

The Images of the Students in English Language Teaching and Turkish Language Teaching Departments towards Turkish and British

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Abstract

In this study, we attempted to identify, compare and contrast both positive and negative images of the students in English Language Teaching (ELT) and Turkish Language Teaching (TLT) Departments towards Turkish and British people in terms of “me and the other.” For this purpose, the data have been collected through a questionnaire administered to 117 ELT students and to 115 Turkish Language Teaching Department students in order to compare and contrast. The participants were asked to choose 10 adjectives among 115, which they think are the best representatives to identify Turkish and British people, and then they were asked to sequence them from the most representative to the least. Our results reveal that ELT students have only identified positive stereotypes for Turkish people but they have identified both positive and negative stereotypes for British people. On the other hand, Turkish Language Teaching students have both positive and negative stereotypes for Turkish and British people. Both groups of students have identified the two nations with varying frequency, sequence and interesting contrasts.

Key words: stereotyping, stereotype, Turkish people, British people.

1. Introduction

Cognitive psychology has emphasized that categorization is the main process for people to perceive the world around them. Thus, we perceive our environment by categorizing or classifying the objects around us according to their certain features. This process is the same when we perceive people and communities around us. For that reason, while people form their categorization, they also assess and evaluate the members of the community whom they have already classified. This type of evaluations or judgments is considered within the concept of stereotyping (Hogg and Abrams 1998; Augoustinos and Walker, 1998).

Lippmann (1922, cited in McCauley, Stitt and Segal, 1980:195-196) first coined the term ‘stereotype’ and introduced it into the field of social psychology. Lippmann defines stereotype as “a simplified picture of the world” which means the need to see the world as more understandable and livable than it is. According to him, it is wrong to simply generalize the wide and various groups, and it is mostly not fair and originally illogical, thus these generalizations would strictly resist the new knowledge. In addition, stereotypes are “the pictures” which we construct in our mind culturally, that is, the pictures that our culture has already depicted us (Brigham, 1971).

There have been various approaches towards stereotyping up to date since Lippmann (1922). The first studies handled stereotyping on the basis of groups and the common values shared by the group members (Katz and Braly, 1933; cited in Brigham, 1971), and in recent studies, stereotypes may not be seen as the values shared by a group. Stereotypes may even exist within individuals (Leyens, Yzerbyt and Schadron (1994); McCauley, Stitt and Segal, 1980). Augoustinos, Ahrens and Innes (1994), accepted stereotypes as the cognitive processes of individuals. According to Stroebe and Insko (cited in Leyens, Yzerbyt and Schadron, 1994), stereotype theories can be classified in two dimensions; the first one is whether stereotyping is depended on a conflict, and the other is whether the focus is on an individual or a group in stereotyping. On the other hand, according to Tajfel (1981), stereotyping is the process of the classification of the knowledge regarding ourselves and the others. It has individual and social functions:

Individual functions:

1. Cognitive: well-differentiated and sharply focused world
2. Value: relatively positive self-evaluation

Social Functions

1. Social causality: Explanation of widespread and distressing social and physical events
2. Social justification: Rationalization or justification of treatment of social groups
3. Social differentiation: Accentuation or clarification of differences between social groups
(Hogg and Abrams, 1988:88)

The society or group members have some prejudice as well as stereotypes against another group, and their prejudice is independent from stereotypes (Brigham, 1971; Gardner, 1994). Stereotypes and prejudice are mostly confused conceptually. For that reason, both have been defined separately. In many studies (Devine, 1989; Stephan et al., 1994; Augostinos, Ahrens and Innes, 1994; Krueger, 1996) this distinction has been made as such: stereotypes are knowledge but prejudice is various in terms of belief within stereotypes. On the other hand, according to Stangor, Sullivan and Ford (1991), emotional reactions and their effects are good representatives of prejudice compared to stereotypes. Simpson and Yinger (1985; cited in Duckitt, 1992) analyzed prejudice in three dimensions as cultural, group and individual factors.

