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TURKISH & GERMAN WORK MENTALITIES:
AN INTERCULTURAL APPROACH

Engin Bağış ÖZTÜRK

Danışman
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FOREWORD

ABSTRACT

Master with Thesis

Turkish & German Work Mentalities: An Intercultural Approach

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Culture is a concept that is examined with many studies in management field, especially after 1980's. The studies made so far generally have tried to map countries with regard to basic elements of culture, specifically values. Nevertheless, analyzing counties with etically developed values can only explain countries with a limited view, and can miss the important aspects of the countries.

Turkey is one of the research fields that is tried to be explained by outside views but lack of understanding Turkey phenomena causes researchers to develop newly emerging constructs. Work Mentality is one of the rare constructs that tries to explain Turkey reality. Turkish Work Mentality depends on the historical dilemma of the Turkey phenomena between Western and Local Values. Therefore, the aim of the study is to test this newly emerging concept and find out really whether historical derived Turkish Work Mentality showed significant differences when compared to different countries.

The results indicate that there are only two Western Values which are important for Germans, whereas eight Western Values are important for Turks. On the other hand, eighteen Local Values are important for Turks. So the study's assertion for Western Values is supported to a lesser extent, and the study's claim for Local Values is supported to some extent.

Key Words: 1-) Work Mentality   2-) Turkish Work Mentality   3-) Management Culture   4-) Germany   5-) Turkey

ÖZET
Yüksek Lisans Tezi
Türk & Alman İş Görme Anlayışları: Kültürler arası Bir Yaklaşım
Engin Bağış ÖZTÜRK

Dokuz Eylül Üniversitesi
Sosyal Bilimler Enstitüsü
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Kültür kavramı özellikle 1980'den sonra yönetim alanında birçok çalışma tarafından incelenen bir yapı olmuştur. Şu ana kadar yapılan bu çalışmalar ülkeleri belirli değerler bazında birbirlerine olan konumlarını haritalandırmaya çalışmışlardır. Bununla beraber ülkeleri etiksel olarak geliştirilmiş değerler bazında incelemek, onları belirli çerçevelerle sınırlamış ve önemli açıların kaçırılmasına sebep olmuştur.

Bu dışarıdan bakış açısıyla incelenen ülkelerden biri Türkiye'dir fakat bunun yeterince Türkiye olgusunu anlatamaması araştırmacıları yeni yapılar geliştirmesine neden olmuştur. İş Görme Anlayışı Türkiye gerçeğini anlatan bu nadir yeni yapılardan biridir. Türk İş Görme Anlayışı, Türkiye'nin yaşamakta olduğu Batı ve Yerel değerlerin yarattığı tarihsel ikilem çerçevesinde geliştirilmiştir. Bu açıdan çalışmanın amacı bu yeni geliştirilen yapının test edilerek Türk İş Görme Anlayışının gerçekten farklı tarihsel kaynaklara sahip olan ülkelerde farklılık gösterip göstermediğinin sınanmasıdır.

Çalışma Türkiye ve Almanya'da gerçekleştirilmiş ve sonuçlar göstermiştir ki sadece iki Batılı değer Almanlar için önemliyken sekiz tane Batılı değer Türkler tarafından önemlidir, diğer bir yandan, on sekiz Yerel değer Türkler tarafından önemlidir. Böylece, çalışmanın savı olan Batılı değerler Batılı ülkelerde daha önemlidir çok az bir şekilde desteklenmiştir, Yerel değerler için ise bu bir dereceye kadar desteklenmiştir.

Anahtar Kelimeler: 1-) İş Görme Anlayışı   2-) Türk İş Görme Anlayışı
3-) Yönetim Kültürü   4-) Almanya 5-) Türkiye

TABLE OF CONTENTS

CHAPTER 2: METHODOLOGY

LIST OF FIGURES & TABLES

LIST OF FIGURES

LIST OF TABLES

LIST OF ABBREVATIONS

TWM   : Turkish Work Mentality

GDP   : Gross Domestic Product

INTRODUCTION

The world has come to an era that distances are swallowed, boundaries are disappeared through newer technologies, and multiple countries are engaged in operations, in order to gain competitive advantages. The multiple country operations result in two or more countries people's interaction. At this point, "Culture" emerges as a construct which could be an obstacle or an opportunity regarding the point of view.

Changing the possible obstacles to opportunities requires analyzing the concept of "Culture". The term has its origins from different fields like anthropology, sociology, and politics; therefore, the term itself is not an easy subject; however, its importance has been growing in the last two decades. Adler (1992) reviewed 28.000 articles on OB/HRM field between 1985 and 1990, and found out that 70.6% of the articles are related with culture concept and %93 of which studied culture found that it made a difference in their studies.

When we deepen our culture examination, it is found out that there are several cross cultural studies. These studies try to graph a map on selected dimensions, and try to point out which country is where. The dimensions are very important in order to understand the logic of the study. These dimensions are universally or etically developed which can map the countries but cannot fully explain them. This dilemma takes us to the major debate between etic and emic concepts.

Etic approach can allow for cross cultural comparison but explains the country on limited view; on the other hand, emic approach can explain the local culture in deeper way but it cannot allow for cross cultural comparison. However, derived etic approach can combine the other two approaches and allow societies to be compared with each other, not missing important aspects of the societies. (Davidson et al., 1976)

Turkey is generally examined on etic bases, so there is lack of explanation about Turkish culture. Therefore, emic approach is developed by Aldemir (et al., 2003) and called Turkish Work Mentality (TWM). Turkish Work Mentality is based on

historical roots and asserts that there are Local and Western Values within the society. Nevertheless, in order to be certain that these Local Values are really emical based, they should be tested. If any of these values do not allow itself to be compared, then it should be filtered and refined.

Therefore, the aim of the study is to find out whether historical derived Turkish Work Mentality showed significant differences when compared to different historically derived socio-cultures. The other aim of the study is that whether TWM Value Profile has the power to discriminate different socio-cultures.

For this purpose, the first chapter explains the culture concept. The culture construct is explained in a system approach in order to see the driving factors. Afterwards, relationship of culture and management field is examined. Then driving factors and values are tried to be revealed with historical and social process of Germany and Turkey. These values which are refined after the historical and social process are supported by cross cultural models. After these models and processes, why an emic approach needed is explained in order to understand Turkey phenomena, and then emically developed Turkish Work Mentality is examined in detail.

The second chapter deals with purpose of the study, hypothesis developed, sample and findings. These analyses made in the light of literature review and each of the purpose of the study is examined. After these analyses, there are discussions and conclusions, recommendations and limitations of the study. These headings try to do a summary of the study and explanations of the hypothesis with historical findings. Moreover, for future studies recommendations are given, especially on theory and methodology and the chapter ends with the limitations of the study.

CHAPTER 1: LITERATURE REVIEW

1.1-) WHAT IS CULTURE?

"Culture" is one of the fuzziest concepts of social sciences, because it interacts with anthropology, sociology, politics and economy. (Gannon, 2001; pg. 21) Therefore each field has a different approach and definition for the concept of "Culture". These approaches result in more than one hundred of definitions which are listed in the study of Kluckhohn and Kroeber's (1961) (as cited in Adler, 2000) and they leave "Culture" as one of the most elusive concepts.

From the point of social sciences, culture is man's entire social heritage, all the knowledge, beliefs, customs, and skills that he/she gets as a member of society. (Broom and Selznick, 1965; pg. 52) However, subfields of social sciences have different definitions; for example, according to sociology, culture is the values, beliefs and material objects that together form people's way of life. (Macionis, 2005; pg. 59) According to political sciences, Lucian Pye (1965) (as cited in Al-Anzi 2006) defines culture as set of attitudes, beliefs, and sentiments which order and give meaning to a political process and provide the underlying assumptions in the political system.

In the management field, one of the most widely used culture definition is "the collective programming of the mind which distinguishes the members of one human group from another." (Hofstede, 2001; pg. 9) However, culture is also defined differently at national or organizational level in the management field. For example, organizational culture is defined as "a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think and feel in relation to those problems." (Shein, 1992; pg. 12)

As it is seen, there are so many definitions of culture according to the point of view of various fields or even in the same field different views exist, so at this point; we

should clarify our angle when analyzing culture. Our main concern is to examine the relationship between management and national cultures.

When literature was analyzed, two common definitions emerged which is defined by Hofstede and Kluckhohn & Kroeber. Hofstede's (2001) definition contains not only a simplified version of Kluckhohn & Kroeber's definition but also some elements criticized by various studies. (McSweeney 2002a, 2002b) So, it would be more theoretically based, if Kluckhohn & Kroeber's definition will be used throughout the thesis. This is also one of the most comprehensive and generally accepted definitions of culture. (Adler, 2000)

"*Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e., historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand be considered as products of action, on the other hand, as conditioning elements of future action.*" (As cited in Hofstede, 2001)

When the definition is examined, some important extractions can be made: (Adler, 2000)
- Culture is shared by all or almost all members of some social group
- Culture passes on to younger members from the older members of a group
- Culture (like morals, laws, and customs) shapes behavior, or structures one's perception of the world

1.1.1-) Culture as a System

As the extractions point out, culture is related to so many other concepts, but they are all connected and related. In most of the studies, culture is treated as a system which covers most of the concepts related to culture and each of them is reflected or triggered by the previous concept. (Trompenaars, 1993; Shein, 1992; Hofstede, 2001; Schwartz, 1999; House, 2006) So, in these terms, some analogies can be drawn like an Iceberg, Pyramid, or Onion.

Iceberg can be used because very little portion of iceberg is visible above the surface of the water, just like culture the symbols of a society can be easily detected, but most of the Iceberg is below the surface of water, which means characteristics of a culture is easier to ignore or more difficult to identify. The model identifies three metaphorical layers of culture: Surface, Unspoken Rules and Unconscious Rules.

Pyramid is identified by Hofstede (2001) and uses three metaphorical layers of culture: Human Nature, Culture and Personality. The reason of using this analogy, pyramid, is hierarchy, and formation. The formation means, the culture is a balance between two levels; hierarchy means there is an order between these three, which allows transmition between levels. The first element: Human Nature which is inherited and not learned lies at the bottom of the pyramid. This means that the core of the human being is at unconscious level and influences all other layers. The second element: Culture which is learned and inherited lies at second level and it keeps the balance between personality and human nature. The third element: Personality which is inherited and learned is at the top of the pyramid and is opened to visible connections.

Onion, which is one of the most known analogies, is used because it contains layers like the culture itself. It should be unpeeled, if one wants to understand and identify the elements of culture. In other terms, when a person enters a new society, she/he will first experiences the physical things of the society, then, as she/he socializes, she/he will observe social and behavioral reflections of the society. At the core of the onion, there are basic assumptions of human kind, which are the same as unconscious roles in the iceberg or human nature in pyramid models. As it is seen, layers are hidden and triggered by the previous layers; moreover, it takes time to understand deeper sights of the society.

When the analogies are examined, all have four common points:
- Culture is a system (Pyramid, Iceberg, Onion is all single metaphors)
- Culture comes in layers (Pyramid and Iceberg have levels, Onion has layers)
- Culture reveals itself within longer periods of time

- Most of the layer/level's contents are the same

As analogies have so many common points that only one analogy will be explained in detail, which is one of the most known metaphors "Onion". (Please see Figure 1)

Figure 1: Culture as an "Onion Ring"
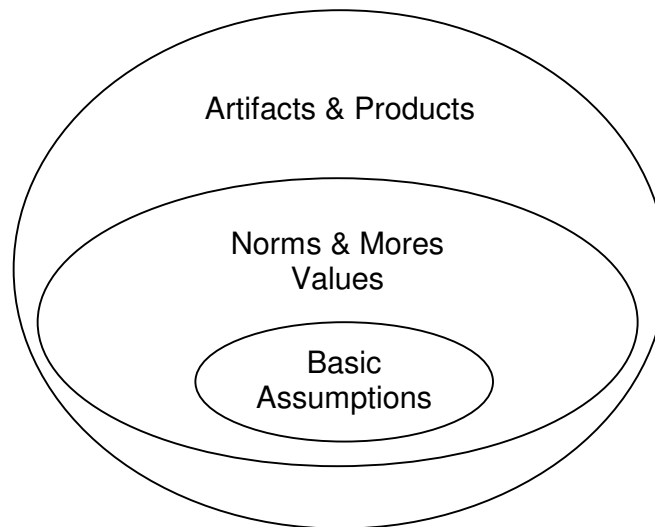
Source: Trompenaars, F. (1993). *Riding the Waves of Culture*. Nicholas Brealey Publishing: London, pp. 10

Authors assert that culture stems from the very reason of our existence. (Shein, 1992; Trompenaars, 1993) The characteristics of the nature force societies use their surviving instincts and techniques so that they can create their cultivation. Basic assumptions are the things societies had performed through time in order to survive, but these things became so autonomous that they disappeared from our sight and lie at bottom of the implicit and unconsciousness level. For example; Holland's environmental sensitivity and defend systems (dams) against natural disasters such as floods is taken for granted. However, Holland's high concern comes from basic assumptions or survival needs. These assumptions are residing on low lands and having limited area, consequently Holland's should use these limited area very effectively and not to be lost

to floods or so on. So these kinds of things create cultivation and basic assumptions of nations and cultures.

At the second level of onion, norms, mores, folkways and values exist. Norms are rules and expectations by which a society guides the behaviors of its members. (Macionis, 2005; pg. 67) Some norms can be proscriptive and some can be prescriptive. Proscriptive norms mean what a person should not do (avoid casual sex); on the other hand, prescriptive norms mean what a person should do (safe sex). Norms can be classified into two like mores/taboos and folkways. Mores/taboos are norms that are widely observed and they have great moral significance. Society's prohibition against adults engaging in sexual relations with children could be an example; (Right & Wrong). (Macionis, 2005; pg. 68) Folkways are norms for routine or casual interactions like appropriate dressing and greetings; (Right & Rude). The exact relation among mores, folkways and values is explained by Broom and Selznick (1965; pg. 69); mores are salient norms for that reason they are crucial for the cohesion and functioning of society, when a contradiction occurs it dangers the societal values. Nevertheless, sometimes norms and values can be contradicting as hard work is a necessity to be prosperous country (value), don't work harder than the others (norm).

The outer layer of the onion is the most explicit part and shows itself with various artifacts and products. Artifacts are phenomenon which a person can see, hear, feel when he/she faces an unfamiliar culture. (Shein, 1992) The most important point about artifacts is that it is easy to observe but very difficult to decode. This can be classified into three different categories. The first one is physical manifestations (art, design, buildings, décor, dress, and appearance), behavioral manifestations (ceremonies, communication patterns, traditions, and customs), and verbal manifestations (anecdotes, jokes, jargon, heroes, villains, and metaphors). (Hatch, 1997)

The manifestations are also studied by Hofstede (2001; pg. 11) but from a different angle. (Please see Figure 2) He asserts that values show themselves when they become behaviors but cultural manifestations occur in three different layers and depth; which are symbols, heroes, and rituals. All these layers are derived from values

but they are interconnected with practices. Symbols can be anything like gestures, words, pictures, or objects. Dressing style, colors, flags of a company can be symbols as well. Heroes are alive or dead people, whose characteristics are favorable and who serve as models for behaviors. From cartoons to organizations any favored model can be a hero like Charlie Brown, W. Churchill, and Jack Welch. Rituals are collective activities which connect people together within the framework of norms of the society.

Figure 2: The Onion Diagram: Manifestations from Culture
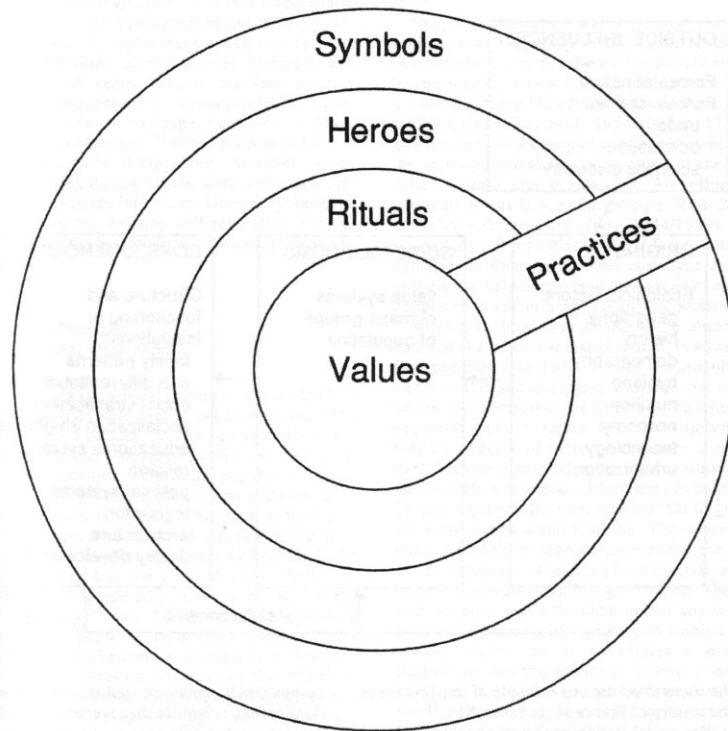
Source: Hofstede, G. (2001). *Culture's consequences: International differences in work-related values.* **Beverly Hills: Sage Publications, pp. 11.**

So, when analogies are examined in order to see how they explain culture, it is seen that norms and values are highly critical to culture. On top of that, language and symbols are the necessities in order to stick individuals of the society; just like the cement keeping the bricks together steadily. Therefore at first symbols, and languages will be explained and then norms and values will be dealt with.

The first concept is symbols. "Symbols are anything that carries a particular meaning understood by people who share a culture." (Macionis, 2005; pg. 61) For example; smiling faces are transformed into cyber symbols (☺), German culture is symbolized by activities of German firms (Mercedes, BMW), or widening of eyes symbolizes surprise for Western nations. So any element of our universe can be processed and changed into symbols which share common grounds. Otherwise the symbolic misinterpretation takes place. For example; smiling faces are transformed into Japanese cyber system (^_^), or widening of eyes interpreted as anger for Chinese people. Two examples may be given for the symbolic misinterpretation such as the case of Albatross (Gannon, 2001; pg. 3) which is a well known cross-cultural exercise and the case of Burberry Coat (Trompenaars, 1993; pg. 21). The cases figure out that the symbols coming from our society may not match with the ones of other societies, or any interpretation cannot be freed from interpreter's symbolic world and perception. Therefore while understanding other societies, one of the greatest obstacles is that we interpret everything from the point of view of our culture.

Language which is the key to the world of culture (Dönmezer, 1982) means a system of symbols that allows people to communicate with one another. (Macionis, 2005; pg. 63) It allows social groups to communicate with each other and opens a way to develop their culture. Language also allows cultural transmission by passing knowledge from generations to generations which is called cultural heritage transmission. (Broom and Selznick, 1965)

Even though, all languages have the same aim, many cultures use different languages. For example; Western nations have alphabets which writing sequence flows from left to right, most of the Middle Eastern nation's are from right to left; moreover, Eastern Asian nation's alphabets are from top to bottom. Another example is the first letter of Greek alphabet, which is "Alpha", which does not exist in most of the languages around the world.

The third concept which opens gates to unconsciousness is values. They lay at the core of culture concept that has intimate links with all aspects of attitudes and behavior. Therefore values are very important for the concept, but like in culture, the

definitions of the values are numerous. Values can be described as what is important for the members of a particular group (Rosinski, 2004; pg. 25), or culturally defined standards by which people assess desirability, goodness and beauty that serve as broad guidelines for social living. (Macionis, 2005; pg. 65)

Even though there are lots of definitions throughout the thesis when value is emphasized, Hofstede's (2001; pg. 5) definition will be used, which is a simplified version of Kluckhohn definition:

"Value is a broad tendency to prefer certain states of affairs over others."

This definition explains that values are mutually related and form value systems or hierarchies. Moreover, values are desirable, trans-situational goals, varying in importance, which serve as guiding principles in human's lives. (Schwartz, 2001) In other terms, values are polarized and according to circumstances the choice of one of these poles may shift. Evil vs. good, decent vs. indecent, abnormal vs. normal are examples of polarized values that a person has, but on the other hand, a person may have contradicting values like "right " and "wrong". The decision will be chosen by the intensity and the direction of the value. Intensity means relevancy of the value in that circumstance and direction means identifying the outcomes. (Hofstede, 2001; pg. 6)

Another characteristics of the value is that it originates right from the childhood, families, friends, schools, religious organizations, foreigners like immigrants, mass media etc. Mostly learned collectivity, but individuals may also have their own values.

There are five features that are common in all value definitions, they;
- are concepts or beliefs
- are desirable ends, states or behaviors
- transcend from the past
- guide selection or evaluation of behavior or events
- are ordered by relative importance

It should be noted that every person began to internalize some of the values early in their lives, so they reflect the subjective definition of reality instead of an objective definition of reality. (Hofstede, 2001) The distinction of nature of a value has impact on other processes as well. A person prefers desired values over others, and these preferred values turn into actions. On the other hand, desirable values are what should be done, and decided according to deontological analysis which relates people in general. (Please see Table1)

Table 1: Desired and Desirable value properties

Nature of a Value	The Desired	The Desirable
Dimension of a Value	Intensity	Direction
Nature of Corresponding norm of value	Statistical, pragmatic, phenomenological	Absolute, deontological, ideological
Terms used in measuring instrument	Important, successful, attractive, preferred	Good, right, agree, ought, should
Affective meaning of this term	Activity plus evaluation	Evaluation only
Person referred to in measuring instrument	Me, you	People in general

Source: Hofstede, G. (2001). *Culture's consequences: International differences in work-related values*. Beverly Hills: Sage Publications, pp. 7.

As it is mentioned above, values are central to any analysis of culture. Most of the cultural studies use values instead of attitudes or behaviors. The reason why values are used as mapping the cultures is simplicity and high possibility of accurate results. So, it will be better to mention important value surveys at this point.

