

A Preliminary Comparative Outlook on Turkish and Malay Adult Learners' Cultural Orientations in Education

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Abstract: The current trend in education is shifting towards the autonomous learner, whereby learning has shifted from the traditional face-to-face classroom into more open and distance online learning. The advancement of Web 2.0 has allowed for a different approach to learning. Online classroom interaction is different from that of normal face-to-face (F2F) interaction in the classroom. The physical presence in the class may inhibit certain behaviours among the learners. The objective of the study is to determine if Malay and Turkish adult learners are influenced by their cultural values in their education. The study employed the quantitative method, where a survey was used to collect the required data. It is a preliminary study aimed at determining the cultural orientations of the respondents and deducing the implications of suitable learning approaches based on the findings. The study found that Malay adult learners are not influenced by their cultural values, whereas Turkish learners are influenced by their cultural values. The study shows that cultural values play a role in these learners (Malay and Turkish), but the degree of the influence varies.

Keywords: Education, Malay cultural values, Malay learners, Turkish learners

Introduction

The current trend in education is shifting towards the autonomous learner, whereby learning has shifted from the traditional face-to-face classroom into more open and distance online learning. The advancement of Web 2.0 has allowed for a different approach to learning. Physical distance or classroom presence is no longer a barrier or prerequisite for learning to occur. Online learning has paved the way for learners to acquire knowledge without having to leave the comfort of their homes. The COVID-19 pandemic has escalated the need for online learning even more as public and private learning institutions are taking new measures to ensure the continuation of the learning process. Online education is evolving in all parts of the world, and the trend is expected to continue (Pavlia et al., 2018).

Online classroom interaction is different from that of the normal face-to-face (F2F) interaction in the classroom. The physical presence in the class may inhibit certain behaviour among the learners and in this study, the focus is on the Malay and Turkish learners. Kumi-Yeboah et al., (2020) stated that there are differences in understanding cultural diversity among instructors in an online setting.

They further iterated that instructors need to understand the diverse cultural background the learners come from and employ various strategies that would facilitate better teaching and learning (Kumi-Yeboah et al., 2020).

There are changes in the ways millennials are thinking and perceiving cultural values. The current learners are heavily influenced by Web 2.0 and social media. Certain behaviours that may have been deemed wrong in the past by their culture may seem to be accepted today. Being overt in behaviour is an accepted norm instead of being quiet and timid. This behaviour could be brought into the classroom and may have a significant impact on the learning process. Research in online education is generally impoverished concerning theory, and the limited theoretical underpinnings used in online education research largely ignore culture as a significant factor (Tankari, 2018). Few online education researchers have incorporated cultural dimensions into their investigations, and there is an even greater lack of research investigating the connections between cultural orientation and satisfaction with online education (Tankari, 2018). Gurung (2023) argued that it is essential to include culture in the development of the curriculum, and that learners need to learn and understand culture and diversity. Different cultures bring different attitudes towards education and its purpose (Gunawardena et al., 2023, in Jung & Gunawardena, 2023). Hence, the interrelationship of culture and diversity will vary from one culture to another, making the resulting dynamics unique. This paper brings awareness to how those elements intertwine, ultimately forming patterns that can be seen in universities in both countries (Turkish and Malay).

There are two objectives in the study: the first is to identify which cultural values have the most influence on the learners, and the second is to determine if the Malay and Turkish adult learners are influenced by cultural values in their education.