According to social identity theory (Tajfel and Turner, 1986), an individual will identify himself/herself according to the social category or social group in which s/he lives. Each individual will identify their social category within their social world. Then, individuals will identify themselves and the others within the system of social categorization. In such a case, the social identity of an individual depends on how an individual identifies himself/herself in each social categorization (gender, class, profession, nationality, etc.). In this context, individuals seek to achieve positive self-esteem by positively differentiating their in-group from a comparison out-group on some valued dimension. In particular, when a social category is favorite, it is assumed that these processes start to take place. In such a situation, individuals will react to other group members according to their group identity rather than their self-identity. Whenever group identity is favorite, social relations will be identified in terms of group membership and group identity of the individual. The need for positive social identity will create competitiveness among groups; that is, while the out-group differences are ignored or reduced, the in-group differences are important and exaggerated. Thus, when individuals identify their social group, they will identify their target group for prejudice through their social and cultural factors.

The purpose of the study is to assess and identify the images of the students in English Language Teaching (ELT) and Turkish Language Teaching (TLT) Departments towards both Turkish people and Turkish culture, and British people and British culture in terms of “me and the other.”

II. Methodology

Participants

117 ELT Department students and 115 TLT Department students in a Faculty of Education took part in the study among 130 ELT and 150 TLT students. The average age of the ELT students is 19.4 and the TLT students are 20. Among the ELT students, 29.1 % is male, 70% is female. On the other hand, among the TLT students, 55.7% is male and 44.3% is female. Of ELT students, 97.4% has already been exposed to an English preparatory program in secondary education for a year and 2.6% has attended a private language course with various intervals. However, among the TLT students, 62.6% has been exposed to an English preparatory program in secondary education for a year, but 37.4% has not got such an experience. On the other hand, they have taken English courses as part of national curriculum in primary and secondary education. 61.5% of the ELT students have already met British people in various occasions like holiday, visits in schools, etc.; however, 50.4% of TLT students have not met any British people yet. While 54.7% of ELT students have had a chance to communicate face to face with British people, 29.6 % of TLT students had a face to face communication with them.

Instrument

In order to collect data, a questionnaire has been given to both groups of students and the data have been analyzed by SPSS 16.0. The questionnaire had four parts. In the first part, the participants were given 115 adjectives to identify both Turkish and British people. This questionnaire was adapted from Tezcan, 1974; Bacanlı, 1997; Harlak, 2000 to fit for the purpose. The participants were asked to choose 10 adjectives among 115, which they think are the best representatives to identify Turkish people, and then they were asked to sequence them from the most representative to the least. In the second part, they carried out the same procedure for British people.

In the third part, they made their choices for 115 adjectives on the likert scale by assigning number from 1 to 5. In the fourth part, the participants provided demographic information about themselves such as their educational background, family background, their beliefs, and how often they have met foreigners, etc.

III. Results and Discussion

The most preferred 10 adjectives to identify Turkish people by both ELT and TLT students are as follows: Both groups, as the first preference, identified Turkish people with the same adjective: “hospitable.” However, as the second adjective, while ELT students preferred “conservative,” TLT students preferred “patriotic” for Turkish people. As the third preference, both groups identified Turkish people as “loyal to family.” ELT students preferred “patriotic” and TLT students preferred “nationalistic” as the fourth adjective, which are also related to each other. As a fifth preference, while ELT students identified Turkish people as “friendly,” TLT students identified them as “traditional.” The sixth preference for both groups is parallel to each other; while the former identified them as “emotional,” the latter identified them as “friendly.” As different from TLT students who preferred “friendly,” ELT group identified Turkish people as “nationalistic” as the seventh preference. Next, ELT students identified Turkish people as “hardworking” but TLT students identified them as “heroic.” As the ninth preference, while ELT students preferred “merciful,” TLT students preferred “devout.” Finally, ELT students identified Turkish people as “supportive” however, TLT students preferred “lazy” to identify Turkish people (see Figure 1 and 2). It should be noted that “lazy” is the only negative adjective used to identify Turkish people by TLT students.