Rokeach Values Survey is one of these studies. Milton Rokeach identified 36 values and tested them in USA according to gender, education, race, and age. (Rokeach, 1966, 1974; Bond, 1984) The survey classifies values into two categories. The former is terminal values which consist of 18 values and refer to desirable end states of existence; the latter is instrumental values which consist of 18 values and refer to preferable modes of behavior. Terminal values can be a comfortable life, an exciting life, a sense of accomplishment, salvation, self-respect; on the other hand, instrumental values can be being ambitious, capable, clean, forgiving, helpful, and honest. (Rokeach, 1966, 1974)

Rokeach Values Survey made these test in order to observe individual value differences; however there are other studies trying to test collective values. For example Contemporary Work Cohorts are value surveys trying to find dominant work values of the generations. Protestant Work ethic is a cohort composed of 1925-45 born people and their dominant values are hard work, conservative and loyalty. Existential is a cohort composed of 1945-55 born people and their dominant values are quality of life, and autonomy. Pragmatic is a cohort composed of 1955-65 born people whose dominant values are success, achievement and ambition.

These values surveys are done in order to find societal values of the periods or groups. However these studies don't compare nations and within this respect, national surveys will be examined; like World Value Surveys, Schwartz.

World Values Survey is conducted in 65 societies under the coordination of the University of Michigan. It is accepted as the largest investigation made of values, attitudes and beliefs. (Inglehart et al., 2001) It has conducted in 4 phases (phase 1: 1981-82, phase 2: 1990-91, phase 3: 1995-98, phase 4: 1999-2001) and it represents four of fifth percent of the world population. (Inglehart et al., 2001) Information provided by World Values Survey databank is analyzed by so many researches under different topics but one of the most direct studies related to our subject is Inglehart and Baker's study (2000). They examine the relationship between economic development and modernization on the axis of traditional vs. secular-rational and survival vs. self expression. With regard to these values, nations grouped as Ex-communist, Orthodox, Protestant Europe, English Speaking, South Asia, Africa, Confucian, and Catholic Europe. (Inglehart et al., 2000, 2001)

Another most extensive research project on values was done by Shalom Schwartz. (Hofstede, 2001) Schwartz found out a set of 10 distinct values derived from three universal requirements of human existence; basic needs of the individual as a biological organism; requirements of successful interaction among people, and requirements for the survival of groups and societies. (Schwartz, 2001a, 2001b) These factors resulted in 10 distinct values on two dimensions. The first dimension is openness to change vs. conservation (self-direction and stimulation vs. security,

conformation and tradition). The second dimension is self-tracendence vs. self-enhancement (universalism and benevolence vs. power, achievement). The last value "hedonism" is both related to openness to change and self-enhancement. (Schwartz, 2001a, 2001b)

1.2-) MANAGEMENT & CULTURE

When we review management history, it is observable that Scientific Management Approach, Administrative Process Theory and Bureaucratic Approach not only guide basic management functions but also impose universal principles of management. (Lawrence et al., 2000) These principles focus on functionality, specialty of jobs, and tasks but they also treat humans as mechanics and believe that if external conditions are satisfied, then the humans must perform well.

These streams continued until 1930's, but Hawthorne's experiments changed the views. The fact that the management literature regards human beings as machines developed new behavioral approaches as a reaction. (Sargut, 2001; Koçel, 2003) Rensis Likert, X&Y approach is to mention but a few.

Although it opened gates to talk about humans, this was not enough to talk about culture in managerial terms. The need for deeper understanding of management shifted theories to contingency approaches which tried to find solutions according to environment in 1960's.

When environment engage in management theories, culture began to be seen as a dimension of environment and it was taken into consideration. However, management approaches were still looking for "one model that fits all" for specific, particular, situations or environments. (Trompenaars, 1993) This parochialism of perfect modeling in classical (Sargut, 2001), neo-classical (Koçel, 2003) and contingency theories (Trompenaars, 1993) couldn't help to answer questions while multinational and transnational operations began to take place more in the business world and

creating diversified human resources, need to comprehend different values and norm systems of other nations, groups, and employees.

It has only been in 1980's that this consideration of employee perceptions, and differing cultures, surfaced in management literature. (Trompenaars, 1993) In other words, considering effects of environment like in contingency theory is not enough to complete the view; moreover, taking into account of human relations within environment will finally lead researchers to the effect area of "culture".

1.2.1-) Cross-Cultural Management Models

Within 2 decades, hundreds of cross cultural studies have been made. However, most of them deal with two nations; only few of them expand their research area to more than 2 countries. When these were studies examined, six comprehensive cross cultural studies came out. They either synthesize cross cultural studies or research cross cultural concepts in more than 40 countries. The other importance of these six studies is that they also include German and Turkey countries, as well:

1. Ronen and Shenkar (1985)
2. Trompenaars (1993)
3. Schwartz (1999)
4. Hofstede (2001)
5. GLOBE (2004)
6. Lewis (2006)

Ronen and Shenkar (1985) reviewed eight empirical studies which studied cross cultural dimensioning. Authors tried to synthesize the developed dimensions which most of them based on general attitudes towards work. Those can be grouped at four categories: work goal importance; need deficiency, fulfillment, job satisfaction; managerial and organizational variables; and work role and interpersonal orientation. By adapting the Smallest Space of Analysis to the eight researches made, it is found

out that clustering is possible. The clusters are generally appeared around the variables of language, religion and geography.

A synthesis of country clusters is Arab (United Arab Emirates, Kuwait, Oman), Far Eastern (Singapore, Hong Kong, Thailand, Taiwan, Indonesia), Latin American (Colombia, Peru, Chile, Mexico, Argentina), Latin European (Italy, Spain, Portugal, Belgium, France), Anglo (USA, Canada, new Zealand, UK, Australia, Ireland), Germanic (Germany, Austria, Switzerland), Nordic (Finland, Norway, Denmark, Sweden), and Near Eastern (Turkey, Iran, Greece).

Trompenaars' (1993) theory of cultural differences attempts to explain how national culture is reflected in organization operations. Culture definition is adapted from Schein's study; the way in which a group of people solve problems. (Schein, 1992) According to how the society provides specific solutions to certain problems, the model structured on three headings; relationships with people, which consists of 5 dimensions (universalism vs. particularism, individualism vs. collectivism, neutral or emotional, specific vs. diffuse, achievement vs. ascription), attitudes towards time which is the sixth dimension and attitudes towards the environment, the seventh dimension. The model was emerged through 15 years of academic researches and 900 cross-cultural training programmes. The aggregated databank consists of 15,000 participants, creating at least 100 peopled samples (in here nations) and 75% of the data were from managers and the rest was from administrative staff.

Relationships with People: This heading is derived from societies and how they deal with problems regarding people. It should be remembered that when people are emphasized, superiors, subordinates, friends, customers are highlightened. The way human beings solve their problems is categorized in five dimensions.

Universalism vs. Particularism is the first dimension; and it treats relationships which can be regulated with rules or mediated with exceptional circumstances. In other words, universalism is always obeying rules, whereas particularism is overriding rules under special obligations.

Individualism vs. Collectivism: To what extend people associate themselves as individuals or a member of a group? To put into different words, whose interest comes first; the individual's or the groups?

Neutral or Emotional: This categorizes nations into two: nations where showing emotions at workplace is acceptable and nations where this is unacceptable. The separation or exhibition of feelings or emotions from the things done can give hard time where people shouldn't or should. Emotional (affective) means exhibiting your emotions and not separating from the job. Neutral means not exhibiting your emotions and separating it from the professional life.

Specific vs. Diffuse: This dimension is the fourth subheading of the relationship with people and segregation or not segregation of task related jobs from non-task related things. In other words, each person has life spaces and in some countries these life spaces can have a different formation (affect area of the life space as private life or public life,). Specific means entering a certain area of the life of any person, on the other hand, diffuse means entering multiple areas of the life of each person.

Achievement vs. Ascription: The fifth dimension is what people have accomplished or what status is attributed to. In achievement societies, the question is what you studied but in ascribed societies, the question is where you studied. (Trompenaars, 1993)

Attitudes to Time: The sixth dimension is about how societies perceive time or if societies see time as more sequential or more synchronic. The fact that time can be seen as past, present and future all are interrelated or seen as series of passing events. From this aspect future is shaped by present or past.

Attitudes to the Environment: The last dimension is how societies perceive nature or environment. Some societies' view of nature is something to be dominated or feared. The orientations to be taken are controlling nature by inner-directed forces or going along with nature by outer directed forces.

Schwartz's (1999) theory of cultural values tries to compare values and put into hierarchies on national culture level. Values are defined as conceptions of desirable that guide the social way actors select actions, evaluate people and events, explain their actions and evaluations. He also asserts that if the values have same the meanings then it is possible to compare them and also values which emerge in appropriate situation can be prioritized by societal institution functions. These societal institutions can be family, education, economic, political, religious systems. (Schwartz, 1999)

Schwartz defined two sets of values according to the level of the study. In other words in the first set, he explained 10 values to study across cultures at individual level; power, achievement, hedonism, stimulation, self direction, universalism, benevolence, tradition, conformity, security (Ros et al. 1999; Schwartz 2000; 2001a, 2001b) and on the other set; seven values were defined, which are at country level. (Schwartz 1999, Smith et al., 2002) As it is seen, according to the level of analysis, Schwartz identified two sets of values; at individual analysis, and at national analysis. However, the scope of our study is concerned with national level analysis; the latter set of values will be studied.

He first defines 56 values and after verifying (multidimensional scaling) cross cultural meaning of values among countries involved, 45 values are found to be appropriate for cross cultural dimensioning. Value data were gathered from many countries providing two samples, secondary school teachers and students. (Smith et al., 2002) Those were tested according to Similarity Structure Analysis, which was collected from 35,000 respondents from 122 samples in 49 nations, between 1988 and 1993. In the end, he settled theory of cultural values at national level on seven values on three polar dimensions.

Conservatism vs. Autonomy: This dimension is formed in two streams; the first one is the priority of the individual or group decision and the second is to what extent the individuals are autonomous or embedded to their groups. One pole of this dimension is *Conservatism*, also called Embeddedness (Smith et al., 2002); cultural emphasis on maintaining status quo, propriety, and restraint of actions or inclinations

that might disrupt the solitary group or the traditional order (social order, respect for tradition, family security, and wisdom). (Schwartz, 1999) The other pole is *Autonomy* which is divided into two; intellectual autonomy and affective autonomy. *Intellectual autonomy* is cultural emphasis on desirability of individuals pursuing their own ideas and intellectual directions independently. (Smith et al., 2002) *Affective Autonomy* is cultural emphasis on desirability of individuals pursuing affectively positive experience (social power, authority, humility, wealth). (Schwartz, 1999)

Hierarchy vs. Egalitarianism: This dimension is how societies will guarantee responsible behavior preserving the social fabric. One pole of this dimension is *Hierarchy*; Cultural emphasis on the legitimacy of an unequal distribution of power, resources. (Smith et al., 2002) Other pole is *Egalitarianism*; Cultural emphasis on transcendence of selfish interest in favor of voluntary commitment to promoting the welfare of others. (Schwartz, 1999)

Mastery vs. Harmony: This dimension is how the relation of human kind to natural and social world will be. This could be controlling and changing the relation or accepting and fitting the relation. One pole of this dimension is *Mastery*; Cultural emphasis on getting ahead through active self-assertion (ambition, success, daring, competence). (Smith et al., 2002) The other pole is *Harmony*; Cultural emphasis on fitting harmoniously into the environment. (Unity with nature, protecting environment, world of beauty) (Schwartz, 1999)

The most comprehensive model developed on value differences across cultures is Hofstede's model. (Schwartz, 1999) The author defines mental programs which have three levels as universal, collective and individual. These mental programs can be described by two key constructs; value and culture. Value is "a broad tendency to prefer certain states of affairs over others" and culture is "the collective programming of the mind that distinguishes the members of one group or category of people from another". (Hofstede, 2001)

For this study, the author collected 116,000 questionnaires from IBM between 1967 and 1971. The survey took place in 72 nations and 5 dimensions were defined. It

must be said that in order to avoid ethnocentrism at dimensioning cultures, the author used eclectic analysis of data based on theory and nation-level factor analysis based on work goal importance. (Hofstede, 2001)

Power Distance: The term is derived from eclectic analysis based on Mulder's Power Distance Reduction Theory and stems from human inequality in power exercises. Power in here is described as the potential which can lead people behaviors, whereas power distance is the difference between subordinate and superior to the extent which superior can determine the behavior of subordinate.

Uncertainty Avoidance: The term is derived from eclectic analysis based on Cyert and March. The term means trying to cope with uncertainty about future and this could be possible with technology, law and religion at national level on the one hand, at organizational level this could be technology, rules and rituals on the other hand. The term also doesn't mean risk avoidance because neither it has a particular object nor a probability can be attached.

Masculinity and Femininity: The term is derived from nation-level factor analysis based on work goal importance. This dimension asserts that the duality of sexes has an important effect on societies because of social role of genders, such as men to be more assertive and women to be more nurturing.

Long vs. Short Term Orientation: This is the only dimension revealed after Hofstede's 1980 study and the dimension stems from Chinese Value Survey based on Bond. Long term orientation values consist of perseverance, having sense of shame and thrift. However, short term orientation values are respect for tradition, personal steadiness and protecting your face. (Hofstede, G. & Bond, M. H., 1988)

GLOBE is a research program called "Global Leadership and Organizational Behavior Effectiveness" and its aim is to develop empirically based theory to describe, understand, and to predict specific culture effects on organization as well as leadership behaviors and attributes. (House et al., 2002) Culture is defined as "shared motives, values, beliefs, identities, and interpretations or meanings of significant events that

result from common experiences of members' collectives that are transmitted across generations." (House et al., 2004)

GLOBE took place in 62 countries with 951 organizations and creating sample size of 17,370 middle managers which ranged from 27 to 1790 respondents per country. (House et al., 2004) The total databank is collected in order to reveal practices (present) and values (should be) in societies and organizations. So, to measure values and practices, 753 items were generated after literature reviews, interviews and focus groups. 382 of them deal with leadership and 371 of them deal with societal and organizational values and practices.

Uncertainty Avoidance: This dimension originates from Hofstede's (2001) study and it means to what extent people are trying to avoid ambiguity by using societal norms, values and systems. *Power Distance:* This dimension originates from Hofstede's (2001) study and it means to what extent people are confronting power allocation among the levels of the government, organization.

Collectivism I: This dimension originates from Hofstede's (2001) study and it means Institutionalized Collectivism or in other terms the degree which societal institutions encourage collective rewards and distributions. *Collectivism II:* This dimension originates from Triandis (1995) study and it means to In-Group Collectivism or in other terms the degree which a society shows its loyalty, pride to their families or organizations.

Gender Egalitarianism: This originates from Hofstede's (2001) "Masculinity" dimension and it means to what extent the societal institutions or organizations emphasize gender differences. *Assertiveness:* This originates also from Hofstede's (2001) "Masculinity" dimension. It means to what extent people are assertive, aggressive in their social relationships. *Future Orientation:* This originates from Kluckhohn and Strodtbeck's "Past, Present and Future" dimension; the degree to which societies engage in planning, future oriented behaviors. *Performance Orientation:* This originates from David McClelland's "Need of Achievement" dimension, and it means the degree to which society encourages performance improvements, perfectionism.

Humane Orientation: This originates from Kluckhohn and Strodtbeck's "Human Nature as Good vs. Evil" dimension; the degree to which society pushes forward the individuals to be friendly, generous, caring and kind to others.

Richard Lewis (2006) who has been working on anthropological linguistics for 35 years attempts to categorize cultures according to activity basis. He divides activities of cultures into three; linear-active, multi-active and reactive. *Linear-active* cultures do one thing at a time and plans ahead methodically. They focus on the activity and do it as scheduled, so working in fixed hours and punctuality become one of their traits. Other common traits are being introvert, patient, quiet, and liking privacy. *Multi-active* cultures do several things at a time and they are not very interested in punctuality or schedules. They like to plan grand outline only and work any hours. Their characteristics are generally being extrovert, impatient, talkative, and inquisitive. *Reactive*, on the other hand, react and work in flexible hours. They look at general principles, are good listeners, and also are respectful and silent. The interactions between linear-active and multi-active cultures are difficult because of their task-oriented and people-oriented characteristics. The interaction between linear-active and reactive cultures are time-consuming because of their task-oriented and respect-oriented characteristics. The interactions between multi-active and reactive cultures are satisfactory because of their task-oriented and respect-oriented characteristics.

The Table 2 tries to summarize four models (Hofstede, Trompenaars, GLOBE and Schwartz) which have multiple dimensions and is tested in Turkey. The main aim of the Table 2 is to show the similarities and differences between dimensions.

In the further section, historical and social process will be examined. However, these processes should not be thought separately from the dimensions explained above. The underlying reason is, environmental factors caused unique break points and through centuries of reinforcing these consequences began to establish the foundations of the dimensions. Therefore, reexamination of the historical and social process of Turkey and Germany can reveal these break points and support the purpose of the study.

Table 2: Comparison of 4 Models' Dimensions

	Trompenaars Model	Hofstede Model	Schwartz Model	Globe Model
Dimensions		Power Distance	Hierarchy[a]	Power Distance
			Affective Autonomy[b]	
			Intellectual Autonomy[b]	
	Universalism versus Particularism	Uncertainty Avoidance	Intellectual Autonomy[a]	Uncertainty Avoidance
			Conservatism[a] (Embeddedness)	
	Individualism versus Collectivism	Individualism versus Collectivism	Conservatism[b] (Embeddedness)	Institutional Collectivism
				In-Group Collectivism
	Achievement vs. Ascription	Masculinity vs. Femininity	Egalitarianism[a]	Assertiveness
	Neutral or Emotional			Gender Egalitarianism
	Attitudes to the Environment		Mastery versus Harmony	Performance Orientation
	Attitudes towards Time	Long vs. Short Term Orientation		Future Orientation
	Specific vs. Diffuse			Human Orientation
	Neutral or Emotional			
Total Sample Size	15,000	117,000	35,000	17,730
Organizational Level	Management and administrative levels	Management and other levels	Teachers and Students	Middle Managers
Number of Countries Involved	47	72	64	62
Minimum Number of Sample Size	50	58	76	27
Is Turkey Involved	Yes	Yes	Yes	Yes
Is Germany Involved	Yes	Yes	Yes	Yes
Turkey Sample Size	Not Reported	168	183 (Teachers)	Not reported

a= Significant similarity between Globe and Schwartz Model.
b= Significant similarity between Hofstede and Schwartz Model.
Source: Trompenaars, 1993, 1996; Erdem, 1996; Hofstede, 2001; Schwartz, 1999; Smith et al., 2002; Globe, 2004.

1.3-) GERMANY AND TURKEY

1.3.1-) Ecological Factors of Germany

Germany has nearly 83 million inhabitants and it is located in Central Europe. (Please see Table 3) It borders with Denmark, Baltic Sea, and North Sea in the north, Netherlands, Belgium, in the west, France, Switzerland, and Austria in the south and Poland, and Czech Republic in the east. It has the largest population in the EU and the population is shaped by a plurality of life styles and different ethno- cultural diversity. Germany ethnic group is formed from 91.5% German, 2.4% Turkish, and 6.1% others (Greek, Italian…). (CIA, 2006) German religious composition is 34% Protestant, 34% Catholic, 3.7% Muslim, and 28.3% unaffiliated or other religious groups. (CIA, 2006)

Germany's political system was a problematic issue through their history. Germany was able to unite in 1871 but was intervened by the two World Wars. Today's political system of Germany was finally established in 1949 (in two sections) and united (West and East) again in 1990. The unification pumped 1.3 trillion € to eastern Germany in order to speed up the development and integration. (The Economist, 2006)

Germany is one of the most highly developed nations in the world and, it is the fifth largest national economy. This success has three cultural and structural characteristics: strong links between banks and industry, balance between national collectivity and Lander system, and system of training and development of managers. (Calori et al., 1994) Despite the fact that Germany is the fifth largest economy and it implements Rhineland Model, its GDP followed a decreasing trend from 1950 to 2004. (The Economist, 2006) The reason behind this fact is funding huge amount of money to eastern sides of the Germany, labor markets and welfare systems. In 2004, Germany's GDP totaled 2.16 trillion €, and GDP per capita 26,856 €. One of the major reasons is the foreign trade, especially the mechanical trades and locomotive sectors. Their dispersion of economic sectors are the Ruhr region (heavy industry, high-tech and service providers), Munich and Stuttgart (high-tech, automobiles), Frankfurt/Main (finance), Cologne, Hamburg (port, Airbus construction, media). (CIA, 2006)

Currently Germany is facing two more critical problems which are education system, and immigration problems. The education system has been based on class since the Middle Ages and has three-tier structure; Hauptschule, Realschule, and Gymnasium. Apparently, Germans were thinking that their education system is one of the best; however, PISA (Programme for International Student Assessment) in 2001 showed that Germany was around 20th rank among 31 countries considering reading, math, and science abilities. (The Economist, 2006) Therefore, education system became one of the most debated issues in Germany.

Immigration has become a critical issue, as well. Turkish immigrants' number reached 1,764 million, Italians around 500.000, and so on. These immigrations have begun to distort the variance of the homogeneity of the German society because the host and immigrant cultural values are different. This cultural clash could be on democratic, gender or religious values (Inglehart et al., 2003), but this cultural clash is also necessary in order to sustain economical competition and increase the low birth rate. (The Economist, 2006)

In Table 3, ecological factors of Germany are summarized. The summary is given under four headings; population, environment, economy, states and markets. Population growth is very small, but life expectancy is very high. This is also related with immigration movements. Moreover, economy is highly depended on service, industry and exports. The power consumption is very high, which indicates industrial potential and nearly six times higher than Turkey. The day required to open a new business take time when compared to Turkey.

