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ORGANIZATIONAL COMMITMENT AND WORK-RELATED CULTURAL VALUES: THE CASE OF TURKEY AND KAZAKHSTAN

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DECLARATION

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ABSTRACT

Master's Thesis

Organizational Commitment and Work-Related Cultural Values: The Case of Turkey and Kazakhstan

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The endless change efforts by organizations in order to provide effectiveness and efficiency under highly unpredicted business environment, rapid technological change and process of globalization created the workforce which instead of being loyal and performing better than it is expected has lost their trust on organizations. Such a tendency occurs worldwide, therefore, in order to understand commitment entirely, there is need for value systems in which processes and mechanisms operate to be discovered. On the whole, the term culture includes factors such as: values, beliefs, norms, traditions, customs, ideas, arts, skills and language of particular group. Accordingly, cross-cultural researches deal with differences of those factors with regard to economic, political, social and legal frameworks.

Organizational commitment and work related cultural values are examined in case of Turkish Republic and Republic of Kazakhstan, which are representatives of Turkic culture and have strong linkages from cultural point of view. Data of 381 workers from banking and manufacturing industries are used and commitment trends in relation to cultural value patterns are analyzed in the study.

Keywords: Organizational commitment, Culture, Turkic culture, Turkey, Kazakhstan.

ÖZET

Yüksek Lisans Tezi

Örgütsel Bağlılık ve İşle İlgili Kültürel Değerler, Türkiye ve Kazakistan Örneği.

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Çalışmada, örgütsel bağlılık ve işle ilgili kültürel değerler Türk kültürünü temsil eden ve kültür bakımından güçlü bağları olan Türkiye ve Kazakistan örneklerinde incelenmiştir. Çalışmada bağlılık eğilimlerin kültürel değerlerle ilişkisi bankacılık ve üretim sektörlerinde çalışan 381 işçiden elde edilen veri kullanılmış ve analiz edilmiştir.

Anahtar kelimeler: Örgütsel Bağlılık, Kültür, Türk kültürü, Türkiye, Kazakistan.

ORGANIZATIONAL COMMITMENT AND WORK-RELATED CULTURAL VALUES: THE CASE OF TURKEY AND KAZAKHSTAN

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LIST OF ABREVIATIONS

fSU	Former Soviet Union
OCQ	Organizational Commitment Questionnaire
TCM	Three-Component Model
US	United States
USSR	Union of Soviet Socialist Republics
VSM	Value Survey Module

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INTRODUCTION

After the crumbling of Ottoman dynasty, which lasted for 600-year, in addition to crumbling of the sultanate and caliphate institutions (Alaranta, 2008:115) and Foundation of Turkish Republic in 1923 the country had experienced processes of creation of the state, institution of nationality, establishment of the economy, formation of the culture (Glyptis, 2008:353) and search for national identity under the rule of Father of Turks Mustafa Kemal. The foundation of national solidarity which would disclose common values that make the nation as nation might be best highlighted by the Ataturk's opinion:

The history of the Turks, a great and proud nation, is as old as humanity. Before the Ottomans and Seljuk's, the Turks established states and empires all over the world. Wherever a Turkic state collapsed, they always established new states upon it (Baykal, 1971: 539).

As it has been explained in the work of İbrahim Kafesoğlu named *Turkic National Culture* (1976:691), the following points which distinguish them from the history of other cultures both in terms of time and in terms of geography must be kept in mind in evaluating the Turkic history:

a) Although it is possible to determine and investigate the state of other nations in a certain period of time in a clear way because the people of the them exist altogether, it is not easy to assess Turkic culture totally in a certain period of time since the Turks followed different ways of development from one another because they lived dispersedly.

b) Various Turkic masses created their history by looking for new climates and new countries for centuries, while the histories of all other countries, whose borders were within a certain geographical environment, took place near their never changing homeland

When we evaluate history of the Turks as a nation, three main lines as Hun-Gokturk- Uyghur are considered to be formative. The first group represented by Oghuz – Turkmens, from the beginning of their movements and disseminations from Central Asia towards the West had been created a number of states such as: Seljuk Empire, Atabeylik`s, East Anatolian Turkic States, Khorezmshah States,

Turkish Seljuk State, Anatolian Turkish Beylik's, Karakoyunlu and Akkoyunlu States, Turkic States and dynasties in Iran (Safevid's, Avshar's, Kajar's), Ottoman Empire, Turkish Republic, Azerbaijani States and Republic of Azerbaijan and Republic of Turkmenistan and were represents of Turkic World for period more than ten centuries. The second group including Kazakh's, Kyrgyz's, Uzbek's, and East Turkestan (Uyghur's) stayed in Central Asia, in Turkistan, a homeland of Turks and sustained their existence up to now. The third group of Turks which is represented by Tatar's, Bashkir's, Avar's, Kypchak's, Bulgar's, Pechenek's and Kuman's was active in the North of the Black Sea and played a significant role in formation of East Europe (Türkler Ansiklopedisi, 2002).

All of them were called not Turk but people talking Turkic tongue. Philologists absolutely determined that the language spoken by them was the same. According to Baykara (2002:370) the owners of these names were wanted to be influenced on being named in many respects. He also suggests that those living in the geography where the great political power called Gokturk State once dominated may also accept the name "Turk", which "their brothers" living in a far geography gave to them. But, this must happen without any obligation and must be a usual acceptance.

After the collapse of the former Soviet Union (fSU), at the beginning of the 1990s Republics of Kazakhstan, Azerbaijan, Turkmenistan, Kyrgyzstan and Uzbekistan have emerged as a Newly Independent States of Central Asia. Countries are considered to be Turkic in origin, however, due to their different ways of development, dissemination and separation in the course of history, and the hard works by powers dominating the region to rewrite their historical past, the issue of their origin has become a great source of debate in opinionated context, consequently, there is no certain and accepted opinion regarding their ethnicity in literature.

As a result of collapse of the fSU, a triple transition process from *"Authoritarian"* to *"Democratic"* governance, from a *"Command"* to a *"Market"* economy and from *"Socialism"* to *"Capitalism"* took place to a varying extent and success in a newly Independent Central Asian countries. This processes of transition have been painful to these countries and are not completed entirely yet (Shagdar,

2007:515). State controlled industries have experienced radical privatization, financial market liberalization and transformation of legal infrastructure of business by important changes of positions and nature of societal values and norms. These changes of economic conditions, political climate and ideology led to transformation of socio- cultural values, political and economical environments as well as national cultures as a whole (Cseh et al, 2004:5).

National identity disintegration of the countries that are experiencing profound cultural and social shock as a consequence of triple transition is considered to directly confront and weaken traditional loyalty, belonging and identity sense. Those kinds of mixing generates phenomena that might be defined as "non-national" society in which people are more concerned regarding their position in the political power structures and economy and less care about their national or ethnic identities. The new concept and behaviors which challenges and replaces shared values, beliefs and main cultural concerns shaking with fear national and ethnic identities and "anticipated" society in the process appears in consequence of transitions and integration with global economy. An additional emptiness set divide community into diverse groups derived from wish of that groups for entering and reaching economic resources and political position more willingly than their national or ethnic identities which makes the latter less significant for individuals rather than the former (Zhanalin, 2011:41).

Despite the fact that the Central Asian Countries have similarities when compared to other post-Socialist countries there are main differences earning particular attention. There is lack of studies concerning national culture in relation to organizational behavior subfields conducted in countries beyond of Eastern Europe of the former SU, only a few studies deal with Central Asian countries. Investigating countries experiencing transition into global economy and universal transformation of business cultures and organizational behavior by means of examining preceding concealed peculiar and different cultures may improve our capability of understanding of outcomes of these transformations and transitions from socio-cultural perspective.

Republic of Kazakhstan which is the second largest country of the fSU and the largest of the Central Asia is a good example of rapid transition of governance,

economy and social order where search, investigation and exploration regarding national and ethnic identity occurred after collapse of the fSU and gaining Independence at the beginning of 1990s.

Kazakhstan as well as other Central Asian countries which encounter transition from central command to market economy and resource allocation as a result created scores of the workforce and skills who have been fundamental under planning, however turn out to be outdated or marginal in context of market based economy. On the other hand, new skills which have not been previously required are demanded nowadays. For that reason, accumulated human capital fitting to the market economy is of paramount significance for Central Asian Republics as well as for Kazakhstan. The matter develops into critical, chiefly in the course of the conditions wherein mentioned countries became sovereign. The absence of previous experience of independent policymaking and macroeconomic management, the lack of knowledge of the institutions of the market economy, lack of general industrial development, as well as the absence of private property, (Shagdar, 2007:520) have created workforce found itself in an emptiness and developed conditions requiring adaptation to new circumstances appeared as a result of transition.

Purposes of the study include firstly, *to contribute in our cross-cultural understanding of national cultures through cases of Turkey and Kazakhstan* representing Turkic culture, thus, secondly *to reveal similarities and differences* between two countries separated from each other in the course of history and thirdly *to compare shared value* trends of these countries experiencing different ways of development but having strong links from cultural point of view.

Also, study aims to *enlighten outcomes of transitions* which are supposed to influence and to be expressed through *values, beliefs and norms* of societies in case of Kazakhstan and compare results with Turkish one, and *to contribute in filling a gap caused by the lack of data sampling diverse cultures* which are not explored sufficiently yet.

Finally, study aims to contribute in *cross-cultural generalizability and reliability* of Three Component Model of Organizational Commitment and to *apply model* in case of Kazakhstan and *compare* results with those obtained from Turkey.

Study consists of six chapters, where the first deals with Turkic culture; by means of definitions of culture, antecedents of culture such as geography, shared history, religion, progeny, language, politico-economical and social orders analyzed in cases of Turkey and Kazakhstan.

The second chapter copes with analysis of national cultures, thus, multidimensional models of national culture developed by Hofstede, Schwartz and project GLOBE are compared and the most appropriate framework for analysis purposed by existing study are defined.

Organizational Commitment as a subject of our study summarized in the third chapter, definitions of commitment and significance of phenomenon expressed and the most recently applied and investigated Three Component Model of Organizational Commitment developed by Meyer and Allen presented in a detail.

Relationship of Culture and Organizational Commitment, main hypotheses of the study are defined and method of analysis as well as type, sample, measure and instrumentation of the study, validity and reliability of instrumentations are described in the fourth chapter.

Findings regarding national culture dimensions and levels of organizational commitment and the relationship between them are examined in fifth chapter.

Discussion regarding findings and suggestions for future researches are expressed in the last sixth chapter.

CHAPTER I

TURKIC CULTURE

1.1. TURKIC CULTURE

Numerous researches in different fields have been carried out on the Turks, who are undoubtedly the oldest nation of history all over the world. Therefore, hundreds of Turkish and foreign scientists have had very valuable studies on the Turks. All of them not only have added many new things in the history of Turkic culture but also contributed to our recall of those which are forgotten (Gömeç, 2006)

Turkic culture has a characteristic which is not able to be restricted to a certain geographical land and covers all of the countries where the Turks migrated and settled and where they established states and dominated. On the other hand, the land which is called "Turkey" today means the land where the Turks have settled since the beginning of their history, that is to say, the homeland of the Turks. For this reason, the concepts of "migration, establishing a state" and the idioms "homeland, new land, foster-land" are of great importance in Turkic history, which is not very common in the history of other cultures. In short, Turkic history is not limited only to geography called "Turkey". As a result of this, there is a distinction not to be disregarded between the expressions of Turkic culture and Culture of Turkey. The main source of the Turkic culture is known to be the Central Asia. It is necessary to accept that this peculiar culture, which the Turks developed in the pre-Islamic period, was affected by the cultures of neighbor countries such as China and India. It is no doubt that, after the acceptance of Islam, a new cultural synthesis was reached with the great influence of Muslim Arab-Iranian cultures. Thus, it is obvious that Turkic Culture is based on "3" sources in general: Central Asia-Neighbor Countries (China-India) – Islam (Arabic-Iranian). Yet, the interaction resources are changing and more intersections are observed though Turkic culture has gained a characteristic of triple synthesis in the course of time (Turan, 1994:42).

Our study is about the cultures of the important countries of the Turkic World, the Turkish Republic and the Republic of Kazakhstan, which gained

independence, and the relationship of dimensions of culture with organizational commitment. Turkey and Kazakhstan have drawn attention by becoming the countries whose economies have recently improved and who have very complicated structure from cultural viewpoint.

It mustn't be forgotten that there is a difference between the two definitions which are used synonymously or are mingled in daily language throughout Turkey. When we say Turkic culture, the culture is understood which has endured since the appearance of Turkic tribes in history scene to the present and which the Turks have created in the places where they settled, lived and they live today and which has sustained its influence today. The culture of Turkey, on the other hand, means the culture which existed in those lands before the settlement of Turks, which continued undergoing great changes with the arrival of them, which has endured to the present. Here a community of cultures or an intersection of cultures is under consideration. The difference between the concepts becomes more apparent when considering the question of what the origins of Turkic culture and the culture of Turkey are. While the essence, which the Turks of Turkey brought from the Central Asia, has kept gaining a new appearance through Islam, the cultures encountered in Anatolia have expanded this alteration and provided new dimensions for it. With the crusades, which started thereafter, they came across Europeans and Westerners and after moving to Rumelia and establishing the empire, they lived with them side by side and sometimes together. The arrangement actions attempted by imitating the West and Europe gradually increased and accelerated the influence of Western culture. For all these reasons, "4" origins, a foursome intersection is under consideration in the Culture of Turkey, which exists in the Republic of Turkey today: 1) Original Turkic culture (Central Asia); 2) Islamic culture (Arabic, Iranian); 3) Native Anatolian cultures and 4) Western (European) culture (Turan, 1994:43).

A great part of the geography of Kazakhstan was in Andronova Cultural Center, which was the first homeland of Turkic tribes. If the Turkic tribes by 3000 B.C. are to be remembered, it is extremely normal for the Turkic existence in Kazakhstan to date back to those ancient ages. The conducted archeological excavations have confirmed it. In the meanwhile, the remains of Turkic- speaking

people belonging to the Turkic tribes such as Scythians, Uysin, Kangly, Gun (Hun), Gokturk, Turgesh, Karluk, Kimek, Oguz, Kypchak(Kuman), which settled in Kazakhstan since Ages of B.C. and which established states, were surviving in Kazakhstan. To be brief, the geography of Kazakhstan was a turkicized region with its language and culture. These people belonging to several tribes of the same language and culture have socialized and got used to each other. The tribes Dzhalayır, Kongrat, Mangyt, and Barlas, which came before the Mongol invasion, became turkicized and socialized with Turkic tribes in the course of time and have constituted the foundation of Kazakhstani people today (Saray, 2004).

Regardless of Kazakhstan's remarkable size (it is approximately 2/3 the extent of the United States), rich deposits of natural resources, ethnic assortment, and a charming history which dates back to the prehistoric Scythians, few is acknowledged regarding Kazakhstan and its nation in the wider world further than Central Asia. In many ways, this emptiness has been shaped by the nomadic way of life of the traditional Kazakhs, and burly hard works by the Russians and their Soviet successors to redraft or obliterate historical memory of Kazakh. Nevertheless, as Hilda Eitzen has so cautiously criticized out in her essay on this matter regarding genealogy of Kazakh, the Russians, who always considered the nomadic Kazakhs of the steppe as 'inferior barbarians', never really understood the deeper tribal foundations of Kazakh culture. It is as rich and as miscellaneous as the Kazakh countryside (Crowe, 1998:396-397).

It can be said that the culture of Kazakhstan of today is based upon 5 resources in the consequence of the effect of neighbor countries such as China and India, the influence of Muslim culture through the introduction of Islam into Central Asia, the new regime established after the Mongol invasion and 260-year colonization of Tsardom of Russia: 1) Original Turkic culture – 2) Islam (Arabic-Iranian) – 3) Mongol invasion, 4) Russification and efforts of creating Homo-Soveticus human kind (Tsardom of Russia and their Soviet successors).

Before starting to study Turkic culture in the sample of the cultures of Turkey and Kazakhstan, we shall express what the term "culture" means within our study, for the reason that, the meanings of term are different and sometimes mistakes are

made in their usage, so the succeeding part summarizes the definitions of the term culture.

1.2. DEFINITIONS OF CULTURE

In his book "Primitive culture" Tylor (1871) defines culture as *"that complex entire including law, customs, morals, art, beliefs, knowledge and any other potential and habits obtained by human as a society member"* and as stated by Kroeber (1949) since that time the word culture has become to be used in English apart from cultivation and modification and in German in its meaning used nowadays. The early evaluations of culture definitions by Kroeber and Kluckhohn (1952) identified existence of more than 160 different characterizations of culture. Definitions at that period were influential in foundation of peculiarity and etiological standpoints. Kroeber (1952) identified culture as *"historically differentiated and variable mass of customary ways of functioning of human societies"*. The culture was suggested to be formed of a number of values, symbols and norms guiding behaviors of individuals by Parsons and Shil in 1951 (Straub et al., 2002:14).

Several researchers have paid attention on shared values as the essential characteristic and distinctive trait of culture. Values pass on to association among theoretical groups that are distinguishes via emotional elements and involve a fondness of a definite action type.