Literature Review

The meaning of culture is a complex and difficult concept to define in a formal sense, although many definitions of culture exist (Gunawardena et al., 2003). They are very diverse, and each is expected to be different (Duran, 2022). According to Awang et al. (2012, p. 201), "culture covers a wide spectrum in one's life; from religion to customs and rituals as well as language and membership in ethnic groups." It has many definitions, but what is essential to the definitions of culture is the shared beliefs of society. Hofstede's cross-cultural work is one of the most widely used and cited in social science studies (Beugelsdijk & Welzel, 2018), and his notion of culture is often used to define culture. Hofstede sees culture as "the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede, 2005, p. 4). Asma (1996, p. 3) states that culture is the "glue that holds its (society) members together through a common language, dressing, food, religion, beliefs, aspirations, and challenge," and "it is a set of learned behaviour patterns so deeply ingrained that they are acted out in unconscious and involuntary ways". It is "an abstract set of principles depicting the customary thoughts and behaviour of a group of people" (Faizah, 2008, p.128). Matsumoto (2023) defined human culture as *a unique meaning and information system, shared by a group and transmitted across generations.*

Culture has three characteristics: first, it is coherent and complete; second, it is learned and not born with; and lastly, it is something that is agreed upon by a group of people or society about the meanings of things and the whys (Beamer & Varner, 2008). The idea of shared beliefs among the members of a society is pertinent in culture, and these beliefs help to shape and lead the society to behave and act in a way that is acceptable in that society (Beamer & Varner, 2008). Another important aspect of culture is religion, as it not only deals with celestial issues but also personal matters (Samovar et al., 2006). As such, people's cultural identity and religion are intertwined (Martin & Nakayama, 2002).

There are basically two sets of fundamental cultural orientations: individualism and collectivism. Individualism has certain characteristics that define its scope, while collectivism also has its own constructs. The differences between the two sets of cultural orientations can be seen in Table 1 below.

Table 1. The differences between individualism and collectivism

Individualism	Collectivism
<ul style="list-style-type: none"> • Everyone is supposed to take care of him- or herself and his or her immediate family only • "I" – consciousness • Right of privacy • Speaking one's mind is healthy • Others classified as individuals • Personal opinion expected: one person one vote • Transgression of norms leads to guilt feelings • Languages in which the word "I" is indispensable • Purpose of education is learning how to learn • Task prevails over relationship 	<ul style="list-style-type: none"> • People are born into extended families or clans which protect them in exchange for loyalty • "We" –consciousness • Stress on belonging • Harmony should always be maintained • Others classified as in-group or out-group • Opinions and votes predetermined by in-group • Transgression of norms leads to shame feelings • Languages in which the word "I" is avoided • Purpose of education is learning how to do • Relationship prevails over task

Source: Hofstede, 2011

Asian countries in general are considered collectivist societies, embracing the constructs that were described by Hofstede (2011). In such societies, the collective harmony of the society is pertinent, and the focus is on the group or extended groups rather than the individuals. In contrast, in individualistic societies, the main focus is on the self and immediate families. Generally, western countries, such as the United States and European countries, are considered individualistic societies.

Hofstede's Cultural Dimensions

Hofstede in 1980 conducted a global study on national cultures or cultural values and identified four dimensions, and later added two more. The four dimensions of Hofstede's national cultures are briefly described below (adopted from Zainuddin et al., 2018, p.4).

- *Power Distance* (PD) relates to the willingness to accept the unequal distribution of power in organisations and institutions (e.g., family). In a society with large power distances, hierarchy is clearly established, and people do not question authority.
- *Uncertainty Avoidance* (UA) refers to the extent to which a society is tolerant of uncertainty and ambiguity. Societies with strong uncertainty avoidance have strict behavioural codes, rules, and laws, whereas uncertainty-accepting cultures impose fewer regulations and have more acceptance of different opinions.
- *Individualism versus Collectivism* (IC) refers to the extent to which individuals in a society are related to each other. Individualist societies have loose ties and emphasise self-interest and 'I' consciousness, whereas collectivist societies have strong social bonding and emphasise group harmony and 'We' consciousness.
- *Masculinity versus Femininity* (MF) refers to the extent to which the dominant values of a society are male-typical or female-typical. Masculine societies have a preference for assertiveness and competitiveness, whereas feminine societies have a preference for modesty and caring.

The remaining two dimensions are yet to be fully adopted, and various studies have shown criticism of these dimensions (Zainuddin et al., 2018). The two dimensions are described below.

