

A Study of The Aspects of Turkey's Organizational Behavior

Abdulkerim YAVUZASLAN¹, Ahmet BARIŞÇIL², Charles G. Kamau³

¹Management and Business Administration, Tomori Pál College

²Management and Business Administration, Tomori Pál College

³Accounting and Finance, Technical University of Mombasa

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Abstract: In order to better understand the actions and reactions of those employed at a certain workplace or on the market, economists tend to use the knowledge accumulated by other social sciences, such as psychology, to study the behavior of these individuals when in a group. Though it already existed earlier, this field of interest, organizational behavior, has been at the forefront of the interest of Turkish researchers since the 1950s, the time of democratization and Westernization in the country. Turkey, this Middle Eastern nation, is a crossroads of cultures; therefore, three main layers of civilization influence the comportment of the Turkish persons cooperating in a larger team: their Turkic ethnic heritage, their Islamic religious heritage, and their commitment to European values. These three might seem contradictory at first sight, but they can be easily used to raise performance.

Key words: Organizational behavior, Turkey, culture, civilization, religion

1. INTRODUCTION

The human being is a complicated entity that exhibits significantly diverse behavior in a variety of contexts. Some of his or her actions can be foreseen, but some of them are totally unpredictable. Therefore, it is important to analyze the participants in human societies and the economy as human beings rather than as “machines” that operate by following a set of rules and paradigms, as they also have feelings and attitudes, not to mention the potential for interpersonal relationships. As it is rightly pointed out by Moorhead and Griffin, it is always very intriguing to overview the interface individuals have when put into an organizational structure (Moorhead & Griffin, 1995).

Human behavior in general and organizational behavior in particular are preconditioned by a certain number of inherent factors and features learned during the long socialization process individuals go through in their respective lives. We should also bear in mind that in the evolution of these cultural values, the history of the country has a key role and has to be studied in order to better estimate the Turkish individuals who are emotionally very attached to their past. The well-functioning of a group or a company depends on how the leaders and the members are capable of establishing harmony within the group and ideal working conditions around the group. The major reason for failure is cultural shock and misunderstanding. This is why we would like to stress in our study the importance of the three main elements of the cultural background of the Turkish population and how a lack of information about them might lead to the malfunction of an enterprise.

The first element of the Turkish cultural background influencing organizational behavior in Turkey is the so-called Turanic heritage. Turks originate from the Altai region of Central Asia; they share genetic and cultural features with other Turkic nations across Southeast Europe and most of the Asian continent. With the rise of Turkish nationalism around the end of the 19th century, this layer of Turkishness came to determine the Turkish mindset more than before. The second element is the Islamic cultural heritage,

though Turkey is a strictly secular nation-state where the faith and the political and economic scenes are rigorously separated. As the monotheistic religion of Islam has a very strict concept of how to deal with business legally, the religious part of Turkish society, which makes up around half of the overall population, tends to follow this path as much as possible, even in the most modern business environment. The third component of the Turkish cultural heritage is its European impact. The Ottoman State, founded in 1299, soon became a European actor in history, having its capital city in Europe and being mostly centered on the Balkans. European-style capitalism was introduced in Turkey in the 1830s, which is quite early, and European ways of thinking have imprinted on the Turks ever since. This means that general human behavior in Turkey is influenced by three main levels of cultural heritage: the Turkish, the Muslim, and the European.

In our present study, we would like to analyze in what sense Turkish business people and employees are like any other human being on Earth and in what sense they do differ.

2. LAYERS OF ORGANIZATIONAL BEHAVIOR

Work places largely resemble the people working there. We mean that the working conditions, the contentment of the leaders and the employees, and even, to some extent, the productivity of the firm, depend more on the team than on the general business environment. Until the 1980s, traditional managers mainly focused on the technical aspects of their task, including accounting, finances, and quantitative techniques, whereas nowadays developing managers try to improve their interpersonal skills in order to attract and keep outstanding and high-performing employees (Robbins & Judge, 2013). The enhancement of these skills comes from a surpassing mastery of the knowledge provided by the researchers of organizational behavior.