Definition of value given by Milton Rokeach in 1973 as follows: *"enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of believes concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (p.5).* So, there are various types of values: personal values versus social or instrumental (mode of conduct) values as opposite to terminal (end-states of existence). We acquire values in first years of our life, primarily in family relations and neighborhood and then during school life. Family, neighborhood and school provide us with primary assumptions and values regarding how objects are. When any value is learned it gets involved into an organized value system where each of

values has comparative priority. Mentioned system of value is comparatively constant in nature however in the course of the time tend to change and may reflect cultural and personal experience change. Hence, individuals due to their unique experiences differ not only on their system of value but also in comparative constancy of these systems.

Human values defined by Schwartz et al., (1995) as *"desirable, trans-situational goals varying in importance that serve as guiding principles in people's lives. The crucial content aspect that distinguishes these values from one another is the type of a motivational goal they express. Values in the form of conscious goals serve three universal requirements of human existence: biological needs, requisites of coordinated social interaction, and demands of group functioning. Groups and individuals represent these requirements cognitively as specific values about which they communicate."* (Diskienė1 and Goštautas, 2010:216-218).

Consequently there are plenty of culture definitions based on values identified in literature. For instance, definition of culture by Kluckhholn (1951:86) earns attention by shared value-based way of thinking. Thus he defines it as *"patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (historically derived and selected) ideas and especially their attached values".*

The other definition of culture giving center of attention to values and thinking patterns is proposed by Triandis (1972:4), he define subjective culture as a *"group's characteristic way of perceiving the man-made part of its environment. The perception of rules and the group's norms, roles, and values are aspects of subjective culture".* He continue with suggestion that the individuals living next to one another, speaking same dialect and participating in similar activities (having similar occupations) are likely to share the same subjective culture.

In their analysis of culture definitions Straub and his colleagues (2002:16) stated that Triandis' definition of culture is unique because it inserts value and action patterns within a wide nomological system of proximal and distal antecedents including historical events, social and political institutions, economic activities,

language, religion, location, ideals, tasks and roles. His view of the world is instinctively attractive in the matter of fact that "staying with your own".

Geert Hofstede, who is the one of the most famous scientist in the field, also emphasizes value-based thinking patterns of definitions of culture. Culture was defined by Hofstede (1980) as *"collective programming of the mind which distinguishes the members of one society from another"*. Distinctions between value and practices made in his clarification and the consideration that values are acquired early in life however practices changeable in nature are learned via socialization during work life after the values of individuals resolutely in place. Rituals, symbols, heroes etc. are all learned practices. National cultural differences as it is stated by Hofstede mainly formed of value differences and to a lesser degree of practice differences (Straub et al., 2002:16).

Similarly in 2004 House and his colleagues performed project GLOBE, research program searching for examination the effectiveness of leadership behaviors in different cultural contexts. The following definition of culture was developed by GLOBE team: culture is *"shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations"* (House and Javidan, 2004:9-26).

As a consequence of review of definitions of culture, we use definition of culture which identifies and describes it as *"value patterns set which are shared among individuals and groups"*, which best fit for purpose of our study.

1.3. EVALUATION OF TURKIC CULTURE

Our study is on the subject of the comparison of the cultures of contemporary Turkey and Kazakhstan and is concerning the relationship of cultural dimensions with organizational commitment. Yet, when it is considered that the so-called countries are the heritage of a rich and common culture, it will be wrong to tackle Turkey and Kazakhstan as countries with different cultures although they are independent countries on their own today. Yet, it is very well known that the Turks of Turkey and Kazakhstan have been abalienated splitted from one another since

ancient ages because they derived from the same progeny and because of the influence of the neighbors of Turks settling in large lands, which got strength in the new Age.

We will mention the factors that constitute the Turkic culture as antecedents before setting out by dealing with the definition *shared value* in our analysis of the culture of contemporary Turkey and Kazakhstan.

The Turks, one of the oldest tribes, is a nation which spread over Asia, Europe, and Africa throughout its 4 thousand year history in round numbers. The migration movements which they made from the Central Asia also show that they were crowded in terms of population. The Turks have played an important role due to this crowded population of them and to this active situation. As it has been explained in the work of İbrahim Kafesoğlu named *Turkic National Culture* (1976:691), the following points which distinguish them from the history of other cultures both in terms of time and in terms of geography must be kept in mind in evaluating the Turkic history:

a) Although it is possible to determine and investigate the state of other nations in a certain period of time in a clear way because the people of the them exist altogether, it is not easy to assess Turkic culture totally in a certain period of time since the Turks followed different ways of development from one another because they lived dispersedly.

b) Various Turkic masses created their history by looking for new climates and new countries for centuries, while the histories of all other countries, whose borders were within a certain geographical environment, took place near their never changing homeland (Kafesoglu, 1976:691).

From this point of view, because it is possible to observe different Turkic communities, administrations and countries in different places in any era of history, not the history of a single community at any place but the "history" which is exhibited by Turkic groups having the name the Turk or referred to as specific names must be understood when Turkic history is concerned. This state of partition resulted in Turkic cultures being separated from one another in terms of political, social and cultural aspects. It is because of this that some of the Turks live in "Steppe culture", while some others adopt a sedentary life; there are, at the same time, Turkic masses,

which lost their political clout in one region but reached political peak in other regions; and Turkic history developed side by side even together with the history of many old or new nations. It is possible to explain this situation, which makes it very difficult for the broad Turkic history to be scientifically investigated and studied, through the power and action of Turkic nation which have left profound traces in the world history (ibid.)

1.4. THESIS OF TURKIC HISTORY

The fact that the Turks lived in and established states in very different geographies in the continents of first Asia, and then Europe and Africa throughout their known history of 4000 years has always drawn attention of the world. That the Turks, who encountered Chinese, Indian, Persian, Arabian, and finally Western cultures and didn't lose their individuality and sustained their original culture, have proved how strong their culture is and the interaction between these civilizations has always been wondered. The influence of several Turkic tribes who especially moved from the North of Black Sea to the Eastern Europe and to the inner parts of Italy and France and the states of Turkic origin in the Balkans have increased this attention more. Finally, the influence of the civilization that the Turks reached who dominated the western-eastern trade and dominated Islamic world on the West became the subject of western orientalists and travelers.

Among basic resources of Turkic history are diaries or Chinese Emperors, Arabian and Persian resources, drawings, figures and seals, inscriptions and archeological findings as the most important ones. The studies of Turkic history are based on these resources. Especially, the diaries of Chinese Emperors were translated into English and the valuable findings obtained din the archeological excavations carried out mostly by the Russians constituted the precise resources of Turkic history. The inscriptions observed in Yenisey by Nicolaie Milescu, Russian ambassador, sent to China in as early as 1675, were introduced to the scientific world with his book published in 1730 in Stockholm named *Das nord-und östliche Teil von Europa und Asia* (the north and east part of Europe and Asia). Contrary to this, Orkhon inscriptions were found in July 18, 1889 by Russian committee headed by

Nikolay Mihaylovich Yadrintsev. Even though the first introduction was carried out by the Russians, the broad announcement to the scientific world was performed by the Finnish Association of Archeology. Despite this, the inscriptions were tried to be read by the Russian scientist Wilhelm Radloff (1892). The studies of ancient Turkic history and language were dependent more on theory because there were few, if any, studies until Radloff and they were conducted in view of the researches by M.A Castren and Hungarian H. Vambery. This gap compensated by Radloff caused him to rightfully get the title "the founder of Turcology", and Turcology as a branch of science has reached this improvement of today thanks to him (Halaçoğlu, 2002:10).

Danish Vilhelm Thomsen, Radloff's contemporary and friend was destined to read (1894) the Orkhon Inscriptions, which Radloff tried to read. When Thomsen read the Inscriptions that Radloff had determined, he made priceless contribution to Turkic language and history. Reading Orkhon Inscriptions can be assessed as the turning point in the researches of Turkic history. The introduction of Turcology, that is, the spiritual and material culture of the Turks, in the world by Radloff, who devoted all his life to this in main, directed the attention of western scientific world to Turkic language and history (Temir, 1986). However, right after the Kul Tigin and Bilge Kagan Bengu stones were found in 1889, this resulted in the decoding of Gokturk Inscription in 1893, the discovery of Tonyukuk monument in 1897, the finding of Egyptian version of Kutadgu Bilig in the same year, unraveling many texts and books in ancient Uygur Turkic in 1898-1914, and the discovery of Atabetu'l-Hakayik in 1906 and Divanı Lugati't-Turk in 1915. (Halaçoğlu, 2002:11).

The extra-ordinary ruins of civilizations that came forth as the result of discoveries carried out in Asia and Mongolia accelerated the archeological studies in the Central Asia. Of the Russian archeologists, M.A. Masson, M. Voronets, G.V. Grigoryev, V.A. Shishkin, A.A. Freiman, A.G, Vasilyev, V.A. Voroboyev, and A.N. Bernstam obtained important discoveries. Among these discoveries, there are arrows of Scythian type, stocks of arrows and whips, guns, ornaments such as golden earrings, necklaces, rings, hairpins, metallic mirrors, and various descriptions of animals. In the excavations carried out by Especially Rudenko with his assistant Griaznov in Hun Cairns in the Pazyryk Valley of Chulymanys Mountain ranges of the Altay Mountains, remaining parts of carriages, horse cadavers, cloth – tapestry of

felt, tent poles, ladders, table legs, hairpins of women, and carpets, which were belonging to Vth – IIIrd centuries B.C., were found (Tekçe,1999). The Pazyryk carpet, known to be the first knotted carpet in the world, has a remarkable feature in terms of both its motives and its nice style or art.

Also, in the excavations made in Esik Cairn 50km east of the city of Almaty in Kazakhstan, almost 4000 objects came to light and the body of a young man who was covered with golden plates and applications entirely was found. The fact that the head scarf and the clothes of the golden dressed man was covered entirely with gold and the figures of leopard, horse, mountain sheep, mountain goat, and cow were embossed on these golden plates reminds the same animal kinds which were in the fauna of the Huns and which they applied in plastic arts (Oraltay, 1971:303-305). Also, in this excavation, a kind of writing thought to be the oldest form of Gokturk alphabet was encountered as well as the Golden Man. This discovery, on the one hand, indicates that Turkic writing appeared Before Christ, on the other hand, the high artistic style on the golden objects reveal the artistic level of the Turks.

1.5. THE TURK- KAZAKH PROGENY

When we evaluate history of the Turks as a nation, three main lines as Hun-Gokturk- Uyghur are considered to be formative. The first group represented by Oghuz – Turkmens, from the beginning of their movements and disseminations from Central Asia to the West had been created a number of states such as: Seljuk Empire, Atabeylik`s, East Anatolian Turkic States, Khorezmshah States, Turkish Seljuk State, Anatolian Turkish Beylik's, Karakoyunlu and Akkoyunlu States, Turkic States and dynasties in Iran (Safevid's, Avshar's Kajar's), Ottoman Empire, Turkish Republic, Azerbaijani States and Republic of Azerbaijan and Republic of Turkmenistan and were represents of Turkic World for period more than ten centuries. The second group including Kazakh's, Kyrgyz's, Uzbek's, and East Turkestan (Uyghur's) stayed in Central Asia, in Turkistan a homeland of Turks and sustained their existence up to now. The third group of Turks which is represented by Tatar's, Bashkir's, Avar's, Kypchak's, Bulgar's, Pechenek's and Kuman's was

active in the North of the Black Sea and played a significant role in formation of East Europe (Türkler Ansiklopedisi, 2002).

Turk Progeny. The descriptions made about Turkic race in history are quite complex. The Turks were described like Mongols both in Chinese chronicles and in Latin and Greek resources. In ancient times, the Turks' were being shown "Mongoloid" can be explained by the commonness of Mongol factors in Turkic states. The closest touches of the Turks were with their near neighbor Mongolia, crowded Mongol masses were taken under Turkic administration (as in Asian Huns and Tabgachs), and tens of thousands of Mongols joined long migrations together with the Turks (as in Western Huns). As far as the racial complications which the close contacts made possible are concerned, it will be necessary not to get astonished by external observations of foreigners. In fact, the scientific researches carried out in the last half century have revealed that the Turks belong to Caucasian race/ white race, and it has been understood that the Turks belonging to "Turonid" type of the group named "Europid", one of the three major race groups, have anthropologic features which distinguish them from other communities, primarily "Mongoloid" Mongols (dominant characteristics; being white in color, smooth nose, slightly wavy hair, mid-bushy beard and moustache). As also known, Turkic progeny is shown to come from Caucasian race in the old traditions reported in the Old Testament (not derived from Ham and Damascus but from Yafes). The Turks of the Central Asia, Transoxiana (Ma wara'unnahr) and of Near East were shown in the Middle eastern resources as an example for beauty, and the term "Turk" was considered to be the beautiful human in Iranian literature because of the well-proportioned, stalwart men and women with white-color, dark-bright eyes and round face (moon-faced, almond-eyed) (Kafesoğlu,1976:692).

The Turks, who migrated and came from the Central Asia, socialized with the natives living in Anatolia in the course of time. In the period of Seljuk and Ottoman Empires, the people living in Anatolia and regarded as the citizens of these Empires defined themselves as "Seljuk" or "Ottoman". After the period of Ottoman Empire, the country founded by the leadership of Mustafa Kemal Atatürk was named the Republic of Turkey. The foundation of national solidarity was made which would

disclose common values that make the nation as nation to study the Turkic culture and history. As a matter of fact, Atatürk highlighted his opinions as:

The history of the Turks, a great and proud nation, is as old as humanity. Before the Ottomans and Seljuks, the Turks established states and empires all over the world. Wherever a Turkic state collapsed, they always established new states upon it. (Baykal, 1971:539).

Kazakh progeny : the remains of Turkic –speaking people and who belong to Turkic tribes such as Schytians, Uysin, Kangly, Gun, Gokturk, Turgesh, Karluk, Kimek, Oghuz, and Kumans, who settled in Kazakhstan and established states beginning before Christian Era, were living in Kazakhstan. The tribes Nayman, Kereit and Argyn, who came to Kazakhstan before Mongol invasion, and Dzhalayir, Kongrat, Mangyt, and Barlas or Mongol tribes became turkicized in the course of time and socialized with Turkic tribes and then formed the basis for today's Kazakhstani people (Saray, 2004).

Bakhytnur Otarbaeva identifies three periods of Kazakh ethno genesis in her exploration of Kazakh history: the pre-Turkic, the Turkic, and the Turko-Mongol eras. Each period, but particularly the latter two, had a deep impact on the development of the Kazakh people. And though Professor Otarbaeva traces the Kazakhs' earliest roots to the Bronze Age, the most formative periods before the emergence of the Kazakh people as a distinctive nation state in the fifteenth century took place under the Turks and the Mongols. Yet the origin of the Kazakhs remains a source of considerable debate. Most specialists agree, though, that the Kazakhs themselves emerged as an ethnic group during the late fifteenth or early sixteenth century (Corwe, 1998:396-397).

However, some Kazakh historians emphasize the significance of association between appearance of Kazakh polity and the nation. According to Sultanov, the term Kazakh did identify a different group of people sharing freedom, ability to get living via only relying on themselves and peoples of similar occupation rather than the term "Kazakh" to identify *ethnicity* of group of people having particular genealogical ancestry. That is to say, any nomad without prosperity could have been called Kazakh, without obligation to be attached to any particular polity. Being

Kazakh, in other words, was a social trend rather than genealogical or ethnic phenomenon (Zhanalin, 2011:5-6).

1.6. TURK- KAZAKH NAMES

Turk name: The Turks being an ancient nation led the researchers to study the Turkic name in the oldest historical resources. One of the most prominent history scientists of Turkey İbrahim Kafesoğru (1976:) suggests that in accordance with the opinions put forward by many scientists since last century, there should be Turkic tribes such as Targitas, Heredotus cited among Eastern tribes, or Tyrkae (Yurkae), rumored to live in Scythians lands, or Togharmas mentioned in the Old testament, or Turukhas (Turushka) or Thrakas encountered in old Indian resources, or Turukkus seen in the cuneiform texts of ancient Asia minor, or Tiks (or Di) and even Troians stated in the Chinese resources to play a role in the first millennium B.C.. The name *"Turk"* was searched in the Zend- Avesta reports or Iranian origin cited in detail in Islam resources and Old Testament reports of Israeli origin, and the grandson of Nuh (son of Yafes), Feridun's (Thraetaona) son Türac or Tür (Turan derived from it) in the reports of Iran were tried to be shown as the first tribe with the name "Turk". Turkic tribe possesses a long history; although Afrasyab (Tunga Alp Er), cited in the memories of Iran – Turan struggle in VIth century B.C., was in fact a Turkic Commander, the above assumptions opposite to the consequences obtained through the last archeological investigations and cultural history studies haven't been determined to be accurate in terms of *linguitique.* In accordance with these words, the name Turk should have pronounced in two syllables even in the Before Christian periods with its today pronunciation, whereas according to the single syllable case Orkhon Inscriptions show that the name existed in the Gok-Turk Era (VI-VIIIth century A.D.). The name in these inscriptions was *"Turk"* but it was mostly recorded as *"Türük"*. In fact, the Chinese version of the name was of two syllables (Tu-küe). In the last researches, it was stated that the name "Turk" was pronounced in both single and double syllables in VI-VIIIth centuries, in only two syllables before IV-Vth centuries and could be as *"Törük"* more previously (Kafesoğlu, 1976:692).