- Short Term *Orientation versus Long Term focus* (LTO/STO)- “In a long-time-oriented culture, the basic notion about the world is that it is in flux, and preparing for the future is always needed. In a short-time-oriented culture, the world is essentially as it was created, so that the past provides a moral compass, and adhering to it is morally good”.
- *Indulgence versus Restraint* (IR) - “In an indulgent culture it is good to be free. Doing what your impulses want you to do, is good. Friends are important and life makes sense. In a restrained culture, the feeling is that life is hard, and duty, not freedom, is the normal state of being.”

The cultural dimensions of each country in his study were identified and the results for Malaysia and Turkey can be seen in the Fig. 1 below.

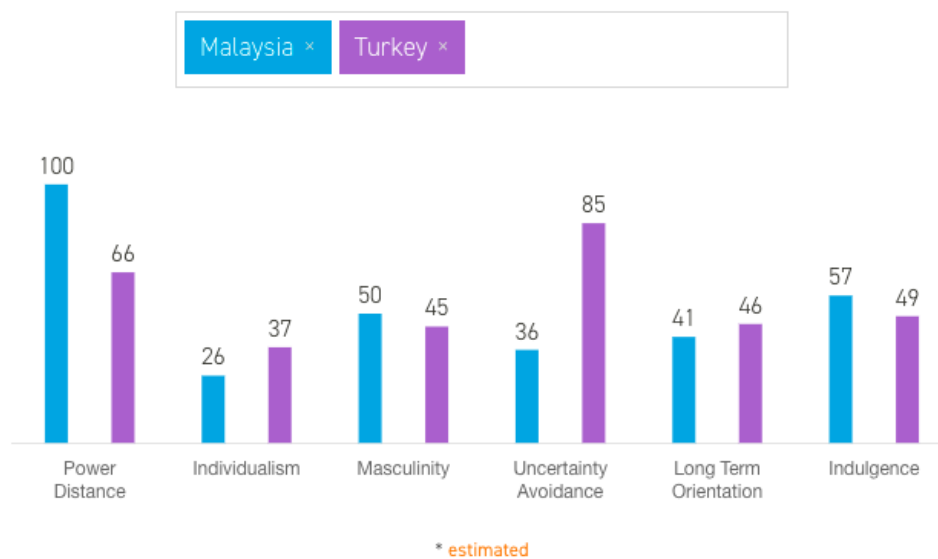


Fig. 1: Comparison of Malaysia and Turkey’s Cultural Dimensions

Source: <https://www.hofstede-insights.com/country-comparison/malaysia,turkey/>

Based on the figures above, Malaysia and Turkey can be described as collective societies. Hofstede’s Cultural Dimensions has a score of 100, and from the figure above, it can be seen that both societies, Malaysia and Turkey, scored high on Power Distance (PD) (Hofstede, 1980, in Cuhadar & Rudnak, 2022), indicating that both societies are hierarchical in nature and accept that individuals in the society are not equal. Malaysia scored the most points on PD, which indicates that the society accepts the hierarchical orders in families or organisations and will not challenge them. Similarly, Turkey’s PD is higher than average, indicating that its societies are also similar to those of Malaysia.

Malaysia and Turkey both scored low on Individualism, suggesting that they are collective societies (Hofstede, 1980 in Cuhadar & Rudnak, 2022). However, for Uncertainty Avoidance (UA), Turkey scored far higher than Malaysia. This would suggest that for the Turkish people, “there is a huge need for laws and rules. In order to minimise anxiety, people make use of a lot of rituals” (<https://www.hofstede-insights.com/country-comparison/turkey/>). In contrast, Malaysia has a low score on UA, which would suggest that Malaysians have a more relaxed attitude and that there should be no more rules than necessary. As for Masculinity, Malaysia scored 50; as such, preference for this construct cannot be determined. However, with a low score of 45, Turkey leans more towards the Feminine dimension. This would indicate that the society moves towards “softer aspects of culture, such as levelling with others, consensus, and sympathy for the underdog, which are valued and encouraged. Conflicts are avoided in private and work life, and consensus at the end is important” (<https://www.hofstede-insights.com/country-comparison/turkey/>).

