for the better embodies positive masculinity. This is followed by complicit and resistant masculinity which share the same space in the hierarchical order. Negotiated and sub-ordinated masculinity are at the lower rung in the hierarchies of masculinities in *Paatal Lok*.

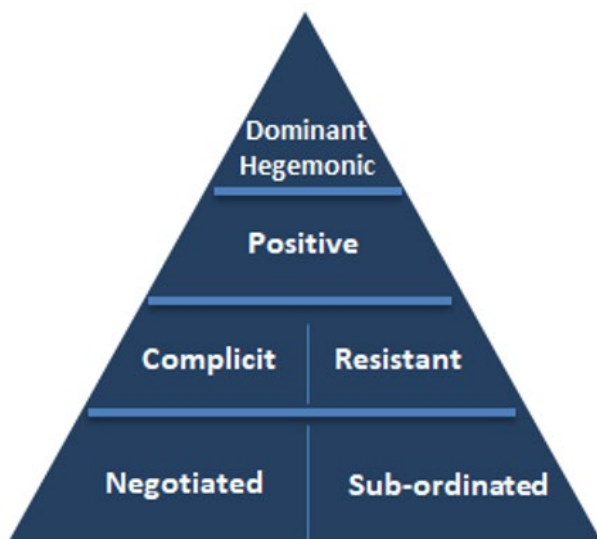


Figure 2. Hierarchies of Masculinities in Paatal Lok

## RECOMMENDATIONS AND CONCLUSION

While it is heartening to note that Indian streaming media showcases a variety of masculinities, it should also be noted that dominance of the powerful over the weak within masculinities; marginalization of the third gender and a strong patriarchal mind-set runs through the hierarchy and is reinforced through the show. It is recommended that Indian streaming media highlight positive masculinity through its shows. It is also recommended that patriarchal values and sexist slurs as an expression of manhood should be avoided. It would also help if the third gender is presented in a more empowered way. The show reinforces existing gender norms of violence and power as the prerogative of successful men. This can give way to a humane, gender equal approach to masculinities across the spectrum.

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# The Importance of Empathic Listening Skills in Turkish Learning of Foreign Students

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## ABSTRACT

Language is one of the most important tools in people's lives. It is the ability of individuals to communicate with people who know their own language in their social lives and it is shaped with people around them when they enter a society while another language is spoken. Language is also important to interact with them, to empathize and to understand / be understood and act together depending upon mutual understanding of each other and using a common language. Mother tongue is on the other hand defined as the first language acquired by individuals in their family and the society in which they grew up. The mother tongue can be acquired, and the foreign language can be learned. The mother tongue of Turkish societies is Turkish; also the first language to be accepted as an official language for Turkish Republic as well. Turkish, on the other hand, is a language with a deep-rooted culture dating back to ancient times. The functions of language or mother tongue are also to be able to realize effective communication in life. Effective communication can be achieved by understanding the feelings and thoughts of the other person, that is, by listening to them empathetically. When another language is to be learned, one of the most important criteria for the individual to acquire empathic listening skill is the cultural structure of that language. Learning only the grammar of a foreign language and four basic language skills alone is not enough for an empathic communication; The empathic dimension of listening, which is one of these four basic language skills, should also be culturally understood. Because the importance of empathic communication skill cannot be denied in using and understanding languages correctly. Teaching Turkish to foreigners has been increasing especially in recent years. Therefore, the relationship between mother tongue-foreign language-empathic communication skills, with students learning foreign languages are considerably important. In this regard, foreign individuals who learn Turkish presented in the article are at the same time get to know not only Turkish but also the Turkish culture. This study is a qualitative research and it tries to examine the benefit provided by foreigners who learn Turkish to use this language in the most effective way. Learning and using Turkish effectively is founded out to be related with getting to know the culture and gaining empathic listening skills.

**Keywords:** language, mother tongue, communication, foreign language education, empathic listening

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## INTRODUCTION

**Language** is a communication tool called the art of understanding and narration and it is the first of the founding elements that ensure agreement between people. Language is a very powerful, magical order that we use in communication, verbally and in writing, that we start to acquire when we are born, directly specific to human beings; it is a system of thinking and transferring what is thought. "Beginning from birth, human beings are surrounded by a mass of values formed by the knowledge that exist in the society in which they live, the behavior patterns among people, beliefs and theories. All these values are transmitted to individuals through the language that carries them. The child opens his eyes in a language that surrounds him. This is his native language. It acquires the sound features of that language, and the

consciousness of that language is awakened by means of comprehension and expression. This is the basic duty of language. Language is a tool that provides comprehension and expression" (Adalı, 1983).