Kafesoğlu (1976:693) states that there are several meanings added on the name Turk in both resources and researches: *Tu-küe (Turk)* = *Helmet* (Chinese resources); *(Turk)* = *abandoned* (Islamic resources); *Turk* = *maturity time*; *Takye* = *the man living by the sea, to appeal* and so on. According to A. Vambery's opinion accepted to be the first step to scientific explanation in the last century, the name Turk comes from *"Türemek"*. Z. Gökalp described it as *"türeli"* (owner of law and order). W.Bartold's thought is similar to this. Yet, it has been understood from a document that the term "Turk" means power-strength as a common noun (adjective, powerful-strong). It was suggested by A.V. Le Coq that the term "Turk" here was the same as "Turk", the name of a nation, which was accepted V. Thomsen, the decoder of the Gokturk Inscriptions (1922), and afterwards the same point was completely proved by the researches of Nameth.

The word "Turk", which must exist in Turkic since the ancient ages as a common noun, as proposed by Kafesoğlu (1976:693), is stated to have been mentioned in a Persian text in 420 to define "Altai" tribes, later again as a common noun, and stated to have been in the definition of türk- Hun (Powerful Hun) in the events of 515. But, the first political body to use the word "Turk" as the official name of a Turkic State is the Empire of Gok-Turk. All these reveal that the name "Turk" is not an "ethnique" name belonging to a certain community but an official name. Since the foundation of Gok-Turk reign, the name has become the common name of this state at first and then the other Turks known with their own names dependent upon this empire , and has risen up to the position of national name to cite all communities of Turkic tribes in the course of time. Therefore, the name Turk was transported in the works written in Arabic in Agathias' work (death 582) in connection with Gokturks, and in the Russian chronicles of XI-XIII centuries and the divan of Al-Nabiga al-Zubayni (death, towards 600), poet of Ignorance Era for the first time. Turkhia (Turkiye) as a geographical name was first encountered in Byzantium resources. This term was used for the Central Asia in the VIth century (Menandros). This name was given to the area from Volga to mid-Europe in IX-X centuries (Eastern Turkey = country of Khazars; Western Turkey=Country of Hungarians). Egypt and Syria were called "Turkiye" in the time of Kolemen state in

XIIIth century. Anatolia has, on the other hand, been known as "Turkiye" since XIIth century (ibid.).

According to professor Baykara (2002:370), today historical background clearly indicates the situation in Turkey that the Inner Asia from where the Turks came apart became a great mass. The remains of this great mass gave or were made to give different names due to the separate developments. The names such as Kazakhs, Uzbeks, Kyrgyzs, Turkmens, Tatars, Uyghurs, Baskhirs, Altais, Sakas, Tuvas, and Khakas were the names that were approved by other great political powers dominated them. Philologists absolutely determined that the language spoken by them was the same. All of them were called not Turk but people talking Turkic Language. The owners of these names were wanted to be influenced on being named in many respects. As will be remembered, if the Ottomans hadn't gathered a great mass with the same culture in the Western Asia and Eastern Europe in a political solidarity and hadn't performed a new unity and formation, new nations could have appeared like Ottomans, Germiyans, Karamans, and Saruhans, just like Kazakhs, Kyrgyzs or Uzbeks. He also suggests that those living in the geography where the great political power called Gokturk State once dominated may also accept the name "Turk", which their brothers living in a far geography gave to them. But, this must happen without any obligation and must be a usual acceptance (Baykara, 2002:).

Kazakh name. In his essay on the subject of the Kazakhs Crowe (1998) states that there is no broad-based agreement regarding the origin of the term "Kazakh." According to Vasilui Radlov, the term amounts to *"wanderer, freeman, vagabond"* or *"tramp,"* while S. B. Bronevskii suggested that it was of Tatar origin and came to mean "steppe person" or one *"who is cautious."* Others, such as Vasili Bartold, trace the term to the Timurid period (1370-1506), and maintain that it was employed to distinguish between legitimate rulers and those who had pretensions to the throne. Later, Uzbeks, who deserted Abul Khayr Khan (1412-1468), were named Uzbek-Kazakhs, or Kazakhs. Some of the Kazakh's earliest rulers, Kerei and Janibek, employed the term "Kazakh" to soak of the people they ruled (Crowe, 1998:396).

Crowe (1998:) continues with suggestions that others put forward that the term "Kazakh" is of Turkic origin, and probably associated with the term "Cossack." According to Orest Subtelny, "Cossack" was a Turkic word which "meant the free,

lordless men that lacked a well-defined place in society and who lived on its [Dnieper basin] ever-changing border." Igor Averin, a Cossack specialist with the Russian Academy of Sciences, remarked that the term first appeared in and was used so as to refer to someone who was "free" in the context of living "outside the community". The roots of the term "Kazakh", even though, also Turkic in origin, are different. Martha Brill Olcott contends that there are at least four hypotheses for the origin of the word, two of which only relate directly to Kazakh nomadism. However, despite disagreements concerning the origin of the term "Kazakh," its meaning takes on greater significance as contemporary ethnic Kazakhs slowly begin the rediscovery of their deep ethnic inheritance. Yet, what is equally significant to the Kazakhs, specifically considering its potential political use, is, according to Professor Otarbaeva, the term "Alash," a word synonymous with "Kazakh" and meaning "the whole people." This word was drawn from a rich, semi-mythical past and refers to the founder of the Kazakh people, Alash (Alach). While nothing could be found to suggest that there ever was a real Alash, legend has it that his sons established the three Hordes or Zhuzes, which are the centerpiece of Kazakh ethnicity and genealogy. As pointed out by Professors Otarbaeva and Eitzen, the significance of tribal unification around three distinct Zhuzes is essential to grasping not only the deeper social and political history of the Kazakh people, but also their current efforts to reclaim their genealogical heritage. This rediscovery is complicated by several factors, not the least of them being the age-old prejudices fostered by Russian colonizers who considered nomadism as barbaric *vis-a-vis* the cultured world of the Slavic settler (Crowe, 1998:396-397).

1.7. TURKS' GEOGRAPHY

A number of ideas were put forward as regards the first homeland of the Turks in the scientific world. The scientific investigations and archaeological excavations carried out in the aftermath of XIX.century and at the beginning of XX.century describe Turkic homeland as follows:

Based on the Chinese resources historians regarded the first homeland of the Turks as the Altai Mountains and their surroundings. Ethnologists, on the other hand,

suggest the northern parts of Central Asia as the homeland of Turks. Anthropologists pointed out Kirghiz steppes and Tanry Mountains (Han Tengri – Tiyan Shan) as the homeland of Turks; Art historians claimed that it is Altais and Northwest province of Asia; Cultural historians suggest it is between Altais and Kirghiz steppes and southwest of the Lake Baikal. Here, the reason why there are a number of descriptions is that Turkic nation is a mobile nation and that they take their cultures with them to anywhere they go. On the other hand, the studies which the linguistic scientists carried out put forward that the homeland of Turks is between the Ural-Altaic Mountains and North and Northeast regions of the Caspian Sea. In addition, important information with regard to the Turks' homeland in the periods Before Christ has come up thanks to the researches by the archaeologists. According to these, two cultures, Afanasyevo (2.500-1.500 B.C.) and Andronovo (1.700-1200 B.C.), were revealed in the Minusinsk region situated rigth in the west of Northern Altais. It has been understood that representatives of the race of the latter was not mongoloid, but was the prototype of Brachycephali Turk race (Saray, 2004).

The Turks have generally lived in their own homeland and clime since the ancient times. Mahmud of Kashgar definitely mentioned the place where the Turk lived when he talked about the Turkic Land and Turkic Clime. The place where Turk lived is Turkic Land or, its Persian version, Turkestan. Unfortunately, we do not know the general Turkic name the Turks gave to the place where they lived. However, it is probably Turkic Land.

Turkestan is a name given to the beyond of Ceyhun (Syrdarya) River from IX and X. Century onwards especially in the Arabian and Persian resources. It directly means the Turkic country. Because "Turkestan" is not a Turkic word, the Turks' neighbors gave this name to the areas or regions where Turks lived. As a matter of fact, this name and the similar names must have been given to the places, where the Turks lived, not only by the Turks but also by their neighbors, and both must have used these names. Turkestan is the most important and common name, which determines the place where the Turks live. Today, the area which extends from the eastern part of the Caspian Sea to the beyond Ceyhun (Syrdarya) and Altais is called Turkestan. Tengri Mountains divide Turkestan in two as West and East. The West Turkestan came under the rule of Russia in the late XIX. Century and the East

Turkestan were under the rule of China. The name "Turkestan" in one of the most important ingredients to determine the name and existence of "Turks" in the Central Asia. For this reason, the political powers outside of the Turks, dominating this region, do not use this name. Thus, Turkestan was excluded from the political terminology of Central Asia after the year of 1924. Today, the term "East Turkestan" is not used by China and those liable to its geographical names (Baykara, 2002:383). Because the name Turkestan is not directly Turkic, it is proposed that this region be called Turkic-land.

In the meantime, the notion of Turan included in a famous poem of Ziya Gokalp , as Baykara (2002:384) states, attracts attention:

"Motherland is neither Turkey nor Turkestan to the Turks"

"Motherland is a huge and eternal country: Turan"

1.7.1. Dissemination of the Turks.

Due to a number of reasons Turks' movements of migration from their motherland continued at intervals in the very old-times. However, it is quite difficult to determine the date of these migrations taking place Before Christ. Furthermore, it is understood from the sources that Turks were the neighbors with pure race in Urals and were in contact with China and Mongolia in the East. In the meantime, it is known that the Yakut's one of the Turkic tribes migrated to Siberia and settled down there. Much more differences are observed in the language of the Yakut's, who remained separated from the other Turkic groups and who did not have cultural contacts. In addition, it was revealed in consequence of the scientific investigations that Turks came down to the areas of Turkestan, India and Iran in the years of 1300-1000 B.C., and lived under the name of the Scythians in Idil (Volga) Valley in VI-III. Centuries B.C. (Saray, 2004).

It is possible to follow in detail the Turkic migrations that took place After Christ. The Huns migrated to Europe and the Northern India in the 6th century (Ak Huns); the Oghuzs migrated to Seyhun riversides from the Orhun region, then to Iran and Anatolia over Ma wara 'un nahr (Transoxiana) in the X.century; the Bulgarian Turks from the Black Sea to the Balkans and Idil Valley in the VII.th

century; the Sabirs from the northern Aral to the Caucasus ; the Uzs, one of the tribes of Patzinaks, Cumans and (Kipchaks) and the Oghuzs, from the region of Orhun river to Central Asia at the beginning of IX-XI centuries. It was witnessed that the groups separated from some crowded Turkic tribes also migrated to procure a new land for themselves (Kafesoğlu, 1996).

Today, Turks live independently in Azerbaijan, Kazakhstan, Kyrgyzstan, and Turkish Republic of Northern Cyprus, Uzbekistan, Turkey and Turkmenistan. The Turks living within the borders of former Soviet Union constitute the considerable number of Turkic population outside of the borders of Turkic states. The Turkic communities located in this geography scattered to these regions among the Middle Volga, and Southern Urals as well as the Central Asia and Caucasus. Another region the Turks densely live in is the region of Siberia. At the same time, Turks also exist in the geography referred to as the western part of the former Soviet Union and including Moldova, Western Ukraine and Lithuania. When considering the distribution of regions where the Turkic populations live as minority today, it is seen that they spread to a vast geography extending from Europe and the Balkan States to the Middle East and the Central Asia and from the continent of Australia to the United States of America. Turks also live in the countries of the Middle East such as Iran, Iraq, Syria, Jordan and Afghanistan, and in the countries of the Central Asia such as China and Mongolia (Avşar et. al. 2002:268).

1.7.2. Turkey.

Another term given by others to the places where Turks live is Turkiye. The official name of the state in which the largest population of the Western Turkicness lives is the same name. Yet, the lands on which state of the Republic of Turkey stand bear the names of Anatolia and Rumelia. In the past, the Islamic geographers called this province Rumelia in the 11th century, that is to say, they used to call this province the land of Romans. Anatolia, the common name of this place today, is a word belonging to ancient Greek. In the past, the lands belonging to the old East Roman Empire used to be called Rumelia, not Anatolia, and this continued in the following centuries (XII-XIII). Anatolia, which came to be used in the second half of

the 14th century, is a Greek word and means "East". For sure, here the term "East" can be in question when considering the the situation from the west of Dardanelles and Bosphorus. The Turks were only able to dominate this region in the mids of XIV. On the other hand, the Europeans coming to Rumelia called this land, where they saw that Turks lived, Turkia = Turchia / Turkhia, meaning the lands of Turks. Because, they called the lands where the Arabs lived Arabia. The name Turkia = Turkie given to the places where Turks live exists in the name of Republic of Turkey today. However, this term is not related only to recent history and not to Turkicness of Asia Minor. Similar terms were also used for the Turks in the different regions in European languages and Arabic. Türkiye = Turkia, as a geographical term, used to indicate the vast lands in the middle Ages. In the Byzantine resources, one can come across to the term of Turkia for Asia Minor in the 6th century. The same idiom was used for Khazar (Caspian) and Hungarian countries extending from İdil/Volga to Central Europe in IX-X centuries. Even, in those times, west Turkia meant Hungarian land, while East Turkia meant Khazar land. From the 14th century onwards, the European observers would call East Anatolia as Turkomania, that is, "the lands of Turkomen" till the mids XIX (Baykara, 1976:61-66).

By the way, we should just add that Kolemen/Memluk State in Egypt used to be known as "Ed-Devlet'it-Türkiyye", namely Turk or the state of Turks. The name Türkiye, arising out of the European observers' defining this land, where the Turks settled, as "the Turks' Land", namely, Turkia, Turkie (Türkiye), has a history at least two hundred years older than the term Anatolia while defining the lands where we live. These lands, which are for the definitely known Türkiye in the 12th century, would only be called as Anatolia after the second half of the 14th century (Baykara, 2002:282).

1.7.3. Kazakhstan.

Homeland of Kazakhs is Central Asia; territory called nowadays Kazakhstan was settled by numerous Turkic tribes since ancient ages. This land had become recognized with name Kazakh since second half of the fifteenth century when the first Khan's of Kazakh Khaganate Janibek and Kerey found the basis of

contemporary Kazakhstan. At the beginning of eighteenth century Kazakhs joined to Russia, this joining however was the most influential in the formation of culture of country. Kazakh lands took its contemporary shape under the influence of Russia and by their successors in Soviet period.

After the collapse of the fSU one of the Newly Independent States in 1991 of the former Soviet Union (USSR), Kazakhstan is a ninth largest country in the world that is located practically middle from Europe, Russia, East Asia, Southeast Asia, India, West Asia, and the Middle East. Due to its vast natural resources in oil, gas, precious metals, uranium, rare earth, solar power, and agriculture, Kazakhstan is rising as an international center for commerce, trade, production, industry and finance. It is also emerging as a powerhouse in the Central Asian region (Erdener, 2010:123).

1.8.TURKIC TONG

Language is the most leading element as a means of culture in the lives of nations. The people speaking the same language underlie the social being called nation. When we consider their course of 5.000 years, we can say that these people speak the same language with a little dialect difference from the East to the West and from the North to the South even though the Turkic nation speaking the Turkic language sometime stayed distant from each other due to a number of circumstances and in addition, they were in touch with the foreign cultures and peoples at the borderlines. In this respect, it can be said that none of the other languages played the role which the Turkic languages played as a national bond/tie. Because it is an undeniable fact, Turkic languages, so to say, have been considered, even by their great political rivals, as equivalent with the notion of Turk. Turkic languages have lived thanks to Turks and have always been able to remain alive. Belonging to the same big language family is, even though not for Turks, an important fact of Turkic language. Although those who speak the same language are called "The Peoples with Turkic Language", the term Turk preserves and will preserve its strength and importance (Baykara, 2002:383).

The respect of which languages Turkic languages may be relative has been occupying the scientist for a long time. In the meantime, numerous different ideas were put forward from the fact that Turkic have no relation with any languages, to the fact that it has relation with some languages such as Red-Skin languages, Sumerian, Etruscan, Indian-European and even to the fact that all of the languages were due to Turkic. The most adopted and approved view among those is the one that discusses Turkic first within Ural-Altaic then Altaic language family (Yılmaz and Demir, 2006).

1.8.1. Theory of Ural-Altaic Languages

The view of etymological union of Ural-Altaic languages has been the subject of the beginning of 18th century onwards, when the comparative language studies developed in general, and with the advancement in the studies, it has become clear that this view was not true while it is recognized in the newly-dated publications in Turkey.