Table 3: Ecological Factors of Germany

GERMANY			
	2000	**2003**	**2004**
PEOPLE			
Population, total	82.2 mil.	82.5 mil.	82.5 mil.
Population growth (annual %)	0.1	0.0	-0.0
Life expectancy at birth, total (years)	77.9	78.3	78.5
ENVIRONMENT			
Agricultural land (% of land area)	48.9	48.7	..
CO2 emissions (metric tons per capita)	10.2	..	..
Electric power consumption (kWh per capita)	6,680.2	6,896.3	..
ECONOMY			
GDP (current US$)	1.9 trillion	2.4 trillion	2.7 trillion
GDP growth (annual %)	3.2	0.0	1.6
Inflation, GDP deflator (annual %)	-0.7	0.7	0.4
Agriculture, value added (% of GDP)	1.3	1.1	1.1
Industry, value added (% of GDP)	30.3	28.8	29.1
Services, etc., value added (% of GDP)	68.5	70.1	69.8
Exports of goods and services (% of GDP)	33.4	35.5	38.0
Imports of goods and services (% of GDP)	33.0	31.5	33.1
STATES AND MARKETS			
Time required to start a business (days)	..	45.0	45.0
Fixed line and mobile phone subscribers (per 1,000 people)	1,197.2	1,443.5	1,525.3
Internet users (per 1,000 people)	301.7	399.8	500.1
Roads, paved (% of total roads)	..	100.0	..
High-technology exports (% of manufactured exports)	18.0	16.3	17.2

Source: *World Development Indicators database*, April 2006

1.3.1.1-) Historical Process of Germany

Origins of German people can be traced back to European Bronze Age (1000BC – 500 BC). Germanic people were living a tribal life in the southern Scandinavia at that time but as the weather conditions in Scandinavia got worse, farmlands and animals were affected, and Germanic tribes began to immigrate to the south, middle Europe, and tried to settle there. The Roman Empire tried to stop invasions but it was struggling with economic and military problems, so this collusion divided the Roman Empire as east and west. (McNeill, 2005)

Expansion of the Germanic tribes of that time had warlike characteristics. Foundation of settlements merging or scattering of tribes were all determined by the outcomes of battles. After the division of the Roman Empire, West Roman Empire's collapsing in a short time. (476 AD) That caused a great loss of centralized authority in Europe, which intensified this process. After the collapse of Frankish Empire (481 AD), many dukedoms emerged in the Middle Europe and led to a new formation. German duchies formed a semi-autonomous conglomerate, which was called the Holy Roman Empire (843 AD). (Coffin et al., 2002) This era was accepted as the First German Reich in the German history.

This Empire was composed mostly of German speaking communities which were varied in their own governmental structures and had different structures from the ones of others. The Holy Roman Empire elected its king by the main tribes of the empire (until fifteenth century) and then the elected king was crowned by the Pope (until sixteenth century). The First Reich was seen as the strongest monarchy in the High Middle Ages because of Carolingian-style foundations; such as papal institutions in the Holy Roman Empire, and profitable conquests. Individual characteristics of the emperors of the Holy Roman Empire in the High Middle Ages such as Frederic Barbarossa, and Frederick the second were influential in the strong monarchy. Frederick Barbarossa colonized the agricultural lands of Elbe, took control of the papacy and northern Italy, which was known as Lombard League. Frederick the second tried to support the German princes and impose imperial rights on Italy. During this process, as Frederick the second gave more privileges (capitulations) principalities gained more sovereignty. This system was one of the reasons of tumultuous characteristics of German political system and its

decentralized structure until nineteenth century. (Coffin et al., 2002) As the Frederick the second died in the middle of the thirteenth century, absence of strong monarchy caused the Holy Roman Empire to lose most of its power and its territories were divided into many parts.

Although the Holy Roman Empire lost its power after the death of Frederick the second, the Empire continued to exist with some procedural changes. The empire elected its king by "Kurfürsten" (Electors), then the elected king ruled the "Reichstand" (Imperial States) and a legislative body called "Reichstag" (Parliament) helped him with his actions. Even though this unique process delayed the formal end of the empire, the end came in 1806 AD with the Napoleon defeat.

In this period, there were some principalities getting more powerful, especially Brandenburg Prussia. The duchy became Kingdom of Prussia under Frederick the first and began to rise under Frederick William, the Great Elector, in eighteenth century. Frederick the first not only established one of the biggest armies of its time but also institutions to finance it. He raised taxes and a system of administration by boards in order to eliminate inefficiency. His son Frederick William, the Great Elector, mobilized the army and conquered Silesia and acquired Pomerania and some German states through marriage or inheritance. Besides, while he was diminishing the capitulations given to Junkers, he gave opportunity to Junkers to participate in the Prussian state in order to control and use their power in the state. (McNeill, 2005; Fox, 1999) Army discipline was accommodated to educate urban volunteers. He also established centralized bureaucracy and gave promotion on merit basis rather than birth. Moreover, he emphasized education system by establishing Berlin Royal Academy (for science and arts), Gymnasium (for practice and Greek/Latin languages). (Coffin et al., 2002) The Prussia was also the first Kingdom which made the primary education compulsory. However, Prussians were defeated at 1806 AD, even though they accomplished so many reforms, by Napoleon and dissociated from Confederation of Rhine. The reason was to weaken the Prussia by isolating it, but it stimulated liberals and conservatives to seek for unification. The pressures from both sides resulted in several reforms. The Edict of 1807 was to diminish serfdom and estate system and open trade and professions to all classes. The Municipal Ordinance of 1808 was to increase consciousness of middle class people's nationalism and liberalism ideas. As a result of these improvements,

rationality, discipline, and bureaucracy formed the basis of the Modern Germany. These practical concepts internalized and gave bases to German foundations.

During Napoleonic Wars, Napoleon abolished the Holy Roman Empire, and formed the Confederation of the Rhine which was a loose confederation from German states apart from Prussia and Austria. This confederation was built for the purpose of liberalizing German states but more importantly for serving French Empire purposes. However, Napoleon was defeated in Russia in 1813 and the downfall of Napoleon led to the collapse of the Confederation of the Rhine. After this period, the Congress of Vienna tried to maintain the former status-quo of Europe and as a result of this process a loose Confederation of Rhine was reestablished (1815 AD).In time, this would be the base for German unification and it consisted of thirty-eight states, including Prussia and Austria. The confederation looked more like a defensive pact rather than a confederation using its executive powers. Zollverein (custom union) in 1834 was the most important improvement with regard to nation building because it was the first time German states accepted uniform tariffs and established free trade within the borders. In the end, liberal protests, revolutions in 1848, Frankfurt Assembly meeting in 1849 dismissed the German Confederation and German states joined under the North German Confederation in1867 by the Prussian constitution.

Otto von Bismarck was appointed as chancellor in 1862 and he tried to reach harmony and acceptance among German duchies. (Ortaylı, 2003) He increased revenues which would be used in army reformation. It was with his efforts that the army was restructured into modern mass army. With the help of this army, Prussia defeated Austria and France, which proved Germany's great power and left no authority to reject the German Empire. The German Empire was established in 1871 and lasted until 1918, which is accepted as the Second Reich of Germany in history. The Empire had a parliament (Reichstag) which was elected from manhood suffrage, a federal council of the states (Bundesrat) which was the legislative organ and an emperor (Kaiser) appointing federal chancellors. When Germany was united and structured, Bismarck tried to develop foreign diplomacy for isolating France from a possible aggression. In addition, he tried to make social reforms, and to solve the industrial inefficiency problems of Catholic states. Although, Bismarck's social reforms and his efforts for German unification faced strong resistance of Catholic Church, social reforms and German

unification was succeeded to an extent. Social reforms like health care and accident insurance systems would lie in the foundation of Germany's modern system. He was an innovative diplomat who aimed to unite the German states under centralized Prussian leadership. He developed carefully thought foreign policy like isolating France with dual-agreements; stabilizing European balance, and more importantly unifying the German Empire. Even though he succeeded much so far, Emperor Wilhelm the second didn't appoint Bismarck as new chancellor and he changed the German Empire course to a more aggressive and destructive approach in order to remain in the power, or in famous words "place in the sun". Collapse of the Bismarck system soon reflected itself in colonization movements, the dismissal of Reinsurance Treaty with Russia, Schlieffen Plan against France and Russia and production figures of pig iron, steel and coal. Finally aggressive movements led to the World War in 1914.

The First World War started between Austrians and Serbs and expanded with alliances like Germany, and the Ottoman Empire against Britain, France, and Russia. The disastrous war lasted 4 years and nearly two million Germans and totally twenty-two million people died. In the end, it appeared that Germans won decisive victory in the east mainly due to Soviet Revolution but lost in the west. In consequence, Germany was forced to sign the Versailles Treaty which put restrictions on German army, separated the land connection of east Prussian from the Empire and changed the borders of the territories. Germany found itself struggling for power because of devastation, poverty and the burden of Versailles. However, this was put to an end by Weimar Republic in 1919. Weimar Republic was similar to the German Empire but its foundations were more democratic. Bundesrat could not reject the legislation accepted by Reichstag, and council of representative states' (Reichsrat) rejections could be modified by if the majority of Reichstag accepted. Weimar Republic not only reduced much of the revolts, but also enjoyed stability and economic progress between 1925 and 1929. However, Weimar Republic made three flaws in governing the state, which neared its end and gave rise to Hitler. Those are structural continuity, Versailles legacy, and hyperinflation. Structural continuity meant preserving traditional values of middle class which led to the World War; accepting article 48 which was a right to rule the country in case of emergency, and people's perception to the republic as if it was temporary. Versailles legacy was the reparations credited to Germany and accepting lost territories of Germany. Although Hyperinflation was not Weimer fault because it was triggered by the

Great Depression, it was understood as Weimar's mistake. Inflation was so high in 1932 that exchange rates rose to 4.2 trillion to the dollar and newspapers were publishing daily price of foods and trades because they were changing so rapidly. By 1932, unemployment dramatically rose to 6 million people, and industrial production decreased 44 percent, which paved the way for changes. After two electoral campaigns, and issuing Enabling Act, Hitler established his dictatorship. This is also accepted as "The Third Reich" in German history.

The causes which brought Hitler to power were also the reasons for the Second World War. The Versailles Treaty, having no binding standards for keeping peace and the Great Depressions effects pushed nations into a major conflict. The Second World War began with the invasion of Poland and continued with invasions of Low Countries and France by Germany. The war soon expanded to a global war; Britain, USA, Soviet Union against Japan, Italy, Hungary and it lasted 4 years. At the end of the war, Germany lost the war as well as 7.5 million people and the world suffered totally 62 million people's death. In 1945, at Potsdam Conference, Germany was divided into four parts, occupied by Britain (northwest), France (southwest), USA (southeast), and Russia (northeast). Meanwhile, Russia and USA emerged as the world powers after WWII and their rivalry policies affected Germany as well. Marshall Plan was implemented by USA to West Germany while USSR responded this interference with Berlin blockade. However it didn't work out. Although there was some interference all the time by both powers, West Germany was established on the western occupied zones in 1949. West Germany structure was different from the Weimar Republic because constitutional structures were improved; like Bundestag and electoral mechanisms. In 1954, London and Paris Conferences gave most of West Germany's power back. West Germany began to rise with the help of GARIOA (Government and Relief in Occupied Areas), and ERP (European Recovery Programme) aid (Calori et al., 1994) and the stable and orderly period of Konrad Adenauer who was the father of the Federal Republic of Germany. (Johann et al., 1983) They were so prosperous that for each unemployed there were six job openings. Meanwhile, East Germany felt uncomfortable about this situation, and they built Berlin Wall in order to prevent people to immigrate to Western Germany. Therefore, West Germany began to implement East Policy (Ostpolitik) on East Germany in 1970. This policy improved relations with each side and increased the

resumption of Germany's role in European affairs. Finally, Berlin Wall was collapsed in 1990 and Germany reunified again.

In the meantime, several European countries established European Community in order to erase devastating affects of WWII and keep up with the USA and Japan challenges. However, there were problems with EC policies, so several attempts were made to solve the problems of the countries. In the end, the committee decided to merge Common Market, EURATOM, European Coal and Steel Community in a single instrument in 1984, which is called European Union, and Germany became one of the centerpieces of the new movement. Maastricht and Copenhagen decrees were accepted. European Union has succeeded Free Trade Area, Common Market, and Common Policy steps so far. EU is on the way to expand to Eastern Blocks and implement Common Policy but there are some problems within EU waiting for solution.

Even though West Germany was in the European Union, when reunification occurred, it was expected that West Germany would balance 25% of unemployment in East Germany and would bring prosperity but over ten years of subsidy, tax breaks, and support payments cost 900 billion $ and unemployment rate remained high, currently %10. Thus, conflicts began to arise between Eastern and Westerns. In addition, immigration problem created more pressures on the government with regard to unemployment, and social issues. So, Germany's position became more complex in these years.

1.3.1.2-) Social Process of Germany

Germanic tribes were living in the Southern Scandinavia and they had tribal life before Christ. The tribal life depended on hunting, agriculture. They lived in small community and generally decisions were taken by the leader. However, this type of system couldn't manage to survive under severe weather conditions and invasions from outnumbered groups. So, when invasions began and weather conditions changed, Germanic tribes began to march to the south, into the Roman Empire. When barbaric invasions took place, it shook the Roman Empire and lead to its collapse but we should differentiate Germanic invasions from the others because there were a lot of tribes invading the Roman lands at that time. Germanic tribes' were called barbarians by Romans because of not living in cities and being illiterate, but Germanic tribes like

Ostrogoths, Visigoths, Vandals, Lombards, and Franks had small independent settlements, kept livestock which was not very different from Roman life. Moreover, many of them were converted to Christianity and tried to adapt themselves to Roman rules. Their aim was to find better land but not to destroy the Empire, that's why Germanic tribes found acceptance rather than others. (Coffin et al., 2002)

Even though Germanic tribes found acceptance on Roman lands, other barbaric invasions and their barbarian inhabitant life was still catastrophic for the social structure of Europe. West Roman Empire and Carolingians had collapsed. Europe population had decreased and cities' defenses had loosened. Weakened city defenses made people feel insecure, so they left the cities and joined feudal places being the safest at that time. Many of the agricultural lands near cities had been lost or invaded, and trade routes became insecure or lost. A few agricultural products and trade route gains had begun to reach the cities decreasing city population, and the quality of life. (Goff, 1999) Thus, feudal system developed its own society and societal structure. Feudal society was aristocratic social order bound to land holding and the labor of serfs which attached to manors. (Coffin et al., 2002) Feudal societal structure was composed of three classes. Serfs who worked, Priests who prayed, Nobles who fought were the three classes. Nobles and Priests were the privileged ones among them.

While invasion affected Europe's construction as well as the German society, the Church was trying to negotiate with Barbarians, and convert tribes to Christianity. However, the Church was gaining power and obtaining many of the lands, pressuring people to obey Christianity rules and collecting taxes. (Tanilli, 2005) Consequently, combined effect of the Church and Feudalism shaped all the Middle Age society (5th-15th centuries). Feudalism forced people to work under the command of land lords and pay their taxes, at the same time Church compelled society to work for survival, refrain from laziness, and escape from sexual desires. These forced values were changed Middle Age society into dogmatic view and its effects could be seen in all areas of life. Nights belonged to evil or witches; new things could be blamed by Church for being evil or witch; there was no definite time concept; nature was seen as burdensome and something to be afraid of and obeyed. (Akın, 2001; Bloch, 1998) The disparity and rumors began to spread that the world would come to an end and there would be an apocalypse. Through those glasses, the Middle Age society was nearly hopeless, had

untrustworthy feeling towards life, thus disingenuous and lie became one of the most hatred societal values. (Goff, 1999)

However, agricultural revolution, and abolishing serfdom started to take place in Europe. Those changed the economical structure of Europe but it was a necessarily previous step before mercantilism. Crusades Wars, of second and the third of which were mainly held by Germans, brought Byzantine prosperity and the knowledge of Muslims. (Demirkent, 2004) The spread of primary education, establishment of universities, which started to change High Middle Age society, took part slowly in Germany because of their disorganized situation. (Coffin et al., 2002) Knights and bourgeois were important for societal changes. Knights, however, did not belong to any social classes because most of them were landless, and hirelings, but their social prestige was increasing and their social prestige started to be admired by the society. As the societal admiration increased throughout the twelfth and thirteenth centuries, knighthood values became the most favored one like chivalry, bravery, loyalty and generosity. (Coffin et al., 2002) Bourgeois was the most important social class developed throughout Middle Ages and would gain more importance through ages. Bourgeois who didn't depend on lands lived in cities and earned their life by commerce. Germany was not only under these changes but also a new movement started in the field faith. This was mysticism which meant that the inward path to godliness or in other words seeking union with God with detachment, contemplation and spiritual exercises. The theory was developed by Master Eckhart and supported by Thomas a Kempis who were both German and spread by clerics, nuns and hermits in the fourteenth century. However, Master Eckhart and Thomas a Kempis were also members of the Church so their aim was not to denounce Church practices, but to increase inner harmony and the union with the God. (Coffin et al., 2002)

Meanwhile, Renaissance was triggered in Italy and spread to all European countries to an extent. The Renaissance era could be summed up into one stream, called "Humanism" in all fields. The era influences were brought to Germany by the reinvention of printing by German Johan Gutenberg, intellectuals, and artists who were educated in Italy or traveled to Italy. These effects began to shape German society, especially in two movements. The first movement was Christian Humanism and the second one was Protestant Reformation. Christian Humanism was a little bit different

from Humanism because Germany had neither a mercantile/urban-oriented economy nor the same bourgeois structure in Italy. Thus, Humanism shaped in Germany around Christian perspective with the supports of intellectuals; Johann Reuchlin and Ulrich Von Hutten. (Coffin et al., 2002) The rise of Christian Humanism momentum declined with the rise of Protestant Reformation, however this didn't mean that humanism stopped. Besides, Protestant Reformation was one of the best humanist movements which sought for individualism and freedom in ethics and faith. (Tanilli, 2005) Martin Luther was the leader of Protestantism and he wrote the thesis about the misinterpretations of the Church. The reform spread quickly to Europe, caused thirty years' wars and altered the course of Christianity.

In the early modern age, bourgeois increased and gained more acceptance as the economy grew. Their associations with authority leaders became more often and began to gain influence over authority. This strengthened bourgeois brought new philosophy to the system called Enlightenment Philosophy. (Tanilli, 2005) This philosophy was also reinforced by scientific revolution (Galileo findings), mercantilism (slavery trade), and new philosophical approaches (Bacon, Descartes). This revolution came to Germany through France and England with the printing press and it found so many acceptances because of defiance of authority, (Fox, 1991) which were one of the values. (Coffin et al., 2002) This philosophy became more apparent with French Revolution and brought nationalism, independence and strong rationalism. But the philosophy was reshaped by its own socio-political structure of Germany. The rationalism took empirical form in England but mystical rationalism form in Germany. (Tanilli, 2005) Nationalism, equality, identity, liberty, humanitarianism and toleration became new values of the era, and forced German states to merge. (Coffin et al., 2002; Fox, 1991)

Meanwhile the Holy Roman Empire period had nearly come to an end which took approximately one millennium and revealed one of the most important socio-political processes of German history. It was why German people couldn't establish a nation state unlike the others. One possible reason was kingship which depended on electoral rather than heredity system, consequently the candidate king gave privileges to the electors and these electors' duchies obtained more power and right. The other possible reason was the authority relationship between the Pope and the King, which lead the

same consequence; "authority". The nature of holy kingship and Henry IV incident showed how the authority was unclear. Henry IV incident occurred from the rivalry between the emperor and the Pope in 1077 but Henry IV lost the competition and had a too humiliating defeat that would remain in German historical consciousness for centuries. (Coffin et al., 2002) Therefore, principalities operated under their rule and used authority for their sake, which lead to deep regional divisions in time.

However, German nationalism entered a new era with the movement of romanticism. It emerged as a response to pure rationality which was imposed after rationalism and emphasized feelings, and emotions. This approach found reflections in many of the intellectuals of that time; like Goethe, Herder Hegel. Most of the debates in Germany about romanticism meant the language (Tanilli, 2005) and "Volksgeist" (Coffin et al., 2002). In other words, nationalism began to shape around romanticism; it prepared the grounds for spirit of the people. (Fox, 1991) Finally, Bismarck established the first German nation in 1871 but it should be also noted that it was not a proof of deep-seated popular nationalism. (Coffin et al., 2002)

In the eighteenth century civilizations started to change considerably. Age of Reason, age of democratic and scientific revolution, and Atlantic commerce were the causes for change. Age of reason seeded rationality, and wisdom. Age of democratic revolution made societies to be involved in the management of public affairs. Scientific revolution invented new production techniques, and Atlantic commerce provided needed capital for mass production. In other words, these cumulative revolutions prepared Industrial Revolution to take place, which affected Europe deeply. (Fox, 1991) The first revolution took place in Great Britain and slowly in Germany because it had neither the colonies for resources nor a unified structure, especially tolls and tariffs, supporting the system. However, a unified Zollverein (Custom Union) was established and Germany began to prosper rapidly. Saxony, Southern Germany, Silesia were the most important centers in the eighteenth century. Berlin through its leadership of Zollverein, and efficient bureaucracy was the choice for unification. (Brummet et al., 2000)

Industrial revolution changed so much in urban civilizations in both economical and social terms. More enterprises, banks, commercial institutions were established, entrepreneurs were encouraged, public utilities were improved. (Fox, 1991) The people

who wanted to work in these institutions had to get a secondary education so the demand for education institution increased. Thus, the educated class and the middle class began to grow and created white color workers in the industries. Moreover, family concept had changed from big family to nucleus family, which had one of the most profound effects in industrial society. Nucleus family emphasized more individualized system, and participation of women in workforce. (Fox, 1991) In addition, people who worked increased their education so more specialized work emerged in the industrial era. (Fox, 1991)

With the help of those revolutions, improvements and commerce, Germany's demographic structure began to change as well which would further reinforce social structures. Germany's population became 25 million in 1816, 41 million in 1871, 48 million in 1888, 52 million in 1895, and 67.9 million in 1915. In addition, while two thirds of the population was living in towns and half of population was dealing with agriculture in 1870's, these numbers changed considerably in 1910's. It became thirty percent of the population that dealt with agriculture; twenty percent of the population began to live in industrial eras and forty percent of those industrial workers took place in giant industries. (Ortaylı, 2003)

Urban social classes also changed in the eighteenth century parallel to industrial revolution. Junker class, who was a simple landowner and nobility in the high Middle Ages, gained much power and began to work under the military. So, their status in military and owning estates gave them high influence, especially when Prussia's militarism increased, Junker's power increased as well. (Coffin et al., 2002; Discala, 2004)

However, when soil reform took place in the twentieth century, their estates were gone and they lost their power to a degree. Bourgeois who depended on commerce and capital had collected their power since High Middle Ages and had become the dominating class among the social system. They tried to minimize the effects of intervention made by government because they favored liberalism and individualism. On the other hand, labor classes emerged with the revolutions in the industry and began to work for bourgeois employers. They were supporters of socialism and they began to gather around organized labor politics. Thus, the laborer movements started the largest

and best organized labor party in the world, which took place in Germany. Proletarian classes were the other emerging classes who earned money on agriculture. However, they were separated from their places because of economic system and they settled near cities, causing a great conflict between them and the bourgeois class. (Tanilli, 2005)

1.3.2-) Ecological Factors of Turkey

Turkey has nearly 71 million inhabitants and it is located between Europe (Bulgaria & Greece) and Asia (Iran, Armenia). (Please see Table 4) It borders Black Sea in the north, Bulgaria, Greece, and Aegean Sea in the west, Georgia, Iran, and Armenia in the east, Mediterranean Sea, Syria and Iraq in the south. It has one of the largest populations in Europe and among its neighbors.