Language has both individual and social aspects, functions. Each person develops a language and expression suitable for his education, level of thinking, perception level and character. For example, the ability to form sentences with abstract or concrete words, to use long or short sentences, to make similes, to speak confidently or timidly... These situations enable individuals to speak in harmony with the environment they live in. For this, it will be very useful to learn a language by learning the culture of a language. A person who communicates in the society he lives in by adopting a habit of habitual speaking with a broken language will not be able to express himself correctly and prevent himself from being understood correctly. The more the individual's level of thinking about the society he lives in, the

more his language ability develops, so he can express himself correctly in every environment, transfer his knowledge successfully, make eye contact with people easily, and tell what he wants to say by giving a message that is suitable for his purpose without being verbal. Captures the advantage of good communication skills in both his immediate environment and career environment.

With the rapid development and advancement of technology in recent years, people's feelings of curiosity have increased and they have reached the desire to reach whatever they think makes the most beautiful, the best, the most pleasant one happy; For this reason, people want to reach other worlds other than their own worlds, to establish a life in other countries, to know other cultures, etc. The main reasons for these are the artificial abolition of the borders between countries in this way, it is now very correct to call the world a seriously small village. In this context, individuals need to learn a language other than their mother tongue. Arslan (2004) stated that Ziya Gökalp was the first thinker who sought a response to the concept of "culture" in Turkish literature and called it "hars" and that his definition of culture was "language, religion, literature, fine arts, law, economy, tradition and "The sum of institutions such as customs, customs, etc. is called culture." When learning a foreign language, the culture of that language is actually recognized. In all countries, different foreign languages are either integrated into education programs or, in cases where these are not sufficient, different units provide training / courses for foreigners to learn these foreign languages separately according to demand. Many adults also learn another foreign language without age restrictions at these course locations. As Moeller and Abbott (2018) underlines that students in language classes who access the manifestations of another culture are able to develop the ability to use language appropriately in social situations, and gain insights into others' perspectives and worldview.

**The concept of mother tongue (first language)** was defined by Topaloğlu (1989: 24) in the Glossary of Grammar Terms as: "The language that a person acquires first from his mother and other family members, then from the social environment in which he lives, and that provides communication between himself and the society". In this respect, we can define the concept of mother tongue as the language that we first started to acquire from the mother's womb, express ourselves most strongly and perceive it in the strongest way. Our mother tongue is Turkish. Turkish is also an agglutinative language with a long history. Learning Turkish means learning a wide range of cultural geography.

**Foreign language (second language)**, "Whatever language a person knows, that foreign language, which can also be Turkish, will now become a part of it and its value. Therefore, that language will love and praise the culture of the nation." (Gülay, 1988, p. 34). Barın (2004) expresses that learning a foreign language means meeting a language and culture other than one's mother tongue. "Foreign language teaching aims to open up to multiculturalism on the one hand and to live together in peace and tranquility in multicultural communities on the other hand. Today, the main purpose of this foreign language understanding, more precisely the intercultural communication-oriented approach, is to gain intercultural communication skills" (İşık, 1996, p.7). For a foreign language (second language), it can be said that it is the second language that a person acquires through learning other than his mother tongue; Learning a second language is a very important communication process that transfers the cultural accumulation of a

society to the foreigner who learns it. Pektekin (1990, p. 69), on the other hand, states that "Learning a foreign language means entering into a dialogue with a foreign culture.

This trend, which makes intercultural comparison the basis of foreign language teaching, states that learning a foreign language is considered as a reckoning with one's own culture and with a foreign culture". As can be seen from the definitions made in this context, learning only the alphabet of that language and learning the grammatical rules while learning a second language; It seems that learning body language, gestures and gestures, or tone of voice will be incomplete for correct communication of that language. If the culture of the language learned is presented to the person at the learning stage, then full communication can be established. Because at this stage, the individual starts to learn the way of empathic listening.