To apprehend the relevance of organizational behavior as a new scientific approach to management, we have to distinguish between three basic levels in our study. Experts say that these are the micro, meso, and macro levels. The microlevel applies to those who work individually within the framework of a larger structure. They are those people who are ready to assume more autonomy but who are accountable for the results of their actions. We can cite here the case of medical doctors who, besides being members of a team, work autonomously and do their operations on their own, with the assistance of the nurses, but basically according to their personal healing strategy (Ivanko, 2013). The meso level investigates the situation of a pair of co-workers. Two interdependent people work together, develop a certain scheme of communication, and share both actions and responsibility. There might be a leading individual and a subdued one, but neither of them can accomplish alone what they are able to do together. Take, as an example, the case of the two clowns. The white cannot be interpreted without the black (Ivanko, 2013). The macro level is the level of a larger group. Here, the main issues are how someone in the group acquires and retains power, how he or she resolves conflicts, distributes the work, and oversees the results. It is also crucial to examine how the group interacts with the environment in which it operates (Ivanko, 2013).

If the consumers form more and more delicate groups, it also includes the fact that those groups do not limit themselves to given countries, regions, or cultural factions. It is becoming more frequent that an international opening is needed, and cultural diversities are to be taken into consideration when crossing the border to sell a product or a service.

When we traverse those frontiers and arrive at places we do not know as much about as our place of origin, we have to be careful with the very last issue related to the question of organizational behavior: ethics. Can we adopt a utilitarian approach? Can we misuse our power? These are some of the questions we might ask.

3. THE ROLE OF DIVERSITY MANAGEMENT IN THE SUCCESS OF A GROUP

Organizational behavior is at the same time a concentration of both psychological and economic studies and a completely distinct way of approaching corporate reality. The *raison d'être* of this discipline is the diversity of human nature itself. Though we perceive humanity as a species, we are all unique, and, of course, our behavior is as unique as our personalities. From this, it can be deduced that indeed, there is a very diverse reality behind our ways and manners. Diversity is a subjective phenomenon created by group members of an organization themselves, who, on the basis of their

different social identities, categorize others as similar or dissimilar (Mazur, 2010). After realizing this diversity, we can have two basic methods to deal with it: reducing diversity or exploiting it.

Reducing diversity and imposing a certain uniformity might help to create a much more balanced business environment than before, but it also restricts businesspeople and employees alike. Our diversity is a major source of risk, and a possible uniformization can contribute to a more calculable future. If we tell people that they can only react in a certain way, we can be sure that most of them will react in the way we require. In this system too, there is a source of risk: revolt. People, especially those born and raised in the West, are socialized in a frame in which freedom is frequently praised. Though freedom is really important, being linked to one's work place is also crucial to being integrated into a process that involves several people. Karacaoglu argues that being active (here there is a stress on being active) is a key to success. He says that to be free means to take responsible actions in a team. According to him, the reward is that the employee is honored by others thanks to his or her performance (Karacaoğlu, 2005). A Western person is sometimes ready to give up a part of his or her liberties in order to get better security or work performance, but is not often happy to be totally subdued to a restricting regime. After all, we should not forget that job involvement has been used as a factor in respect of individual motivation or psychological attachment to their jobs (Uygur & Kılıç, 2009).

Exploiting diversity and willingly using the differences we do have might have the exact opposite effect. In such a case, those involved in the process will feel completely free but also helpless. Total freedom derived from our diversity might lead to lower performances as many of us might not know what to do in certain extreme or delicate situations. In fact, none of the above absolute approaches work. Our diversity is not to be suppressed or exploited; it should be guided by knowledgeable and talented leaders. Within the literature on race and ethnic diversity, there are also some theories that focus on positive predictions or possible positive outcomes of racial and ethnic diversity. This comes from a "value in diversity" perspective, which argues that diversity creates value and benefits for team outcomes (Shore, Chung-Herrera, & Dean, 2009).

In our study of our diversity with regard to the field of organizational behavior, there is an important obstacle: we can only observe the visible; we ignore the invisible, the intentions and motivations of the people. Certainly, we can have some presuppositions, but it is clear that they are often wrong. This way, we misunderstand our partners or the ones around us.

We have described the necessity of dealing with organizational behavior as a result of our diversity and as a tool to gain better productivity. However, diversity and productivity are not the only concerns related to our issue. One of them is surely adaptability, as the modern capitalist system does not value the large-scale production of valueless items any more but focuses on manufacturing quality goods with the lowest possible input. This means that the companies of today tend to meet specific demands from a designated group of consumers. This requires the implementation of new programs within the same firm and a better distribution and specialization of the work force.