Long Term Orientation (LTO) scores for both countries are almost similar, but a lower score for Malaysia would indicate, among others, respect for traditions. Turkey on the other hand, would have no preferred orientation for this dimension. The result for Indulgence indicates that Malaysia has

a propensity for realising their desires and impulses, whereas an intermediate score for Turkey suggests that they are not inclined towards Indulgence or restrained culture.

Generally, power distance, individualism/collectivism, uncertainty avoidance, and masculinity/femininity almost definitely explain variations in learning behaviours and styles in most cultural and learning contexts. In some findings, the association of long-term orientations with learning behaviours in different cultural contexts is also observed (Alqarni, 2022). Every country has its own specific culture, which, to some extent, predicts the values, attitudes, and behaviours of its members (Duran, 2022).

A Brief Description of Malay and Turkish Culture

The Malays are the predominant group among the Bumiputera (Sons of the Land) and are mostly found in Peninsular Malaysia (Ali, 2022). Article 160 (Clause 2) of the Malaysian Federal Constitution legally defines a Malay as someone who is born as a Malay, professes to be a Muslim, habitually speaks the Malay language, and adheres to the Malay customs.

Malaysia, where the Malays are a majority, is considered to be a hierarchical and collective society where there is a gap between the leaders (which includes the elders) and the ones being led (which includes the young ones in the family), and they accept the differences (Asma, 2006).

Respect has to be given to the elders, for it would show a proper upbringing, and the inability to do so is considered uncouth (Asma, 2006, Jamaliah, 2000). Another important aspect of Malay culture is the concept of the face, *or air muka*. Face, in this context, can be translated as something that is “emotionally invested, with a potential of being lost, enhanced, or maintained, and should be constantly attended to during interaction” (Brown & Levinson, 1987, p. 61). However, Asma (1996, as cited in Maros & Shaari, 2019) puts *air muka* into a wider scope and involves more than just one’s own face but that of others, including family and society. The Malays would place great importance on maintaining face as it is considered “reciprocal between the young and old and they work interactively to minimise *face*-threatening acts (FTA), maintain harmony, and is seen as a cultural finesse and not immoral or rudeness (Asma, 2006; Jamaliah, 2000).

Malaysians are religious, and religious and spiritual activities provide satisfaction (Asma, 2006). The needs of others take precedence over one’s own needs, hence making Malaysia a collective society where ‘we’ is more important than ‘I’ (Jamaliah, 2000). To avoid losing face, a collectivist society does not express a contradictory point of view and maintains social harmony in communication (Ting-Toomey & Kurogi, 1998; Rosenberg, 2004). As such, ‘face’ is a pertinent concept in Malay society and has direct control over everyday life (Asma, 2006).

Similarly, Turkish culture is a collectivist culture (Hofstede, 2011), and this finding is echoed in other research as well. Various research studies on Turkish culture have indicated that collectivism and high power distance are the characteristics of Turkish culture (Mamatoglu & Hande, 2019). Individualism has a low score (Hofstede, 2011), hence making the Turkish culture a collective one. Turkish culture is high in power distance (Hofstede, 2011), which means the Turkish people accept that power is not distributed equally (Mamatoglu & Hande, 2019). Traditionally, Turkish culture is considered to be a collectivist culture where it “*emphasises family integrity, harmony in relationships, and closeness, loyalty, duties, and obligations to family and in-groups*” (Glu-Aygün, 2004, p. 459). However, Turkish culture is said to have undergone rapid change, and individualism is no longer being restricted but accepted (Glu-Aygün, 2004). Mamatoglu & Hande (2019) stated that Turkish culture is inclusive of both eastern and western value dimensions and could be separated by geographical factors.