**Listening** is to understand a person's feelings and thoughts, to perceive them and to provide them with feedback. The act of listening involves complex affective, cognitive, and behavioral processes. (Yurko & Styfanyshyn, 2020) It consists of three dimensions: sensing, processing, and responding. Sensing refers to the receiving of messages; processing refers to events that take place in the mind of the listener such as organizing and assessing the significance of information; and responding involves recognizing receipt of messages. (Drollinger, 2018) Sever (1995, p.15) listening, "is the most basic way of communication and learning. In the communication process the things transmitted by the 'source' must be shared by the 'receiver'. The recipient's ability to gain new experiences, on the other hand, is closely related to their accumulation in listening skills. Perceiving, understanding, and interpreting the information, news, attitudes, feelings and thoughts that are turned into words by the source requires some knowledge, skills and habits. The listening comprehension skill gained during the mother tongue acquisition period can be improved with empathic listening skill while learning a foreign language. According to Demirel (2002), listening is the activity of "understanding the message that the speaker wants to give and reacting to the stimulus in question." This shows that listening is done deliberately. Because everything heard does not mean listened. Robertson (2004) states that people do not have sufficient listening efficiency. Hearing is all the sounds that a person hears around him without any effort; this is also a physiological feature of man. If there is no obstacle in our ear organs, people hear many sounds and noises in their lives, and only some of these sounds can be perceived. For example, we can hear the voice of a friend when we are around. However, this is not a stand-alone listening activity. When we focus our attention on our friend and make an effort to understand his feelings and thoughts, the listening process begins consciously. Even from this perspective, listening is one of the most important communication skills.

**Communication**, on the other hand, according to the Dictionary of Turkish Language Association (2005), "Transfer of feelings, thoughts or information to others in any way imaginable, communication, communication, communication." It is defined as. Communication is the art of understanding each other rather than a process of persuasion. Communication becomes meaningful when it is bi-directional, that is, by focusing attention, it is strengthened by being able to check whether or not we understand / understand the message we give / receive from the other person / person. At this stage, it only becomes meaningful. With communication, people actually know what, when, where, how and to whom to say. In this context, we can say that the starting point

**Table 1.** Some proverbs and idioms related to communication and active listening

Some of the Proverbs and Idioms on Empathic Listening and / or Communication	Definition	Some of the Proverbs and Idioms on Empathic Listening and / or Communication	Definition
`Kulak arkasına atmak.` (Throw behind the ear)	Listen without regard to what is said	Lafla pilav pişirse deniz(dağ) kadar yağ benden.	If speaking were able to accomplish things, the biggest things would be successful by uttering the biggest words.
`Akıllı, söylemeden düşünür, akılsız düşünmeden söyler.` (She thinks without thinking and speaks without thinking.)	In order not to regret later, the word to be said and the work to be done should be carefully considered first. The word spoken without thought, the work done, may be objectionable; It can cause harm	`Cahile söz (laf) anlatmak, deveye hendek atlatmaktan güçtür(zordur).` (Speaking of ignorance is difficult (difficult) than ditching a camel.)	No matter how hard you try, you cannot ditch the camel. Speaking ignorantly is more difficult than that.
`Az söyle, çok dinle.` (Say less, listen more.)	If the person spoke little, he did not bother those around him; and less wrong. Learns a lot by listening a lot	İki dinle(bin işit) bir söyle. (Sir söyle iki dinle).	It is not right to talk too much. Speaks too much, speaks unnecessary, false words. If the other person says two, ten, a hundred, say one. In order to be able to respond on the spot, you should not be thrown away and listen to what is being said for a long time.
Boğaz dokuz (kork) bölümdür. (The throat is composed of nine sections.)	Before we say a word, we have to pass my throat once in each knuckle, think about the result of this, correct the unsuitable aspects so that we have to think over and over again (to the last node), then say it.	Önce düşün, sonra söyle. (Think first, say later.)	There are a lot of times we later regretted the words we said without thinking about it and said I wish I hadn't. In order not to fall into such a situation, we need to think long and hard before saying a word.
Yağmur olsa kimsenin tarlasına yağmaz. (If there was rain, it wouldn't rain on anyone's field.)	Does not like to talk to anyone, disconnected from communication.	Dilinden anlamak.(Understanding from the language.)	Describing what you want to tell about the sounds a creature makes or its behavior
İletişim kurmak (Getting contact)	Mutually understand each other	Don yağının tortusu gibi kalmak.( Staying like the residue of tallow.)	Being indifferent and dull without communicating with those around them.

of communication is that the individual knows himself and develops behavior accordingly. We cannot think of language and communication separately.

**Effective communication** is by understanding the other person, that is, by listening in an empathetic way. For this reason, trying to understand first and then trying to be understood would be the best way. This principle is the indispensable principle of effective communication between individuals in the society. In this context, the individual's self-knowledge means being aware of his / her own perception, interpretation ability, sense of reflection and desires. An individual who is aware of the feelings and thoughts of the other person can understand what kind of inner world his behavior reflects and what his experiences and experiences are. Personality differences of lack of empathic listening, educational differences, sensitivities, etc. It is stated that it is based on its causes.