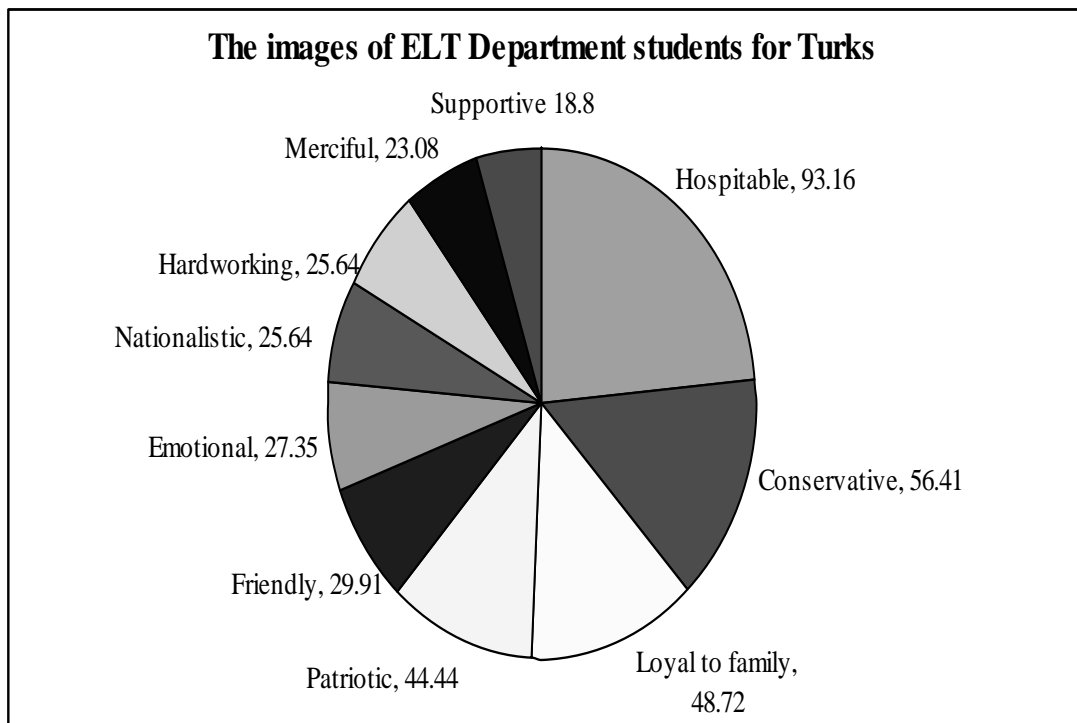


Figure 1: Turkish images of ELT students

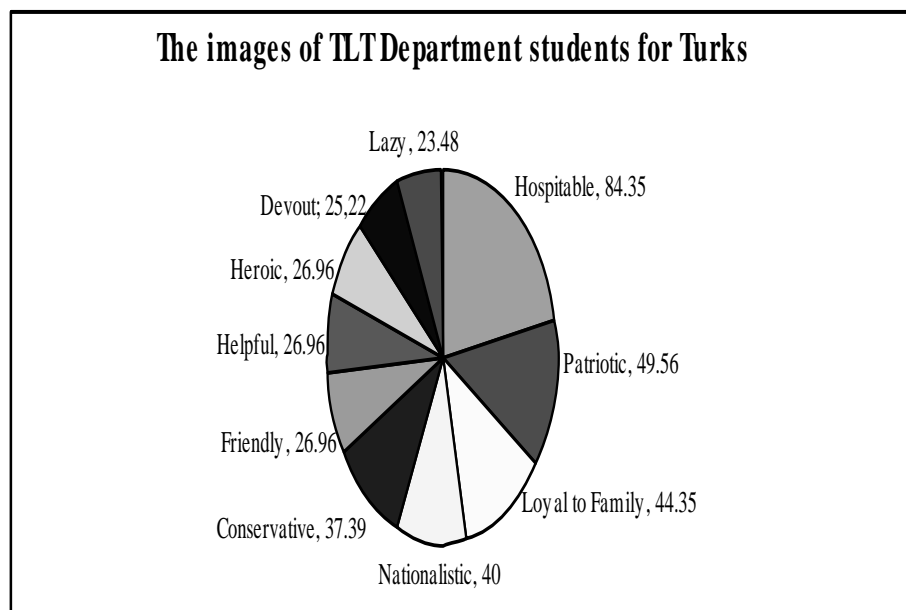


Figure 2: Turkish images of TLT students

According to Brigham (1971) and Tajfel (1978), stereotypes are learned in early ages and will change in time depending on social, political and economical changes. People may even construct stereotypes without knowing the group they have attributed to. According to Tajfel (1981), stereotyping is the classification of knowledge about us and others, and it has individual and social functions. Among the individual functions, valuing is the process of positive evaluation of self. We can see this process when we analyze how both groups of students identify Turkish images. “Hospitality” is, in particular, the number one image chosen altogether. When we analyze and categorize their stereotypes as groups, we can easily observe such images for Turkish people as being “conservative, patriotic, nationalistic, and loyal to family.” In the next grouping, the positive self-image can be seen in identifying Turkish people such as “friendly, emotional and merciful.”

There is, of course, different categorization in both groups of students. For example, while TLT students have identified Turkish image as “nationalistic” as a fourth adjective, ELT students have used it as the seventh adjective. On the other hand, ELT students have not used any negative adjectives for Turkish image; however, TLT students have used one negative adjective, i.e. “lazy.” In contrast, ELT students have identified Turkish people as “hardworking” (25.64%) while TLT students have used the image “lazy” (23.48%). In addition, TLT students have also identified Turkish people as “devout” (25.22%) although ELT students have not chosen this image for the first ten adjectives at all. While analyzing the identification of Turkish people by both groups of students, ANOVA analysis was performed on various dependent variables such as department, gender, being exposed to an English preparatory program for a year, and the only stereotype which is statistically significant was “devout” among all $F(1,220)=10,55, p<.001$. In order to find out students’ tendency about their belief only one item as Likert type was asked in the questionnaire:

(I don’t believe at all 1 2 3 4 5 6 7 I am a strong believer).

The participants have identified their belief tendency based on the scale and the results were grouped as two groups according to median division (MD=4).