Adult learner and cultures differences

Asian learners may not be able to express their opinions for fear of embarrassing themselves or the teachers and affecting their *faces*. They may not be willing to risk losing their *face* in the classroom interaction. Hence, the interaction in the normal classroom may be a little more subdued. Asian cultures rest on the idea of a collective society, whereas Western culture is more focused on individuals. Among the chief values among Asians is the concept of respecting the elders. In such a case, a teacher is an elder and is often seen as the bearer of knowledge, hence being respected. In the

classroom context of Asian culture, the teacher is highly valued, and they are rarely disputed. Hence, respectful and harmonious communication between the learners and the teachers is maintained. This is to ensure that the *face* of the teacher is upheld and the learners show respect and positive behaviour. The learners, on the other hand, would also show proper communication style to indicate proper upbringing, which would in turn maintain the *face* of their families (Maros & Shaari, 2019). This is very much the essence of any form of communication in Asian culture, where it is important to maintain *face* in communication.

Learners' internal characteristics may be influenced by the cultural values that they are a part of (Brockert & Hiemstra, 1991), as culture can shape the way we think and behave (Beamer & Varner, 2008) and plays a significant role in human thoughts and behaviours (Mohd Salleh, 2005). Culture is not innate but learned through the enculturation process in one's environment and shared by people living in the same social environment (Samovar et al., 2006; Hofstede, 2005). This is then transmitted through the generations for societal and individual survival (Samovar et al., 2006).

Ahmad (2016) conducted a study on the relationship between cultural values and self-directed learning among Malay adult learners. The findings showed that the learners were influenced by their cultural values in their learning endeavors. Cultural values play an important role in his respondents' daily lives as well as their educational pursuits. Cultural values may appear to inhibit learning, but they could also be a catalyst to spur learners forward (Ahmad & Majid, 2010, 2014).

Communication apprehension is strong among university students in Malaysia (Mohd Salleh, 2014; Mastor, 2006; Tom et al., 2013; Salleh, 2014; Hussin & Makmur, 2021; Tee et al., 2021), and Malay learners have a high level of apprehension for fear of negative feedback (Mustapha et al., 2010). They are considered to be shy and quiet and display a strong sense of inhibition in the classroom. Cultural expectations of maintaining harmony and facial expressions to avoid overt displays of emotion could be the reasons behind the behaviour (Phillipson & McCann, 2007; Fung, 2010). As such, cultural values should not be overlooked when dealing with adult learners.

Methodology

The study employed the quantitative method, where a survey was used to collect the required data. It is a preliminary study which the purpose is to determine the cultural orientations of the respondents. The respondents for the study were adult learners pursuing post-graduate degrees at two public universities, in Turkey and Malaysia. The questionnaire was distributed online via the Google Forms application, and the data was received online and tabulated into a spreadsheet. The respondents from Malaysia consisted of Malay adult learners, and ten out of the total number of respondents are married. On the other hand, the respondents from Turkey comprised nine male adult learners and twelve female learners, and only three out of the total number of respondents are married. The demographics of the respondents from both universities can be seen in Table 2 on the following page. A total of 37 Malay respondents answered the survey, and 21 from the public university in Turkey replied. A descriptive analysis was done of the number of respondents above.

The study utilised the Culture Orientation Framework Inventory (COFI), a set of questionnaires designed to identify respondents' inclinations towards the cultural values of society (Ahmad, 2016). It consisted of sixteen (16) statements in a Likert scale questionnaire. The statements underpinned the Malay Cultural Values (MCVs)—Collective Society, Maintaining Face, Harmony, and Sensitivity—derived from various studies (Ahmad, 2016). Each value has a few corresponding statements that would imply the participant's inclination towards the MCVs. A reliability test was conducted on the questionnaire, and the data analysis yielded a Cronbach Alpha score of 0.75, which ensured its reliability (Ahmad, 2016).

The description of the Malay Cultural Values (MCV) are as follows:

- *Collective Society* refers to the collective needs of the group or society are placed above individual needs
- *Maintaining Face* refers to the influence of the cultural values of *face* on the participants
- *Harmony* refers to the idea of maintaining harmony in the group or society
- *Sensitivity* refers to courtesy during interaction.