## THE IMPORTANCE OF EMPATHY AND EMPATHIC LISTENING IN COMMUNICATION

Empathy is the natural understanding of the feelings and thoughts of the person by putting himself in the place of the other person. Sharing one's feelings, thoughts and desires is an empathy. (Pek, et al. 2001). Empathy is a commonly used but poorly understood concept. Sympathy is often confused with interrelated concepts such as pity, identification, and replacement. Empathic skill, on the other hand; It is an individual's ability to correctly understand other people's perceptions and attitudes and to give feedback (Pek, et al. 2001). There are three

basic elements in empathy. These; "To look at the events from the point of view of the other person", "to understand the feelings and thoughts of the person" and "to show the other that we understand". Empathetic listening is a tool for empowerment because it allows students to feel heard and understood in a way they may not in the typical public speaking classroom. (Fabian,2019)

Dökmen (2012, p.157), "For effective interpersonal communication, individuals need to develop their empathy skills. In short, empathy is defined as the individual's thinking and feeling like someone else by putting himself in his place ". "Considering the interpersonal relations, we send very important messages to the person or people we face with listening. Listening is a powerful way to show that we accept and respect the existence of another person" (Telman & Unsal, 2005). It is known that empathy has two aspects, cognitive and affective. Understanding the other person, the cognitive part; Understanding what the other person is feeling or establishing affective communication is the affective part. Empathic skills also increase with education.

Since listening is a conscious action, these expressions are directly related to empathic listening, since it means understanding the feelings and thoughts of the other person. In this context, empathic listening means conscious listening in order to be able to perceive, understand and perceive by putting ourselves in the place of the other and is the key to effective communication. According to Nichols (2016, p.100), "Empathic responses are measured, they are generally silent, they just watch and encourage the speaker without directing them to the depths of their experience". Knowing empathic listening and, most importantly, reflecting this on behaviors is an indicator that

communication with the other person will be healthy. In order to establish correct and effective communication, we must be able to listen to others with "empathic listening". Empathic listening is actually the basic building block of effective listening and therefore effective communication.

Empathic listening creates a suitable framework for the speaker to express himself or herself better. The acceptance of his feelings and thoughts in their natural form without any judgment or criticism gives the speaker great confidence. The speaker, who thinks that his feelings and thoughts are understood, also feels comfortable in this environment of trust and expresses the event or situation he experienced in all dimensions (Cihangir Çankaya, 2011, p.99).

The way individuals listen to the other person may be different. We can find these differences in proverbs, idioms, and quotations in our native language. The definition of empathic listening is the phrase "listening with your ears". Pure attention means to listen to the other person in order to understand and perceive them correctly.

Below are some proverbs and idioms about Communication and Active Listening in Turkish (Aksoy, 2008).

As you can see, our mother tongue is also rich in terms of idioms and proverbs. These proverbs and idioms are also part of introducing our culture.

Some Methods / Approaches Used in Teaching Turkish for Foreigners

1. Natural Method,
2. Grammar-Translation Method,
3. Direct Method,
4. Audiovisual Method,
5. Auditory-Linguistic Method,
6. Elective Method,
7. Cognitive Method,
8. Cultural Approach
9. Action-Oriented Approach,
10. It is a Communicative Approach.

"Language has an important place in processes such as communicating, expressing feelings and thoughts, interacting, integrating with the outside world, and transferring culture. Language affects characteristics such as developing the capacity of the individual to the fullest, solving complex problems, scientific thinking, having various values, creating a wider world view. This situation brought to the agenda that language skills should be developed throughout life rather than being limited to education at school. For this reason, great importance is attached to developing language skills in many countries, and new approaches and methods are constantly being applied." (Güneş, 2011, p.124).

Although all of these methods are a whole, the Communicative and Action-Oriented Approach, which will be examined in detail below, will achieve the goal of the article.

## COMMUNICATIVE APPROACH AND ACTION-ORIENTED APPROACH

Some of the commonly used methods for foreign language education have language - culture - communication approaches. Considering teaching Turkish, it is thought that it is the best choice to apply Communicative and Action-Oriented approaches in teaching Turkish at the same time for those who choose to learn a foreign language as their preference. One of the most effective approaches of empathic listening skill in foreign language teaching is the "Communicative Approach". Puren (2004) states that this approach is formed by adding the communication dimension to the grammar, vocabulary and culture approaches. This approach is "a method based on communication rather than grammar and spelling." (Akpinar Dellal & Çınar, 2011, p.24). It can be said that it is a method applied especially for people who learn foreign languages, who want to learn a language to meet their needs in natural life processes. It is a method with a lot of proverbs, idioms, examples from real life belonging to culture, uses that can be useful in daily life. According to Puren (2004), one of the main features of the communicative language approach is that it deals with both functional and structural features of language. This type of approach focuses on developing four basic language skills, namely listening, reading, speaking, and writing, and all of these are determined according to the linguistic needs of the learner.