The majority of Turkish population is formed from Turkish ethnic group but there are also other ethnic groups like Kurdish, Jews, Laz, Pomaks, and so on. Turkey's religious composition is 99% Muslim (majority belongs to Sunni denomination but 15-20% belong to Alevi group, and other groups also exist) and less than 1% is Christian and Jews.

Turkey's political system began in 1923 but it was intervened by three military coups. The reason is the centralized government system and the corruption of the institutions in the Ottoman State led to non secular movements. Therefore the secular government which was tried to be established after 1923 was paused. After the political stability and internal conflicts decreased, the coups were replaced with democratic institutions and government.

Turkey is the only country that has been able to survive the duration of 50 years of hyperinflation. Moreover, the institutions and the mentality which was taken for granted from Ottoman Empire created a traditional agriculture sector in Turkey. On the other hand, Marshall Plan, an economic development plan and incentives by the government began to create modern industry especially after 1960. This mixture of industry (commerce, heavy industry and agriculture) accounts for more than 35% of employment. The largest industrial sector is textiles and plays a major role in the

exportation. Other sectors that play important role in exportation are automotive and electronics industries.

Within the previous decade, economic and social reforms, privatizations, tight fiscal policies and IMF backing forced hyperinflation decrease but this was also interrupted by economic crisis in 1994, 1999, and 2001. However, recent economic signals are very satisfactory because 2004 GDP growth reached 9%, and inflation fell to 7.7% in 2005. One of the major reasons except others is the locomotive sectors. Their dispersion of economic sectors are the Agean Region (textile industry), and the Marmara Region (heavy industry, automobiles).

Currently Turkey is facing two critical problems which are the economic system, and social problems. The recent economical signals are good but public sector fiscal deficit is more than 6% of GDP, which accounted for about 37% of central government spending in 2004. The last two crises had a deep impact on economical structure, because many of the small and medium sized firms went bankrupt in 1999 and half of the banks also went bankrupt between 1999 and 2001 crisis. So, this makes the economical systems very fragile.

Social problems have wide range of issues like quality of life, women rights; social reforms that must be made to enter EU. These social problems were reflected in the last elections. The problems were so disturbing that societies began to take side in order to prevent political decisions from fragmenting because nearly 50 years of scattered political representation and no solution based approaches changed the system.

In Table 4, ecological factors of Turkey are summarized. The summary is given under four headings; population, environment, economy, states and markets. Population growth is quite high when compared to Germany standards, but life expectancy is very lower than Germany. This is also related with developing country indicators. Moreover, economy is highly depended on service, industry and exports, but, unlike Germany, the power consumption is low which is nearly six times lower than Germany. The day required to open a new business take less time when compared to Turkey.

Table 4: Ecological Factors of Turkey

TURKEY	2000	2003	2004
PEOPLE			
Population, total	67.4 mil.	70.7 mil.	71.7 mil.
Population growth (annual %)	1.7	1.5	1.4
Life expectancy at birth, total (years)	68.0	68.6	69.9
ENVIRONMENT			
Agricultural land (% of land area)	50.4	50.9	..
CO2 emissions (metric tons per capita)	3.3	..	..
Electric power consumption (kWh per capita)	1,550.3	1,656.0	..
ECONOMY			
GDP (current US$)	199.3 bil.	240.4 bil.	302.8 bil.
GDP growth (annual %)	7.4	5.8	8.9
Inflation, GDP deflator (annual %)	49.9	22.5	9.9
Agriculture, value added (% of GDP)	15.4	13.4	12.9
Industry, value added (% of GDP)	25.3	21.9	22.4
Services, etc., value added (% of GDP)	59.4	64.7	64.7
Exports of goods and services (% of GDP)	24.0	27.4	28.9
Imports of goods and services (% of GDP)	31.5	30.7	34.7
STATES AND MARKETS			
Time required to start a business (days)	..	38.0	9.0
Military expenditure (% of GDP)	5.0	4.3	3.9
Fixed line and mobile phone subscribers (per 1,000 people)	512.1	661.9	750.5
Internet users (per 1,000 people)	37.1	84.9	142.5
Roads, paved (% of total roads)	35.3	..	..
High-technology exports (% of manufactured exports)	4.8	2.0	2.0

Source: World Development Indicators database, April 2006

1.3.2.1-) Historical Process of Turkey

The history of Turkey is actually not easy to examine unlike other countries because the history of Turkey and Turks are different. The history of Turks can be traced back to Middle Asia, Arabian Peninsula and Anatolia. However, the history of Turkey can be traced back to Westernization movements, in addition to aforementioned traces. (Turan, 2002) The very reason why origins are multiple is the dispersion to wide geographic areas with nomadic life. So in order to understand the influence of historical happenings on cultural matters, both the history of Turkey and Turks will be examined in this section.

The history of Turks began in the plains of Middle Asia with Hun's Empire, the first known Turkish State, and continued with the first and second Göktürk Qagans, and Uyghur States. These states generally established around the rivers of Orhun and Selenga between B.C. 220 and A.C. 840. Their dominion over those lands lasted nearly 1000 years with some interventions. The interventions were caused by battles against Chinese and Turkish tribes or internal conflicts. These resulted in either collapses or migrations. For example; Huns were divided into two (North and South) by Chinese tribes and the North Huns immigrated to Europe which reinforced Barbarian Invasions. On the other hand, II Göktürk Qagans and Uyghur states were defeated and collapsed by the Turkish clans.

These Turkish tribes started to establish the foundations of Turk history. Huns were the first state to establish state structures and militaristic organizations, which would also be used by other Turkish states. Turkish states were established as a confederation of branches. A ruling family emerged from these confederations and the state was accepted as a common good of the ruling family. This tradition also seeded internal conflicts in the state (family member crisis) till Ottoman Empire. The state administration was led by the Ruler (Hükümdar) who was the leader of the family and the Ruler had a council (Kurultay Meclisi) helping the state affairs. The other improvement was the militaristic organization, which was dividing military into ten based structures.

Göktürk Qagans and Uyghur were the other important states because Göktürk Qagans developed the first Turkish alphabet and wrote the first Turkish memorial; Uyghur was the first branch resided and accepted another religion different from Shamanism. In addition to those, there were other Turkish tribes in Middle Asia, like Cumans, Kypchaks, and Oghuzs. These tribes had similar social characteristics and state structures like aforementioned states. The scope of the study is interested in clans which laid the foundation of Turkish and Turkey history, so they will be investigated among those branches.

Those states and tribes had nomadic characteristics which will be explained in detail in the social process section, but environmental factors were dragging tribes to the West and causing much collusion with other states or branches. Their way of migrating (with families) and militaristic advancements provided superiority most of the time. However, it doesn't mean that the Turkish tribes weren't affected by battles or environmental forces while migrating. The case of Islamism is one of the examples pertaining to this issue.

It should be emphasized that, while Göktürk Qagan was ruling Middle Asia, Islamism emerged in the Arab Peninsula around 7th century and spread throughout the peninsula. That united the Arab tribes under political structures and then allowed for further expansion to Eastern parts. Meanwhile Göktürks made a pact with Byzantine in order to gain the control of the Silk Route which weakened Sassanid Empire in Iran. This weakness made it easier for Islamic Arabs to control Iran area. Although Islamic Arab expansion brought many battles against Turkish branches, this expansion continued into Middle Asia where it was tried to be stopped by Chinese tribes. (Kongar, 2006) The conflict between Islamic Arabs and Chinese also divided Turkish tribes into sides. Some clans supported Islamic Arabs, but some supported Chinese. The conflict was solved with the war of Talas in the 8th century, and Chinese and their supporters lost the control of the Middle Asia area, where Islamism found new expansion areas.

Even though some Turkish tribes supported Islamic Arabs in the war, conflicts, and battles between them continued. The process of conflicts, battles and capturing Turkish clans by Arabs, then positioning Turks in Arab structures with high ranks began to change Turkish structure. One of the break points of Turk history happened in this

process. (Kongar, 2006) Many of the Turkish clans were forced to change their religion (Shamanism) to Islamism.

The tribes which changed their religions established the first Turk–Islam states; like Kara-Khanid State, Ghaznavid State, and so on. Apparently, Kara-Khanid State was the only state consisting of Turks, but Tolunoğulları, Akşit, Eyyubi, and Mamluk States were also called Turkish states. The reason is that they had Turkish Ruling family and high ranked managers, even though they had Arabic community. These states (Tolunoğulları, Aksits, Eyyubis, Mamluks) were generally established in North Africa around 9th and 13th centuries, but they had little impact on History of Turks. Therefore, Kara-Khanid State and Ghaznavid State effects will be investigated on Turk History.

Kara-Khanid State was established in Turkistan in the 9th century. Their main impact on History of Turks was the language. Arabian influence, especially on language, was so strong that the ruler of Kara-Khanid State had to accept Turkish as the formal language. Ghaznavid State was established in Afghanistan in the 10th century. Their main effect on Turk history was that they found the centralized Military system by building a slave army called "Kapıkulu". This new force was based on the sultan's right and ultimate purpose was to protect the Sultan, which would be used by other Turk states.

It should be mentioned that, while Turk-Islam states were established and collapsed Turkish clans' marching or migration were continuing into the West. This process developed a kind of relationship between Iran and Turkish clans which was similar to Huns and Göktürks with Chinese. (Timur, 2001) Some of the Turkish tribes changed their religion, resided and then acculturated with Iran institutions, but some of them rejected to settle down and they were forced by Kara-Khanid State to move towards Horasan area. This would be the bases of Seljuk's State, which had major impacts on Turk History both in political and social terms.

The tribe (Seljuk tribe) was led to Horasan, organized by Tougrul and & Cağrı Beg and it tried to gain its freedom. However, this created a conflict between them and Ghaznavid State, but the war of Seras with them in the 11th century ended this conflict. Seljuks gained their freedom and their dominion started. Even though their period lasted

nearly one century, they had important impacts at political and social level. (Social impacts will be examined in the social process section)

The first important point was to occupy Bagdad and Caliph (Halife) Institution. When Abbasid State was in disturbance because of doctrine conflicts in the 11th century, Seljuk State captured Bagdad and secured Caliph Institution. After that point, Islamism spread into wide geographic area but most importantly, Caliph Institution belonged to Seljuk State at political level, on the other hand, Seljuk State bind to Caliph at religious level. So the separation of state structures from religious structures could also be the seeds of secularism. (Kongar, 2006)

The second important point was conquering of Anatolia. The reason why Seljuk conquered Anatolia was not to settle there, but to solve settling problems of growing number of Turk nomad tribes. (Sencer, 1973) Therefore, many battles made in order to settle in Anatolia; 1032-1048 wars, Pasins and Manzikert war.

The third important point was the state administration and military organization of Seljuks. The state administration was similar to the one of Arabian States. The State was a good of the ruling family and there was one ruler within the family (like in Middle Asia States) but a consulting committee in administration did not exist. Divan exist and it consisted of members who were appointed by the Suzerain and it served as a court and also as a consulting council in state affairs (the difference between "Kurultay Meclisi"). Military structure was highly organized and it had three sections. "Kapıkulu" were soldiers and their task was to protect the Suzerain, which got salaries from the state. A Sipahi who earned income from "Tîmâr" system was the elite mounted force in war times. (Tîmâr was a part of "Ikta" system and it is a land owned by a Sipahi, providing yearly revenue.) Voluntary Turkmens were soldiers who joined the military on free will. In essence, state affairs were based on division of powers and cooperation of them and above all they were under the control of the Sultan. (Güvenc, 2003)

When Seljuk State won the Battle of Manzikert in the 11th century, Turkish nomad tribes began to settle and established four branches. These were Danişmentoğulları, Mengücekoğulları, Artukoğulları, and Saltukoğulları. These clans were under the control of Seljuk State and also their structures were similar to the social and political structures

of Seljuk. However Seljuk State started to weaken and blood relatives of them gained power in Anatolia. This led to Anatolia Seljuk State become one of the important tribes in the 12th century and became the only power in the 13th century. The wars against Crusade wars, Byzantines and Turkish tribes happened in this process. Their impact on History of Turks and Turkey was on the social life (explained in social process section) and state governance.

The Sultan (the Suzerain) was the leader of the state; he always had a right to take the last decisions suggested by Divan-i Sultanate called "Divan-i Saltanat". This committee consisted of members and each member had their tasks and responsibilities. Vizier was the chief of the committee, Niyabet-i Sultanate was the deputy ruler when the Sultan was out of the capital, "Müstevfi" dealt with economics, "Emir-i Dad" dealt with justice, and "Beylerbeyi" was the chieftain of the military. The male son relatives of the Sultan were called "Melik" who were appointed to the cities as governor. There was also "Subaşi" who was responsible for managing the cities and towns. This hierarchical structure continued nearly for centuries and centuries.

Anatolia Seljuk State united the Anatolia in their reign, improved with their structures, but the clash with Mongols ended Seljuk State in the 13th century. Afterwards, Anatolian political structure dissolved and many branches emerged. Because of the scope of the study, Ottoman branch and its effects will be explained in this section.

Ottoman Empire Reign is one of the most important periods in order to understand the cultural connections with the present phenomena of Turkey. The Ottoman tribe was established in the 13th century and continued its existence till 20th century. The clan tried to unite the Anatolian diversified structure and strengthen its existence with various reforms. These reforms included a structured and centralized military and state institutions, and education institutions. In addition, they included residing nomads with land management system and capturing trade routes. Above all, Ottoman branch was the first state in the history of Turks and Turkey because the state was no more a commodity of the ruling family but only of the Suzerain's.

The first half of the 15th century began with Ottoman Interregnum because of losing Ankara War. The Interregnum caused fragmentation of Anatolia and internal wars,

therefore when the ruler came to throne, reunification of the Anatolian branches started again. This reunification was done by Celebi Mehmet. The second half of the 15th century was very important for the fate of Ottoman Empire. The reason was that Mehmet II conquered Istanbul and he carried out very important five things. (Kongar, 2006) Firstly, he detracted the power groups (Candarli case; social process section). Secondly, he protected Orthodox Christians in order to build a wholistic Empire. Another thing he did was declaring the acceptance of brother killing was appropriate. The fourth one was the capitulations and fifth one was devaluation called "Tağşiş". Moreover, State structures became institutionalized and job descriptions of Divan members were made. Thus, these things created very strongly centralized Empire.

16th century was the most successive century because of conquers which resulted in better economics and sovereignty. Selim I, Suleiman I and Murat III ruled this century of Ottoman Empire. Important happenings in this century were Caliph, and capitulations. Caliph Institution was taken to Istanbul by conquering Egypt, which formed Ottoman Empire as a theocratic state. The capitulation agreements were made in order to protect and increase the activities at commerce routes in the Mediterranean. Apparently, capitulations were firstly seen by the Crusade wars, because this created a link between westerners and easterners who were all located near Mediterranean Sea. When Ottoman Empire captured these commerce classes, it accepted their structures as well. (Kongar, 2006) This heritance of capitulations passed on from Mehmet II to Suleiman I. It became a very important agreement between Westerns and Ottomans. However, this would result, especially in next centuries, in conflictions and burdens.

17th century was a period of disturbances, conflicts and their reflections to the military structures. The riots could be categorized into three groups. The Janissary riots in Istanbul, the Celali riots in Anatolia and the State riots. They generally emerged because of the weakness of Ottoman Economy, corruption in the military and the state administration. Their reflections on military was so high that II. Osman was killed by Janissaries and also many battles were lost, especially the Karlofça.

18th century was a period of modernization movements (injection of rationalist institutions) and battles. When Western nations began to win battles, Ottoman scholar group tried to import their systems. However, this was not successful, which can be

explained by the mentality (religion vs. rationalism examples in the social process section). Moreover, many battles were lost. Apparently, through centuries Seljuks and Ottomans were always conquering, looting and winning battles because of their comparatively high war techniques. But as the rivals processed geographical exploration, enlightenment era and improved weapon techniques, Ottoman Empire started to lose many battles and this situation continued until their downfall.

19th century was the collapse of Ottoman Empire. The fragmentation accelerated by the nationalism movements of French Revolution. The battles ended with a lot of land losses and economic burdens. The most two important things in this century were Reform Declaration (Tanzimat) and Duyuni Umumiye establishment. Reform Declaration could be accepted as the beginning of Westernization movements. Apparently, Kongar (2006) asserts that Westernization began with migrations, continued with Alparslan and institutionalized with Fatih Sultan Mehmet. This process influenced communities every time that they met Western structures; for example Byzantine effects. The Reform Declaration in 1839 made westernization movements one of the most important issues, which has continued till present time. The changes began to affect, especially in the Ottoman elite class, social living styles, printing press activities, and arts. (Faroqhi, 2005) However, it should be stressed that the reform movements were no more than an imitation of Western structures (Kongar, 2006), but these structures were imported without questioning and the main logic behind the superiority, which was in the philosophy, was ignored

Many wars ended with losses, so the economy was under heavy burden. This economic structure could not be revived by Ottomans and the collection of taxes left to "Duyuni Umumiye", which was established by Western Nations. "Duyuni Umumiye" controlled all over economic activities caused Ottoman Empire to lose its economic freedom, and to declare its collapse. (Kongar, 2006)

After the downfall, the independence of Turkey took three years and finally the Republic of Turkey was established by Ataturk. The founder made many reforms like leaving Arabic alphabet, accepting Latin alphabet, separating religious affairs from the ones of state, establishing railways, founding a new education system, building factories such as sugar, establishing textile factories in order to enlighten and industrialize Turkey,

but the reform affects was limited. In 1950's Turkey entered multi party representation period, and more conservative parties began to come into power. This led to three coups by the military operations but democratic system was chosen in the end. The industrialization movements were accelerated after 1960's and this began to get town people to migrate to cities. Thus, dilemmatic relationship emerged between cities and immigrants. The other most important thing was that the westernization movements continued with applying to membership status to EU.

1.3.2.2-) Social Process of Turkey

The history of Turks began in the plains of Middle Asia. This area had so high geographical structures and changing climate conditions that people had to immigrate from season to season in order to survive. The other reason was that the increasing number of population of the tribes could not be supported by the production types of that time. (Timur, 2001) These environmental structures caused Turk branches to have nomadic life, on the other hand, these structures made nomadic life harder.

Thus, nomadic life style depends on hunting, and breeding with communal structures. It should be noted nomads also depended on looting because environmental conditions sometimes made animal products not available and there were no excess products. Therefore, looting became one of the alternatives to survive. This nomadic life style also provided advantages in battles and booty because nomads traveled with their tribes, so they could easily get supportive measures.

Those communal structures were formed from "Boy" (Tribe/Clan), "Oba" (Nomad Group), and "Uruk" (family), which were all blood relatives. (Timur, 2001) They lived in tribal forms and were managed by their leaders. These leaders were selected among themselves and a council was formed from nomad group chieftains to help the leader.

Göktürk was one of the states living above conditions, but what made them unique was that they were the first state that used the word "Turk" in Middle Asia, wrote the Orhun memorials. So, Göktürks could leave important clues about their bureaucracy and social system. Khan was on top of the hierarchical structure, the second important person was "Yagbu" who was the military chieftain (Beylerbeyi), "Sad" was the leader's

sons (Sehzade), and there were twenty-nine hierarchical levels like these. (Timur, 2001) As for social system, there were no social stratifications in nomad life, but the leader and his family were privileged classes in the tribe, so these structures in nomad life reinforced "tribe aristocracy" or "tribe democracy". (Güvenc, 2003)

The other important point in nomads was the migration which continued for centuries from Middle Asia to West (till 15th century). These centuries of migrations were sometimes influenced by environmental factors (like Islamism or battles), but migrations continued and brought nomad cultural structures to other places and refreshed Turkish cultural form. On the other hand, when Turkish nomad tribes settled down in a place, they acculturated with the host culture. (Güvenc, 2003)

It should be stressed that migration followed many routes but the scope of the study investigates the route to Anatolia; among many Turkish branches, Oghuz branch followed this route and established Seljuk and Ottomans Empires, which laid the foundations of History of Turks and Turkey.

The immigration from Middle Asia to West had important points, one of which occurred in religion. Most of the Turkish branches' religion was Shamanism which means internalizing natural forces and being in harmony with nature. However, the clash with Islamic Arabs forced Turkish branches to change it. (Kongar, 2006) This process took centuries and one of the first tribes changing Shamanism to Islamism was Oguz tribe in the 10th century. (Güvenc, 2003) This tribe learnt Islamism from Persians dervishes. At that time most of these dervishes were former believers of Shamanism and they used to harmonize Shamanism with Islamism beliefs. (Güvenc, 2003) This created a different type of Islamism from the one of Arab Peninsula.

To sum up, Middle Asia structures and production type had deep impact on Turkish branches. Their way of living (nomadic life style), forming communal structures (tribes, nomad groups and families) and state administration were affected by the interaction of all those factors. So, these interactions on branches might have seeded uncertainty (especially migration), collectivist structures (communal production type) Moreover, these nomadic and communal structures reinforced freedom, egalitarianism, harmony with nature and brotherhood values, starting from B.C. 2nd century. (Köse et al.,

2000) The migrations interaction with Islamism seeded religious values starting from 10th century.

It should be emphasized that migrations carried influence of not only religion (Islamism) but also other institutions like language, or state institutions (Divan [Council of the State]). Arabic language began to be used so much that Turkish language started to be forgotten. Kara-Khanid State changed this by declaring Turkish as the formal language in the 13th century. The influence was caused by not only by Arab Islamism but also by Persian. (Güvenc, 2003) The land management system ("Ikta") and social classification and its conflicts were examples of Persian influence. ("Divan" Literature and Folk Literature could be an example of class conflict.)

From this point on, the influence of Seljuk and Ottoman Empires will be examined because after Islamism (10th century) main break points occurred within these states. Seljuk state had three important affects on social process; Land management and its effects, Guilds, and movements in science and philosophy.