Table 1: The belief tendency of the participants

Belief Tendency	Mean	SD	N
Weak believer	3.62	.60	145
Strong believer	3.80	.59	80

According to descriptive statistics, the group which is strong believers ($m=3.80$; $sd= .59$) have more tendency towards being religious than the group which is weak believers ($m=3.62$; $sd= .6$). This situation leads them to be more positive while identifying stereotypes about themselves and their culture (see Table 1).

When we compare the stereotypes of the participants with those of a previous study carried out by Tezcan (1974) and Bacanlı (1997) who studied with participants from different universities in Turkey, we can easily understand that the participants have positive stereotypes towards their nation. However, the sequence and priorities are different (see Table 2). In the study carried out by Tezcan (1974), the stereotype “conservative” for Turkish people was preferred as the number one. However, in our study the same stereotype was identified as the second among ELT students and the fifth among TLT students. On the other hand, the stereotypes used to identify Turkish people as “heroic, honorable, respectful, and independent” in study by Tezcan were not preferred by the participants in our study. It may show that the new generation has new images for themselves and their culture. In contrast, the stereotypes as “friendly, emotional, hardworking, devout, nationalistic and lazy” were not among the top 10 stereotypes preferred in the study carried out by Tezcan. However, they are the images preferred by our participants among top 10 adjectives.

When we compare and contrast our results with the study of Bacanlı (1997), we can see that the participants have all positive stereotypes for their own nation, too. The only difference is in the sequence and the variety of stereotypes. For example, in the study carried out by Bacanlı (1997), the first stereotype is “brave” which is not among the top 10 in our study but our participants have similar adjective such as “heroic.” On the other hand, the participants in the study of Bacanlı used various stereotypes different from the preference of our participants such as “peaceful, honest, generous, strong, self-confident, noble and resolute.” Although the participants in the study of Tezcan had similar stereotypes, the participants in the study of Bacanlı had different stereotypes as top 10.