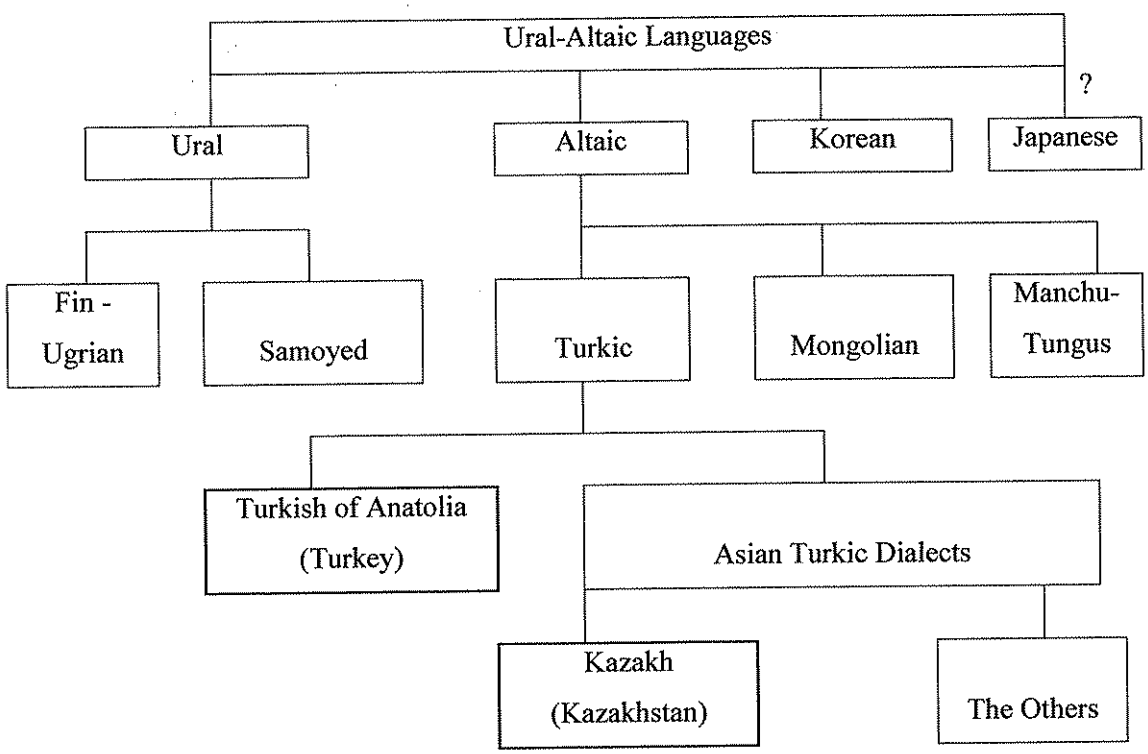
It was W. Schott that put forward the real situation of Ural-Altaic languages by employing comparative phonics method. Schott, dividing the so-called languages into two big groups as Ural and Altai, separated the Ural group into three sub-groups including Fin-Ugor and Samoyed, and the Altaic group into three groups including Turk, Mongol and Manchu-Tungus. Schott did not only studied in the field of Ural-Altaic language unity but also established the vocal equations of Turkic z/G, Chuvash r/l, which would come to be examined separately from Ural language unity and which constituted the backbone of Altaic language unity, and set forth that Chuvash, which is of great importance in terms of Altaic languages studies, is a Turkic language, not Fin-Ugor language as thought (Yılmaz and Demir, 2006:566)

1.8.2. Theory of Altaic Languages

Altaic languages are the general name of the language family including Turkic, Mongolian and Manchu-Tungus according to common view and Korean and Japanese according to the least adopted view. The researchers advocating the Altaic

language unity agree that Korean is a member of this union. However, the state of Japanese is considered dubious for the time being. The Altaic Mountains and surroundings in the Central Asia are considered as the motherland of the communities speaking these languages and the term Altaic languages were derived from this region.

Figure1.1: Ural-Altaic Languages family



Turkic is the largest branch/wing of Altaic languages. Of the three languages, Turkic is the one that has the oldest written sources and at the same time the best studied. In particular, the perusal of Old Turkic Inscriptions by V. Thomsen in 1893 invigorated the researches regarding Turkic. Turkic, as can be seen below, is spoken in a vast area and also sometimes spoken in the regions where it is used as Meta language of the languages different from itself in terms of structure (Yılmaz and Demir, 2002:575).

It comes across to many languages in the known date; it affected them and also was affected by them. It is impossible to say anything definite as regards the number of those speaking Turkic as mother tongue, because there is no current data

belonging to the regions where it is spoken. Some dialects such as Karaim and Karagas are about to disappear. The most recent discovered wing of Turkic is Khalaj, which was seriously investigated in the second half of the 20th century is spoken by approximately 28.000 people in the Central Iran. Yılmaz and Demir (2002:574-575) in their essay concerning the sub-dialects of Turkic, suggest that the trial of classification over 20 were carried out by the scientists such as W. Radloff, G. J. Ramstedt, L. Ligeti, N. Poppe, J. Benzing, K. H. Menges, G. Doerfer, R. Rahmeti and Arat. G.Doerfer divided the sub-dialects of Turkic into 6 groups including; *1) Chuvashi or Bulgarian Groups, 2) South-East or Oghuz Group, 3) Northwest or Kipchak(Cuman) Group, 4) Southeast or Chagatai Group, 5) North or South Siberia Group, 6) Yakutian and Khalaj*, The latest and the most detailed classification was made by Claus Schonig (1997-98), however, because it is not directly related to our topic, we would like to outline the study of Talat Tekin instead of discussing it here. Talat Tekin divided the Turkic languages into 12 sub-groups according to 6 criteria. The groups arose according to these criteria are as follows:

1) r-l- group: Chuvashi;2) hadaW-group: Khalaj; 3) ataH-group: Yakutian, Dolgan, 4) adaW-group: Tuva, Karagas; 5) azaW-group: Khakass, Yuigur; 6) taElıE-group: Northern Altaic dialects; 7) tNlu-group: Altaic; 8)thlN-group: Kyrgyz;9) taElıW-group: Uzbek, New Uighur; 10) tawlı-group: Tatar, Bashkurt, Kazakh, Qaraqalpaqstan, Nogay, Kumuk, Karachay-Balkarian, Karaim, Baraba Tatar, Crimean Tatar; 11) taElı-group: Salar; 12) daElı-group: Turkmen, Khorasani, Khoreamian-Oghuz dialects of Uzbek, Azeri (together with Kashkay-Aynallu, Kerkuk, Erbil dialects), Turkish, Gagauzia (Yılmaz and Demir,2006:575-576).

Kazakhs traditionally spoke a Turkic language but they demonstrate a large linguistic russification degree; although most of Kazakhs were fluent in Russian, 97% still stated Kazakh as their native language in 1989 (Hale, 2009), according to famous Kazakh demographist Tatimov, in 1992 percentage of native Kazakh's from total population who do not speak their native language at home was 25%. The situation in big cities remained worst, accordingly, 85% of population in Almaty, and 75% in Kostanay, followed by 80% of population in Karagandy cities speaking Russian at home. Comparatively, the percentage of Russian speaking Kazakhs in

Kyzylorda region is 3.5%, 4% in Atyrau, 6, 5% in Taraz province and 12,5% in region of Semey (Gabitov et al, 2002:332).

However as Kazakh culturologists Gabitov, Mutalipov and Kulsarieva (2002:334) state it is not always correct to separate people who do not speak their native language from those constituting national culture; as an example they show Scottish's and Irish's, although they speak English they didn't lose their national mentality. Authors continue with suggestion that a large amount of Russian speaking Kazakhs and other Muslims constituting population of Kazakhstan did not lose their national identity and religion at all.

However, it has been observed that a lot of Kazakhs stating Kazakh language as their native actually were not able to speak it well and primarily spoke Russian instead, in spite of the fact that they strongly identified themselves with Kazakh language as to name it nevertheless is a strong proof of ethnic identification. (Hale, 2009:4).

1.8.3. Writing in Turks

While nothing can be said definitely as regards when and under what conditions the Turkic writing language came into existence, this situation was dated with Orkhun Inscriptions until recently. However, when the dating of inscription under a plate found about among 4.000 objects in Esik Kurgan in Kazakhstan was dated back to 5th century B.C., it appears that Turkic writing and the language of writing dates back to quite older times.

Turan (1994:80) states that it is known that Turks changed their alphabet several times until the alphabet which is being used today in the Republic of Turkey and as such, a series of quadruplet is made on this matter: Gokturk, Uighur, Arab, and Latin. Republic of Kazakhstan, continuing with the same list, also uses Cyrillic alphabet instead of the last one, Latin. Yet, we must emphasize that the Turkic communities used some alphabets outside of the above-mentioned "4" alphabets in the historical process.

Annemarie von Gobain, well-known for her researches over the Old Turkic Languages, explained that Turks used "5" alphabets before the period of their

shifting to Islam, and even these alphabets could rise up to "7". These are listed as inscriptions of Base/Soul Turkic, Sogd inscription, Uighur inscription, Manihayi and Brahmi. Thanks to the addition of Tibetan inscription and Estrangelo, the number of them rises up to 7. As a matter of fact, while Uighur alphabet, which Turks accepted after Gokturk alphabet, became widespread, in some places Sogd alphabet was also used. After the recognition of Manichaeism, on the other hand, Manichae alphabet was also valid. Again, in those periods, it is known that some Turkic texts were written with the Estrangelo alphabet, which means Brahmi and Tibetian of Indian origin and Nasturi alphabet of Syria origin. As for Anatolia, there are samples indicating that the Seljuk and the Ottoman period, Armenian and Greek alphabets were used in some texts as well as the alphabet of Arabic origin. In particular, the fact that the Turks from Karaman, whose language was Turkic, but whose religion was Orthodox Christian, used the Greek alphabet attracts attention. With the Greek alphabet called Karaman inscription, there are plenty of texts and published Works written in Turkic (Turan, 1994:81).

As for today, it is seen that one of the alphabets used among Turks is the Cyrillic alphabet. This alphabet, devised by the Cyrillos in the 9th century, is referred to as Cyrillic because it became widespread among the Slavic people. This alphabet, which the Russians and with some alterations, the Bulgarians and the Serbs used, was put into practice in the all Soviet Republics in 1939. Thus, the Latin alphabet, which started in the 1920s and was generalized in Baku Turcology Congress, was abolished in the Turkic Republics of Soviet Russia. The Turks living in Russia have been using Cyrillic alphabet since 1939 (Saray, 2004).

Although Soviets performed more than any past government in order to advance literacy in Kazakh language, numerous Russian-language media in Kazakhstan of late Soviet period criticized double alteration of the script wherein Kazakh was legitimately used as being written, shifting it first from Arabic to Latin in 1928-29 and then from Latin to Cyrillic in 1940 (Hale, 2009:6).

The matter of shifting to Latin alphabet after the independence gives rise to quite complex disagreements. Some of them are related to the oppositions of those receiving Soviet style education and being the parliament member for the ruling the

country and oppositions of the Slavic population living in Kazakhstan, and these oppositions make the process difficult and delay it.

1.9. RELIGION

According to Turan (1994:85-100), in the methodic study of the Turkic religious history , it is essential to consider the bilateral religious classification which G. Mensching and J. Wach expresses with the terms very close to each other and which is of great importance for us. Mensching classifies religions as "National Religions" and "Universal Religions", while J.Wach classifies religions as "Natural Religious Groups" and "Specific Religious Groups". Though steps were taken from from other points of view, it is possible to observe this bilateral classification in H. Bergson as "Static Religion" and "Dynamic Religion". When we apply all these bilateral typological classifications, we observe that these classifications fit two periods of Turkic religious history and cover these periods. With reference to these classifications, we characterize the first period of religious history of the Turks as "Traditional Turkic Religion" and the second one as the phase of "Universal religions".

The influence of Mesopotamia, Iran, China, India, Tibetan Lamaism, Nestorian Christianity, Mani Religion, Islam and Orthodox Christianity over religious cultures of the Central Asia Turkic cultures is in question.

When we take the basic points of the traditional Turkic Religion into consideration, we see that Gok Tanry (Tengri) is the first one. The belief in God has such a continuous feature that at the first glance we can state that Turkic Religious History is the history of the relations of the Turks with God in general sense and forms a basic "archetype" of the belief in God. Even if we do not have written documents at hand, it is possible to mention the traces of the existence of the belief in God dating back to very early times among the Turks. The researchers such as Nemeth and Hommels draw attention to the parallelism between the Sumerians' "glittering" God "Dingir" and Gok Tanry of the Turks. The belief and tradition of the classification of the dead ancestors and presenting sacrifices constitute one of the most important factors of Traditional Turkic Religious History. The religion of

ancestors or manism is a religious event found in the communities where patriarchal family type is dominant (Güngör, 2002:463-464).

1.9.1. Turks and Islam

Although the origin of Islam hasn't been changed, the adoption styles of it by the nations may be different. In the Turks' adoption style of this religion, we see: the people who had adopted Islam added some of their material and moral pre-Islamic cultural elements to their Islamic –religious experience expressions with the same sincerity as they had them to deter. Also, the Turks were opposed to the Emevi /Ummayad Dynasty since the date they started to be Islamized because of their political attitudes and unjust acts, which caused them to treat the Descendants of Ali with sympathy. Because the Turks adopted the Sunni belief, they were mainly influenced strongly by Sufism which lays great emphasis on the love of Mohammed and Ehl-i Beyt. Sufistic occupations and spirits whose intimacy sequences were mostly dependent upon Ali were common among the Turks. Therefore, Seljukian Sultan's, who adopted sunnism, always kept alive the mentality represented by dervishes, Ahis (Ahi community) and grandfathers. Turkic Muslimism generally held the color and style of Sufism (Demirci, 2002:928).

In the Turkic tribes' acceptance of Islam, the function of Sufis and traveler dervishes was great. They taught the new religion not within strict rules but with broad and soft mind and sense. The same case continued in Anatolia as well. The Turks attracted attention through their belief depending on tolerance, love and respect, which they brought from the Central Asia and continued by strengthening under Islamic sense, their hospitality, and, the most important one, their life style like dervishes far from fanaticism. The matter is of separate importance in terms of our national history: the role of Sufis in the Central Asia Turks' fondly adoption of Islam to the most remote parts. The services of several Sufi groups, Alp- eren's, dervish veterans are proven by the testimony of the history in Turkicizing and Islamizing Anatolia, in short, in the matter of the fact that the lands on which we live became our country (Demirci 2002:930).

The anecdotes and miracles of Sufis became more or less spread in the cities and among nomadic Turkic tribes. The communities of the Central Asia strongly accepted these dervishes and believed what they said associating them to the poets to whom they assigned holiness. Thus the ancient poets were displaced by some dervishes called 'Ata' or Father. Arslan Baba and Korkut Ata, shown as one of the contemporary followers of the Prophet Mohammad, and Choban Ata are a few commemorative names. As professor Gungor argues, in his essay on the subject, Khoja Ahmet Yasawi has an important place in the Turkic religion and Sufi history. Khoja Ahmet Yasawi is a mentor, a Sufi leader as well as a religion announcer. Just as he and his students provided remedy to the souls of people at their age, Yasawism continued its effect in later centuries. Yasawi tomb in the Turkistan (Yasi) city within the borders of Kazakhstan today was a source of belief and morale for all Central Asian Turkic tribes even in the Communist era. It is still continuing this function of it in the most vivid way and attracts visitors every part of Asia and and Turkic-Islamic world (Demirci 2002: 927-932).

Researchers dealing with religion of Turks suggest that Yasawi did the job more easily through Sufism than Muslim –Arab armies and even the first Turks who adopted Islam through wars. The reason for this is that Yasawism combined Islamic belief with the Turks' way of believing and with the living memories of Turkic tribes' beliefs. Ahmet Yasawi won his place in the spiritual life of Turkic tribes not only by writing Sufi poems. The importance of Ahmet Yasawi has resulted from the fact that he established the first religious order which had the chance of spreading largely among the Turkic tribes when Islam was known in these tribes, and dominated the souls of Turkic tribes for centuries, which is not an even to be disregarded. Ahmet Yasawi is, today, the most important spiritual bind and bridge among the Republics of Kazakhstan, Uzbekistan, Turkmenistan, and Tatarstan and other Turks living countries. A person who spends a few hours in front of his tomb understands this situation when he sees the visitors coming from all these countries. Yasawiyye order, which spread through the moral and spiritual assistance of Khoja Ahmet Yasawi and which existed for centuries, enlightened not only the soul of Turkic World, lacing the spirit with moral tastes. He did well for Turkic tribes to keep their identities and to sustain them. In the past he enabled them to have a strong

religious and moral life, and recently have become a moral source of strength to them and thus has invalidated the efforts of making them forget their nationality and culture.

With the 1071 Malazgirt Victory, the doors of Anatolia seem to have been opened to the Turks completely. However, as Professor Demirci states, a country cannot be captured only with military forces. Alexander the Great went to the inner parts of India with his soldiers, but after his death nothing remained. In this case, the real conquest is to be able to get the country person by person. Here, it is the men of heart who get the biggest job. Anatolian Turkicness moved forward the new country as a great army of believers. The religious orders were the most important establishments that officiated in a moral and civilized manner in the settling and development of these people in the new geography and in a new Turkicness. Demirci continues with suggestion that these religious orders covered the need of Anatolian people to have an avid moral life by gathering around an exciting faith. Ahmet Yasawi and his followers became effective not only in Anatolia. Their influence in Rumelia is considerable. There is such a dynamic, active, and comprehensive community among the ones that migrated that they are known to have been called Khorosani soldiers, Alperen's, Colonizer Turkic Dervishes. These humanitarian, constructive, and extremely energetic people are accepted to have been inspired by the guild of Yasawi. Sary Saltuk was the most important representative of them in Balkans (Demirci, 2002:927-934).