Turkish states had been using agriculture for their survival but not in excess amounts in their Middle Asia states. However, increasing need for income to support the state spending, forced Seljuk to find a new land management. Apparently, this land management was new for Seljuks but not for Persians. "Ikta" system was adapted with the help of "Nizam'ül Mülk" who was influenced from Persians, in the 13th century. (Sencer, 1973; Güvenc, 2003) The Migrating tribes were always troublesome for tax systems of the states because they were always migrating from season to season which caused not collecting taxes. Therefore, in order to keep the system going on, Turkish tribes were forced to reside, which both increased military infrastructure and decreased military expenses. This system divided lands into three parts. The first part was "Ikta"; this lands income was given to the state officers and soldiers. State officers or soldiers had to collect tax from specified land and take care of soldiers living there. The second part was Foundation Lands which were donated for helping purposes. The third one was Estate Lands; these lands were given to high performing officers.

Social stratifications were highly influenced from these land systems. The migrant tribes were settled by the system of "Ikta". (Sencer, 1973) This settlement

dissolved blood relationships and created land relationships with the help of dervish, merchant and state officers. (Timur, 2001) However, there was tribe aristocracy and Seljuk adapted this aristocracy into the system of "Ikta" and made them state officers. There were no private properties, so the communal structures were reflected to town formations and productions styles. This system also supported Seljuk state to be more centralized and bureaucratic than their rivals. Sultan, Council of the State and "Ikta" system created social classes. The two main classes were state and town aristocracy. This aristocracy and land management system created disturbances and with religious movements, like "Baba Ishak", they turned into riots. (Timur, 2001) Although the system was open to those kinds of riots, or feudalistic structures or powerful classes, Seljuk state had never allowed or couldn't allow this happening by giving small "Ikta" lands, or lack of technological infrastructure or by force.

This system of land management which had intimate connections with military supported social stratifications as well as bureaucracy within the state management system. (Köse et al., 2000) This system required many management levels supporting highly centralized management system. This was also enhances the power of the ranks, levels within the society and creating dependence. The Seljuks' state management style and philosophy were also highly influenced from Imam Gazali's views. (Güvenc, 2003) Even Ottoman Empire was influenced by this religious philosopher (Timur, 2000), and Ibn Haldun (Ülgener, 2006c). He asserted that Sultanate and Caliph Institution should be under the control of Sultan, but Sultan shouldn't interrupt the decisions of the Caliph Institution.

Moreover, Imam Gazali influenced education systems of the Seljuk and Ottoman States. The first education institution was built by Seljuks, called Madrasah (Medrese; Moslem theological school), which were thought to be the foundations of universities. Moslem theological school's education system was one of the debate areas in the 11th century, which would also affect the fate of the Seljuk and Ottoman State. The confliction occurred between Imam Gazali and Ibn Sina and Farabi, who were the most influential scientists of their time. According to Ibn Sina and Farabi, education had to have rational science and philosophy and the system had to have religious and philosophy sciences, on the other hand, Gazali claimed that rational science could not be different from the God's words and the system had to have religious and rational sciences. (Timur, 2000)

The Gazali's view was found to be more appropriate with Islamism and the latter system was adapted to Moslem theological schools. Although the latter system had rational sciences, the acceptance of Quran as the only source of all sciences created a religious, scholastic type of education. (Güvenc, 2003) The confliction would rise again in the Ottoman period as well, but it will be mentioned in further sections.

The third important point was the "Ahi" organizations. These organizations emerged when commerce activities began to shift from routes to towns. They formed the town commercial life with the other branches of arts. (Ülgener, 2006b) They were generally known for their hospitality, religious, traditionalist, emotionalist and contentment. While their existence gained much importance in the 13th and 14th century with the downfall of Seljuks' and emergence of Ottomans, 13th century's disturbance, conflicts and battles (especially Mogul invasion) turned "Ahi" organizations into closed, and fatalist system. (Ülgener, 2006a) This organization was thought to be against town aristocracy and centralized state but, apparently, their system's fate was bound to the state. (Timur, 2001) Their values found highly acceptance from Turkish clans. They were traditionalist, bound to the work ethics, hospitality, and loyalty. (Özbudun, 2003) They used to combine their work and education in the same field, building closed network structures. Their organizational values had so strict rules that if one didn't obey, then that person would not be allowed to Guild system again. (Faroqhi, 2005) Although centralized Ottoman Empire weakened Ahi organizations, (Güvenc, 2003) this organization continued its existence, especially with its values, in various forms (Ahi, Guilds) until the rise of industry revolution in 19th century. (Ülgener, 2006b)

Ottoman branch which was established in the 13th century continued its existence as an Empire till 20th century. Ottoman branch was built upon Seljuk State system. (Timur, 2001) In the beginning era of Ottoman branch, major changes began with the period of Murat the first. Communal structures were organized according to militarist principles; "Timarli Sipahi" conditions were developed and improved; especially the lands were divided into small portions. The other improvement was building central military on "Yeniceri" (Janissary). They were loyal slave soldiers in order to protect the State and Sultan from feudalistic riots. They were taken from Christian families when they were child and adapted to Muslim and Ottoman institutions, which were called Devshirmeh.

Thus the Sultan also kept away rivals from the throne. This hierarchical structure also supported two social classes; state and town aristocracy.

The land system and migration residence plans in Ottoman supported the land gains at the beginning but also this brought social stratification within the Empire. The problems began to rise when these aristocracy incomes increased; it put more burdens on the community. Therefore, feudalistic (community) needs clashed with anti-feudalistic (state) needs. These disturbances were combined with religious movements like "Baba Ishak" (Seljuk period) and riots started with "Sheikh Bedreddin" in the period of Mehmet the first (first half of 15th century) and continued with "Celali" riots. Nevertheless, all these riots were suppressed and they created a big pressure on Ottoman people. These types of approaches, especially after Sheikh Bedreddin, caused Ottoman community to be influenced by religious streams; like believe in "Hurifi", "Bektashi". (Timur, 2001)

When Fatih Sultan Mehmet came to throne in the second half of 15th century, the Ottoman Empire structure started to change. The Sultan killed his Vizier (Candarli Halil Pasha) and detracted power groups from his Sultanate. The main importance was the Candarli family who was under the command of Ottomans for nearly four generations, so keeping the family away from the throne and replacing them with qualified servants was not an easy performance. From this point on, no Turkish family could establish close connections with the Sultans, the Sultan developed Devshirmeh system instead of Turkish families. The other thing done was confiscation; capturing nearly 20.000 anti-feudal structures in the Empire and reorganizing them. This created a very strong centralism in the Empire and the community along with the confiscation. As it is seen, growing disturbance from the period of Mehmet the first was stopped by Fatih Sultan Mehmet.

In addition, education system took major direction in this century. A conflict occurred between Gazali supporters and Ibn Haldun, just like in Seljuk period. Bursali Hocazade (Gazali supporter) and Persian Alaeddin (Ibn Haldun supporter) were invited to a debate by Fatih Sultan Mehmet; but, scholars class (Ulema) supported Bursali Hocazade. Hereupon, education system went completely parallel with Gazali views and Ottoman became more dogmatic. (Güvenc, 2003) This also showed how religion vs. rationalism conflicts always ended (Seljuk, Ottoman periods) with religion domination.

When Beyazit the second came into power in the second half of the 15th century, he reorganized the 20.000 anti-feudal structures but this created more conflicts. The reason why Beyazit the second reallocated the lands according the power relationships was to find supporters against Cem Sultan.

Therefore, unfairness of the allocation caused disturbances and these disturbances were combined with religious movements which caused "Shah Kulu" and "Alevi" riots, however they were oppressed just like the others. As it is seen, most of the riots triggered by religious movements ("Shah Kulu", "Baba Ishak", "Sheikh Bedreddin") but they were generally combined with economical and social disturbances. So these movements including "Celali" riots would be seen in Ottoman Empire until they were restructured. The causes and consequences of these movements seeded oppressive, obedient, uncertain, and status oriented values.

The 16th century, could be summarized by he philosophy of Suleiman I who stayed the longest at power among other rulers. The Ottomans believed in their eternality and Suleiman I stated this philosophy as "As long as the world existed". According to Ottomans, the world was set up on such a system that if every member of the community exercised their duties and transferred them to other generations, the Ottoman Empire would reach eternality. (Güvenc, 2003)

16th century was also important because of religion vs. rationalism conflict. The case happened during the reign of Murat III. Takiyettin, who was a scholar about astronomy, inquired an Observation House. It should be mentioned that astrologers at that time helped to improve astronomy, but their aim was not science, but to give info about the unknown, like fortunetellers. This inquiry came to reality by the Sultan; however, the Black Death outbreak caused rumors about the Observation House which was seen as the reason of the epidemic. (Kongar, 2006) Therefore, the Observation House (rationalism) was destroyed by Gannon fires.

It should be noted that in the 16th century Ottoman social classes were Military Members, "Sipahi", City Merchants, Farmers and Nomads; (Güvenc, 2003) but from Ottoman perspective, it was different. Managers and people who were managed was the

main distinction from the beginning. The people were called "Reaya" in Ottoman Empire and treated as "Servants". This means that people were the servants of the God; therefore, "Reaya" had to obey the rules of Ottomans (managerial class). Although this mentality was influenced by Byzantines (Timur, 2001), their affects continued till the 18th century.

Although the Ottoman Empire Servant mentality existed, in Table 5 shows that social classes were changed through the process of tax collecting systems with the main events in centuries. Those social classes that were engaged in type of estate systems (business partnership models) became more dominating in the social stratifications through centuries; tradesman and Feuds. The last two social stratifications stayed at same level but their power distance increased through centuries with tradesman and Feuds.

These kinds of social structures, conflicts were brought to 20th century as well. The most important thing in this century was the reform movements by Ataturk and migration within the Turkey. These reforms were parallel to Westernization movements and include the injecting the philosophies of rationalism. (Köse et al., 2000) However, especially after 1950, their effects and importance started to decrease. Moreover, industrial movements increased and caused migration. The town people began to settle in cities and create their socio-culture.

Table 5: Ottoman Empire Social Processes with interaction of tax system

16th century	Social Classes (dominant classes respectively)	1-Military 2-"Sipahi" 3-City Traders 4-Farmer 5-Nomad		
	Centuries main Events	**Type of Estate Systems**	**Evolutions and Revolutions**	**Values**
16th -17th century	• Battles land losses in 17th century • Inertia and oppression to riots and disturbances • The State's need for avoiding risk in collecting tax	**"Iltizam"**	Evolved from the structures of Egypt and Hindu-Moguls but the disadvantages brought to a break point.	Religion (accumulation of previous and present centuries conditions) Obedience (Servant mentality and increasing demands from the State) Rigidity (System forces and Reaya created conflicts but States rule based behavior reinforced this value)
18th century	• Battles and Land losses continued • Inertia and oppression to riots and disturbances • Previous system deficiencies	**"Malikane"**	With the declaration of the reform in 1695 by Mustafa the second.	Religion (accumulation of previous and present centuries conditions) Traditionalism (Servant mentality and Nomad life) Rigidity (System forces and Reaya created conflicts but States rule based behavior reinforced this value)
19th century	• Battles (especially with nationalism movements) and land losses continued • Weakness of centralized state and Feudal movements • Previous system deficiencies	**"Esham"**	With intervention of State in 1842, merchants' ways of avoiding risk became legalized. Could also be seen in Özal period	Favoritism (try to gain economic interest) Religion (accumulation of previous and present centuries conditions) Rank and Position (stratifications reinforced this value)
19th century	**Social Classes (dominant classes respectively)**	1-Tradesman 2-Feuds 3-Military 4-Farmer 5-Nomad		

Source: Çizakça, 1999; Güvenc, 2003; Aldemir, 2005.

1.3.3-) THE RELATIONSHIP BETWEEN GERMANY AND TURKEY

Even though Germany and Turkey history are examined separately, they have connections throughout the history. The relationship between Germans and Turks dated back to Tribal Immigrations in the fourth century. The invasion began with severe weather conditions in the north and compelled Germanic tribes to march to the south. Meanwhile Turk tribes approached to Middle Europe and began to intersect with Germanic invasions. This intersection mainly happened in two waves, the first of which was from Huns and the second from Avars. (Karabekir, 2001) The first wave led by Attila occupied East Goth lands and kept Roman Empire away from German invasions. So, Germanic invasions began to shift from Roman Empire to Huns' lands.

Huns defeated Germanic tribes, and conquered lands where now Germany and Austria settled. They appointed Budapest as the capital of the Hun Empire and their dominion lasted for sixty years (375-435). (McNeill, 2005) Within this period, Huns added some Germanic tribes to the Empire and conquered Strasburg as well but when Attila died, the Empire came to an end in 453. Soon after, Germanic tribes within the Empire separating from the Huns joined the Roman Empire. The second wave of Turks immigration came in the sixth century from Avars. They settled where the Hun Empire had been established before, Austria, Hungary and Serbia. Avars took the control of the area and established an Empire. However, Muslimism from the east and Christianity from the west began to spread, leaving Avars between religion conflicts. Avars immigrated again to the east in the seventeenth century and weakened in time. (Karabekir, 2001)

After the invasions Europe entered Dark Ages and many centralized powers collapsed. The European economy had nearly stopped by the cease of silk route commerce and invasions. Christianity gained much influence over societies and forced them to become dogmatic. Meanwhile Turks in the east got stronger by scientific and militaristic improvements and profitable conquests. Many of the Turkish Emirates began to accept Islamic rules and entered Anatolia. This widening gap between Eastern and Western civilizations led to Crusade Wars. Anatolia was the center of 8 Crusade Wars in

the eleventh century and 4 of them, particularly 1st, 2nd, 3rd, and 4th Crusades which were mainly held by Germans. The first three Crusades were defeated but only the sixth one ended with an agreement between Germans and Turks. Throughout the Crusade wars, Germans imported some inventions, such as gunpowder and navigation tools, and Turks learned how to use highly armored knights.

Although, there was knowledge exchange between two sides, the Turkish dominion over German principalities was obvious. After the Crusade Wars, Germans contacted with Ottoman Empire in 1327 and a committee was sent from Istanbul to Berlin, in order to increase the diplomatic relationship. (Karabekir, 2001) Even though the diplomatic contact was made, Turks never accompanied serious diplomatic relationships with them; moreover, they continued to be a threat to Germans until 1683. It should also be noted that, the balance of power began to shift not in 1683 but before it. The reason was dogmatism and moreover, corruption in Ottoman State spread to social, governmental and economical systems; while, German principalities, especially Prussia, experienced Enlightenment, Scientific Revolution, Commerce and their incremental gains.

After all those changes, the relationship also changed its character. Turks' falling in the second Vienna Siege compelled them to accept Westerners superiority, so any improvement from westerners was tried to be copied by Turks in order to stop the Empire from dissolve. This is known as "Westernizing Movements in the Ottoman Empire", which opened the way of being influenced by Great Britain, France and Germany.

Nevertheless, these colonizing movements were nothing more than an imitation of the institutions, but neither the social mentality, nor production factors which are indeed necessary for westernization could be effectively adapted. One of the best cases which characterizes the Westernization relationship between German and Turks for that period was "three astrologers" case.

Mustafa III who was in power between 1754 and 1774 believed that the reason why Frederick the Great won decisive victories was astrologers fortunes. Therefore, the Emperor sent a committee and requested three astrologers from Frederick the Great.

However, Frederick the Great sent three principles instead of astrologers. The first one was knowing the history and taking lessons from it. The second one was having a good army and training them as if they were in the war. And the last one was maintaining a good monetary balance should be maintained. However, when the committee returned with this news, Mustafa the third thought that Frederick the Great hid his astrologers from them. (Karabekir, 2001)

From this anecdote, it can be clearly seen that how the eras were different for those nations even they were in the same timeline. Germany was in the pace of industrial era and had already enjoyed the Enlightenment Era; however, Ottoman Empire was experiencing Middle Ages. (Ülgener, 2001)

This big gap between Ottomans and Westerners led to colonization movements. It should be stressed that Germany's colonization was the same time as not Great Britain's or France's but with the Prussian period. Germany's delayed colonization movement had left few options for them, which were Russia, China, Iran and Ottoman Empire. However, German-Russian conflict upon Balkans, China's defeat by Japans, and the reformation in Iran left the Ottoman Empire as the only choice for influence. (Ortaylı, 2003)

On the other hand, Ottomans were in desperate position and they were waiting to be saved. The power groups of Ottomans like Abdülhamid II, who was the Sultan of the Empire, were trying to ascertain his position and stop dissolving. The Committee of Union and Progress also need German support because they were under the oppression of Abdülhamid II and they wanted to change the Sultan. Juvenile Turks who were the supporters of the Committee of Union and Progress need more democratic government. In other words, ideologically and economically Ottoman also needed foreign support and Germany stood as the only country that their aims were parallel with the Ottoman Empire. (Ortaylı, 2003)

Within this respect, Germany found two ways of influencing Ottomans; the first one was the military and the second one was the railway projects. The influence on military began with the arrival of the German officers in 1850's; like von der Moltke, or von der Goltz. (Kılıç, 2005) These officers were appointed to modernize the army;

however most of them turned out to be commercial approaches or failures. The reason was that German officers tried to replace guns with the German ones or not to produce them in the Ottoman lands. Another reason was the Ottoman officers' mentality and the military system because most of the German officers saw Ottoman officers as wanton, and lazy. Moreover the Ottoman military didn't have the necessary bureaucratic systems to change its structure. So, the militaristic modernization didn't show much progress but militarism and autocratic approaches became highly favored values. With these German officers, it was expected that German prosperity and culture would come; but the main reason why it didn't happen was that German philosophy, literature or science didn't come with these modernization or Westernization movements. (Ortaylı, 2003) So, most of the efforts turned out to increase commercial and political activity.

Germany established schools in Izmir, Beirut, Istanbul, Selanik; increased cultural activities around Bursa, Konya, Ankara, Sivas, Samsun, Trabzon, Adana, Mersin, Antep, Diyarbakir, Mardin, Musul. (Kılıç, 2005) These cultural activity areas were also on the same route as the railway projects. Germans established 1020 km of railway and tried to establish the Bagdad Railway project. These railway projects were the most cultural influential activities of Germans on Ottoman lands. (Ortaylı, 2003)

The other most important intersection point was in 1960's. After the Second World War, Germany was divided into two; West and East Germany. The war decreased the population and especially the working population. In 1950, Marshall Plan initiated and triggered industrial restructuring and development. However, the working population was very low, and there was a need for labors. Turkey and Germany made a pact in order to fill this gap in 1961 and many qualified labors immigrated to Germany. (Martin, 1991)

The first intention was to stay temporarily and gain as much as they could, and then to come back. However, the social, political and economical factors of Turkey and opportunities in Germany caused immigrants to stay permanently. (Martin, 1991)

Moreover, their German language education was poor and this caused communication problems. They and their families began to stay in the same streets, which is called "ghettos" and began to close themselves to German world. (Suganli,

2003) Not only the language but also the Christian values frightened the Turkish community and the families tried not to send their children to education institutions. Even when they wanted to send their kids to any of education institution, their lack of German language, causes the Turkish students to be accepted to Handicapped Schools. (Suganli, 2003)

So the Turkish immigrants' lack of education, language skills, staying in ghettos, and trying to avoid from Christian influence closed the socio-culture. (Suganli, 2003) This closed system generally found itself around religious values and increased its contrast with the German culture. This contrast was so high that idioms and expressions were formed for Turkish people. For example "Cummin Turk" was used in order to state oriental people who have hypocrisy values. (Öztürk, 2000) However, this kind of problems began to relieve during the second and the third generations. Obviously the reason was that their language skills were higher and the egalitarian right began to increase especially in education institutions.

To sum up, Germany and Turkey relationship through history was important to explain the present conditions. There was an angle difference between the Ottoman period and Germany, and it is seen that it was continuing even in 1960s. However, the interactions in the last three decades increased dissimilarity rather than similarity. The reason could be education or ghettos' living style but the way Turkish immigrants were expressing themselves could be explained by Turkish culture. This way of behaving had also occurred in the 13th century with Guilds. They also had closed themselves to systems and had behaved in religious and fatalistic way. The family ties, religious values and fatalism also increased the similarities between Turkish people in Germany and Guilds.

After analyzing the ecological factors, West German and Turkish Management Culture unique break points can be seen. Reinforcing these consequences through centuries started to establish the foundations of management cultures. Therefore, in the next section Turkish and German management cultures will be revealed.

1.4-) GERMAN AND TURKISH MANAGEMENT CULTURES

Trompenaars (1993) theory is also studied at West Germany. (Please see Table 6) Their management culture is Universalist which means rules have utmost important in the society. They are also individualist but it is rather different from pure individualism; apparently they believe in the organic unity of the individual and the society. West Germany is neutral in its relationships with people, they do not exhibit and do separate; however, once personal boundaries between German people and others are crossed, then the relationships become diffusing. Moreover, West Germany is an achievement and it is a future oriented society. They are also an inner directed culture which reinforces domination over nature and internal locus of control.

On the other hand, Turkey is almost completely different from West Germany. They are Particularist, which means people are generally overriding rules under specific conditions. They are also collectivist; they believe in the organic unity of group and the society. Turkey has an affective culture; in other words, showing their feelings and do not separate from the business life. Turkey is neither a past nor a future oriented society, they believe in present orientation. They are also an outer directed society letting the nature take its course and give rise to external locus of control. The only dimension parallel to West Germany is the feelings and the relationships. Both countries have diffused relationships among people.

Schwartz (1999) tested his theory in West Germany and Turkey, as well. (Please see Table 6) It is found out that West Germany has high egalitarianism (world of peace, social justice, honest, helpful, responsible, freedom, accept portion in life, loyal, equality), high intellectual & affective autonomy (creativity, broadminded, curious, varying life, pleasure, enjoying life); but low hierarchy and conservatism.

Turkey has very high conservatism (family security, social order, politeness, protecting image, national security, and honor elders), it's moderately hierarchical (humble, authority, influential, and social power), moderately harmonical (world of beauty, unity with nature, protect environment), but it has low intellectual & affective autonomy and mastery. As it is seen, West Germany and Turkey have never been on the same side of all dimensions, except hierarchy. Both countries are under the effect of

hierarchy but in Germany this is at a moderate level, whereas in Turkey it's at a high level.

The contrast continues nearly in all dimensions at Hofstede's (2001) theory. (Please see Table 6) West Germany is mapped as moderately uncertainty avoiding, low in power distance, high in individualism, and masculine. On the other hand, Turkey is considered as being high in power distance, uncertainty avoidance, collectivist, and feminine.