Table 2: A comparison of stereotypes for Turkish people with those of a previous Studies by Tezcan (1974) and BACANLI (1997).

PAKER	ELT N=117 %		TLT N=115 %	TEZCAN (1974)	N=200 %	BACANLI (1997)	N=66
Hospitable	93	Hospitable	84	Conservative	88	Brave	92
Conservative	56	Patriotic	50	Brave	84	Peaceful	80
Loyal to family	49 44	Loyal to family	44 40	Honorable	79	Honest	80
Patriotic	30	Nationalistic	37	Hospitable	78	Generous	79
Friendly	27	Conservative	27	Patriotic	75	Strong	76
Emotional	26	Friendly	27	Helpful	73	Friendly	76
Nationalistic	26	Helpful	27	Respectful	68	Self – confident	74
Hardworking	23	Heroic	25	Loyal to family	68 66	Noble	74
Merciful	19	Devout	23	Heroic	61	Resolute	71
Supportive		Lazy		Independent		Proud	71

Although some stereotypes are preferred by both the participants in the previous studies and the present study, their positions among the top ten are different. For example, “hospitality” is the number one in our study, but it is in the fifth position in the study of Tezcan, and it is not among top 10 in the study of Bacanlı. The stereotype “helpful” is in the sixth position in the study of Tezcan, but it is in the seventh position in the TLT group. Another example is that the stereotype “loyal to family” is in the eighth position in the study of Tezcan, and it is not mentioned among top 10 in the study of Bacanlı at all. However, in our study, the same stereotype was preferred as the third stereotype in both ELT and TLT groups. Thus, we can understand that students have new stereotypes as new generation, and stereotypes can change in time and their priorities may change as well according to different groups.

The most top 10 stereotypes have been identified differently by both groups of participants among the ELT and TLT students. While the ELT students have identified British as “distant” in the first stereotype, TLT students have used the same stereotype as the eighth one. We believe that it may be related to the fact that ELT students have contacted with British people more than just meeting and greeting each other with such expressions as “hello, how are you?” As a result, they may have come across various attitudes when they attempted to converse with them. In addition, ELT students have identified British people as “cold” as a third stereotype.

However, TLT students have not even chosen it among top ten. Furthermore, the ELT students have communicated with British people 61.5 % but TLT students have communicated with them 50.4 % frequency. Both the ELT and TLT students have identified British people as “well-educated” as either the first or the second stereotype on the list. Both groups of students almost agree that British people are well-educated. In addition, both groups have identified them as “well-organized, scientific-minded, modern and rich.” However, as the TLT students have identified British people as “hardworking” as the third stereotype, ELT students have had it as the ninth. On this point, the images of the students in two groups for British are different from each other. In addition, although ELT students have identified them as “playful,” we cannot observe this stereotype in the first ten of the TLT students.

On the other hand, TLT students have identified British with negative stereotypes such as “selfish,” and “unreliable” as different from ELT students (see Figure 3 and Figure 4). When we look into our data, we cannot observe any negative images for British people among ELT students. We believe that it may result from the courses they get regarding British Literature, culture and history.