The purpose of Sufism and religious orders is known to train people and to raise them to the moral maturity. Sufis believe that there are some negative aspects in the temper of each person such as arrogance, pride, jealousy, egoism, and self-interest. On the condition that they are not done away with, people become vulgar. System of Sufism aims at providing the social ethics smoothing the negative aspects inside the man and putting the positive ones instead through some experienced methods. Also the person who gets rid of the slavery of the self finds possibility of some spiritual and moral expansions and conquests. Hence, various beautiful artistic products emerge. The Sufi establishments, lodges and religious orders carried out this service successfully at the periods when they worked well and properly.

The origin, bases and rules of Islam has a characteristic which is the same and unchanged everywhere. Nevertheless, the way of adoption of each community has been different. This situation does not give any harm to the origin of the religion. As known, there are some religious and applied religious sects. A great majority of Turkic tribes have adopted Maturidi sect in religion and Hanefi sect in practice. The differences of manner are seen more specifically in daily life, clothing and architecture. For example, in the architecture of mosques, Arabian, Turkic and Maghrib manners are different. In the religious faith of Turkic tribes Sufi manner and variety is dominant. Old ancestor cult has nearly continued in the holiness of saints and tombs. For example in Wahhabism, which is the official religion of Saudi Arabia, such kinds of beliefs are regarded as almost equal to abjuration. Visiting places and tombs, despite all kind of prohibition, were the most important elements that enabled the religious belief to continue in the 70 year- Soviet pressure period in the Turkic Republics (Turkic speaking Republics) who reached their independence. The most vivid example for this is the tomb of Khoja Ahmet Yasawi (ibid.).

Osman Turan (2002:531) summarizes the relationship of Turks with Islam as following:

1. *It is because of the Islamization of nomadic element and accordingly Seljuk conquest that the Turks became a great agent on the fate of Islamic world*
2. *This Islamization took place under the two main agents just as the superiority of domestic civilization and the bases of Islam religion suit the beliefs and characteristics of the Turks.*
3. *The honor of founding Islam belongs to the Arabs, while the honor of spreading it among the Arabs belongs to the Turks. If it hadn't been for the Turks in those years, Islam would have been destined to be overturned by the crusades the outcome of which was suspicious.*
4. *Although the Turks worked with the Arabs and Iranians in the foundation of Islam civilization, The Islamic Turkic culture was neglected and didn't progresses in comparison to the Arabs and Iranians within this civilization through the influence of various agents.*
5. *The most important period of Turkic history were created in the Islamic civilization and the Ottomans represented the latest and the greatest magnificence.*

Religious traditions established during mentioned period have been still experiencing to varying degrees in contemporary Turkey and Kazakhstan and bind countries in moral sense.

1.10. POLITICO-ECONOMICAL AND SOCIAL ORDER OF CONTEMPORARY TURKEY AND KAZAKHSTAN IN XX CENTURY.

In previous chapters we discussed antecedents and constituents of Turkic culture in cases of Turkey and Kazakhstan such as geographical location, shared history, religion, language, and progeny, also we tried to give explanations why does it difficult from scientific point of view to correctly define this peculiar culture of Turks separated from one another in a course of history in terms of political, social and cultural aspects. As a matter of fact, contemporary Turkey and Kazakhstan nowadays differ in many ways. In this chapter we will briefly discuss politico-economical and social regimes of countries under consideration in a last century due to the fact that 20th century was the main period which influenced cultural structure of them from politico-economical and social point of view.

1.10.1. Turkey

After the crumbling of Ottoman dynasty, which lasted for 600-year, in addition to crumbling of the sultanate and caliphate institutions (Alaranta, 2008:) and Foundation of Turkish Republic in 1923 the country had experienced processes of creation of the state, institution of nationality, establishment of the economy, formation of the culture (Glyptis, 2008:353) and search for national identity under the rule of Father of Turks Mustafa Kemal. Turkey took its current shape as we know country nowadays throughout XXth century which was the most formative. Everything in the country from governance and economy to social system encountered huge changes and modernization during this period.

Sibel Yamak (2006:207) in her essay analyzing politico-economical statement of country characterizes Turkey as a late industrializing country, where important transformations have occurred in the politico-economical environment of

business and industrial development context has changed from etatism toward family-dominated big business. Period of 60 years which starting with the foundation of Turkish Republic in 1923 and ending with a fundamental move in policy towards greater liberalization and internationalization of the economy. The task of nation building was escorted throughout this period by the dual attempt of industrialization and westernization. She divides that time span into two phases: 1925-1950 Etatism and 1950-1980 Private sector initiative and separation in the changing of government from CHP to DP with the multi party election.

After a brief early stage that relied more on private sector, the etatist period ranged from the foundation of the Republic up to 1950. Period of post World War II described as change of position of Turkey in international allegiances seeing that country directed its policy toward economic and political ally with USA. This direction changes were dealt with a shift towards politics of multi-party in addition to position change towards a mixed economy and intensification of the emerging private enterprise leading to family business group development. Regardless of mentioned changes the economy have been in the same position up to early 1980's and was largely state dominated. The pro–business Democratic Party emerged on the political arena of Turkey as alternative party to win the elections of 1950 after the end of singly party regime in 1946. The gain of legitimacy for private business is interpretation of the government policy of that period. As a result of these changes in policy the development of the private sector beside both new and existing lines. In the early 1970 the establishment of TUSIAD (Turkish Industrialists' and Businessmen's Association) was accelerated by the process of self-identification of the business elite as a distinct group (Yamak, 2006:208).

Legitimate social expressions throughout syndicates, unions of workers, and professional chamber for instance providing way to mass social dissatisfaction and violence was witnessed in 1970's, at time when Turkey might be characterized as a "starter kit". Private sector has begun to take its place in national composition and rural- urban migration has gathered speed in this decade. Chiefly the 1970's were the years when the state was concerned regarding communism threat due to the fact that extremely part of the world order was still in the Cold War. Despite the Islamic Revolution which took place in 1978 in neighboring Iran communism was seen as a

much threat in comparison to political Islam. The military intervention of 1980 (known as "12 September") is identified as the biggest changing event made people to look back at previous decades like a freedom years, also it is the most unforgettable intervention incurred life loss in particular among left-wing persuasion and intellectuals and for being most country effected coup. Temporarily, the constitution of 1982 is still in place and it is blamed to have over – restrictive character and some argue that it stops the progress of process of democratization (Lovatt, 2001: xxi).

The economic crisis occurrence in country has obliged the state governments to surrender to international pressure in order to open up the economy since 1980s. This in turn led to supporting more export-oriented policies and to desertion of Import Substituting Industrialization. Policy makers have met a major dilemma due to the clash of interests which was generated between new international capital and its free market ideology and protected manufacturing industries together with their fundamental nationalist ideology. Existing political, monetary, fiscal and social crises which Turkey faced guided governments to attempt to develop survival strategies necessitating major social policies and economic changes. It can be seen from governmental policies on social services; industry and agriculture that the multi-dimensional nature of mentioned crises show that people are not passive sponges that absorb whatever is poured by state (Aydın, 2005:1-3).

Generally, Republican Turkey as Ayşe Buğra (1998:522-523) stated in her essay, as many other late industrialized stated developed in a way which is different from the European "bargained economy" model and from American "free market economy" in its more intensive protectionism and interventionism. The state role on Turkish economy has been much more significant when compared to developed economies in the West but also it has been more vital in comparison to other late industrialized economies to the extent that its impact on development of private sector is concerned.

Towards the end of century beforehand straightforward population increasingly began to develop its own expectations and reached at the working class level. Power is in money, policy maker as well as decision is mostly the state. It is hard to determine the impact of fundamental political, economic and social changes

which nation experience in progress. However, Turkey can correspond to urban society development, a social re-construction further than addiction to the instant and broader family or restricted public set of connections towards affection to or organization membership. It is possible to observe similarities of Turkey with other developing (late industrializing) countries: Turkey covered with pretentious projects still in progress or left unfinished; immeasurably complex bureaucratic system exists; strong scarcity is seated contradictory to extraordinary prosperity with a regularly growing group with middle-income-earning beginning to appear at someplace flanked by with no closing the income split; high disappointment and low expectations and major population under 21. (Lovatt, 2001: xxii).

As new millennium approached the country encountered a number of crises. Turkish economy, similarly with Argentinean case, in the second half of February of 2001 country encountered one of the harshest crises of its economic history. Every segment of society were negatively and extremely affected by this crisis; national economy reduction was % 9.4 which caused the country to loss of around 53 billion dollars in its GNP , created more than 1 million of unemployed and reduced gross national income from 2,986 down to 2,160 $ in 2001 (Keyman and Koyuncu, 2005:106-107).

1.10.2. Kazakhstan

After the collapse of the former Soviet Union (fSU), at the beginning of the 1990s Republics of Kazakhstan, Azerbaijan, Turkmenistan, Kyrgyzstan, and Uzbekistan and others have emerged as newly independent states of Central Asia. Countries are considered to be Turkic in origin, however, due to their different ways of development, dissemination and separation in the course of history, and the hard works by powers dominating the region to rewrite their historical past, the issue of their origin become a great source of debate in opinionated context, consequently, there is no a certain and accepted opinion regarding their ethnicity in literature.

In many respects, Kazakhstan as well as other Central Asian countries is Soviet creation as a whole. In Central Asian countries everything from territorial

borders, capitals, transportation systems, infrastructures, alphabets, education systems, economic structures, public health and medicine approaches to prehistoric cultural backgrounds and memories such as ethnic identity and mother tongue were outcomes of particular Soviet strategies, policies and practices. The nomadic tribes which constitute contemporary Kazakhstan today have been inhabited this territory since Bronze Age. The self-identification and consolidation of diverse nomadic groups into Kazakh nation was also the conscious product of nationalities policies of Soviet. The land which is known as Western or Soviet Turkestan was divided into five new political-territorial units and named by Moscow located Soviet rulers in 1925 as: Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan and Kyrgyzstan. By this means, decision- making central planners created specific and separate mother countries out of a large land span which had been inhabited by groups or tribal confederations whose identities at that time were not well defined and relationship among them had rarely been expanded beyond local kinship level (Junisbay, 2009:13).

Ideology and politics of Soviet influenced not only ethnographic and economic state of affairs in Kazakhstan but also its cultural context too. At the beginning, the Soviet policy followed "Program of civilizing based on Stages of development proposed by Marx". This involved not only primary economic reforms but also meant deep social and cultural transformation and changes (Zhanalin, 2010:31).

In spite of far distance from colonial center and its usually unreceptive land, countries of Central Asia were politically, economically and socially well integrated into Soviet Union with all roads that led eventually to Moscow. Since 19th century Russians and other Slav setters had been migrating into Central Asia and mostly to Kazakhstan. The first migration wave was made as a response to inducements of Tsarist regime to farm steppes in addition to construct Russian outpost protecting and enabling trade and house the crowd required to restrain local struggle against conquest of Russia (Junisbay, 2009:14) so the population of Kazakh fell from 91 percent in this land in 1850 to 57.1 percent in 1926 (Hale, 2010:5).

After the fall of dynasty of Romanov the Bolshevik government came to power in 1917, and the migrations from all parts of Russia continued as part of drive

for industrialization of country. The time span between 1920s and 1930s was the period when migration of Russian and other Slavs into Kazakhstan accelerated and in 1954, during Virgin land campaign the last wave of migrants was made. Russians begun to work in chief Soviet – built factories and build and inhabit new urban countryside's in addition to planting crops and extracting natural resources which were crucial for the Soviet economy (Junisbay, 2009:14). After Soviets had resettled many Russian "kulaks" or war veterans and Khrushchev's hard push to settle mostly Slavs in order to cultivate Virgin lands by 1962, the population share of Kazakh's reached only 29%. Sedentralization and collectivization attempts during 1930-32s caused the population of Kazakhs to drop from 5.9 million to just 2.5 million in 1933. Some Kazakh historians even claim that Kazakhs lost as a minimum 49% of their population during collectivization campaign (Hale, 2010:5).

All these development and entire awareness of the fact that knowledge of Russian language was the key of social portability Central Asians set in motion of learning and using Russian as communication language at school and at work in increasing numbers (Junisbay, 2009:5), Kazakh language was moved away from most areas of economy and administration, excluding only small, poor Kazakh villages as a consequence of these policies and Russification programs in 1950s and 1960s (Hale, 2010:5). Also mass join of Communist party increased nomenclature ranks and most of Russian and Soviet cultural norms, practices and beliefs began to internalize. The resistance of Central Asians to the Tsarist conquest in the second half of the 1800s and Soviet one during 1916-1920s was violently suppressed (Junisbay, 2009), the national movements against the Soviet policies under the leadership of Kazakh intelligences such as Alihan Bokeykhanov, Ahmet Baytursynov and Mustafa Chokay, Turar Ryskulov, Saken Seyfulin and Seitkali Mendeshov were also violently suppressed. All Kazak enlightens were victimized and labeled as "nationalist" and "public enemy's" during 1930-1950s, which in turn led to incorporation into the USSR and the basis for a new "Homo- Soveticus" were fruitfully set(Junisbay, 2009:14).

During the process of assimilation of Kazakhs into the model of "Homo-Soveticus" identity everything regarding Kazakh from historical heritage, culture, religion, memory and even language were rebuild, reduced and suppressed,

discrimination against Kazakhs in their own country expressed through giving fewer opportunities for economic, political, social advancement in comparison to Russian and Slavic counterparts were institutionalized by Soviet authorities as well. Nevertheless, the situation got horrible after the uprising were ended, thus, not only the Kazakh youth truthful effort to turn out attention to the incorrect actions against their national identity was suppressed with extreme violence but also all Kazakhs were labeled as nationalistic, subject to religious fanaticism and to corrupt practices and until 1989s extensive propaganda campaign against national identity of Kazakhs and their leadership had been implemented (Zhanalin, 2010:35).

Central Asia from the margin had been Soviet Union's supplier of raw materials including, metals, rare metals, gas and oil, meat, corn, cotton, wheat, fish and other agricultural products. All these primary goods were transported to Russia for processing and transferred in another places of the USSR and beyond. In return, finished consumer and industrial goods in addition to social benefits and other financial support flowed into the periphery. One of the main characteristics of command planning system is that all roads, railways, oil and gas pipelines were constructed to bond Central Asia to Russia. On the contrary, interior transport connections inside and between the Central Asian countries were greatly less developed. Almost 20 years past since collapse of SU and independence this model of extraction of resources, transportation systems and infrastructure are still continue to be based to a large extent on centralized system created under Soviets (Junisbay, 2009:15).

After the collapse of the fSU, in 1991 Republic of Kazakhstan has emerged as a newly independent central Asian country. As a result of this collapse, a triple transition process from *"Authoritarian"* to *"Democratic"* governance, from a *"Command"* to a *"Market"* economy and from *"Socialism"* to *"Capitalism"* took place to a varying extent and success in a newly Independent Central Asian countries. This processes of transition have been painful to these countries and are not completed entirely yet (Shagdar, 2007:516). State controlled industries have experienced radical privatization, financial market liberalization and transformation of legal infrastructure of business by important changes of positions and nature of societal values and norms. These changes of economic conditions, political climate and ideology led to

transformation of socio- cultural values, political and economical environments as well as national cultures as a whole (Cseh et al, 2004:5-6).

National identity disintegration of the countries that are experiencing profound cultural and social shock as a consequence of triple transition is considered to directly confront and weaken traditional loyalty, belonging and identity sense. Those kinds of mixing generates phenomena that might be defined as "non-national" society in which people are more concerned regarding their position in the political power structures and economy and less care about their national or ethnic identities. The new concept and behaviors which challenges and replaces shared values, beliefs and main cultural concerns shaking with fear national and ethnic identities and "anticipated" society in the process appears in consequence of transitions and integration with global economy. An additional emptiness set divide community into diverse groups derived from wish of that groups for entering and reaching economic resources and political position more willingly than their national or ethnic identities which makes the latter less significant for individuals rather than the former (Zhanalin, 2011:41).