It is essential to know that the Hofstede's study took place 2 decades ago and was conducted only among IBM members around the world. Therefore, a revision was made by Erdem (1996) in Turkey regarding the Hofstede's study. The research not only included more organizations through 1992-94 but also sought for changes in socio-culture after nearly 20 years. The results were nearly the same as Hofstede's findings.

When GLOBE and Ronen and Shenkar studies were reviewed, their clustering criteria were found out to be the same. (Please see Table 6) These Clustering criteria are language, common historical roots, religious habits, geography (including colonization and immigration), and technological development. (Ronen Shenkar, 1985; GLOBE, 2004) Germanic cluster was composed of Germany, Austria and Switzerland in both of the studies but Netherlands is also added to the cluster in GLOBE's study. This cluster had its origins from not only language but also their historical roots. Actually, the geographical closeness also reinforced this historical concept, and it was nearly 1900 years ago that "Germania" pamphlet was published in order to describe these people. In addition, the religious practices were so similar that Protestantism emerged as distinct interpretation of life. (GLOBE, 2004)

On the other hand, Turkey is in the Near Eastern cluster, which is composed of Iran, Yugoslavia, Greece and Turkey. (Ronen Shenkar, 1985) However, GLOBE set Turkey in the Middle East cluster because of its Islamic moral and historical connections dating to Ottoman Empire period. (GLOBE, 2004) This cluster was composed of Qatar, Morocco, Egypt and Kuwait. Turkey was set in different clusters in these two studies. Why? Generally language was thought to be the salient feature to form cultures.

(Triandis, 1995) However, here, the reason was not the language but the common historical roots of Ottoman Empire.

Lewis's (2006) theory (LMR model) was also studied in Germany and Turkey. (Please see Table 6) The study revealed that Germany is a linear-active culture because of giving great importance to analyzing projects, compartmentalizing them, and tackling each of them sequentially. They follow correct procedures, complete action chains, and use limited body language, and separate social and professional life. The reason why Germans are like this could be explained by their values, which are being law abiding, organized, having a strong sense of duty, being fair, serious, private and logical. Those are also similar to the characteristics of low context cultures. Low context cultures depend on information, especially written.

On the other hand, Turkey has a reactive culture because things are done by networks, jobs are delegated to reliable people, and people use subtle body language. Actually, Turkey has a highly reactive culture, but when reacting to something Turkey also becomes a multi-active culture. So when reacting, plans can be changed, behaviors can be loaded by emotions, timetable can be unpredictable. Their values are warmth, being Western oriented, believing in one's own honesty and reliability and the preservation of heritage. Those are also similar to the characteristics of high context cultures. High context cultures depend on not only information but also on subtle body language information.

To sum up, Turkey and Germany are very different from each other in nearly all dimensions. (Please see Table 6) The reason could be the different languages, religion, geography, or technology, but one of the most influential one is their historical backgrounds. These historical backgrounds provide diversity nearly in all dimensions but also similarity in a few dimensions, as well. For example; uncertainty avoidance, power distance, hierarchy are similar to some extent, but feelings and relationships are the same for both countries.

Table 6: Comparison of Cross Cultural Studies of Turkey and Germany

STUDIES / COUNTRIES	TURKEY	GERMANY
Clusters		
• Ronen and Shenkar Clusters	Near Eastern Cluster	Germanic Cluster
• GLOBE Clusters	Middle East Cluster	Germanic Cluster
Trompenaars Dimensions		
1. Universalism versus Particularism	Particularist	Universalist
2. Individualism versus Collectivism	Collectivist	Individualist
3. Achievement vs. Ascription	Ascription	Achievement
4. Neutral or Emotional	Emotional	Neutral
5. Specific vs. Diffuse	Diffuse	Diffuse
6. Attitudes to the Environment	Harmony	Mastery
7. Attitudes towards Time	Present	Future
Hofstede Dimensions		
1. Power Distance	High	Low
2. Uncertainty Avoidance	High	Moderate
3. Individualism versus Collectivism	Collectivist	Individualist
4. Masculinity vs. Femininity	Feminine	Masculine
5. Long vs. Short Term Orientation	Short Term	Long Term
Schwartz Dimensions		
1. Hierarchy	Moderate	Low
2. Affective Autonomy	Low	High
3. Intellectual Autonomy	Low	High
4. Conservatism	High	Low
5. Egalitarianism	Low	High
6. Mastery versus Harmony	Harmony	Mastery
GLOBE Dimensions (As Is)		
1. Power Distance	High	Moderate
2. Uncertainty Avoidance	Low	High
3. Institutional Collectivism	Moderate	Low
4. In-Group Collectivism	High	Low
5. Assertiveness	Low	High
6. Gender Egalitarianism	Low	Moderate
7. Performance Orientation	Moderate	High
8. Human Orientation	High	Low
9. Future Orientation	Low	High
Lewis Dimension		
• Activity Basis	Reactive	Linear

Source: Ronen & Shenkar, 1985; Trompenaars, 1993, 1996; Hofstede, 1994, 2001; Erdem, 1996;

Schwartz, 1999; Smith et al., 2002; Globe, 2004 (193); Lewis, 2006.

1.5-) CRITICS OF CROSS CULTURAL DIMENSIONING

So far, the study has tried to describe ecological factors of both Germany and Turkey. These ecological factors include historical and social processes that countries have been through and they are also supported by the international and cross-cultural studies; such as Ronen and Shenkar (1985), Trompenaars (1993), Schwartz (1999), Hofstede (2001), GLOBE (2004), Lewis (2006).

However, the cultural dimensions generating from these processes are limited to the socio-cultures studied. In other words, a cultural dimension extraction from a society reflects that society's dimension. Therefore, one of the cultural dimensions emerging in one society could exist within another society to a varying degree, but, most importantly, it could miss important aspects of the socio-culture, not fully explain the other society. (Davidson et al., 1976)

That's why Hofstede and Bond (1990) found out that Chinese Value Dimension (the fifth dimension); even Hofstede (2001) made one of the most comprehensive value studies. Moreover, Budhwar and Sparrow's (2002) study found out that additional dimensions exist over Hofstede's findings in India and Britain; pragmatism vs. fatalism, and ascribed vs. achieved, which are all new for the study. From the perspective of Turkey, these could be hypocrisy, being status oriented, and mysticism asserted by Aldemir (et al., 2003) or paternalism asserted by Aycan. (2000a, 2000b)

Apparently, these differences emanated from different approaches, which could also be accepted as epistemological problems. (Sargut, 2001) There are two approaches with regard to cultural researches; the first one is the etical approach and the other one is the emical approach. Etic approach is accepted as an outside view, which cultural practices are explained by external, antecedent factors that may not be salient to natives, and Emic approach is accepted as an inside view, in which cultural practices are described by the native's point of view (Morris, 1999)

Neither etic approach nor emic approach is solely enough to compare values and understand the cultures to a full extent. The reason for outside perspective is that it

cannot fully explain the dynamics of the societies, whereas the reason for inside perspective is that it doesn't allow for cross cultural comparison. (Triandis, 1995)

On the other hand, each view has advantages what the other view has as disadvantages. (Emic approach can explain and etic approach can allow societies to be compared) Therefore, combining views labeled as combined etic-emic approach and allows societies being compared while not missing their important aspects of the society. (Davidson et al., 1976)

This combined etic and emic approach has three stages. The first stage is the importation of researcher's home culture values, which is called "imposed-etic" constructs. The second stage is gathering emic views to explain the phenomena that outside view could not see, or interpret. Afterwards, some emical perspectives that don't allow itself to be measured across cultures are filtered. This stage is called "derived etic" and consists of ecological factors and values of societies. The last stage is to test and explain this derived etic constructs. (Morris, 1999)

From this perspective, most of the cross cultural dimensions stem from the researcher's home country paradigm, especially Western societies. Therefore, solely using dimensions emanated from Western societies can miss important aspects of non western societies, especially Turkey.

Turkey is examined in detail from the perspective of etic views, which is explained in Cross Cultural Management Models and German & Turkish Management Cultures. However, the outside view can allow North American theories to be imported without inquiry (Aycan 2000b; Özen, 2002) and lead to wrong implementations (Sargut, 2001; Üsdiken, 1997). That's why, societal characteristics should be examined from emical view (Aldemir et al., 2002, 2003) and theories should be modified to fit the local culture (Aycan, 2000b).

1.6-) TURKISH WORK MENTALITY

In the light of these explanations, Turkish Work Mentality (TWM) is synthesized, systematically developed and examined either from Turkey's historical concepts, dilemmas or the present social situation of Turkey through an emical glass. (Aldemir et al., 2003)

It should be stressed that work mentality isn't very different from management style or work ethic or culture. Indeed, it is a mega construct like an umbrella that contains these concepts. So Work Mentality is:

"*Work mentality is an attitude that emerges by the effect of values and knowledge that individuals, groups and institutions attain as the result of personal experience and cultural inheritance within a dynamic interaction and determines and explains the behaviors, interpersonal relations, tools, processes, structures, and systems used by these actors in order to reach their goals and changes depending on time and place.*" (Aldemir et al., 2002)

According to the definition, there are two important aspects of work mentality; the first aspect consists of the interaction of societies between learning processes and generational inheritance of knowledge. The second aspect consists of attitudes that emerged from this dynamic interaction. Therefore, the definition leads to historical and social processes of Turkey and any other society.

The Value Profile was developed by initial studies of Arbak (1997) and Aldemir (2000). These studies listed 225 values, but after a detailed examination of Turkey's social and historical processes, and the studies of 2 committees (National Management and Organization Congress between 1999-2000), values were filtered and refined. The final form consists of 58 values, which include both Western Values, whose sources come from O'Reilly et al. (1991), Arbak et al. (1997), & Aldemir et al. (2000), and Local Values whose sources come from Arbak et al. (1997), & Aldemir et al. (2000).

These values were tested and categorized by using factor analysis (oblique rotation, scree plot factor determination). The Turkish Work Mentality categorizes 48 out of 58 values into 5 dimensions. These 5 dimensions emanated from 2 streams. (Please

see Table 9) The first main stream is Western Values; consist of Professionalism and Rationalism dimensions. The second main stream is Local Values; consist of Status Oriented, Hypocrisy and Mysticism dimensions.

Local Values consist of 32 values which are shown in Table 7. These Local values have its origins from history of Turks and Turkey. Centralized management styles from Middle Asia triggered worker's obedience and dependence values. (Aldemir et al., 2002) The philosophy of continuity seeded deep centralization, rank positions, seniority, and obedience values. Materialism, hypocrisy, skepticism, extravagance, waste, unfaithfulness, opportunism, favoritism, factionalism are values that derives from both the past collective subconsciousness and the today's economic development level. (Aldemir et al., 2002) Centuries of scholastic education and philosophy at Ottoman Empire triggered religious values. With the effects of oppressions and disturbances reinforced communal life styles, traditionalism, emotionality, and fatalism. This structure results in a combination of strong oriental fatalism and religion that dictates strong informal relations in a closed system. (Aldemir et al., 2002)

Western Values consist of 26 values, which are shown in Table 8. Responsibility, competition, competency, entrepreneurship and risk taking are some of the values especially emerged after the Industrial Revolution. Scientific values, being fair, and information sharing, discipline, hard work, and success values are some of the values especially emerged after Enlightenment Era. The injection of rational values began with the reform in 1839 and continued with Ataturk reforms. The injection of professional and entrepreneurial values began with the Industrial movements in Turkey, specifically after 1960's.

This is the main construct that Turkish Work Mentality depends on historical dilemma between Western and Local values. Each of these main stream values has very important philosophies and histories. So, as the time passes, countries being exposed to these values are creating different cultures.

Table 7: Local Values That Form the Work Mentality

VALUE	DESCRIPTION	VALUE	DESCRIPTION
Integrity	Being true in one's own words and actions at work	Unfaithfulness	Working with people, groups and institutions without a real and continuous loyalty
Rigidity	Working rule oriented and having no tolerance to conditions that violate rules	Hypocrisy	Being inconsistent in words and actions, acting in hypocrite way at work
Centralism	Supporting the centralization of work and authority	Selfishness	Only thinking about one's own interests at work
Loyalty	Having a personal loyalty to certain people, groups and institutions at work	Dependence	Working dependently upon the power of the people, groups and institutions, being unable to act him/herself
Emotionality	Having strong feelings that can even affect the work behavior	Family Ties	Prioritizing the family needs and wants at work
Fatalism	Believing in fate at work and acting according to this	Nationalism	Considering the nation's and country's material and moral interests with utmost importance
Favoritism	Favoring and obtaining privileges for certain people, groups and institutions and sacrificing the others at work	Factionalism	Joining groups whose faith and opinions differ from the general public and threatens the unity of the work environment
Oppressive	Dominating and ruling other at work	Friendship	Taking friendship into consideration while working
Modesty	Being modest at work	Laziness	Disliking working and spending effort
Traditionalist	Working according to the cultural habits, customs and knowledge that comes from the past and approved and valued by the society	Religion	Working according to the rules of one's own belief system and prioritizing them
Daily Horizon	Concentrating at daily matter and not considering the future	Protectionism	Protecting and looking after certain people, groups and institutions
Knowing One's Limitations	Not exaggerating one's own position, values, knowledge and skills at work	Extravagance	Valuing artificial behaviors and arrangements in order to impress others at work
Contented	Being able to work with few and not wanting more	Obedience	Obeying orders
Continuity	Believing the superiority of the present work order and being in an effort to protect it	Waste	Spending unnecessary money, time and etc., acting in a prodigal way
Working in the best possible way	Working in a way that fulfills the job's requirements	Rank and position	Giving importance to attain rank and position at the work and respecting people that has rank and position
Trust	Working with people, groups and institutions without fear, timidity or doubt	Skepticism	Being suspicious of other people's goals and intentions at work

Source: Aldemir et al., 2002; pp 5

Table 8: Western Values That Form the Work Mentality

VALUE	DESCRIPTION	VALUE	DESCRIPTION
Respectability	*Being in an effort to be a respectable and trustable person at work.*	Conformism	*Obeying the written and unwritten rules of the work*
Tolerance	*Being tolerant to everything at work.*	Hardworking	*Working hard and loving it*
A Willingness to Experiment	*Having a willingness to try new and untried ideas at work*	Risk Taking	*Being able to face the danger of losses in work*
Consensus	*Sacrificing own interests and ides and following a consensus policy at work*	Competitiveness	*Being in a competition with people, group and institutions that have similar work objectives*
Enterprising	*Beginning a work and establishing relations with people easily*	Working in Collaboration with Others	*Collaborating with people, group and institutions that have similar work objectives*
Fairness	*Respecting the rights, obeying the law and acting in truth at work*	Rationality	*Believing the facts of the work that can be proved by rational processes and not acting in any way contradicts rationality*
Responsibility	*Accepting the results of his/her own actions and events within his/her authority while working*	Respect for Individual's Rights	*Being careful to prevent any harm individual's rights because of the work*
Sharing Information	*Sharing and not withholding the information at work*	Far Sighted	*Being able to see the future outcomes while working*
Paying Attention to Detail	*While working paying attention to the secondary factors of a whole*	Success-Oriented	*Desiring to reach the work's goals and objectives*
Scientific Methods	*Giving a priority to scientific methods and rules at work.*	Entrepreneurship	*A willingness to begin new enterprises while working*
Will Power	*Having the power to decide the things at work*	Discipline	*Working according to a program in a systematic and timely manner*
Materialism	*Giving importance to money, material and similar things at work*	Inquisitiveness	*Not avoiding to question the people, institutions and authorities while working*
Competency	*Giving importance to knowledge, skill and ability at work*	Intuitiveness	*Paying attention to intuitions while working*

Source: Aldemir et al., 2002; pp. 6

CHAPTER 2: METHODOLOGY

2.1-) PURPOSE OF THE STUDY

The aim of the study is to find out whether historical derived Turkish Work Mentality showed significant differences when compared to different historically derived socio-cultures. In other words, each socio-culture is influenced from ecological factors and forces of nature. These factors and forces began to emphasize some values and norms. When these are examined through the history, some of these values are reinforced and come to present day within various forms; however, not all socio-cultures have the same path, as indicated in historical and social process of Turkey, Germany and the Turkish immigrants in Germany. Their value profiles are different and the study tries to discover whether this difference will be reflected by TWM value profile or not.

Another aim of the study is to find out whether TWM dimensions have discriminant validity or not. In other words, does the TWM Value Profile have the power to discriminate different socio-cultures? If TWM Value Profile is not able to differentiate different socio-cultures, then what could be the reasons?

It should be mentioned that there are three socio-cultures, which are Turks in Turkey; Germans in Germany and Turks in Germany. Each of the socio cultures is influenced by its ecological factors through history. These three socio-cultures are influenced by either from German or Turkish cultures. The study could have examined only Turkey and Germany, but the unique process of Turkish immigrants in Germany caused the study to investigate it as well. In other terms, Turkish immigrants carried their Turkish Culture to Germany and they were also influenced from German Culture. This was causing a cultural clash, therefore the study is interested in how this cultural clash has been handled and reflected to work mentality of Turkish immigrants.

As a summary the study compares scores of three different cultures,
- **Germans in Germany:** German people who are small business owners in Germany.

- **Turks in Germany:** Turkish people who are small business owners in Germany.
- **Turks in Turkey:** Turkish people who are small business owners in Turkey.

2.2-) HYPOTHESIS DEVELOPED

So far, the study has described culture and its components. In addition, the historical and social process of Germany and Turkey is examined. The historical analysis shows that German and Turkish cultures are different from each other. These results are also backed up by cross cultural models. It is obviously seen that Turkey and Germany are on opposite sides, nearly in all dimensions.

Therefore, historically driven Turkish Work Mentality can yield the same dilemma. The reason is that Turkey is one of the nations that has been exposed to religious values for more than 1000 years, and it has been managed under centralized states for more than 600 years. Moreover, the downfall and corruption in the centralized state triggered materialism, skepticism, hypocrisy, favoritism values centuries ago. On the other hand, Germany is one of the first Western nations which exposed to risk taking, respectability, consensus, entrepreneurship, scientific methods, and rationality values. This exposition began from Enlightenment Era and Industrial Revolutions and continued till present time.

Furthermore, historical analysis shows that there are migrations from Turkey to Germany and none of the cross-cultural models discussed has dealt with this issue. Nevertheless, the study will try to predict Turkish immigrant's position in Germany with historically derived Turkish Work Mentality values. The immigration especially during the 1960's, opened the way of acculturation. This acculturation through years could change some managerial values of Turkish immigrants. Turks in Germany try to adjust the new environment for them which is called the "Adapting Period".

So, historically derived TWM Value Profile should detect the differences among socio- cultures. However, this value profile is only tested within a limited Izmir (Turkey) sample; so, the prevalence of the value profile is doubtful. In other words, TWM value profile should be tested in other countries in order to generalize and validate dimensions. Moreover the dimensions explained by Arbak et al. (1997) and Aldemir et al. (2000)

could have low internal consistencies. This means that the developed dimensions could not differentiate socio-cultures. Furthermore, these five dimensions consist of 48 values but the entire value profile includes 58 values. So there are always ten missing values, which could have important affects on the interpretations. (These 10 values are Daily Horizon, Working in Collaboration with Others, Protectionism, Knowing One's Limitations, Trust, Nationalism, Loyalty, Modesty, Contented, and Laziness)

So, the study will also try to explain these values by two approaches. The first approach is to test the hypothesis according to dimensions just like defined by Arbak et al. (1997) and Aldemir et al. (2003). In other terms, Western Values will be examined regarding to Professionalism and Rationalism dimensions, and Local Values will be examined regarding to Hypocrisy, Status Oriented, and Mysticism dimensions. (Please see table 9)

The second approach is to test Values according to their origins or main streams, and not to use dimensions. (Please see table 9 and 10) To put it in another way, the main streams will be examined item by item, which will also take those 10 items into consideration. With the help of this approach a way to new dimensioning could be opened and the level of analysis will be deepened. Therefore another aim of the study is to find out whether TWM dimensions have discriminant validity or not. In other words do items under each dimension have the ability to differentiate different cultures?

In the light of these explanations and approaches, following hypotheses are developed:

- Turks in Turkey will score lower on items labeled as Western Values than Germans and Turks in Germany, while Turks in Turkey will score higher on items labeled as Local Values than Germans and Turks in Germany
- Turks in Germany will score on items labeled as Western and Local Values between Germans in Germany and Turks in Turkey.
- Germans in Germany will score higher on items labeled as Western Values than Turks in Germany and Turkey, while Germans in Germany will score lower on items labeled as Local Values than Turks in Germany and Turkey.

2.3-) DATA COLLECTION METHOD: VALUE PROFILE

TWM value profile is used which is a tool to measure the individuals, groups and institutions value orientation on basis of Western and Local Values.

The Value Profile begins with a cover letter. The cover letter was to persuade German respondents, because it was very hard to get in contact with this kind of purpose. The cover letter was written by a Professor in Fachhochschule Aachen University of Applied Sciences. It was explained in the letter that there is an international project in order to map Work Mentality, so participation to the survey will be very beneficial. After this cover letter, The TWM Value Profile is implemented with three sections.

The first section includes 11 questions in order to detect sample characteristics. The questions are about gender, social classes, education level, branch of education, type of industry; age, work experience through life time, work experience in recent job, number of coworker, and the places grown up. The last five questions are asked in open ended form, and the others are asked in semi-interval Likert forms.

The second section deals with Turkish Work Mentality Value Profile and consists of 58 items. A sample item from the TWM profile is given in Table 9. As it can be seen, TWM Profile uses a Five Point Likert Scale. In this scale, "1" indicates the lowest score while "5" indicates the highest score for the given value.

Table 9: A Sample Item of the TWM Value Profile

Fairness (Respecting the rights, obeying the law and acting in truth at work)					
	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
Your work mentality	1	2	3	4	5

It should be noted that the item is asked with the term "Your Work Mentality". This term is rather new for participants in three socio-cultures, so it is explained at the beginning of this section. The explained definition is a simplified version of Aldemir (et al. 2003) definition.

As mentioned before Turkish Work Mentality Profile consists of 58 values. The 48 values out of 58 values are depicted in Table 10. As it can be seen, TWM Profile has 5 dimensions on two main streams. The first approach of research will use this dimensions; however, the second approach will use all the values under Western and Local Values, so the other 10 values are depicted in Table 11.

The third section deals with the work satisfaction level and percentage of possibility of opening a new jog expect than the recent one. The work satisfaction uses a Five Point Likert Scale. In this scale, "1" indicates the lowest score while "5" indicates the highest score for the given value. The latter question is an open ended question.