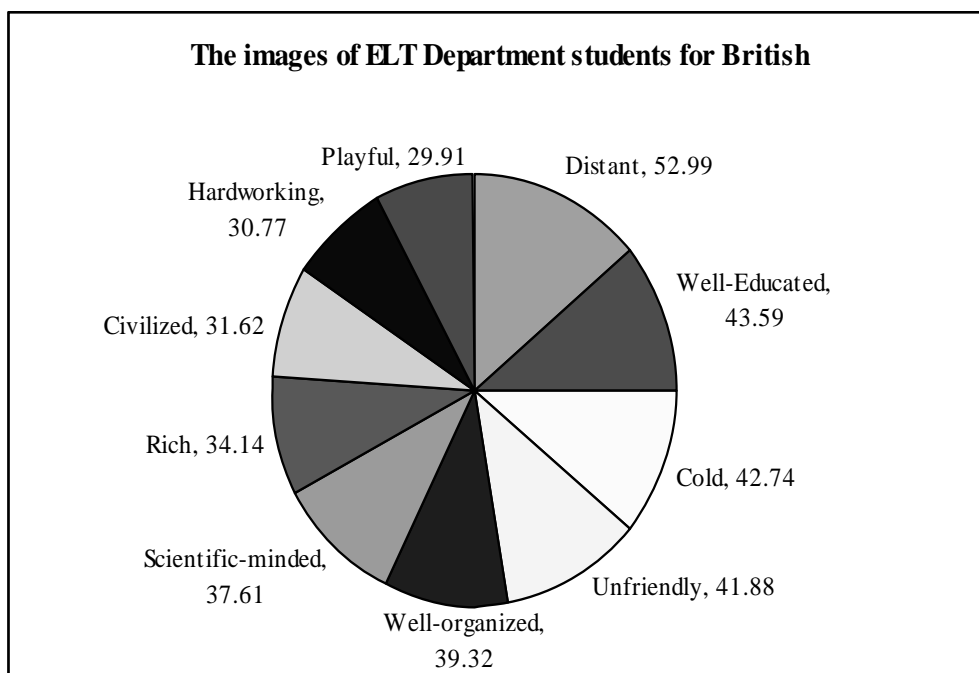


Figure 3: The images of the ELT Department Students for British

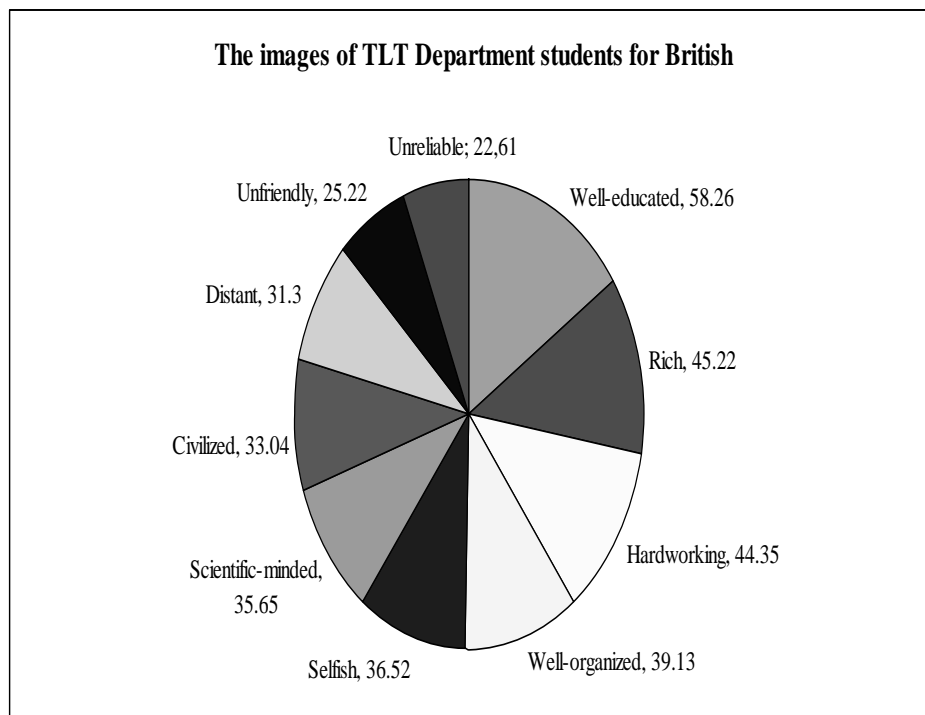


Figure 4: The images of the TLT Department Students for British

When we analyze the text books, we cannot see any resources with negative images, ideas or attitudes about British people in them. In contrast, the materials are usually printed in the UK or USA and full of images and ideas representing and even fostering British daily life and culture.