(adapted from Ahmad, 2016)

The score for each MCV is as follows:

- Collective Society (CS)- a score of 9-12 indicates a strong cultural value of collective society
- Maintaining Face (MF)- a score of 11-13 indicates a strong cultural value of maintaining face
- Harmony (HM) has a score of 11-13 to indicate a strong cultural value of harmony
- Sensitivity (SN) a score of 15-20 indicates a strong cultural value of sensitivity (adopted from Ahmad, 2016)

The maximum score for COFI is sixty-four (16 statements x 4 maximum points on the Likert scale), but this would not indicate a strong cultural influence. There are negative statements, which give lower scores. A scoring range of 46–58 would suggest that culture has a strong influence on the learner. The score would indicate that the learner has responded according to the MCVs. This, in turn, would signal that he or she is very much influenced by her cultural values. A score of lower than 46 or above 58 would suggest that cultural values may not have such a strong influence on the learner (Ahmad, 2016).

Arguments could be put forward on the suitability of the instrument to be used on the Turkish adult learners, as the instrument was developed based on Malay adult learners. However, based on Hofstede’s Cultural Dimensions (2011), a global study of cultural dimensions, Malaysia and Turkey share almost similar scores (see Figure 1), and both are considered collectivist societies. Hence, the instrument used in the study would be very applicable to the Turkish adult learners, for they share similar cultural dimensions to those of the Malaysian adult learners.

Table 2. Demographics of the respondents

Gender	Malaysia	Turkey
Male	9	9
Female	28	12
Total	37	21

Findings and Discussions

The section will present the findings from the data collection and answer the study's research objectives. The data were sorted, scores were calculated, and an average score for each cultural value was determined.

The first objective was to identify which cultural value(s) has/have the most influence among the Malay and Turkish learners. The findings from the data collected can be referred to in the table below.

Table 3. Cultural Values Score of Malay and Turkish Adult Learners

Cultural Values	Malay	Inclination towards culture (Y/N)	Turkish	Scoring Range	Inclination towards culture (Y/N)
Collective Society	6.7	N	9.57	9-12	Y
Maintaining Face	8.5	N	12.52	11-13	Y
Harmony	11.8	Y	12.90	11-13	Y
Sensitivity	7.7	N	15.43	15-20	Y
Total Score	34.6	N	50.43		Y

Based on the table above, the Malay adult learners do not have much cultural influence on them. The only cultural value that sits within the range that would imply strong cultural influence is Harmony, with a score of 11.8. However, the other cultural values (Collective Society, Maintaining Face and Sensitivity) all yielded scores outside the range (6.7, 8.5 and 7.7 respectively). The total score of 34.6 is well below the range of 46-58. This would suggest that the Malay learners are not influenced by their cultural values. However, Harmony is the only exception to the findings.

The findings of the Turkish adult learners are in contrast to those of the Malay adult learners. The Turkish adult learners' scores were within the range of all cultural values. The scores for Collective Society, Maintaining Face, Harmony and Sensitivity are 9.57, 12.52, 12.90 and 15.43 with a total score of 50.43. This would indicate that the learners are more inclined towards their cultural values.

The score for Collective Society for the Malay adult learners is 6.7 and does not fall within the given range for culturally inclined towards being collective (a scoring range of 9-12). However, the score for the Turkish adult learners is 9.57 and falls within the range of culturally inclined towards being collective. Collective Society indicates putting the needs of society above the needs of the individual self (Hofstede, 2005; Ahmad & Majid, 2010, 2014). It indicates that somebody will prioritise society over his or her personal needs. Society can mean immediate and extended family, or even a neighborhood (Ahmad & Majid, 2010). Hence, the finding above would suggest that the Malay learners are inclined towards their personal needs rather than the society (family, etc). A low score here would also suggest that the Malay learners are more inclined towards the opposite of collective society—an individualistic society—than individualistic society in Western society.