Throughout years of independence and subsequent major important reforms from command planning economy to market-based one was made in Republic of Kazakhstan. As a consequence more than U.S. 40 billion has been invested in economy of country by international corporations and governments, with share of about 20 billion invested by American interests. The great parts of these investments were directed into energy industry, particularly in oil and gas sectors. According to estimations of Wall Street Journal (2010) the country will be capable of producing 3 million barrels of oil per day by the year 2015 that will rank Kazakhstan in the top ten oil producing countries in the world. U.S. companies such as Shell, Chevron, Texaco, Occidental, and Exxon-Mobil, ConocoPhillips invested in the economy of Kazakhstan at present. Since independence major economic progress and development has been made in the country and Kazakhstan in macro-economic reform has gone beyond not only Central Asian countries but also of most other former Soviet countries. These changes were undergone under the leadership of President Nursultan Nazarbayev who set a goal for country for second decade of the XXIth century to be one of the world leading 50 competitive economies. Kazakhstan

is wealthiest country in the Central Asia with Gross Domestic Product per capita - $ 3,700 USD; and Gross National Income per capita – $ 6, 740 USD. Kazakhstan's growth of GDP, since 2000, was netted in the range of 8% partially owing to large oil and gas deposits and mineral resources. Despite the fact that current economic growth has been mainly on account of export of oil, it is estimated that oil export profits will create opportunities for establishment of more expanded economy (Teal et al., 2010).

Problems of labor market were wholly expressed in the methodology and vocabulary of conventional economics throughout the economic reforms phase in the FSU countries. However a small amount of attention was given to examination of human values related to organizational behaviors and work attitudes. J. Vecernik (2003) by examples of the fSU East European countries identified a numerous reasons of this tendency. Firstly he states that *" values (more specifically, the hierarchy of preferences) are taken for granted and have no standing in neoclassical economics";* secondly *"measuring human values is rather problematic because one has to rely on subjective data";* he continues with suggestion that *"there are no time series, which would enable comparisons with the communist past";* and finally he propose that *"there is no research tradition in the former USSR countries that would facilitate this type of inquiry, for example, economic sociology, social anthropology, or cultural studies".* However in comparison, a big place is given to the social dimensions of work by Western scientists who are trying to reveal existing changes in jobs and works relative to general changes in values. There are significant branches of social economy coping with social aspects of human work (Vecernik, 2003: 444-471).

Despite the fact that the Central Asian Countries have similarities when compared to other post-Socialist countries there are main differences earning particular attention. There is lack of studies concerning national culture in relation to organizational behavior subfields conducted in countries beyond of Eastern Europe of the fSU, only a few studies deal with Central Asian countries. Investigating countries experiencing transition into global economy and universal transformation of business cultures and organizational behavior by means of examining preceding concealed peculiar and different cultures may improve our

capability of understanding of outcomes of these transformations and transitions from socio-cultural perspective.

Kazakhstan as well as other Central Asian countries which encounter transition from central command to market economy and resource allocation as a result created scores of the workforce and skills who have been fundamental under planning, however turn out to be outdated or marginal in context of market based economy. On the other hand, new skills which have not been previously required are demanded nowadays. For that reason, accumulated human capital fitting to the market economy is of paramount significance for Central Asian Republics as well as for Kazakhstan. The matter develops into critical, chiefly in the course of the conditions wherein mentioned countries became sovereign. The absence of previous experience of independent policymaking and macroeconomic management, the lack of knowledge of the institutions of the market economy, lack of general industrial development, as well as the absence of private property, (Shagdar, 2007:520) have created workforce found itself in an emptiness and developed conditions requiring adaptation to new circumstances appeared as a result of transition.

What is experiencing in Kazakhstan is anything but unique from historical point of view. In reality, Kazakhs twice practiced as minimum analogous shocks, which are induced externally, regarding their traditional nomadic way of life, traditions and culture when exterior powers like Russia and especially the Soviet Union had introduced overseas socio-economic systems into Kazakh land. Similarly, current transition into market-based economy and privatization and reforms as an outcome directly impelled by foreign capital rather than weapons, persuade major damage on the main values of Kazakh identity (Zhanalin, 2010:42).

From the evaluations of Turkic culture constituents such as geography, historical past, language, moral and spiritual world, progeny and names of nations, which has been examined in cases of contemporary Turkey and Kazakhstan, it can be concluded that countries derive from the same progeny (Turkic tribes), share long historical past, have the same moral and spiritual faith and religion sect, speak the same Turkic language, had been shared the same borders and then disseminated during course of history. However, despite all these antecedents showing cultural

linkages, both countries are significantly differ it terms of legal, economic and social frameworks, thus there is need for countries to be scientifically tested using models of national culture covering the influence of aspects such as legal, economic and social framework and their expression through values as an outcome. Hence, the next chapter deals with models of national culture which enables to measure value patterns in general.

CHAPTER II
CULTURE MODELS

On the whole, the term culture includes factors such as: values, beliefs, norms, traditions, customs, ideas, arts, skills and language of particular group. Accordingly cross-cultural researches deal with differences of those factors with regard to economic, political, social and legal frameworks. Therefore, there is no assumption that complications of entire cultures are not supposed to be influenced by economics, politics and history. Actually this testament reflects the challenging nature of culture in cross-cultural researches. Provided that culture is multifaceted system, cross-cultural researched require system approaches. Sociologists, anthropologists, psychologists and organizational theorists are concerned with popular constructs namely culture, national culture and organizational culture (Singh et al., 2008:249). In the following sections we will briefly discuss development of culture analysis.

2.1. HISTORICAL DEVELOPMENT OF ANALYSIS OF CULTURE

In the USA culture has been integrated as promotional value within term of "diversity", however in Europe, the aspect of multiculturalism has become to be advocated; therefore thee different points of view of subject of culture in society and business bring an intellectual heritage which in turn complicates the discussion regarding culture. Peterson (2007:360) suggests that discussions of culture have appeared in consequence of dysfunctions over the culture in a first part of the nineteenth century. Culture analysis at the beginning of nineteenth century does not reflect the fact of scientific neutrality norm which is generally taken for granted by scientists. An accurate analysis belonging to the mentioned period, in fact, classically conducted with a certain purpose to substantiate and support superiority of culture to which writers belonged. Analysts of culture at the beginning of 19th century divided culture into four categories: *"We ourselves with our distinctive strengths and idiosyncrasy"* (Macaulay, 1848); *"The familiarly different friend"* (Jokai, 1860); "*The threateningly different enemy*" (Macaulay, 1848); and "*The radically different*

savage" (Mead, 1953). However these definitions of culture as Peterson (2007:362) states leaded to adverse appliances and untoward reactions to nineteenth century analysis of culture such as lighten of violence, prejudiced adoration at several accommodations of privileged culture forms. This adoration of several cultures in excess of other cultures holds up an assortment of kinds of armed forces aggression worldwide. At time when issues regarding culture are argued in a open way, negative consequences of metaphorical refusal of analysis of culture has appeared as an element of tradition of the US and in appliance to people with European lineage, culture, become to be seen as 'the melting plot' symbol.

He continues that two substitute purposes for analysis of culture come into view from the late nineteenth century to the present which successfully ended by social science and analysis of culture having characteristic of self – serve. The first aim was analyzing new cultures; devoid of defending, yet criticizing writers own culture. A second aim was analyzing societies apart from writers own in a not opinionated way as possible, to anticipate, on occasion unrealistically, so as to facts would beneficially enlighten public policy and behavior . In spite of definite innocence and shortage of personal expression, the scientific neutrality rule reinforced in analysis of culture throughout the end of 19th century as it emerged in other areas.

Researchers dealing with a scientific approach of analysis of culture performed over three focuses at the end of 20th century. First was developing methodology in order to utilize it in ethnographic, scientific studies (Kluckhohn and Strodtbeck; Murdock, 1940, 1967, 1981; 1961; Taylor 1871/1958), it continued by exercising the societal implication of Darwin's evolution theory. The last and third one was starting point of treating scientific culture analysis in order to criticize it (Boas, 1928/1949) despite supporting as it was before (Peterson 2007:360-371).

Culture analyses become a special area of anthropology; however, the tradition of economics and sociology at the beginning of the twentieth century contend by culture as no less than a side subject with aim to analyze the universals of the human being state. Social and economic organization theory developed by Weber in 1947 dealt with change of culture, its generalization and divergence analysis.

Weber's research on the spiritual tradition of China, India and Western societies presented a distinguishing comparative perspective.

In the 1960s and 1970s, literature regarding the organizational behavior contained a considerable amount of examinations of survey's concerning the wide range of employee considerations, attitudes and behaviors and their perceptions. The theory of organization area of the organizational behavior subject had focused on theory of systems and theory of structural contingency. Both infrequently confirmed choosy utilization or else response in the direction of matters in the anthropology and in the literature regarding international sociology. Simultaneously, there were anthropological, psychological and sociological frameworks concerning value studies on the increase, at the same time values were not directly included in literature of organizational studies, but characterized the research which followed. The culture research had resolutely become the area of anthropology; however the value studies had become part of psychology language additionally. Towards the beginning of 1980s, the relative organizational study examinations position remained doubtful. The global scene also altered exterior social science academic world. Rivalry among European countries and America with Japan continued by fast growth of Asian countries focused concentration to even superior obvious cultural dissimilarity than differences between the America and Europe which had enthused previous concentration. The book *'Culture's Consequences* by Hofstede published in 1980 and then reviewed in 2001 come into domain by presenting number of scores on national cultural values dimensions for various countries (Peterson, 2007:371-372).

2.2. CULTURE ANALYSIS IN A NEW MILLENNIUM

Culture as a concept has been examined at many levels; however it is the idea of national culture utilized entirely. National culture as a term has been debated by many theorists whose studies differ in two directions: 1) as *a multidimensional conception versus a one-dimensional conception*; 2) *Homogeneous programming of national culture versus heterogeneous one.* The national culture's multidimensional construct seem to be in a strict logic of the national culture models. Multidimensional

models are broader in scope as well as appropriate for the national culture analysis. However model of national culture having one dimension can be more easily applied in organizational analysis (Singh et al., 2008:250).

Hereafter we will briefly discuss some conceptual multidimensional models of national culture proposed by Trompenaars, Kluckhohn and Strodtbeck, Boyacigiller and Adler and examine and compare models revealed by Hofstede, GLOBE project and Shwartz.

Kluckhohn and Strodtbeck were among the pioneer researchers to be involved in a national culture methodical deliberation. They offered national value orientation idea and emphasized influence of those values on structure of organization and that they are represented the same as usually collective conceptions surrounded by the society. In developing their attitudes authors distinguish a number of value orientations used by individuals such as: *1) 'human nature orientation (evil-evil/good-good)'; 2) 'man-nature orientation (mastery-harmony-subjugation)'; 3) 'time orientation (future-present-past)'; 4) 'activity orientation (doing-being-being in becoming)'; 5) 'relational orientation (individualistic-laterally extended groups-hierarchical groups)'.*

National culture was formulated by Boyacigiller and Adler on the same lines. However, they offered *'the space orientation model (private-mixed-public space in a society)'* as a sixth value orientation in addition to value orientations introduced by Kluckhohn and Strodtbeck.

Trompenaars formulated culture as the way people cope with problems, especially ones concerning the way people feel about or behave toward each other, exterior environment and time. Besides, there was shaped scale by means of which the answers of individuals to certain issues could be measured. Several of these scales were named: *'universalism-particularizm', 'analyzing-integrating', 'individualism-communitarianizm', 'inner-directed-outer-directed', 'time as sequence-time as synchronization', 'achieved status-ascribed status', 'equality–hierarchy', etc.* (Singh et al. 2008).

2.3. HOFSTEDE CONCEPTUAL MODEL

When Professor Hofstede G. was working in IBM, he found that despite the fact that company's corporate culture was completely established, significant distinctions regarding culture among workers coming from dissimilar states and provinces assorted greatly yet inside of single company. For this reason, the variation of ways of social action and thinking of employees from approximately fifty contemporary nations were investigated. The results from paper based survey conducted in IBM Company having subsidiaries in more that seventy countries worldwide containing many value related questions were accumulated in the database. Preparing more than 116.000 papers the survey was carried out in two stages, first in 1968 and second in 1972; after that a big database involving results of scores regarding values of employees obtained was analyzed by G. Hofstede. At the first stage he analyzed only 40 biggest countries and later extended the number of countries involved up to 50 and divided them into 3 regions. 74 different countries scores were presented in further editions of his study (2001) and provided additional information and reproduced previous analyses. Subsequent researches were conducted among students, pilots of commercial airline company, managers and consumers from different social classes in a number of countries all over the world and findings of these researches supported previous results of analysis from IBM subsidiaries (Shi and Wang, 2011:94)

According to Hofstede (1980, 2001), culture is defined as *'the collective programming of the mind that distinguishes the members of one group or category of people from another'*. Several worldwide encodings, for instance, language capacity and essential emotional nature, are typical for every one due to result of hereditary constitution. *'Collective programming'*, as the substance of some exacting languages and emotional expression character mainly suited to some special societies, is typical for special people categories or groups. The kinds of sole behaviors where an individual apply of language or else expression of his/her emotions derived as a consequence of personal experience and constitution is called *'Individual programming'*. The Hofstede project pays attention especially to '*collective programming*' within groups specified via national borders.

It is possible to reveal national cultures in distinctive personality traits that during the mid-20th century were describe 'national character'. In the process of identifying various ways where collective programming is articulated, Hofstede prefers to focus on expression of collective programming on values. Wide tendencies of favoring definite situations over other situations are called values. Values, in such a definition contain passion with regard to strength, and direction meaning that some situations are observed rather than other situations. Individually desired values in most of cases may be different from those desired by public at large. Symbols, rituals and heroes are elements used in expression of values and its denotation within particular culture settled upon the relationship between symbols, rituals and heroes values which they express. For instance, expression of red color having poles apart representative meanings is a result of connection of it with dissimilar values in different countries (Peterson, 2007:371-372).

Hofstede suggests that national culture have a number of strengthened actives and bases which is mostly stable. Continuously developing equally strengthened structure likely describing any culture contains ecological aspect like society norms, geographical and historical location, religion, governmental systems, and roles of genders in family and functions and structures of social institutions. In spite of stability provided by mentioned strengthened factors change of culture is undoubtedly feasible in the course of the interference of external power throughout the supremacy, trade and scientific discoveries development.

Hofstede by means of the earlier outcome and further editions conceptualized culture in a model distinguishing it from others via determining major dimensions and their opposite pulls labeled as: *1) High Power Distance versus Low*; 2) *Collectivism versus Individualism; 3) Femininity versus Masculinity; and 4) High Uncertainty Avoidance versus Low;*. The fifth dimension of the Hofstede model applied across 23 countries, was developed by Chinese researchers and based on Confucianism are labeled as *5) Long Time Orientation versus Short*. Like previous four dimensions the Time Orientation is found to be correlated with religion and other nation, and culture constituting elements. Consequently Hofstede obtained scores for first four dimensions in 46 countries and 3 regions and 23 country scores for the latest one. Hofstede's books were revised in years of 1991, 2001 and 2005;

nowadays researchers continue to use his model (Shi and Wang, 2011:94) and expand our understanding of national cultures.

Cultures were differentiated in accordance to Hofstede model having 5 dimensions, in a scale from 0 to 100 for each of five dimensions which determine country position in these scales in comparison to other countries involved in a study. Dimensions constituting Hofstede model were hypothetically and statistically discovered by means of analysis and have an ability to reflect main issues for which solutions must be found but varied. All countries involved in a study positioned between opposite pools in accordance to their scores. Empirical studies results confirm that 5 dimensions are statistically verifiable and independent in all combinations possible, even though some of them were more frequently made (Hofstede and Hofstede, 2005).

2.4. SCHWARTZ'S MODEL

The other alternative framework of calculating cultural values is one developed by Schwartz in 1992 and extended in 1994 and seven dimensions regarding worldwide personal value types were suggested by him as a consequence.

In his model human value dimensions that as declared involve some dimensions proposed by Hofstede and present a preferred approach for calculating cultural differences which might be sometimes more acceptable. Schwartz defines human values as wanted objectives, diverging in significance, which is serving as guiding main beliefs in lives of individuals compatible by classification put forth first by Kluckhohn in 1951 and followed by Rokeach in 1973. The needs emerge from:

1) Needs of individuals as biological organisms;

2) Needs of society for matched social communication;

3) Needs of groups for support and survival constitute basis for Schwartz his model.

The content of personal values accepted as universal were a basis for the Schwartz model and his types of values come out from several items explored in order to measure this content. The items in his framework included four dimensions developed by Hofstede. During period of 4 years (1988, 1992) 56 values items were

explored and surveys were distributed to 87 samples including teachers and students from 38 nation constituting 41 different cultural groups. According to Schwartz, since it is accepted that individual values reproduce both exclusive individual experience (value in an individual level) and impact of normative culture (value in a cultural level) it is possible to study both mentioned at cultural and individual levels (Ng, Lee and Soutar, 2006:168-169).

In consequence of conducting of two dimensional space analyses Schwartz explored that personal values varies by the side of basic two dimensions labeled as protection of adequacy to change and protection of adequacy of self- transcendence to self-improvement.

Table 2.1: Schwartz individual values dimensions

1	Power	Prestige and social status, dominance or control over resources or people
2	Achievement	Personal success obtained via demonstration capability in relation to social standards
3	Hedonism	Enjoyment and affective satisfactory for oneself
4	Stimulation	Challenge in life, excitement and innovation
5	Self - direction	Self-governing act and consideration - creating ,choose and exploring
6	Universalism	Appreciation, understanding, tolerance and protection of nature and prosperity for everyone
7	Benevolence	Conservation and improvement of prosperity of people's to whom ones personal contact is frequent.
8	Tradition	Commitment, respect and acceptance of ideas that traditional religion or culture oblige on the self and the customs.
9	Conformity	Self-control of actions, fondness, inclination possible to disturb or damage others and to go against expectations or norms of society
10	Security	Security, agreement, and social stability, of dealings, and of self.