According to ANOVA results, the only significant factor is gender variable among other dependent variables such as religion, being exposed to an English preparatory program, department, $F(1.217)=18.770$, $p<.0001$. The descriptive analysis of our data reveals that female students ($m=3.44$; $sd=.58$) have identified British with positive stereotypes compared to their male counterparts ($m=3.06$; $sd=.70$). It seems that female students have more positive attitudes towards British people and culture.

Table 3: The mean scores of participants according to their genders

Gender	m	sd	N
Male	3.06	.70	91
Female	3.44	.58	131

According to Campbell (1967), those who usually meet the other group members in a group have more realistic stereotypes than those who have never met. Therefore, we can clearly see this situation in Table 4. When we compare the stereotypes of the participants' in the study of Harlak (2000) who have studied with workers in two holiday resorts in Turkey, it can be observed that the stereotypes of our ELT students are almost parallel with those who have spent some time with foreigners working in a holiday resort as receptionists, waiters/waitresses, bell boys, etc. On the other hand, we can observe less parallelism with those of TLT students. Although the sequence of their stereotypes is varied, we can observe that the following stereotypes of both ELT students and the participants in the study of Harlak are among the first top ten: "well-educated, distant, hardworking and playful."

Table 4: A comparison of stereotypes for British people with those of a previous study by Harlak (2000).

PAKER	ELT N=117 %		TLT N=115 %	HARLAK (2000)	N=361 %
Hospitable	93	Hospitable	84	Cold	36
Conservative	56	Patriotic	50	Mean	29
Loyal to family	49	Loyal to family	44	Good	26
Patriotic	44	Nationalistic	40	Hardworking	20
Friendly	30	Conservative	37	Friendly	17
Emotional	27	Friendly	27	Close	15
Nationalistic	26	Helpful	27	Kind	14
Hardworking	26	Heroic	27	Fond of bargaining	12
Merciful	23	Devout	25	Well-educated	11
Supportive	19	Lazy	23	Playful	11

It should be noticed that the participants in the study of Harlak have used stereotypes for British like “mean” and “fond of bargaining” as they assume the role of service providers in a holiday resort (see Table 4). In this study, as the participants have not had encountered British in such a context, they have not used such stereotypes among top ten. In addition, the stereotypes used by both ELT and TLT students such as “well-organized, scientific-minded, civilized, distant, rich and unreliable” can be seen in the study of Harlak. Hence, it can be understood that students construe the stereotypes based on their general world knowledge and individual experiences rather than one-to-one relationship with the people they encounter.

IV. Conclusion

In this study, we have attempted to identify the stereotypes of the students in both the English Language Teaching and Turkish Language Teaching Department towards both Turkish people and Turkish culture and British people and British culture. For this purpose, we have formed two groups of students to compare and contrast their images for both nations. Thus, thanks to this study, we have identified the positive and negative stereotypes of the students for both their own people and culture, and British people and culture, and we have had a chance to compare and contrast them with the findings of previous studies.

The results reveal that although English Language Teaching students have only had positive stereotypes for Turkish people, they have had both positive and negative stereotypes for British people, but they have different sequence for both nations. While they have had stereotypes for Turkish as “hospitable, conservative, loyal to family, patriotic, friendly, emotional, nationalistic, hardworking, merciful and supportive,” they have identified British as “distant, well-educated, cold, unfriendly, well-organized, scientific-minded, rich, civilized, hardworking, and playful.” The most significant stereotypes for Turkish people are “hospitable, friendly and emotional,” but for British people are “distant, cold and calm.” In addition, we can observe that ELT students have focused on stereotypes for Turkish people such as “conservative, loyal to family, patriotic, nationalistic, merciful and supportive,” but for British, they have focused on stereotypes such as “well-educated, well-organized, scientific-minded, rich, civilized, hardworking, and playful” among top ten.