4. WORKING IN A GROUP

Another common misunderstanding is related to the fact that we study people in groups and assume that they act the same way in the group and when they are alone. A large number of individuals do not feel comfortable working or even being alone. Most of us have a natural desire to communicate, to work together, and to share both the work and the pride accompanying the work itself. First, loneliness is not a quantitative but rather a qualitative problem. Second, loneliness is a subjective experience. Third, while loneliness is undesirable, it is normal for a human being to attempt to avoid the anxiety, anger, sadness, and stress associated with negative emotions due to loneliness (Eroğlu & Yılmaz, 2015). Many people change their behavior considerably when they are in a group. The reason for that can be fear (of the leader, of failure, or of another factor), the search for comfort (letting other people work or decide and doing only what is being said), or a lack of sense of responsibility.

In order to avoid falling into the traps presented by the above opportunities to misunderstand the psychological realities behind the organizational behavior of people, the social sciences focus on a certain number of key issues.

The notion of a group is usually understood as a team at work, but we can easily understand the concept in another way. The producer or service provider, with its clients and customers, also forms a group. It is especially true if they realize a project together. A good leader should develop a sense of responsibility for the staff and the partners. The fact that a manager turns to his or her clients is a form of

commitment. This kind of organizational commitment is needed to cooperate with the role of culture in the context of human relationships in trade (Agarwal, Decarlo, & Vyas, 1999). As one Turkish author suggests, there is also a form of commitment „where the sense of community exists and one lets the emotions and the social instincts intervene” (Balay, 2000). Once the necessary disposition (empathy, emotions, and social instincts) to deal with the clients and the values of the organization are clarified, the goals and principles have to be fixed. In the long run, efforts are to be made in order to gain more than what can be obtained without the proper disposition and the proper commitment (Çöl, 2004).

Speaking of groups, the prohibition of discrimination must also be evoked. It is unthinkable to exclude some of those who work at the same place on the basis of the fact that they might belong to different social groups. Objective criteria should be applied while evaluating those in the group and everyone involved in a specified task (Subaşı, 1998).

5. ORGANIZATIONAL BEHAVIOR, CULTURE AND THEIR REALITY IN TURKEY

Our main presupposition is that the culture we inherit and learn from our parents, teachers, and elders has an impact on how we behave in general and in our businesses in particular. However, we have to underline the fact that the study field of organizational behavior itself does not include cultural impacts; it is a globally applicable method to be used in all countries of the world. The experts in organizational behavior do agree that their field can and must be linked to two elements of the identity of a human being. One of them is citizenship (Ertürk, 2007), and the other is ethnicity, sometimes coinciding with and sometimes conflicting with the previous element. A field study done among primary school teachers in Turkey has proven that, in fact, there is a positive and significant relationship between citizenship and commitment to work (Yılmaz & Bökeoğlu, 2008). Another field study revealed that the age of the teachers influences this commitment: „younger teachers were more likely to feel emotionally attached, identify the organization as their own, and express the desire to spend the rest of their career at the organization when their job satisfaction level was either low or high but not moderate (Yücel & Bektaş, 2012).”

Do our popular culture and our ethnic and religious background influence all that was described in the first chapter, or, on the contrary, do organizations develop their own cultures from elements co-opted from the individuals taking part in the organization? For sure, firms and companies do have a certain number of rituals, a set of beliefs, values, and norms, together with symbols like dramatized events and personalities that represent the unique character of that very organization. National cultures as well as cultures derived from more international entities like civilizations and religions are to be taken into account because they all have a different view of what ethics is in general. Diverse approaches to ethics lead to distinctive world views and the fact that we do not necessarily regard the same action as good or bad in different cultures.