Within mentioned two values the set of individual values dimensions corresponding to probable disagreements and compatibility among them were identified and labeled as follows: *Power, Achievement, Hedonism, Stimulation, Self–direction, Universalism, Benevolence, Tradition, Conformity, and Security.*

The table 2.2; provides definitions of Schwartz cultural value dimensions and their definitions

Table 2.2: Schwartz cultural values dimension definitions

1	Conservatism	It refers to society concentrating on strong harmonious relations as well as preservation of status quo and avoiding actions disturbing traditional order
2	Intellectual autonomy	It refers to society regarding persons as independent bodies who are allowed to follow their own desires and intellectual interests
3	Affective Autonomy	It refers to society regarding persons as independent bodies who are allowed to follow their own stimulus hedonism interest and wishes
4	Hierarchy	It refers to society giving importance to recourse sharing and hierarchical roles legality
5	Mastery	It refers to society giving importance to dynamic social environment mastery and individual rights to progress over others
6	Egalitarian commitment	It refers to society emphasizing altruistic interests' transcendence.
7	Harmony	It refers to society emphasizing harmony with a nature

Subject and scores show different for each value solutions likely to be used for resolving general issues of human at cultural level. As a result of the fact that individuals and cultures utilize value scales in a different way Schwartz prepared basic score for each of dimension for all countries involved in a study in 1994.

Multidimensional scaling procedures were used for analysis of inter-correlations between the value dimensions and consequently there were revealed types of value in a cultural level that consequently were summed up into three dimensions having negative poles such as : 1) Autonomy versus embededness ; 2) Egalitarianism versus hierarchy; 3) Harmony versus mastery. Schwartz (1994:85-119) formulated and labeled 7 value types in a cultural level and described them as: *Conservatism; Intellectual autonomy; Affective Autonomy; Hierarchy Mastery; Harmony; Egalitarian commitment.*

2.5. THE GLOBE PROJECT

Different cross-cultural and management theories such as leadership, value and belief, motivation and others influenced House and his team (2004) to conduct Globe research project. This comprehensive theory based mainly on the following statements: 1) Social culture features differentiating cultures are able to predict organizational practice and 2) Character and behaviors of leaders which are mainly enacted are considered in that particular culture as mostly expected and accepted.

The implicit leadership theory which is culturally supported was the principal concept in the Globe research program. There are three main linkages on which theory of research was based, the first explicit connection is that social culture from values and practices point of view affects implicit leadership theory supported culturally; the second association determined is that leadership behaviors and qualities are directly influenced by social culture, however the last linkage stress on the assumption that qualities and behaviors of leaders affect effectiveness and acceptance of leaders, authors also suggest that this relationship is controlled by culturally endorsed theory of leadership (House et. al., 2004).

In the first and second phases of Globe project nine main culture dimensions qualities were attempt to be distinguishing at social and organizational levels. The following definition of culture was developed by Globe team: culture is the *"shared motives, values, beliefs, identities, and interpretations or meanings of significant events that result from common experiences of members of collectives that are transmitted across generations"* (House and Javidan, 2004). On the basis of theorizing and literature 735 questionnaire items were prepared. Table 2.3., summarizes nine core dimensions of national culture identified as a consequence of analyses.

Table 2.3: Definitions of culture dimensions proposed by project Globe

Dimension	Definition
1. In-group collectivism	The extent of individual's expression of cohesiveness, loyalty and pride with their families or organizations.
2. Institutional collectivism	The extent of encouraging and rewarding of collective resource distribution and collective action by organizational, social and institutional practices.
3. Power distance	The extent of society member's expectation and agreement for power to be concentrated and stratified at higher levels of government and organization.
4. Gender egalitarianism	The degree of society's minimization of role of gender as promoting equality
5. Performance Orientation	The degree of society's or organization's engorgement of members for improvement of performance and excellence.
6. Future Orientation	The extent of individuals engagement in future orientated behaviors like investment in the future, planning and collective or individual satisfaction delay in societies or organizations.
7. Human orientation	The extent of society member's encouraging and rewarding of individuals to be generous, altruistic, friendly and kind to others.
8.Assertiveness	The extent of society member's assertiveness, confrontation or aggressiveness in social relationship.
9. Uncertainty avoidance	The extent of society member's certainty search within their environment via basing on bureaucratic practices, established social norms and rituals.

Practices and values association with nine major culture dimensions were measured by 18 scales developed. Nine dimensions of culture categorized as independent measures include: *Power Distance; Uncertainty Avoidance; In- Group Collectivism; Institutional Collectivism; Assertiveness; Future orientation; Gender Egalitarianism; Performance orientation and Human orientation.* Each dimension

was asked to be responded in two forms. The first form aimed measuring reports of managers of real practices and managerial reports in terms of values or "what should be" in their organization. The second form of manager reports measured values and practices actual in their society (House et al., 2004).

2.6. COMPARISON OF FRAMEWORKS, SCHWARTZ AND HOFSTEDE

Both models proposed by Hofstede in 1980 and by Schwartz in 1994 aimed identifying dimensions of national culture to be used in order to compare different cultures. While Hofstede model was developed empirically framework by Schwartz was derived theoretically. Large scale of multi- countries was empirically analyzed in both models. Both scholars revealed major cultural differences between countries when compared with in-country responses and due to that reason it was suggested that models developed are useful in country comparison. As we mentioned earlier Hofstede study (1980) was focused on employees of single company having subsidiaries in 72 countries and was conducted twice during 1967-1968 and 1971-1973, but because of reasonable sample size data only from 40 nations was used in his book. However study by Schwartz conducted in 1992 and 1994 focused on samples of teachers and students gathered in 38 nations including 41 diverse cultural groups between 1998 and 1992 (Ng, Lee and Soutar, 2006:167-169).

There is shortage of studies comparing predictability of two models in relation to organizational commitment; however some scholars (Schwartz and Ros 1995; Steenkamp 2001) attempted to test cultural variation using two models and found that dimensions proposed by Schwartz were significantly different from those by Hofstede and that Schwartz values include elements which are not revealed by Hofstede. For example, predictability of Schwartz and Hofstede national culture dimensions in relation to international trade by Ng et al., in 2006, revealed that Schwartz model seemed to overlap Hofstede's one in case of international trade. Due to the lack of studies comparing relative ability of Schwartz and Hofstede models to predict other job aspects, suggestion that Schwartz model of national culture to overlap Hofstede's is subject for debate and for further researches.

2.7. COMPARISON OF FRAMEWORKS, HOFSTEDE AND GLOBE PROJECT

Different explanations and argumentations of measurement techniques and understanding of culture dimension were given by Hofstede and House and his team. Globe research program expanded five dimensions proposed by Hofstede to 18. Re-analysis of Globe's book generated 5 meta-factors including per capita GDP, from dimensions of Hofstede correlated with Power distance; three were more considerably correlated with Individualism, Long-Term orientation and Uncertainty Avoidance; the factor five included elements and properties close to Hofstede's Masculinity and Femininity dimension. Hofstede (2006:882) argued that *"Globe's respondents' minds classified the questions in a way that the researchers' minds did not account for and which closely resembles original Hofstede model"*.

Hofstede has introduced dimension paradigm in 1980 which shows that differences in culture between contemporary nations could be measured rationally and arranged through separate dimensions set that stand for different responses to human society's universal issues. He has empirically developed four dimensions: *Power distance* (dimension concerning inequality problems); *Uncertainty Avoidance* (dimension relating to dealing with unknown and unfamiliar), *Masculinity Femininity* (dimension about emotional role of gender), and *Individualism Collectivism* (dimension regarding issues of interpersonal ties) and in 1991 he added fifth dimension labeled Long time orientation (dimension related to gratification determent). He argues that Globe team not only adopted paradigm of dimension but also started with his five and were expanded into nine. Thus, he argues that they adopted labels Uncertainty Avoidance (but not necessarily their meaning), then divided his dimension Collectivism into In-group and Institutional Collectivism, and also divided Masculinity-Femininity into Assertiveness and Gender egalitarianism. Long Term orientation renamed as Future orientation. Also they added two new dimensions Human Orientation and Performance Orientation. Related to their nine dimensions Globe differentiated cultural practices and values to be based on "as is" and "should be". Consequently, for each country they developed 9x2= 18 culture

scores from which 9 accounts for "as is" and 9 account for "should be" (Hofstede, 2006:883).

Hofstede (2006:883-885) analyzed similarities and differences between his and Globe models and revealed seven points such as: *1) new data versus existing, 2) team versus single researcher,3) managers versus employees,4) theory driven versus action driven,5) US inspired versus decentered, 6) Organizational culture as similar or different in nature to/from societal culture and 7) National wealth as a part or antecedent of national culture* which presented in Table 2.4., to be taken into account while comparing models.

Table 2.4: Difference between Globe and Hofstede

Differences	Globe	Hofstede
Period of time	1994-1997	1967-1973
Researchers involved primarily	170	1
Respondents	Managers	Non-managers and managers
Number of surveyed organizations	951	1
Organization type	Non-multinational	IBM and its subsidiaries
Industries	Food processing, financial and telecommunication services	Information technology
Societies surveyed	62	72
Analysis	Team effort	Single effort
Design of project	US-based	Dutch-based
Cultural dimensions number	Nine	Four

Source: Shi and Wang (2011) Interpreting Hofstede Model and GLOBE Model: Which Way to Go for Cross-Cultural Research.

Also Hofstede (2010) added this point to his arguments regarding project Globe *"Globe attempted to identify its dimensions in a way to hold face validity and to make psychological sense"*. It was revealed from empirical research that "difference derived from comparison of collective trends of responses of participants among countries did not of necessity to have psychological logic at the individual

level. It was stated by Hofstede that *"Cultures are not king-size individuals. They are wholes, and their internal logic cannot be understood in terms used for the personality dynamics of individuals, and Ecological differs from individual logic"* (Shi and Wang, 2011:93-99).

Shi and Wang 2011 analyzing two models concluded from analysis that it is obviously understood that two models have similarities and differences when compared such as: dimension origins, selection of data and way of understanding of culture. They suggest that Globe team were greatly influenced by work of Hofstede and some of their dimensions share labels with Hofstede's .Consequently they argue that there is a possibility that some of Globe dimensions approximate groundless typecasts rather than objective features of societies.

The study by Oh, Pieper and Gerhart (2010)comparing measures of national culture distance derived from Globe and Hofstede models used for determination of relative ability of models to predict organizational commitment and workplace cultural distance hypothesized that national cultural distance based on Project Globe would have more predictive ability than the one based on Hofstede. In this study, data was used from the *Survey Research on the Labor Relations and Social Adjustment of Migrant Workers in Domestic Korean Companies and Native Workers in Overseas Korean Companies* conducted by the Korean Migration Research Network in 1998 and 1999. In total, 2440 migrant and non-migrant workers in 248 domestic and overseas plants were reviewed. The final sample included 1941 employees (Korean, N = 541; Chinese, N = 214; Korean-Chinese, N = 377; Filipino, N =352; Indonesian; N = 457) from 211 plants (Domestic = 165; Overseas = 56).

The results obtained showed that hypothesizes were not supported. National culture distance based on Hofstede explained more variance in workplace cultural distance and in organizational commitment than did one based on Globe. It was revealed that in predicting Organizational Commitment and national culture distance based on Hofstede performed better than one based on Globe.

It has been inferred from studies that national cultural values refer to behaviors and attitudes at workplace and other organizational outcomes. The models of national culture proposed by Schwartz, Trompenaars, Globe and Hofstede have been used in order to find such linkages. However, the most influential model from

all exist is the one developed by prominent scholar of management thought Geert Hofstede. After the publication of *"Culture's consequences"* thousands of empirical researches were conducted. For example, according to *Social Science Citations Index,* his model was more widely referred, 1.800 times up to 1999 making his framework the most influential among the others. Hofstede work is accepted by Trompenaars as study "opening management eyes to significance of the cross-cultural management subject" . The other database also shows that Hofstede model has been putted into practice of many fields of human social life, ranging from national to interpersonal, in public areas and in business and in many domains of health care and education, thus according to the *Web of Science* more than 800 peer-reviewed articles in scientific journals referred to one or more of Hofstede publications in 2008.

Hofstede model have been criticized for restricting cultures by unsophisticated four or five dimensions, for decreasing the sample to a one multinational organization, for inability to cover time flexibility of culture and for take no notice of cultural heterogeneity within a country, however as it was noted by Hofstede that even though nowadays we have information technology like Internet we have not reached the "end of history" or "global village culture". Culture measurements performed on repetitive base demonstrate that when countries become richer they get more individualistic. However, no such trends are obvious regarding the other dimensions. Hofstede concludes that in view of the fact that universal wealth dissimilarities strengthen, this would lead to growing cultural differences not to cultural unification. From analysis above we concluded that the consideration that other multi-dimensional models (Globe, Schwartz) having more than 5 dimensions overlap and have better predictability related to job aspects are not proved and need to be studied.

Consequently, paying attention to all criticism, Hoftede's framework of dimensions of national culture was chosen in our study due to its ability to classify culture and predict organizational commitment trend, accordingly, succeeding chapter deals with dimensions of Hofstede model.

2.8. HOFSTEDE CONCEPTUAL MODEL.

Hofstede suggest that some of the cultural distances roots of countries indicated by grouping of scores of countries. This tendency ought to be searched in the shared history of countries having similar scores. As an example he shows Latin countries which have comparatively high power distance and uncertainty avoidance scores. Latin countries whose civilization is heritage of Roman Empire that during its ruling period illustrated the existence of centered authority based on Rome and laws fitting for all inhabitants. The complex of value established in the mind of Roman Empire citizens which is recognized even in modern days, thus this centralization led to encouragement of large power distance and importance given to law led to encouragement of uncertainty avoidance.

Centralization also had been common in Chinese Empire, the fixed law system was not adopted there, and however it was the man who managed empire instead. Contemporary countries that had been under the rule of Chinese state of mind of citizens reflected in a high degree of power distance while uncertainty avoidance varied from medium to low. The part of Europe, particularly Germanic together with Great Britain had not established continuing regular system based on central authority, thus countries sustained its civilization show lower power distance. Hypotheses regarding historical roots of cultural distances always stay as unconvinced, however as Hofstede states they are possible in mentioned examples. When we consider other examples they remain concealed by history.

2.8.1. First 4 dimensions

The values which distinguish nations from each other, rather than individuals were statistically clustered themselves into four groups. The way in which different national societies deal with four anthropological issue domains were covered by them. These issues include: *1) the way in which society manage inequality; 2) the way in which society manage uncertainty; 3) the way in which society manage relationship between individual and primary group 4) the way in which society manage the emotional role of being male or female* which then became national

culture dimensions Power distance, Uncertainty Avoidance, Individualism versus Collectivism and Masculinity versus Femininity. A number of other cross-cultural studies conducted between 1990-2002 sampling different populations from consumers to pilots varying from 14-28 nations reproduced these dimensions. The third edition of the "*Cultures and Organizations: Software of the Mind*" published in 2010 provides scores for 76 countries. Succeeding parts cope with Hofstede's definitions of dimensions of the model.

Individualism: Individualism on an opposite pool of Collectivism is the degree to which individuals are incorporated within groups. Societies in the individualist side can be defined as those in which relationships between individuals are not tight: people are anticipated to take care of themselves and their instant families; however societies in collectivist pool can be described as those in which natives are incorporated into strong, unified frequently expanded in-groups families bonding with grandparents, uncles and aunts etc. keeping on care and protection of them in swap for obedient sense of loyalty. Defining collectivism in such a way has no content from political point of view: it refers to the groups not to states. Yet again, the problem addressed by collectivism is totally fundamental issue which involves all societies exist (Hofstede, 2010).

Uncertainty Avoidance: Dimension refers to the degree of tolerance of societies for indistinctiveness and uncertainty, thus it shows how individuals are programmed to undergo formless situations, contentedly or uncomfortably. Unstructured situations refer to new, inexperienced, unknown, and different from customary and surprising situations. Cultures high in uncertainty avoidance attempt to diminish such situations possible emergence through strict set of rules and laws, security and safety measures and from religious and philosophical perspective through belief in absolute Truth that pronounce existence of only one Truth which they already have. Individuals in uncertainty avoiding societies are more emotional and motivated by internal nervous energy when compared to opposite one. Uncertainty accepting cultures, on the other hand, exhibit more tolerance to beliefs different from their practice. They attempt to minimize the rules as possible and from religious and philosophical point they allow many existing to flow. Individuals in

such societies are more apathetic and thoughtful, and people are not expected to articulate emotion by their environment (Hofstede, 2010).

Power distance: This dimension is concerning how organizations and institutions member deal with distribution of inequality thus their expectations and acceptations of power is in question. Power distance represents inequality ranging as more or less that defined not from top but from bottom. The level of inequality in society is proposed to be supported by the followers as so far as by the leaders. Inequality and power, indisputably, are tremendously primary particulars presented in any society. Anyone who has international experience will do accept the fact that all societies are unequal, but some unequal to higher extent (Hofstede, 2010).