However, Turkish Language Teaching students have had both positive and negative stereotypes for Turkish and British people. Although they have stereotypes for Turkish people (among top ten) such as “hospitable, patriotic, loyal to family, nationalistic, conservative, friendly, helpful, hero, devout and lazy,” they have stereotypes for British such as “well-educated, rich, hardworking, well-organized, selfish, scientific-minded, civilized, distant, calm and unreliable.” While they have significantly identified Turkish people as “hospitable, friendly and helpful,” they have identified British people as “selfish, distant, calm and unreliable.” On the other hand, they have focused on such stereotypes for Turkish people as “patriotic, loyal to family, nationalistic, conservative, heroic and devout,” but for British people, they have focused on stereotypes such as “well-educated, well-organized, scientific-minded, rich and civilized.” The most interesting stereotyping is that they have identified Turkish people as “lazy” but British people as “hardworking.”

The fact that ELT students have studied British life and culture in their curriculum may have positive attitude towards British people and their culture. Although we do not have necessary data to prove it in this study we believe that there may be a positive relationship between the two. We suggest that some correlation studies may be carried on with more participants in further studies.

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Appendix

The list of adjectives used in the questionnaire to identify Turkish and British people.

1. Misafirperver	36. Namussuz	65. Doğru sözlü	98. Hırslı
2. İyi	37. Aile bağlarına sadık	66. Yalancı	99. Kurnaz/Sinsi
3. Kötü	38. Kahraman	67. Bilimsel kafalı	100. Saf
4. Yardımsever	39. Korkak	68. Duygulu	101. Konuşkan
5. Çalışkan	40. Sözüne güvenilir	69. Duygusuz	102. Sessiz
6. Tembel	41. Sözüne güvenilmez	70. Sistemli	103. Taklitçi
7. Sıcakkanlı	42. Başkalarını gözetem	71. Neşeli	104. Tertipli/düzenli
8. Soğukkanlı	43. Savaşçı	72. Asık suratlı	105. Tertipsiz/düzensiz
9. Eğitilmiş	44. Cömert	73. Müzik sever	106. Sakin
10. Cahil	45. Cimri	74. Pratik	107. Saldırgan
11. Sevecen	46. Zeki	75. Hantal	108. Paragöz
12. Soğuk	47. Aptal	76. Sanatçı	109. Maddiyata değer veren
13. İyi niyetli	48. Güçlü	77. Düşman	110. Maneviyata değer veren
14. Menfaatçi	49. Zayıf	78. Dostane	111. Eğlenceye düşkün
15. Barışsever	50. Düşünmeden hareket eden	79. Sabırlı	112. Bireyci
16. Cana Yakın	51. Planlı	80. Çabuk Kızan	113. Toplumcu
17. Mesafeli	52. Kendine güvenen	81. Gerçekçi	114. Zalim
18. İnsancıl	53. Birbirlerine bağlı	82. Hayalci	115. Kibirli
19. Acımasız	54. Sıradan	83. Ciddi	116.
20. Zengin	55. Azimli	84. Geveze	117.
21. Fakir	56. Gururlu	85. Temiz	118.
22. Milliyetçi	57. Terbiyeli	86. Pis	119.
23. Dindar	58. Terbiyesiz	87. Güvenilir	120.
24. Asil	59. Medeni	88. Güvenilmez	
25. Dürüst	60. Sorumlu	89. Gösteriş seven	
26. Üçkağıtçı	61. Sorumsuz	90. İnatçı	
27. Hoşgörülü	62. Vicdanlı	91. Sportmen	
28. Acımasız	63. Merhametli	92. Kibar	
29. Saygılı	64. Merhametsiz	93. Kaba	
30. Saygısız		94. Nüktedan	
31. Vatansever		95. Mizah duygusu yok	
32. Geleneklerine bağlı		96. Kanaatkar	
33. Mert		97. Açgözlü	
34. Kalles			Not: İsterseniz siz de ekleme yapabilirsiniz!
35. Namuslu			