In our world today, we are not surprised that there are religious differences that provoke misunderstandings and even conflicts. What might be more startling is that national and ethnic discrepancies also count. For example, one study compared Russian and American subjects reactions to ethical scenarios. Americans viewed scenarios such as an auditing company sharing information regarding one client with another client as more unethical compared to how Russian subjects viewed the same scenarios (Bauer & Erdogan, 2012). Culture and ethics go against being profitable in many local cultures. Some managers perceive being fair in trade as a sign of weakness that is not compatible with the market economy. In a recent study, researchers found that Indian and Korean subjects viewed certain practices such as software piracy, nepotism, or the sharing of insider information as relatively more ethical compared to subjects in the United States. At the same time, Korean and Indian subjects viewed injury to the environment as more unethical compared to U.S. subjects (Bauer & Erdogan, 2012). In order to be more specific to our subject, we can quote an analysis concerning Turkish people. According to Altntaş (2008), Turkish managers exhibit higher levels of Conservatism, hierarchy, mastery, and affective autonomy when compared with German managers. This means that in some cultures, it is acceptable to do harm to another human being, whereas it is against nature. Other cultures, on the other hand, are far from the environment but value human relationships. According to a Turkish field study done in three public and private hospitals in the southern metropolis of Antalya, managers should emphasize their applications towards the employees. Inadequate misapplications can drive many employees away from the organization. Pro bono, payouts, awards, professional rewards, and other empathic forms of action are recommended to be fair in the selection and management of the workers, who should receive the proper training at all levels of their work (Örs, Acuner, Sarp, & Önder, 2003).

Another Turkish field study, this time analyzing teachers employed by government-run universities across Turkey, points out that perceived organizational support, visible organizational identification, and proper managerial ethics are needed, and a positive approach is also necessary to realize a meaningful relationship between leaders and employees (Sökmen, Ekmekçioğlu, & Çelik, 2015).

Cultural differences, in some cases, create real conflicts and present a very hard choice for certain companies. It is not easy to decide whether one should act according to his or her own convictions or follow the local rule, which might considerably differ from his or her own principles. This was the case for a well-known textile manufacturer, too. Levi-Strauss Company found that some of its contractors in Bangladesh were using child labor consisting of children under 14 years old in its factories. One option they had was to demand that their contractors fire those children immediately and consequently deprive their families of their sole and meager income. The other was to reach an agreement to send the children back to school while continuing to receive their wages, partly from the contractor companies and partly from Levi-Strauss, and to promise them work when they grow older (Bauer & Erdogan, 2012).

In our last example, we presented a lucky compromise. Neither the textile producer nor the Bengali people got into a losing position, and a minor cultural change took place without being completely culture-free in the ethical approach. If Levi-Strauss could continue its cheap production on the subcontinent and remain faithful to its core values, Bangladesh could rightly combine education and work for its citizens. The overall situation in the country hardly changed; child labor remained the norm, but an alternative way has been shown to those who wish to do ethical cross-cultural business. Some experts even say that such a compromise is a source of better productivity. While studying private sector organizations in Hong Kong and Shanghai, O'Donnell and Boyle found a clear and explicit link between culture change and performance (O'Donnell & Boyle, 2008).

The modern Turkish Republic, founded in 1923, is a country that inherited a long history of capitalist development from the Ottoman past and was more or less always close to capitalist trends in the West. Though the capitalist system was in place, Turkey was late with regard to its industrialization, and it had some impact on some related issues (Üsdiken, 1996). Because of the development of the system, the late industrialization of the country was not a total obstacle to advancement. It is therefore not surprising that Western-style key concepts and methods reached Turkey soon after their initial apparition in Europe and North America. This is, of course, the case with the concept of organizational behavior, too. The Turks have used and studied this approach for several decades. So, Turkey has to be considered an emerging economy with a low level of individualism, high uncertainty avoidance, high power distance, and high associative thinking (Paşa, Kabasakal, & Bodur, 2001).

There is some evidence that the behavior of the workers of the first factories in Turkey launched around the end of the 18th century was already a concern for the early Turkish capitalists; one can surely say that since the 1950s, there have been a large number of case studies done across the Middle Eastern nation. The first important analysis described the situation in the newly built car factories in the Western industrial center of Bursa. Later, not only the private sector but also the civil service were surveyed in a very detailed manner. The reason for selecting the car industry was that it was already highly automated even at that time, and it implicated a complex man-machine relationship, too.

The field of organizational behavior is gaining increasing popularity among contemporary authors. On the occasion of the 22nd Congress of Organization Leaders held in 2014, 193 applications for scientific presentations out of a total of 355 were about our present subject. This is indeed a trend, as in 2013, 181 speakers dealt with the issue out of 381 (Turgut & Beğenirbaş, 2016). The papers presented at the above congresses show themselves to have a large variation as they include statistical and mathematical information as well as historical and bibliometrical analyses (Turgut & Beğenirbaş, 2016).