Another important point in value profile section is languages. The Turkish version of TWM can be used in Turks in Turkey socio-culture, but for other socio-cultures a German version is needed. Therefore, language becomes one of the biggest issues for the cross cultural study. The reason is the meaning of the values changing across cultures. (Hofstede, 2001; Schwartz, 2002)

When different languages are used; the reality can be perceived differently from other cultures. The reason is each language provides expressions from their symbolic world and which are not found in any other symbolic system. In other words, the world in man eyes is perceived through the cultural lenses of language, which is known as Sapir-Whorf thesis. (Macionis, 2005) This means, not all words have the same meaning, even if they are translated to another language. For example; the word "fell" in Spanish and English may connote different things, or while the word "materialism" has positive meaning for Western societies, for Middle Eastern societies it is negative.

So, in order to refrain from these mistakes, back translation method and inside view could be useful. The value profile was first translated into German by a German language expert, then this translated version was translated back again into Turkish by another German language expert. The two versions of Turkish value profiles were compared and differences were corrected. The last version of German value profile was also checked by a Professor (inside view) in Fachhochschule Aachen University of Applied Sciences.

Table 10: Turkish Wok Mentality Dimensions and Values

	WESTERN VALUES			LOCAL VALUES		
	VALUES	ORIGIN		VALUES	ORIGIN	
PROFESSIONALISM ORIENTED DIMENSION	Will Power	W		Centralism	L	**STATUS ORIENTED DIMENSION**
	Inquisitiveness	W		Obedience	L	
	Competitiveness	W		Dependence	L	
	Far Sighted	W		Continuity	L	
	A Willingness to Experiment	W		Oppressive	L	
	Competency	W		Rank &Position	L	
	Working in the best possible way	L		Religion	L	**MYSTIC DIMENSION**
	Intuitiveness	W		Traditionalist	L	
	Risk Taking	W		Emotionality	L	
	Respectability	W		Fatalism	L	
	Consensus	W		Family Ties	L	
	Entrepreneurship	W		Materialism	W	**HYPOCRISY ORIENTED DIMENSION**
	Responsibility	W		Hypocrisy	L	
RATIONALISM ORIENTED DIMENSION	Sharing Info	W		Skepticism	L	
	Scientific Methods	W		Extravagance	L	
	Respect for Individual's Rights	W		Conformism (-)	W	
	Rationality	W		Waste	L	
	Paying Attention to Detail	W		Integrity (-)	L	
	Success-Oriented	W		Unfaithfulness	L	
	Fairness	W		Selfishness	L	
	Enterprising	W		Favoritism	L	
	Friendship	L		Factionalism	L	
	Hardworking	W		Tolerance (-)	L	
	Discipline	W		Rigidity	L	

Source: Aldemir et al. 2003; (-) indicates negative factor loads

Table 11: Turkish Wok Mentality Main Stream Values

VALUES NOT INCLUDED IN ANY OF 5 DIMENSIONS			
VALUES	ORIGIN	VALUES	ORIGIN
Working in Collaboration with Others	*W*	*Knowing One's Limitations*	*L*
Loyalty	*L*	*Trust*	*L*
Daily Horizon	*L*	*Laziness*	*L*
Contented	*L*	*Protectionism*	*L*
Nationalism	*L*	*Modesty*	*L*

Source: Arbak et al. 1997; Aldemir et al. 2003

It should be stressed that this German version of TWM Value Profile was administered to both Germans in Germany and Turks in Germany participants. Apparently, Turks in Germany was the only socio-culture that had both versions of the TWM Value Profile. The reason is the lack of language skills; staying so many years in Germany reduced their Turkish vocabulary, but staying together in Ghetto's also reduced their German vocabulary.

2.4-) SAMPLING

The population was an entire group of small business owners who were born and were lived in Germany and Turkey, and who were brought up in Germany by Turkish family or brought up in Turkey but managing a small business in Germany. Therefore the element of the population is small business owners. (Small business is a very relative concept, because of the definition of the word "Small". So, what the study means by small business is less than 21 coworker business.)

The sample was taken from Aachen (Germany) and Izmir (Turkey). The reason why Germany was selected is that it is one of the Western countries; moreover, she has a very different historical process which is appropriate for internalizing Western values. The other reason why Germany and Aachen was selected is Turkish population density's being very high among other countries, which allows us to conduct the research. The reason why Izmir was chosen is the representation power of Turkish culture and also cost and time.

492 small businesses existed in Aachen in 2005 (Handelwerk Kammer 2005 analysis, Aachen, Germany) and 50 firms were selected randomly among those firms. (Simple random sampling) Each small business owner was visited (generally more than 2 times) individually in German sample and 41 firms returned the value profile.

In order to reach Turkish-German sample and since there was no data in Handelwerk Kammer, convenience sampling is chosen. 50 small business owners were reached and visited individually (generally more than 1 time), but 45 returned. The Turkish sample was chosen by convenience sampling, as well. 53 small business owners were reached and visited individually, but 50 returned.

To sum up, 136 value profiles were collected from two countries which are:
- Germans in Germany: 41 small business owners
- Turks in Germany: 45 small business owners
- Turks in Turkey: 50 small business owners

2.4.1-) Sample Characteristics

Turkish Work Mentality Value Profile was administered to three socio cultures. The demographics of the socio cultures are summarized in Table 12. The gender composition of the three socio cultures largely consists of male participants, but Turkish-German sample is the highest seen in male domination. The age structure of small business owners are generally 30-50 years with more than 50% in Turkey and %60 in Germany. However, younger entrepreneurs (20-29 years with %42) exist in Turkey when compared to the ones in Germany (30-50 years with more than %60).

The other important information about sample characteristics is the education level. 53% of the participants have a Master Degree in Germans in Germany sample, unlike the others. University Degree is the highest with 58% in Turks in Turkey sample. On the other hand, Turks in Germany participants have very limited knowledge. The 80% of participants in Turks in Germany sample have a High school or lower degree.

Table 12: Demographics of the Sample

Categories		Germans in Germany	Turks in Germany	Turks in Turkey
Gender	**Female**	36.84% (14)	6.67% (3)	24.00% (12)
	Male	63.16% (24)	93.33% (42)	76.00% (38)
Categories		Germans in Germany	Turks in Germany	Turks in Turkey
Age Structure	**20-29 years old**	9.76% (4)	13.33% (6)	42.00% (21)
	30-39 years old	31.71% (13)	31.11% (14)	32.00% (16)
	40-49 years old	34.15% (14)	31.11% (14)	20.00% (10)
	50-59 years old	21.95% (9)	17.78% (8)	4.00% (2)
	60-69 years old	2.44% (1)	6.67% (3)	2.00% (1)
Categories		Germans in Germany	Turks in Germany	Turks in Turkey
Education Level	**Primary School**	4.88% (2)	28.89% (13)	8.00% (4)
	Secondary School	14.63% (6)	15.56% (7)	0.00% (0)
	High School	9.76% (4)	35.56% (16)	34.00% (17)
	University Degree	17.07% (7)	20.00% (9)	58.00% (29)
	Master Degree	53.66% (22)	0.00% (0)	0.00% (0)
Categories		Germans in Germany	Turks in Germany	Turks in Turkey
Type of Industry	**Service Ind.**	50.00% (19)	56.82% (25)	54.00% (27)
	Commerce Ind.	44.74% (17)	43.18% (19)	46.00% (23)
	Foreign Trade Ind.	2.63% (1)	0.00% (0)	0.00% (0)
	Other Ind.	2.63% (1)	0.00% (0)	0.00% (0)
Categories		Germans in Germany	Turks in Germany	Turks in Turkey
Work Experience Through Life Time	**1-7 years**	9.76% (4)	15.91% (7)	46.00% (23)
	8-15 years	29.27% (12)	15.91% (7)	28.00% (14)
	16-23 years	34.15% (14)	34.09% (15)	6.00% (3)
	24-31 years	17.07% (7)	9.09% (4)	1.00% (5)
	32-39 years	7.32% (3)	25.00% (11)	8.00% (4)
	40-47 years	2.44% (1)	0.00% (0)	2.00% (1)
Categories		Germans in Germany	Turks in Germany	Turks in Turkey
Work Experience in Recent Job	**1-7 years**	48.78% (20)	43.18% (19)	80.00% (40)
	8-15 years	19.51% (8)	25.00% (11)	10.00% (5)
	16-23 years	17.07% (7)	20.45% (9)	6.00% (3)
	24-31 years	9.76% (4)	9.09% (4)	2.00% (1)
	32-39 years	4.88% (2)	2.27% (1)	2.00% (1)

The values in the parenthesis are the number of cases; denoted as "n"

It should be emphasized that more than %50 percent in each of the socio culture operates in Service Industry, and the rest of the participants work in Commerce Industry. (In Table 12) Although the sectors seem to have similar proportions among socio-cultures, Germans generally work in highly qualified jobs like software programming, pharmacy, and so on. On the other hand, Turks in Germany and Turks in Turkey

participants generally work in restaurant or markets. These findings were gathered after the individual visitations while conducting research, but the results are also parallel with the education level of socio cultures and types of industry, especially jobs.

The participants were asked how many years of total work experience they had and how many years they had been working for the recent job. (In Table 12) According to the results of the former question, 74% of Turks in Turkey sample have a work experience of 1-15 years, %63 of Germans in Germany sample have a work experience of 8-23 years, and %68 of Turks in Germany sample has a work experience of 16-39 years. This indicates that the small business owners in Germany who are Turkish could be the first generation of immigrants. This was also reinforced by the question of "Where had the participants grown up before? (The first fifteen years)" The results for the question was 57% of Turks in Germany sample had grown up in Turkey, 22% were brought up in both Germany and Turkey, but only 20% had grown up in Germany.

2.5-) RESULTS OF DATA ANALYSIS

The findings of the study will be explained under two headings. The first heading is that internal consistencies of dimensions asserted by Aldemir (2003) will be examined regarding three socio-cultures in the first heading. The main point is not to state the internal consistencies of the dimensions but to examine the discriminant validity of dimensions with regard to three different socio-cultures. The second heading is that significant mean differences of each dimension and item regarding socio-cultures. The main point is not to state means of the dimensions and items but to examine whether TWM Value Profile show significant differences among socio-cultures.

2.5.1-) Inter-consistency Measurements

The analysis of reliability and discriminant validity will be made by Cronbach alpha examinations regarding socio cultures and by using inter item correlations. These measures will give us the internal consistency of dimensions and whether the dimensions have discriminant validity.

Table 13: Reliability Analysis of Dimension Regarding Socio-cultures

Dimensions	Socio- Cultures	Cronbach's Alpha	Cronbach's Alpha Based on Std. Items
PROFESSIONALISM DIMENSION	Germans in Germany	0.59	0.58
	Turks in Germany	0.60	0.66
	Turks in Turkey	0.77	0.77
RATIONALISM DIMENSION	Germans in Germany	0.62	0.66
	Turks in Germany	0.50	0.45
	Turks in Turkey	0.74	0.74
STATUS ORIENTED DIMENSION	Germans in Germany	0.23	0.25
	Turks in Germany	-0.34	-0.18
	Turks in Turkey	0.10	0.10
HYPOCRISY DIMENSION	Germans in Germany	0.81	0.82
	Turks in Germany	0.26	0.32
	Turks in Turkey	0.63	0.64
MYSTICISM DIMENSION	Germans in Germany	0.67	0.67
	Turks in Germany	0.22	0.20
	Turks in Turkey	0.50	0.50

When the alpha coefficient is examined for Professionalism and Rationalism Dimensions in Table 13, it can be inferred that the internal consistencies can exist within the dimensions, with α=0.70 and α=0.65. However, reliability coefficients regarding to socio-cultures show very important differences. This means that Professionalism and Rationalism Dimensions' internal consistencies are different between groups. The Professionalism Dimension's alpha is higher for Turks in Turkey than Germans in Germany; the Rationalism dimension' alpha is higher for Turks in Turkey than Germans in Germany and Turks in Germany.

The Status Oriented Dimension consists of 6 items, and when the coefficient alpha is examined in Table 13, it can be inferred that the internal consistency does not exist within the Status Oriented Dimension, with α=0.09. This alpha value is much unexpected and cannot be acceptable when compared to standards. The Status Oriented Dimension's alpha differs among socio-cultures, but all are still unacceptably low. Moreover, the coefficient of alpha is negative for Turks in Germany sample. Even though, the coding is right, the findings indicate that the respondents may answer

questions with not fully understanding or each value of the dimension could indicate different meanings for them.

When the alpha coefficient is examined for Hypocrisy and Mysticism Dimensions in Table 13, it can be inferred that the internal consistencies can exist within the dimensions, with α=0.65. However, reliability coefficients regarding to socio-cultures show very important differences. This means that Hypocrisy and Mysticism Dimensions' internal consistencies are different between socio-cultures. The Hypocrisy and Mysticism Dimensions' alpha is higher for Germans in Germany than Turks in Turkey; on the other hand, these dimensions' alpha are unacceptably low for Turks in Germany.

In the further analysis, corrected item-total correlations are examined. This examination is done for the purpose of seeing each value correlation with the sum of the rest values of each dimension. This is also separated into three socio cultures to clarify the affects.

In Table 14, the values under Professionalism Dimension have strong relationships just for Turks in Turkey sample; however, these values have medium and poor relationships within Turks in Germany and Germans in Germany respectively. The values under Rationalism Dimension have medium relationships for Turks in Turkey and Germans in Germany sample; on the other hand, values for Turks in Germany sample have poor relationships.

In Table 14, the values under Status Oriented Dimension have poor relationships for all socio-cultures. The values under Hypocrisy and Mysticism Dimension have strong relationships for Germans in Germany sample; however, these values have medium relationships within Turks in Germany and Germans in Germany.

Table 14: Corrected Item-Total Statistics for Five Dimensions

DIMENSIONS	Germans in Germany	Turks in Germany	Turks in Turkey	DIMENSIONS	Germans in Germany	Turks in Germany	Turks in Turkey
PROFESSIONALISM				**HYPOCRISY**			
Risk Taking	0.09	0.29	0.45	Materialism	0.50	0.41	0.48
Competitiveness	-0.03	0.14	0.47	Hypocrisy	0.40	-0.14	0.40
Respectability	0.04	0.23	0.19	Waste	0.77	0.39	0.22
Intuitiveness	0.36	0.06	0.57	Factionalism	0.37	0.13	0.23
Responsibility	0.07	0.25	0.29	Extravagance	0.87	0.42	0.36
Inquisitiveness	0.74	-0.04	0.37	Selfishness	0.16	0.24	0.44
Consensus	0.01	0.09	0.11	Unfaithfulness	0.69	0.13	0.16
Willingness to Experiment	0.04	0.30	0.47	Skepticism	0.73	-0.17	0.18
Competency	0.52	0.30	0.22	Favoritism	0.73	-0.21	0.42
Will Power	0.41	0.63	0.42	Rigidity	0.31	-0.04	0.11
Far Sighted	-0.04	0.51	0.56	Tolerance (-)	0.29	-0.09	0.18
Entrepreneurship	0.44	0.52	0.57	Integrity (-)	0.07	0.27	0.35
Working in the best possible way	0.58	0.30	0.53	Conformism (-)	0.14	-0.02	0.05
RATIONALISM				**STATUS ORIENTED**			
Fairness	0.05	0.40	0.34	Centralism	-0.01	-0.06	0.05
Rationality	0.20	0.19	0.26	Rank &Position	0.06	-0.35	0.20
Paying Attention to Detail	0.56	0.09	0.35	Dependence	0.22	-0.08	-0.11
Success-Oriented	0.49	0.21	0.57	Continuity	0.31	-0.09	0.17
Sharing Information	0.22	0.36	0.48	Obedience	-0.02	0.09	-0.03
Scientific Methods	0.06	0.09	0.51	Oppressive	0.07	-0.01	-0.01
Respect for Individual's Rights	0.29	0.55	0.10	**MYSTICISM**			
Hardworking	0.45	-0.14	0.36	Emotionality	0.52	-0.14	0.19
Discipline	0.16	0.35	0.61	Religion	0.32	0.33	0.20
Friendship	0.20	0.37	0.23	Family Ties	0.34	0.37	0.27
Enterprising	0.69	-0.32	0.44	Fatalism	0.56	0.33	0.56
				Traditionalist	0.40	-0.24	0.16

Corrected Item-Total Correlation coefficient (r): r <= 0.20 poor relationships; 0.21 <= r <= 0.40 medium relationships; r >= 0.41 strong relationships

2.5.2-) Item Analysis Regarding Socio-Cultures

As it is mentioned, the second heading is that significant mean differences of each dimension and item with regard to socio-cultures. Nevertheless, reliabilities (In Table 13) and the internal consistencies (In Table 14) of the dimensions are very doubtful. In other words, even though the study planned to examine mean differences of dimensions but now it seems to be meaningless. Therefore, the mean differences examination will continue on each of the items under Western and Local Values as planned.

29 values are examined in Table 15. The 27 out of 29 items are Western values and the remaining 2 items are Local Values. These Local values are included because of seeing dimensions as a whole. The analysis indicates that 10 Western Values are significant, two of which are significant at 0.05; eight of which are significant at 0.01. The 5 items, which is significant at 0.01, are risk taking, competitiveness, respectability, intuitiveness, and far sighted, which are all under the Professionalism dimension. Competency is the only significant value at 0.05 under Professionalism dimension. There are only two items significant under the Rationalism dimension, which are enterprising (significant at 0.01), and hardworking (significant at 0.05). The last two values are not included in Professionalism or Rationalism dimension, but their affects seem to be important. Enterprising and working collaboration with others values are significant at 0.01.

Turks in Germany and Turkey scored significantly different than Germans on items risk taking, far sighted, competency, respectability under Professionalism Dimension; enterprising value under Rationalism Dimension; conformism is also the other important value which is not included any of the dimensions. Intuitiveness, working collaboration with others and hardworking values are the only values Turks in Germany differs from Turks in Turkey. The last two items (working in collaboration, and hardworking) are also the only values Germans scored significantly different.

Table 15: Western Values' Item Analysis regarding Socio Cultures

WESTERN VALUES									
ITEMS UNDER PROFESSIONALISM DIMENSION					ITEMS UNDER RATIONALISM DIMENSION				
Value Items	Germans in Germany	Turks in Germany	Turks in Turkey	F	Value Items	Germans in Germany	Turks in Germany	Turks in Turkey	F
Risk Taking	2.80^B (1.12)	3.84^A (1.27)	3.45^A (1.19)	7.94**	Sharing Information	4.02 (0.88)	3.63 (1.09)	3.57 (1.37)	1.96
Competitiveness	2.78^B (1.15)	3.27^B (1.25)	3.92^A (1.02)	11.33**	Scientific Methods	3.37 (0.99)	2.95 (1.25)	3.46 (1.15)	2.46
Respectability	3.71^B (1.05)	4.33^A (0.60)	4.22^A (0.85)	6.62**	Respect for Individual's Rights	4.15 (0.74)	4.00 (0.94)	4.22 (0.90)	0.8
Intuitiveness	3.51^B (1.03)	4.02^A (0.78)	3.45^B (1.02)	4.97**	Rationality	4.15 (1.05)	4.00 (0.91)	4.22 (0.88)	1.57
Responsibility	4.17 (1.02)	4.42 (0.66)	4.45 (0.58)	1.74	Sharing Information	4.02 (0.88)	3.63 (1.09)	3.57 (1.37)	1.96
Inquisitiveness	3.49 (1.08)	3.40 (1.05)	3.58 (0.94)	0.37	Success-Oriented	4.07 (0.61)	4.02 (0.76)	4.27 (0.78)	1.45
Willingness to Experiment	3.95 (0.59)	4.04 (1.02)	4.31 (0.85)	2.22	Fairness	4.08 (0.62)	3.98 (0.95)	4.32 (0.65)	2.59
Competency	3.98^B (0.85)	4.29^A (0.69)	4.31^A (0.55)	3.07*	Enterprising	4.39^A (0.74)	4.14^A (0.71)	3.73^B (1.19)	5.84**
Working in the Best Possible Way	4.00 (1.12)	4.24 (0.61)	4.14 (0.82)	0.87	*Friendship*	3.85 (0.99)	4.16 (1.00)	4.12 (0.95)	1.25
Far Sighted	3.35^B (0.92)	3.89^A (0.80)	3.86^A (0.76)	5.62**	Discipline	4.32 (0.82)	4.16 (0.78)	3.88 (0.97)	3.00
Will Power	4.02 (0.69)	4.07 (0.75)	4.10 (0.74)	0.13	Hardworking	4.32^{AB} (0.65)	4.53^A (0.59)	4.14^B (0.91)	3.20*
Entrepreneurship	3.66 (1.20)	3.84 (1.00)	3.75 (1.06)	0.28	Paying Attention to Detail	4.00 (0.76)	4.20 (0.79)	4.04 (0.93)	0.71
Consensus	3.58 (0.71)	3.82 (1.07)	3.84 (1.11)	0.93					
WESTERN VALUES NOT INCLUDED IN PROFESSIONALISM OR RATIONALISM DIMENSION									
Working in Collaboration with Others	4.27^A (0.71)	4.09^A (1.04)	3.63^B (1.15)	4.96**	Conformism	3.73^B (0.96)	4.36^A (0.80)	4.06^{AB} (0.92)	5.25**
Materialism	2.88 (1.26)	2.76 (0.98)	3.16 (1.20)	1.56	Tolerance	3.71 (0.72)	3.67 (0.77)	3.77 (0.83)	0.21

*p <= 0.05;   **p < 0.01;   A; B; C indicates significant differing means. "*Working in the Best Possible Way*" and "*Friendship*" are Local Values.

The first value in each cell under socio cultures is mean, and each value in parenthesis under socio cultures is standard deviation.

35 values are examined in Table 16. The 32 out of 35 items are Local values and the remaining 3 items are Western values. These Western values are included because of seeing dimensions as a whole. The analysis indicates that 17 Local Values are significant, two of which are significant at 0.05; fifteen of which are significant at 0.01.

The analysis indicates that 5 Western Values are significant at 0.01, The 5 items are rigidity, favoritism, waste, extravagance, and skepticism values which are all under the Hypocrisy dimension. The all values under mysticism dimension are significant across socio-cultures. Religion, traditionalist, family ties, fatalism are the four values significant at 0.01. Emotionality is the only value significant at 0.05 under mysticism dimension. Continuity, dependence, and centralism are the values significant at Status Oriented Dimension. The last four values are not included in any of the dimension explained, but their affects seem to be important. Nationalism, contented, protectionism, knowing one's limitations are the values significant at 0.01.