The communicative approach is a major revolution for language teaching. Because it emerged with the idea of seeing that the language does not only consist of structures and to teach by combining grammar and functions. According to this approach, language does not serve anyone when its communicative functions are not taken into account (Yaylı & Yaylı, 2009, p.16).

Another approach to be considered is "Action-Oriented Approach". This approach is an important one developed by the Council of Europe. According to this approach, Günday (2013, p.317) states that foreign language learners should be educated socio-culturally in both their mother tongue and their target languages, and it is possible to establish effective communication and joint actions between these people, to acquire intercultural awareness and to associate different cultures. According to Ağıldere (2008, p.130), the healthy development of intercultural communication skills is directly related to the individual's ability to recognize different cultures and establish intercultural relations.

In the Communicative Approach, the teaching or learning of the culture of the language to be learned is a type of approach that is aimed at the correct understanding and transfer of cultural information in communication, and empathic listening skill is effective. It is not only for the formation of a common culture, but also for the creation of a collective action culture based on everyone's individual culture, and on the other hand, it aims to use everyone's culture in terms of knowledge, practice, life skills and action (Perrichon, 2008). Using the communicative approach, the teacher is not limited to the textbook. Temizöz (2008) stated that real resources are used in this approach, that resources such as newspaper and magazine articles, poems, recipes, handbooks, videos, news bulletins, telephone directories can be used in various ways; it states that the textbook is only a starting point, a tool.

## CONCLUSION

Language considered as a living tool, is part of the culture that constitutes it, it is its fascination. In this sense, learning a foreign language and learning the culture of that language is one of the most important features. In short, learning a foreign language means getting to know other cultures. A foreign language is important because it helps people to learn what is happening in the world. It actually makes people citizens of the world. Knowing a language broadens one's horizons and makes one more questioning and a critic person. Mother tongue like Turkish, has a deep-rooted richness of expression in which feelings and thoughts can be expressed very effectively. The number of foreigners who learn Turkish as a foreign language and want to learn is also increasing day by day. It quickly became one of the most widely learned foreign languages in the world. There is no doubt that foreign language teaching is not just about grammar teaching. A teaching method blended with culture, which should include all four basic language skills. It is only possible to establish a balanced and effective communication if these four basic language skills are taught in a balanced way. For foreign language learners, proverbs, idioms, aphorisms, synonyms, figurative expressions should be used abundantly in texts related to the related culture. In this regard, trainers should be their own supporters of this learning process. From this point of view, it is very important for the instructors to have the competence to understand foreigners and to establish empathic communication with them. Acting together with students makes it necessary to understand and share cultural behavior.

Appropriate learning approaches are needed for effective foreign language teaching. It is known that there are many approaches in this regard. However, the most preferred approaches today are Communicative and Action-oriented approaches. These two approaches are based on the student, and are the ones that keep communication at the forefront. Listening has a very important place in our lives. As Sethi & Seth (2009) underlines both the form and the content of the communication reflect the personal characteristics of the individuals as well as their social roles and relationships. Especially if we take the person in front of us seriously and consciously listen to him while making an effort to understand him, the person in front of us actually feels more valuable, and this can be considered as a factor that facilitates communication. In this context, the empathic listening skill in the Communicative Approach is a great point.

Hartley (2002), on the other hand, stated that individuals do not emphasize enough on the listening skill that they think they have acquired from birth. People who think that lack of communication or communication problems often forget that the real source of the problem is their inability to listen empathically. Because just to hear someone, not to understand; easier than communicating with empathic listening. Because when you understand, people should change in a positive way. Foreigners will also get to know our culture with empathic listening skills while learning our mother tongue (Britain,2010).

Suggestions for the development of empathic listening skill in foreigners' Turkish learning can be listed as follows:

- One should be aware that listening and hearing are not the same concepts in effective communication.
- Proverbs and idioms in our native language for those who learn the language in the listening process, to help them recognize the culture to which the language belongs and make sense of

the language Synonym, homonymous and figurative expressions should be included in literary texts and practices that are listened to.

- Understand what empathy is and the role of empathic listening in communication while listening.
- It should be stated that while learning a language, empathic listening will help individuals in the environment to be fully understood; should be assimilated.
- The level of realization of the listening performed in an empathetic manner should be checked by asking appropriate questions for the audience.
- The trainers should also be individuals with strong communication skills, high empathy skills, and very good knowledge of foreign language learning approaches; and should not leave students' questions unanswered.
- Instructors who teach a foreign language must first themselves be an empathetic listening or listener model.

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