6. TURKISH CULTURAL HERITAGE AND ORGANIZATIONAL BEHAVIOR

As we said earlier, the current Turkish cultural heritage is based on three distinct levels. The earliest element is that of the Turkic or Turanic ethnic origin of the country's ethnic majority. Turks not only share their origins with the nations in the Caucasus and Central Asia, but they also have many cultural features and values in common. This stratum of the Turkish national heritage has been stressed ever since Turkish nationalism was introduced by Ziya Gökalp around the end of the 19th century. Turkey has large ethnic minority groups such as Kurds, Zazas, Circassians, Arabs, or people from the Balkans, but as the founding father of Turkish nationalism, Gökalp himself was not ethnically speaking a Turk. These minorities are mostly loyal to the Turkish state and its majority and attach themselves to the values of Turkishness. The second part of the Turkish national cultural heritage is Islamic religious

teachings. Turks have encountered Islam on their way to Anatolia, and as with most other Turkic nations, present-day Turks are mostly devote Muslims observing the rules of their monotheistic faith. Though the Republic of Turkey is today a secular state and the Turkish military and political spectrum closely supervise this characteristic of the republic, in daily life, one cannot disregard the presence of religious observance. It has an impact on business, too. To quote an example, Muslim business people have their own civil society organization, MÜSIAD. The third element of Turkish national cultural heritage is the most modern one: the attachment of Turks to their main global partner, Europe. There has been an interesting dichotomy characterizing Turkish history since the early Ottomans. The leaders picture the country as a key factor in European affairs, frequently taking European models and overvaluing the importance of European integration, whereas the mostly Anatolian crowds feel themselves more Oriental than Occidental and regularly refuse and later accept the waves of Westernization granted to them by their own rulers.

A. Turkic or Turanic Cultural Heritage

One of the characteristics of Turks due to their Turkic nationalism is pride. Though pride is a sin according to their Islamic religion, they are very proud of everything coming from Turkey. Turks are generally convinced that their products are the best, and there is no competition for them in the world. We would like to give as an example for this argument a personal experience of ours that occurred a few months ago in Budapest, Hungary. We met an elderly Turkish manager coming from the Central Anatolian city of Malatya, famed for its apricots. This former civil servant, with the money he received from a high-ranking politician, started a business in this very sector and tried to sell his products in Hungary without any success. He was wondering about the reasons for his failure when we saw him, and we mentioned to him that Hungary also has an excellent local apricot variety. He simply could not believe what we told him. He asked back how Hungarians utilize the apricots they have. We replied that they distill a brandy from it. The Turkish businessman, shocked by the answer, begged us to call local brandy factories to sell the apricots of Malatya.

This story shows that national pride creates such strange behavior that it even prevents rational decision-making. If the decision-making of a leader of an organization is “hijacked” by his or her pride, it is not surprising that the result can be disastrous. It is also to be noted that the person in our story was ready to go against the teachings of his religion, as it is well known that Islam strictly forbids not only the consumption of alcohol but any contact with its production, so a practicing Muslim is not supposed to sell apricots to a liquor workshop. There are a number of points worth considering concerning this story. Especially the involvement, direction, and empowerment of the managers in the decision-making processes related to the work they are doing may lead to a more meaningful and participatory effort for the workers or partners (Uygur, 2007).

B. Islamic Cultural Heritage

As we have seen in our previous example, though Turks are fairly religious Muslims, in cases of emergency, some of them give up even the most important core values of the religion. This was an extreme occasion; however, most Turks do care about their businesses being “halal”. Halal, or lawful in Islam, means that the primary materials, the final products, as well as the production and payment methods, are fully in accordance with the rules and regulations prescribed by Islam.

Islam is an organizational force for managers in Turkey. As we said earlier, there is a Muslim business organization, MÜSIAD, that groups those who are more attached to Islam, but there is a similar organization for the secular Turks, TÜSIAD, where the governing ideology is secularism, the mindset that follows the thoughts of the founding father of the republic, Mustafa Kemal Atatürk. MÜSIAD and TÜSIAD theoretically represent the same people, but they compete in every aspect of business life. MÜSIAD created a new set of networks and changed the economic discourse in the country by reorganizing it and adding Islamic concerns. It can therefore be considered an indicator of Islam’s possible coexistence with the Western rational model of organizational behavior (Berger & Huntington, 2002).