Turks in Germany and Turkey scored significantly different than Germans on items extravagance, waste, and rigidity under Hypocrisy dimension; family ties, and religion under Mysticism Dimension; centralism, and continuity under Status Oriented Dimension; knowing one's limitations, protectionism, and being contented which is not included any of the dimensions. Skepticism and dependence are the only values Turks in Turkey score significantly different; on the other hand, favoritism, emotionality, traditionalism, fatalism and nationalism are the only values Turks in Germany score significantly different than the other socio-cultures.

The summary of the findings is summarized in Table 17. This Table indicates that 10 Western Values and 18 Local Values are very important for the societies. However it is seen that Turks dominion on Western values implies different things, which will be explained in the next section.

Table 16: Local Values' Item Analysis regarding Socio Cultures

LOCAL VALUES									
ITEMS UNDER HYPOCRISY DIMENSION					**ITEMS UNDER MYSTICISM DIMENSION**				
Value Items	Germans in Germany	Turks in Germany	Turks in Turkey	F	Value Items	Germans in Germany	Turks in Germany	Turks in Turkey	F
Materialism	2.88 (1.26)	2.76 (0.98)	3.16 (1.20)	1.56	Religion	2.00^B (1.16)	2.86^A (1.34)	2.84^A (1.62)	5.18**
Hypocrisy	1.44 (0.94)	1.71 (1.27)	1.41 (0.67)	1.30	Emotionality	3.24^{AB} (1.02)	3.67^A (0.93)	2.96^B (1.29)	4.68*
Skepticism	2.24^C (0.99)	2.80^B (1.14)	3.40^A (1.22)	11.61**	Traditionalist	2.08^C (0.90)	3.55^A (1.15)	2.90^B (1.19)	18.44**
Extravagance	1.63^B (0.80)	2.27^A (1.07)	2.53^A (1.36)	7.45**	Family Ties	3.00^B (1.13)	3.98^A (0.88)	3.74^A (1.26)	8.83**
Waste	1.71^B (0.84)	2.49^A (1.04)	2.53^A (1.36)	7.62**	Fatalism	1.78^C (1.10)	3.13^A (1.24)	2.52^B (1.40)	12.33**
Unfaithfulness	2.11 (0.92)	2.62 (1.17)	2.26 (1.19)	2.34	**ITEMS UNDER STATUS ORIENTED DIMENSION**				
Selfishness	2.68 (1.15)	2.4 (1.03)	2.24 (1.20)	1.70	Centralism	2.73^B (1.16)	3.42^A (1.01)	3.45^A (1.06)	*6.06**
Favoritism	1.59^C (0.85)	2.77^A (1.22)	2.23^B (1.10)	12.54**	Rank &Position	2.59 (1.14)	3.02 (1.32)	3.04 (1.38)	1.7
Factionalism	1.85 (1.14)	1.71 (1.04)	1.45 (0.71)	2.00	Dependence	2.98^{AB} (1.29)	2.59^B (1.23)	3.35^A (1.25)	*4.21*
Rigidity	2.54^B (1.27)	3.18^A (1.27)	3.43^A (1.24)	5.84**	Continuity	3.39^B (1.09)	4.13^A (0.76)	3.88^A (1.13)	*5.97**
Conformism (-)	2.28^A (0.96)	1.64^B (0.80)	1.94^{AB} (0.92)	5.25**	Obedience	3.38 (1.27)	3.87 (0.81)	3.53 (1.14)	2.31
Integrity (-)	1.54 (0.60)	1.41 (0.90)	1.69 (0.87)	1.46	Oppressive	2.27 (0.98)	2.30 (0.98)	2.06 (1.25)	0.65
Tolerance (-)	2.29 (0.72)	2.33 (0.77)	2.23 (0.83)	0.21					
LOCAL VALUES NOT INCLUDED IN HYPOCRISY, STATUS ORIENTED & MYSTICISM DIMENSION									
Daily Horizon	3.24 (1.02)	3.12 (1.29)	3.33 (1.20)	0.37	Contented	2.78^B (1.15)	3.84^A (0.95)	3.43^A (1.04)	11.18**
Trust	3.54 (1.14)	3.64 (1.09)	3.10 (1.25)	2.86	Nationalism	1.51^C (0.95)	3.82^A (1.40)	3.26^B (1.44)	36.76**
Knowing One's Limitations	2.93^B (1.19)	4.16^A (0.98)	3.98^A (0.88)	18.31**	Loyalty	3.54 (1.07)	3.80 (0.87)	3.65 (1.22)	0.66
Protectionism	2.87^B (1.15)	3.60^A (0.93)	3.57^A (1.06)	6.39**	Laziness	1.80 (1.01)	2.24 (1.43)	2.20 (1.27)	1.59
Modesty	3.39 (1.16)	3.84 (1.00)	3.73 (0.93)	2.27	Working in the best possible way	4.00 (1.12)	4.24 (0.61)	4.14 (0.82)	0.87
Friendship	3.85 (0.99)	4.16 (1.00)	4.12 (0.95)	1.25					

*p <= 0.05; **p < 0.01; A; B; C indicates significant differing means. "Conformism", "Integrity" & "Tolerance"" are Western Values.

The first value in each cell under socio cultures is mean, and each value in parenthesis under socio cultures is standard deviation.

Table 17: Summary of the Significant Values Compared to Social Cultures

	VALUES	Germans in Germany	Turks in Germany	Turks in Turkey
WESTERN VALUES	**Working in Collaboration with Others**	High	High	Low
	Enterprising	High	High	Low
	Risk Taking	Low	High	High
	Respectability	Low	High	High
	Competency	Low	High	High
	Far Sighted	Low	High	High
	Competitiveness	Low	Low	High
	Intuitiveness	Low	High	Low
	Conformism	Low	High	Low-High
	Hardworking	Low-High	High	Low
LOCAL VALUES	**Skepticism**	Low	Medium	High
	Extravagance	Low	High	High
	Waste	Low	High	High
	Favoritism	Low	High	Medium
	Factionalism	Low	High	High
	Rigidity	Low	High	High
	Religion	Low	High	High
	Emotionality	Low-High	High	Low
	Traditionalist	Low	High	Medium
	Family Ties	Low	High	High
	Fatalism	Low	High	Medium
	Centralism	Low	High	High
	Dependence	Low-High	Low	High
	Continuity	Low	High	High
	Contented	Low	High	High
	Nationalism	Low	High	Medium
	Knowing One's Limitations	Low	High	High
	Protectionism	Low	High	High

DISCUSSION AND CONCLUSION

So far, the study has explained the culture concept and tried to understand it in a system. This system is generally is composed of basic assumptions, values, mores, and artifacts. One of the most important driving factors of the system is values in order to predict norms, attitudes and behaviors. So, it is very crucial to understand values in predicting managerial values. This very important step started in 1980's with the intersection of "Culture" and "Management". Afterwards, cross cultural studies increased in order to map societies regarding some basic values. These values are identified within one of the most accepted studies like Schwartz, Trompenaars, Hofstede, and GLOBE.

However, these values are not taken for granted; their origins can be traced to basic assumptions. These basic assumptions have emerged with ecological factors of societies and reinforced or eliminated themselves throughout history. In other words, if the historical analysis of societies can be made considering ecological factors, then many of the basic values of societies can be found. Therefore, Germany and Turkey ecological factors, especially historical and social processes are examined. These examination results are found to be parallel with the findings of cross cultural studies. To put in another way, Germany and Turkey philosophies are historically different and this analysis is the same as the cross cultural findings, because these studies also state that Germany and Turkey have been in opposite dimensions.

On the other hand, Germany and Turkey, specifically Turkey, has been examined with these cross cultural studies. In other words, etically developed dimensions are tested in Turkey with various studies. These etically developed cross cultural studies cannot fully explain the Turkey phenomena and they can lead to misunderstandings. So, an emical study is beneficial and necessary to understand the reality of Turkey. Turkish Work Mentality is one of the rare studies explaining Turkey phenomena emically and filling the gap of necessity.

TWM is developed with historical analysis of Turkey, and it listed the basic values that Turkey society has been exposed to. These values are categorized into two main streams; Western Values and Local Values. Western Values emanate from two

important processes. The first process is the Enlightenment Era. Germany had been under deep scholastic influences since 10th -14th centuries but printing press, geographical expansion's consequences, reexamination of Greek writings opened the way to Enlightenment in 15th-16th centuries. This process resulted in inquisitiveness, rationality, sharing information, and scientific methods. These values in Germany would pass on to future generations and would combine with the second important process; Industry Revolution.

This revolution not only increased product amount and developed new production systems but also made the systems more complex. In addition, increased amount of products also gave rise to transactions between firms and countries. Moreover, more enterprises, banks, commercial institutions were established, entrepreneurs were encouraged, public utilities were improved. (Fox, 1991) This process and increasing complexity through two centuries triggered the procedures, standards, rights of doing business. Therefore competitiveness, risk taking, entrepreneurship, competency, consensus, responsibility, and professionalism became some of the most important values.

It should be noted that these values origins given above do not assert that the values emerged with that periods but they claim that the values gained wide acceptance and influence over societies. Although these values increased its influence in Western societies, it doesn't mean that these values do not exist in Turkish history, within different forms.

On the other hand, Western Values developing stages are different within the history of Turks and Turkey. Meanwhile Westerners were in Dark Ages, Turkish States were in highly rationalist approaches compared to them and had many important scholars like Farabi, Ibn Haldun. However, Seljuks were the starters of scholasticism in education (Imam Gazali Incident) and it continued at Ottoman Empire with a heavier tone. (Fatih Sultan Mehmet education debate and Observation House incident)

It can be seen that partially centralism was begun during Göktürks and continued till Seljuks. The centralism came from the state's ownership's belonging to the ruling family, but, the state became a good of the only the ruler in Ottoman period, and then

centralism was partially changed to fully centralized system. This centralism was also seen in the relationships between two classes, which were managers and people who were managed. Full obedience and dependence were needed from Divan and town aristocracy to the demands of the ruler. If any disturbance existed within this chain, this was oppressed by force. Sheikh Bedreddin riot in the 13th century and Celali riots in the 15th-17th centuries riots and many other disturbances were always oppressed by force. (Ocak, 2003) These incidents seeded oppressiveness, centralism, obedience, and dependence values. The aim of the incidents was apparently to sustain the continuity of the system. Suleiman I views could be a good example of what had been tried to be done for over 600 hundred years: "As long as the world existed" (Güvenc, 2003)

The other important process was, Seljuks' being highly influence by Mevlana Celaleddin Rumi, Hayyam and Sadi world views. (Güvenc, 2003) These views were carried to Anatolia by migrations and found acceptance where the people intersected with battles (Mongol Invasion), disturbances (fetret devri) and oppression of state (especially Ottomans). These riots caused the communities to be more intimate with each other, and developed their Guild system which was also closed to outside communities. (Ülgener, 2006b) These mysticism supporters either emerged from God Love and reached Human Love like Yunus or emerged from Seriate and reached Mysticism. (Güvenc, 2003) These views especially the ones of Ahmet Yesevi, Haci Bektashi Veli, Mevlana and Yunus, differentiated Turkish Islamism from Arabic Islamism. (Kongar, 2006) However, effects of Dark Ages in Ottoman period made supporters more fatalistic. (Aldemir, 2003) This process high lightened the values of traditionalism, emotionality, fatalism, and family ties.

It should be stressed there were many riots and disturbances in the social process of Ottoman Empire. The reasons of these riots are the reflections of the corruption in the Seljuk and Ottoman state systems. This corruption can be traced back to the acceptance of heritage of Persians (social class conflicts) and Byzantine (palace intrigues) structures. This corruption was so high in the society that the most informative class which included the scholars had conflicts and quarrels among itself. These conflicts like Sheikh Bedreddin or Molla Lutfi showed that there was a big debate within the scholar class, and it was reflected on the society as well. (Ocak, 2003) These

processes seeded materialism, hypocrisy, skepticism, extravagance, unfaithfulness, favoritism, factionalism, and tolerance.

These conflicts continued not only in those centuries but also in 19th and 20th centuries as well. The dilemma in 19th century continued with Madrasah and Ottoman schools, called "Mektep", which were two of the most social phenomena in Ottoman's last period. (Ortaylı, 2006) The dilemma also continued in Turkey with city residuals and rural immigrants to cities in the 20th century. (Kongar, 2002)

Ottoman's last century is very important to understand the influence of Western Values in 19th and 20th centuries. This is because six hundred years had passed trying to protect stability, and scholasticism, but land and monetary loses increased dramatically in the 18th-19th centuries. These incidents made Ottomans realize Westerners' superiority and accept their institutions within reform movements in 1839. In the early adaptations, this Westernization was done in order to survive and the philosophies behind them were not questioned. However, Ataturk reforms like education, law, and language reforms seeded rational approaches to Turkish people. It should be noted that rationalism is not a disqualifier of irrationalism. The evidences come from Timur, 2000; "Rationalism and irrationalism did go all together in the 19th century, which could be seen in cultural life as well". This dilemma also continued with the establishment of Turkey, and continued until today. (Aldemir et al., 2003)

In the light of these historical analyses, research was conducted with two important purposes. The first purpose was to find out whether historical derived Turkish Work Mentality showed significant differences when compared to different historically derived socio-cultures. The second purpose was to test TWM Value Profile with different samples to see if it showed significant reliability and validity measures.

The analysis of the first purpose indicates that data do not support Western values domination for Germans in Germany among socio cultures. Working in collaboration with others and enterprising values are the only significant values where Germans in Germany had scored higher than Turks in Turkey. However, Turks in Turkey scored high in working in collaboration with others, enterprising, risk taking, respectability, competency, being far sighted, competitiveness, intuitiveness,

conformism, and being hardworking values. Turks in Turkey scored significantly high in risk taking, respectability, competency, being far sighted, and competitiveness values.

What could be the reasons of for the high scores of Turkish people in Western Values?

Western Values under Professionalism like risk taking, competitiveness, far sightedness, and intuitiveness are also very similar to Entrepreneurship values. The element of the study was also small entrepreneurs (owners). Therefore, this intersection point could cause this and further analysis of "What is the possibility of opening a different kind of new business, if there is an opportunity?" showed that Turks in Turkey and Turks in Germany groups are significantly different from Germans in Germany. Turkish people seem more willingness to open a new business.

The other explanation could be about the Value Profile. The Value Profile was developed according to emic views, which could explain why the local dimensions were stronger than the other dimensions. Moreover, the Value Profile wasn't developed for assessing outside cultures, but only the local culture. The reliability analysis also supported the idea. (Please see table 13) Therefore, professionalism dimension could mean different in Germany and acceptable reliability coefficient of Turks in Turkey indicates the dimensions can be valid only in Turkey.

The other reason could be the industry types. Even though half of the participants from each socio culture operate in service industry, nearly the rest of the half operates in commerce industry. This could indicate that rational approaches used in these sectors could be similar; therefore the variances among socio cultures could be low, which resulted in very few significant values under Rationalism Dimension regarding socio cultures. However, the reality is that Germans generally work in highly qualified jobs whereas Turks in Germany and Turks in Turkey participants generally work in non qualified jobs. As a result, the level of rational values implemented in their job should have degree differences. These findings were also parallel with the education level of socio cultures. The education level is high in Germans in Germany sample, so it is very probable that the jobs include more rational approaches.

The analysis of the first purpose indicates that data do support Local Values domination for Turks in Turkey but not for Turks in Germany. Turks in Turkey scored significantly higher in skepticism, extravagance, wastefulness, factionalism, rigidity, religion, family ties, centralism, dependency, continuity, contented, nationalism, knowing one's limitations, protectionism values than Germans in Germany sample. On the other hand, Turks in Germany score significantly high not only in these values but also in favoritism emotionality, traditionalism, and fatalism values.

What could be the reasons of for the high scores of Turkish people Germany in Local Values?

Germany's historical process could not support values under status oriented dimensions, because they were always close to power and creating less status oriented situation. Therefore, it was expected that Turks in Turkey would score higher than others; Turks in Germany would score between them, and Germans in Germany would score lower than the others.

Data analysis indicates that Turks in Germany and Turks in Turkey showed no significant differences between themselves. So, the reason could be the Turks in Germany carried their socio cultures to their ghettos and lived a closed life.

One of the reasons why Turkish immigrants act like this is so as not to be affected by Christian values. The other reason is that they were thinking not to stay permanently and to come back when their job was finished. However, life standards and other opportunities in Germany increased the rate of immigration and Turkish people became the most crowded ethnic group in Germany. It should be mentioned migration was also done not only by labors but also by labors families. These labors and families had limited knowledge of German, and tried to live a commune life in ghettos; so their system became a closed system. (Suganli, 2003)

These findings are very similar to the emergence of Mysticism. In retrospect, the disturbances and oppressions made them close and fatalistic groups. The Turkish immigrants in Germany also became closed and more sensitive to religious activities,

because they believe that as long as they practiced religious values, they could not be assimilated and they could have an opportunity to come back to Turkey.

The education level is very important in order to be influenced from values under Mysticism Dimension. (Please see Table 18)

Table 18: Analysis of Values under Mysticism according to education levels

Values	Degree of Education	Mean	Std. Deviation	F
Emotionality	**High School & Lower Degree**	3.57	1.05	4.92**
	University Degree	3.00	1.29	
	Master Degree	2.91	0.81	
Religion	**High School & Lower Degree**	2.90	1.36	3.47*
	University Degree	2.36	1.59	
	Master Degree	2.09	1.23	
Traditionalism	**High School & Lower Degree**	3.09	1.26	5.87**
	University Degree	2.93	1.19	
	Master Degree	2.09	0.97	
Fatalism	**High School & Lower Degree**	2.93	1.31	8.76**
	University Degree	2.27	1.37	
	Master Degree	1.68	1.04	
Family Ties	**High School & Lower Degree**	4.00	0.98	10.58**
	University Degree	3.36	1.28	
	Master Degree	2.86	0.99	

*$p < 0.05$; ** $p < 0.01$*

With the help of ANOVA analysis, it can be inferred that there is a significant difference within the comparison of emotionality, religion, traditionalism, fatalism, and family ties under the dimension of Mysticism among five education levels. ($p < 0.01$) Education level was regrouped in order to see the contrast. The contrast was created among Master, University, and till High Scholl Graduates. Because the study asserted that the degree of complexity and understanding the world systems increased the adaptability of people to the environment, especially after high school.

The analysis indicates that the lower degree of education could increase the influence of Mysticism and higher degree of education could decrease the influence of

Mysticism. ($p < 0.01$) Fatalistic views or communication barriers and support closed systems like in Guilds in 13th century.

These results also intersect with the data of blue collar immigrants, which are known as the first generation. They had low level of education and had ghetto living style. They brought the culture of Turkish culture of 1960's and came from the rural areas of Turkey and they tried to protect their home culture. The way they lived and their organization formation were very similar with Guilds in the 13th century. They closed themselves to systems and behave in religious and fatalistic ways. The family ties, religious values and fatalism also increased the similarities between Turkish people in Germany and Guilds. These historical reasoning is also admitted by the findings of the study.

To sum up, Turks in Germany and Turkey scored significantly different than Germans on many items both on Western and Local Values. The results indicate that there are only two Western Values which are important for Germans, whereas eight Western Values are important for Turks. On the other hand, eighteen Local Values are important for Turks. (Please see table 17) So the study's assertion for Western Values is supported to a lesser extent, and the study's claim for Local Values is supported to some extent. Afterwards, these findings were tried to be explained by the historical process by Germany and Turkey.

RECOMMENDATIONS

1. The study should be tested with other Western Nations and countries which is similar to Turkish culture. Western Nations should be integrated in order to validate that TWM differ significantly on Western Values and Local Values. Countries similar to Turkish culture should be also integrated in order to validate the difference among Western and Local Values derived from similar historical reasoning.

2. The studies examined so far in cross cultural field, always used polarized dimensions. Universalism vs. Particularism, Individualism vs. Collectivism, and Achievement vs. Ascription is to mention but a few. Even though the Value Profile has polarized items, the dimensions are not polarized and creating confusion. This confusion continued especially with the definitions and sources of Professionalism and Rationalism. Moreover, there some values which are included in these dimensions but these values belong theoretically to other concepts. Therefore dimensions and values should be revisited and refined.

3. The etymological problem is one of the most important obstacles in front of cross cultural studies of TWM. Even though the values definition is given in order to avoid confusion, each value could have different meanings across cultures like in Sapir-Whorf thesis.

4. The TWM Value Profile should be asked in different forms. Values are asked directly and could cause irritation or social desirable position. Therefore, the Value Profile should be asked like in attitude or behavioral surveys.

5. If TWM has an assertion not only to developed emically developed dimensions but also be used in cross cultural studies, then differences should be examined between other dimensions; like Status Oriented and Ascribed, or Mysticism and Fatalism, and the level of analysis could be modified.

6. The first section of the TWM questionnaire can be modified according to cross cultural settings. For example; questions should be asked in order to understand participants exposed years of cultures, or if some of the rational values need to be measure than the type of industry question can be modified in order to levels rationalist approaches.

LIMITATIONS OF THE STUDY

1. All recommendations can be also the limitations of the study.

2. Moreover, the study highly depends on historical reasoning; however, there are three limitations while doing historical analysis. The first one is the ideological streams. While examining the historical and social process, the evidences in the books could be on Ottoman ideology or Turkish Ideology. (Timur, 2001; Kongar, 2006) Even though the study try to refrain from these shortcomings, due to the books referenced may include this ideologies. The second one is the concluding reasons or evidences independent of the general conjecture. This means, a conclusion cannot be explained by solely by local process, maybe the conclusion is a fact of general conjectural changes. (Timur, 2001; Kongar, 2006) Although the study tries to avoid these shortcomings, it may possible. The third one is the analysis method. One of the most reliable methods for historical analysis is materialist approach; in other terms, it is useful to consult the written materials of that period. (Timur, 2001) If this is not done, then the study may be open to ideological influences.

3. The Value Profile has some other handicaps. One of the first handicap is the instrument is too long. The Value Profile in the study is 10 pages long and consists of 71 questions. The core of Value Profile includes 58 items, which are administered in two way (region and individual) comparison. Therefore the participant should make at least 116 comparisons. This makes difficult for respondents to fill the value profile.

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