Maintaining face is an essential Eastern value where every communication is done to ensure that the other party does not feel hurt or shame (Goddard, 2004, Ahmad & Majid, 2010, 2014). It is accepted as a part of Asian cultural values and runs on the surface level as well as the deep level (Ting-Toomey & Kurogi, 1998). The score of 8.5 out of the possible 11–13 range would suggest that the Malay adult learners are not influenced by the idea of maintaining face in the classroom. This finding is in contrast to various studies that indicate the Malays would consider maintaining face as essential (Ahmad & Majid, 2010, 2014). However, the Turkish adult learners registered a score of 12.52, slightly below that of the maximum scoring range of 11–13. This would suggest that the Turkish learners are influenced by the idea of maintaining face. According to Hofstede (2011), Turkish culture is a collectivist culture; hence, the idea of maintaining face is a part of their cultural values; it is relatively referred to as honour, which needs to be maintained (Uskul & Cross, 2019; Boiger et al., 2014).

The scores for Harmony for the Malay as well as the Turkish adult learners fall within the scoring range of 11–13, with 11.8 and 12.9, respectively. This would suggest that both sets of adult learners are influenced by Harmony. Both Malays and Turkish are considered to be a Collectivist Society, hence, the idea of maintaining harmony in society is prevalent. A Collective society would frown upon any conflict that would jeopardise the harmony of the society. This could be seen as the most essential value in Malay culture, as by safeguarding the harmony of the situation, indirectly, one will be maintaining face as well as the sensitivity in communication and interaction. In addition, ensuring that the idea of a collective society is maintained. Hence, the Malay adult learners are influenced by this value and succinctly uphold the rest of the cultural values. Similarly, the Turkish adult learners could also be experiencing the same. Honour and face in Turkish culture are deemed important (Uskul & Cross, 2019; Boiger et al., 2014); hence, harmony is something that would be valued in the culture, for without harmony, honour and face can be affected.

The second objective of the research was to determine if the Malay and Turkish adult learners are influenced by their cultures. According to the findings above, it can be said that the Malay learners in this study are not influenced by their cultural values. Their cultural value score that falls within the range is Harmony. The other values fall outside the range, hence indicating that those values do not influence the Malay learners in this study. In contrast, the Turkish learners' scores on all cultural values fall within the range, an indication that they are influenced by their cultural values.

Conclusion

Adult educators are increasingly committed to designing learning that takes into account cultural differences. There are many ways that instruction can be designed or redesigned to become more culturally sensitive by becoming more sensitive to cultural differences in the classroom by first examining the cultural values that underlie their preferred methods of teaching. Diversifying teaching methods should be a dynamic, interactive process for learners that enriches all of adult learning. The roles of educators can vary according to different cultures.

The study intends to look at the influence of cultural values on adult learners in Malaysia and Turkey. The Malay adult learners in the study are not influenced by their cultural values, whereas the Turkish learners are influenced by their cultural values as their scores fall within the range of the instrument used. The study shows that cultural values play a role in these learners (Malay and Turkish), but the degree of the influence varies. The Malays in the study were only influenced by the value of Harmony while the Turkish learners were influenced by all the values. This is an exploratory study; hence, it could serve as a basis for future studies on the cultural values of adult learners. Cultural values may prove to be an important element to be considered when dealing with adult learners, especially those from collectivist societies (Ahmad et al., 2019).

Suggestion for Future Research

Culture has a strong influence on adult learning, and certain societies value culture differently than others. As such, a deeper understanding of how culture can contribute to learning, especially for adult learners, needs to be carried out. A study on a larger group of learners with a mixed-methods approach may be able to provide further insights into the role of culture in learning.

Co-Author Contribution

The authors confirmed that there is no conflict of interest in this article. Author 1,2 & 4 carried out the fieldwork and prepared the literature review. Author 3 & 5 wrote the research methodology and did the statistical analysis and interpretation of the results. All authors contributed in writing the final manuscript, either as editors or reviewers.

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