MÜSIAD itself is dealing with the issue of organizational behavior, as it published in 1994 a study called *The Muslim Person in Working Life: Organizational Behavior in Firms Governed by Islamic Principles*. They even introduce a new term, the *Homo Islamicus*, the ideal Muslim manager prototype that is an alternative to the *Homo economicus* of the West (Balkan, Balkan, & Oncu, 2015). *Homo Islamicus*, in this understanding, is not a simple “esnaf” or pious but petty shopkeeper, but a Muslim

dotted with a large sense of entrepreneurship. Homo Islamicus is the man of risk and reliance on God's will, a man who opposes Western patterns as much as the retarded business manners of the East.

C. European Cultural Heritage

From the above examples, one can see that Turks have a rather contradictory relationship both with their Islamic religion and Western values. It is possible to speak of a certain cohabitation, but it is more just to state that there is a division line in society and that more secular managers are ready to adapt Western ways. Secularism's rule in Turkey was long assured by the very powerful military responsible for preventing any deviation from this ideology on the state level (Bozdağlıoğlu, 2003). If the army played a major role in preserving the secular tradition, it has also been intertwined with the business sphere. Retired army officers often reappeared as managers at state-owned companies and in the private sector. This makes the Western-style Secular businessman a very special phenomenon.

Due to their military history and background, Europeanized Turkish managers have a special behavior: they implement the strictures of their old battalions in their enterprises. Their organizational behavior is somewhat a mixture of Western secular values and the despotic peculiarities of an Eastern monarch. It is an obvious source of conflict, especially when it comes to the issue of workers' rights.

VII. CONCLUSION

Organizational behavior is a study field with the aim of understanding why individuals act and react in a different way when they are in a group compared to their normal ways when they are alone. Though this difference is a general human characteristic, it is right to argue that diverse cultural features influence it, and it is realized in different manners in different countries. When it comes to Turkey, we can say that it has a long history in this field. Since the 1950s, the time of modernization and democratization of the nation, organizational behavior has been at the center of scientific interest, and in recent years, the publications on it have overwhelmed the scholarly gatherings. If we examine the current situation in Turkey, we have to bear in mind that the behavior of the Turks is fixed above the general human characteristics by three main elements of cultural background: Turanic origin, Islam, and centuries-old contact with Europe and the West.

Turkey might present a cultural shock for the outsider, but it is a coherent cultural setting after all. In the above chapters, we tried to differentiate between the three elements of the cultural heritage of the country, but if we would like to be just with the Turks, they inherit all of them, and they use one of their features in every action. In fact, it is a comparative advantage for them, as this diverse cultural background lets them easily establish business relationships with both Turkic, Muslim, and European partners.

Finally, we would like to make a certain number of recommendations for those investing in and managing groups of individuals in Turkey.

First, do not think that there is a single integrative model for dealing with Turkish citizens in a group. The many divisions inside society, especially the rift between the religious and secular elements, sometimes even make it impossible to sit together and discuss the most neutral issue. The cultural background of the Turks fed by the above-described three sources complicates our task, as a given. A person is not attached to the three layers as a B person is. The first step would be to unify them, and after that, consider them a team.

Second, rely both on real-world information and scientific results. In the case of Turkey, it is impossible to derive the right behavior only from books or from the accounts of individuals who belong to one of the "camps". A secular and a religious Turk are ready to relate a story completely differently. And if they do so in their mother tongue, they even use diverse expressions—the secular people use more words from the ancient Turkic vocabulary, the religious folk use more from the originally Arabic terms.

Third, focus on performance. As Turks tend to diverge, sometimes it is bad methodology to deal too much with their cultural issues. To avoid all lamentation, motivate them with some classical tools (for example, more free time, which is highly appreciated by the Turks who are normally ready to overwork for the success of the company) and collect and analyze data on their work results.

Fourth, create a flexible and dynamic model out of the data obtained during the previous phase. Be ready to re-evaluate any information as time passes.

Fifth, deduce from your flexible and dynamic model the permanent elements in order to propose a sustainable model presenting generalities. This model might serve others working in Turkey and can also be profitable even outside Turkey, mainly among Turkish ethnic minorities in countries such as Bulgaria, Greece, Syria, or Iraq. We should not forget that neighboring Azerbaijan shows many similarities, too.

Sixth, share your experience with others. If you gather a large amount of useful data, it is also your responsibility to make it public. The international community of researchers and managers would appreciate your efforts.

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