Masculinity: Masculinity dimension refers to allocation of emotional roles between male and female which is an additional fundamental issue of societies to which different solutions applied. Studies of IBM Corporation revealed that values of women vary less among societies however values of men among different societies comprise of dimension from very competitive and assertive and totally different from values of women on one pool, to modest and protecting and analogous with women's values in another pool. The modest, protecting side has been labeled feminine while the certain and vigorous assertive side has been labeled masculine. Feminine society's women have similar coring and modest values as the men whereas in masculine societies women are more competitive and assertive but not to the extent that men, this is the reason of these societies showing difference between values of men and women (Hofstede, 2010).

2.8.2. The 5th dimension

The study sampling students from 23 nations conducted in 1991 by Bond and his colleagues added fifth measure into model and was labeled Long versus Short-Term Orientation. Michael Minkov conducted research in 2010 by using World Value Survey in 93 different countries and enabled to expand number of country scores.

Long-Term Orientation: It refers to societies which encourage realistic or pragmatic qualities adjusted to future rewards, especially economy, perseverance,

and acclimatization to changing conditions. Members of short-term oriented societies are encouraged by virtues pertinent to the present and past, for instance, respect for traditions, national pride, "face" protection and application of social responsibilities.

2.8.3. The 6th and 7th dimensions

The other two dimensions of the model were developed from the study of Minkov (2007) who combined all new and old databases accessible for him and introduced new dimensions labeled as Exclusionism-Universalism, Indulgence-Restraint and Monumentalism- Flexumility. Collectivism and Power Distance was mainly correlated with the dimension Exclusionism-Universalism applied for 41 nations (both r =.74), as a consequence it was not considered by Hofstede as a new dimension. On the contrary the dimension Indulgence versus Restraint was not correlated with any of Hofstede dimensions in Value Survey Module 1994, consequently it has been included into model as a new dimension. The third of Minkov dimensions Monumentalism- Flexumility was correlated with Short-term Orientation to the great degree (r=.68, in 16 partly covered countries) and less strongly correlated with Power distance (r=.46, in 35 partly covered countries). Author added the new dimension to the model with all uncertainty it involved in VSM 2008 due to the reason that the measurement of Long-Term Orientation dimension has been caused difficulties in 1994. This dimension has a function of additional security as an experiment due to the consideration that it may discover national culture features not yet included in the Hofstede dimensions and the original label Flexumility derived from Flexibility +Humility was changed by new more explicable one Self- Effacement.

Indulgence versus Restraint: Indulgence refers to societies which tolerate comparatively liberated gratification with natural and basic human motives related with having fun and life enjoyment. Restraint societies as oppose suppress need satisfaction and regulate need trough hard social norms.

Monumentalism versus Self-Effacement: Monumentalism implies for societies which respect pride and constant people. Self-Effacement implies for societies which respect flexibility and humility.

2.9. TURKEY AND KAZAKHSTAN IN CROSS-CULTURAL RESEARCH

There is lack of research classifying national culture of Kazakhstan in accordance with all Hofstede dimensions. Only few studies deal with Kazakhstan in this domain. Thus, study by Cseh and her colleagues (2002:19) analyzing socio-cultural and organizational values relationship of economies in transition revealed scores of Kazakhstan for Individualism and Long-Term Orientation variables and found that country have relatively mid-range scores for both variables *(Individualism-58, Long Term Orientation-60)*. The scores for other variables of Hofstede model were not presented.

Relative scores of Turkey on Hofstede dimensions are presented in Table 2.3., from scores we can see that Turkey are relatively mediate in Femininity, Time orientation, Indulgence and Power distance. It is low however in individualism and high in uncertainty avoidance.

Table 2.5: Scores of Turkey on Hofstede dimensions

High power distance versus low	Individualism versus Collectivism	Masculinity versus Femininity	High uncertainty avoidance versus low	Long time orientation versus short	Indulgence versus Restraint
66	37	45	85	46	49

Studies examining relationship of Hofstede model to organizational commitment cross-culturally still remain insufficient, thus next chapter deals with organizational commitment.

CHAPTER III
ORGANIZATIONAL COMMITMENT

3.1. COMMITMENT AT WORKPLACE

The issue of organizational commitment has become one of the most recently investigated and attractive subjects. It might be caused, partly, by the linkages connecting commitment and employee attitudes and behaviors found in a plenty of researches (Porter et al., 1974:603-609, Meyer et al, 2002:21-52). Furthermore, phenomenon of organizational commitment develops as significant to be investigated due to predictability and linkages of organizational commitment with some important outcomes related to work, which have recently been found in several of studies, such as job satisfaction, performance, turnover and its intension, absenteeism etc. not only in North America but also in other cultures (Hrebiniak and Alutto, 1972:555-573; Mathieu & Zajac, 1990: 171-194; Randall, 1990: 210-224.; Angle and Perry, 1981: 1-14; Meyer and Allen, 1991: 61-89; Cohen, 1991: 253–268; Meyer et. al., 2002:21-52; Felfe and Yan 2009: 433-450; Yao and Wang 2006: 1058-1075 ; Zhiang and Zheng 2009:331-351 ; Jamal 2011: 20-29 ; Salami 2008:31-41 etc.).

According to Allen and Meyer (2000), due to the interest on ability of organizational commitment phenomena to predict the rate of workforce turnover and statement that committed workers are more beneficial for companies than uncommitted ones the subject becomes the most popular in the field of organizational psychology after job satisfaction. However the interest on the area under discussion is supported not only by assurance, thus, in accordance with Work USA 2000 Survey, organizations employing high committed workers enable to gain 112% of income to their stakeholders for the period of three years in comparison to companies with middle level of workers commitment having 98% and 76% of profit in organizations where workers tend to be low committed. Constanzo (2003) states that results of FleetBoston Financial Corp. research suggests that 1% increasing of workers loyalty may bring $11million of annual income and saves from $15 to $19 millions on the recruitment and training of personal only in one line of activity (Dominiak,2006).

Highly unpredicted business environment due to rapid technological change and process of globalization has appeared in the last decades, which in turn, forced organizations to search for new solutions in order to achieve competitive advantage and to implement new managerial approaches such as downsizing, differentiation, total quality management, outsourcing etc. The main focus of organizations in the course of providing elasticity and efficiency under abovementioned conditions created the phenomenon when technology, and processes, methods and procedures become more familiar with goods and services (Arbak and Kesken, 2005:52), which in consequence leaded to mass job loss and lack of career opportunities.

These endless change efforts by organizations created the workforce which instead of being loyal and performing better than it is expected have lost their trust on organizations, begin to percept them as a career step and consider that working in the same organization for a long period of time reduce employee's value in a workforce market. As a result, organizations lost the advantage of utilization of highly committed workforce. Since the nature of people is constituted to be committed to something workers who do not have a feeling of loyalty to organization where they perform begin to spend their energy and efforts in other fields which most of the time can be different from goals and objectives of organizations, consequently, they became aware of the fact that employer-worker relation is not as simple as it was before (Arbak and Kesken, 2005:52-53) and from the loyalty point of view, the paternalistic model of employee relationship needs to be reviewed and should be changed to partnership one.

Such a tendency is occurred worldwide, for instance, cross-cultural comparison of organizational commitment between Japanese and US workers by Lincoln (1990) shows that 69% American and 23% of Japanese workers accept to be hired to the same company again; third of American workers express that their job meets their expectations however only a 5% of Japanese consider the same. The result shows that the transition of organizations from paternalistic to partnership relationship style is necessary for the Japanese society and particularly to its workforce market too (Dominyak, 2006).

Organizational commitment as a concept has been examined in the course of the two different approaches: *a) behavioral commitment* and *b) attitudinal*

commitment, in consequence, a number of antecedent conditions directing to development of commitment and the behaviors different from staying as an outcome have been acknowledged (Allen and Meyer, 1990:1-18). Next chapter deals with definitions of commitment and definitions of organizational commitment.

3.2. DEFINITIONS OF COMMITMENT

There are varieties of definitions of the term organizational commitment identified in the academic literature. In order to understand the term organizational commitment first we need to understand the term commitment at business life itself. Thus, the term is found to be flexible and close with terms such as loyalty, attachment, adherence, allegiance etc., (Meyer and Allen, 1987:10) and it is necessary to notice that the targets to which employee feel attached at workplace are not restricted only by organizational commitment.

Morrow (1993) suggests that commitment at workplace may derive connection to business ethics, to profession or career, to organization, to group, to labor union, to work, and to purpose. The Table 3.1.; provides brief definitions of mostly emphasized kinds of commitment at workplace and it is possible to observe that some of these definitions are not independent; some of them cover the others, moreover, it is obvious that some of them are conflicting to each other (Arbak and Kesken, 2005:56).

However, as it was noticed by researchers involved in the matter meaning of commitment may contrast for a various discipline scholars in terms of understanding of construct. (Mowday et al, 1982; Allen and Meyer, 1997:11) Because of the fact that it is not possible, from the scientific point of view, to correctly determine antecedents and outcomes of commitment lacking defining and determining measures of construct, various organizational commitment components were discussed in literature.

The definitions in Table 3.2., by Allen and Meyer (1997:12) reflect those classified in view of that components of commitment and have affective orientation, orientation based on cost and obligation and moral responsibility orientation levels.

Table 3.1: Types of commitment at workplace

Type of commitment	Definition
Commitment to business ethics	The measurement of the value which is given by an individual to the work itself
Commitment to profession or career	The attitude of an employee to a career
Commitment to organization	Psychological link binding an employee to an organization
Commitment to group	The attitude of an employee to elements and purposes of the group, to a manager and colleges
Commitment to labor union	An employee sense of loyalty and responsibility to a labor union and the desire to perform in accordance with union objectives
Commitment to work	Psychological attachment to work
Commitment to purpose.	A sense of insistence to achieve determined purposes despite all negativities.

Source: Arbak, Y. and Kesken, J., (2005) Sağlık sektöründe sürekli gelişim için davranışsal bir yaklaşım.

3.2.1. Affective orientation

One of the most widespread organizational commitment approaches existing in literature is that when it is thought to be emotional or affective connection to the organization where employees who are strappingly committed to it identify themselves within, involved in and enjoy association of being in organization. In year of 1968 Kanter has taken this point of view and defined *'cohesion commitment'* as *"the attachment of an individual's fund of affectivity and emotion to the group"* and was continued in 1974:533 by Buchanan's conceptualization of commitment as a *"partisan, affective attachment to the goals and values of the organization, to one's role in relation to the goals and values, and to the organization for its own sake, apart from its purely instrumental worth"*.

Table 3.2: Definitions of organizational commitment

Affective orientation	
Kanter 1986, p 507	"Affective and emotional fund of individual's attachment to the group''.
Sheldon 1971, p 143	"An orientation or an attitude to the organization''.
Nygren 1970, p 177	"The process through which goals of individual and organization become increasingly congruent or integrated''
Buchanan 1974, p 553	"A follower, affective attachment to organizational values and goals for its own purpose, despite its merely instrumental worth".
Mowday, Porter and Steers 1982, p 27	"The comparative strength of involvement in and identification of individual with a particular organization".
Cost-based orientation	
Kanter 1986, p 504	"Profit connected with continued partaking and a "cost" linked with leaving".
Becker 1960, p 32	'Commitment comes into being when an individual via making a side bet, associates extraneous interests with a constant activity line".
Hrenbiniak and Alutto 1972, p 566	"A structural occurrence which appears in consequence of individual-organizational transactions within bets or investment in due course".
Obligation orientation	
Wiener and Gechman 1977, p 48	"Commitment behaviors are socially traditional behaviors that go beyond formal and normative expectations related to the object of commitment".
Wiener 1982, p 421	"The entirety of the internalized normative pressures to perform in a way which meats organizational goals and interests".
Marsh and Mannari1977,p 59	"The committed worker believes it morally right to remain with the organization, despite of how much status improvement or satisfaction the firm gives him or her over the years".

Source: Allen and Meyer (1997:12) Commitment in the workplace. Theory, Research and Application.

However, Porter and his colleagues were those who first represent affective attachment in a best way, thus they description of commitment to organization such as *"the relative strength of an individual's identification with and involvement in a particular organization"* (Mowday et al., 1979:226) become the most influent at that time. As consequence of their comprehensive work 'Organizational Commitment Questionnaire' was developed by Porter and his team as commitment measuring

construct. This 15-itemed scale having been widely applied by researchers and practitioners have got satisfactory psychometric features. An equivalent one was developed in Great Britain in order to measure blue-collar workers and this scale has also been revealed as 'psychometrically sufficient and constant. Even though additional commitment's affective attachment measures developed in order to be used in particular researches, they characteristically have not been focused to meticulous psychometric assessment (Allen and Meyer 1997: 13).

3.2.2. Perceived costs

The other set of conceptualization of commitment refers to perceived cost perspective, thus, the authors such as Becker (1960: 32-42), Kanter (1986: 499-517) and Hrebiniak and Alutto (1972:555-573) define commitment not from emotional but from interest and investment point of view. Organizational commitment was examined by Becker in 1960:33 as a propensity to *'engage in consistent lines of activity'* which is found of identification of the cost that is associating by way of activity discounting by individual.

Cognitive —continuance commitment' as Kanter (1968:499-517) suggests comes into being at time when there *'profit linked with persistent involvement and a "cost" linked with leaving'* exists. The *'awareness of the impossibility of selecting a different social uniqueness . . . because of the immense penalties in making the switch'* is the other alternative of continuance commitment definition by Stebbins.

Ritzer and Trice (1969) developed measure of commitment based on cost that then was revised in 1972 by Hrenbeniak and Alutto. The measure necessitates participants in the direction of specifying the probability of leaving the organization in terms of a variety of defined encouragement to do so such as pay, status, freedom increase or opportunity for promotion etc. It is unconvinced, on the other hand, that this appraisal in fact imitates cost-based commitment.

Allen and Meyer (1997) argue that due to the fact that scale's high scores have an impact on reluctance to depart from the organization, regardless encouraging to do so, proposes that it might evaluate affective linkage more willingly than, or as well, cost-induced commitment (Allen and Meyer,1997:13).

3.2.3. Obligation

In conclusion, a few widespread but similarly feasible advances have been used in order to examine commitment as a conviction concerning individual's duty and responsibility to the organization where they perform. Commitment was defined by Wiener in 1982 as the *'totality of internalized normative pressures to act in a way which meets organizational goals and interests'*, in addition to suggestion that one's demonstrate behaviors exclusively for the reason that *'they believe it is the "right" and moral thing to do'*. Even though scientists do not classify it as commitment, some of them have branded individual norms (internalized moral obligation) as significant providers to behavior, as well as terminating employment by an organization.

Commitment induced on obligation in literature is measured only by scale having three items developed by Wiener and Vardi in 1980. Participants are requested to express their considerations regarding the degree to which one is supposed to be loyal, to sacrifice in favor of organization and supposed not to judge their organization. Except interior regularity, the scale's psychometric features are not given in a detail. Though numerous attitudinal commitment definitions which have emerged lately, each is imitate one of from following topics: *'affective attachment', 'perceived cost' and 'obligation'* (Allen and Meyer, 1997:11).

Thus, subsequent chapter deals with by Allen and Meyers Three-Component Model of Organizational Commitment developed in 1991 as consequence of definitions described above.

3.3. THREE COMPONENT MODEL OF ORGANIZATIONAL COMMITMENT

There are various models of organizational commitment proposed by scientists in literature where commitment is viewed as multidimensional working attitude or behavior (Mowday, Porter and Steers, 1985; Katz and Kahn, 1977; Grusky, 1966; Kanter 1968; Penley and Gloud, 1998; Wang, 2004; Salancik, 1977; Becker, 1960, Meyer and Allen 1984, O'Reilly and Chatman, 1986). All of these

models contributed in our understanding of phenomenon, however, the most in recent times investigated, applied and tested from reliability and generalizability point of view one is that developed by Allen and Meyer in 1991; their conceptualization of organizational commitment has three-dimensional characteristic and labeled as an '*affective*', '*continuance*', and '*normative*' components.

Even though an ordinary approach to these is connection of employee to organization which reduces the probability of turnover and its intension, obviously it is clear that their association character varies. Strongly affected employees from commitment point of view stay in organization *'because they want';* employees having strong continuance commitment sense remain *'because they need to';* and employees having strong normative commitment stay *'because they feel they ought to'* remain with the organization (Meyer and Allen, 1991:67).

The three affective, continuance and normative components of a model are most excellent seen as separable components, to a certain extent than kinds, of attitudinal commitment; specifically, workers may practice each of these psychological conditions to changeable extents. Some workers, for instance, may sense not only strong requirement but also strong compulsion to stay, however no wish to remain; some may sense either a requirement or compulsory or strong wish, as well as almost immediately. The 'totality' of an individual's organizational commitment, as a result, replicates each of these distinguishable emotional condition. With the notion of differences in conceptualization of affective, continuance and normative components of commitment a sensible suggestion of components to appear as a dissimilar antecedent's function independently from each other is occur (Allen and Meyer, 1997:13).

3.3.1. Organizational Commitment Questionnaire

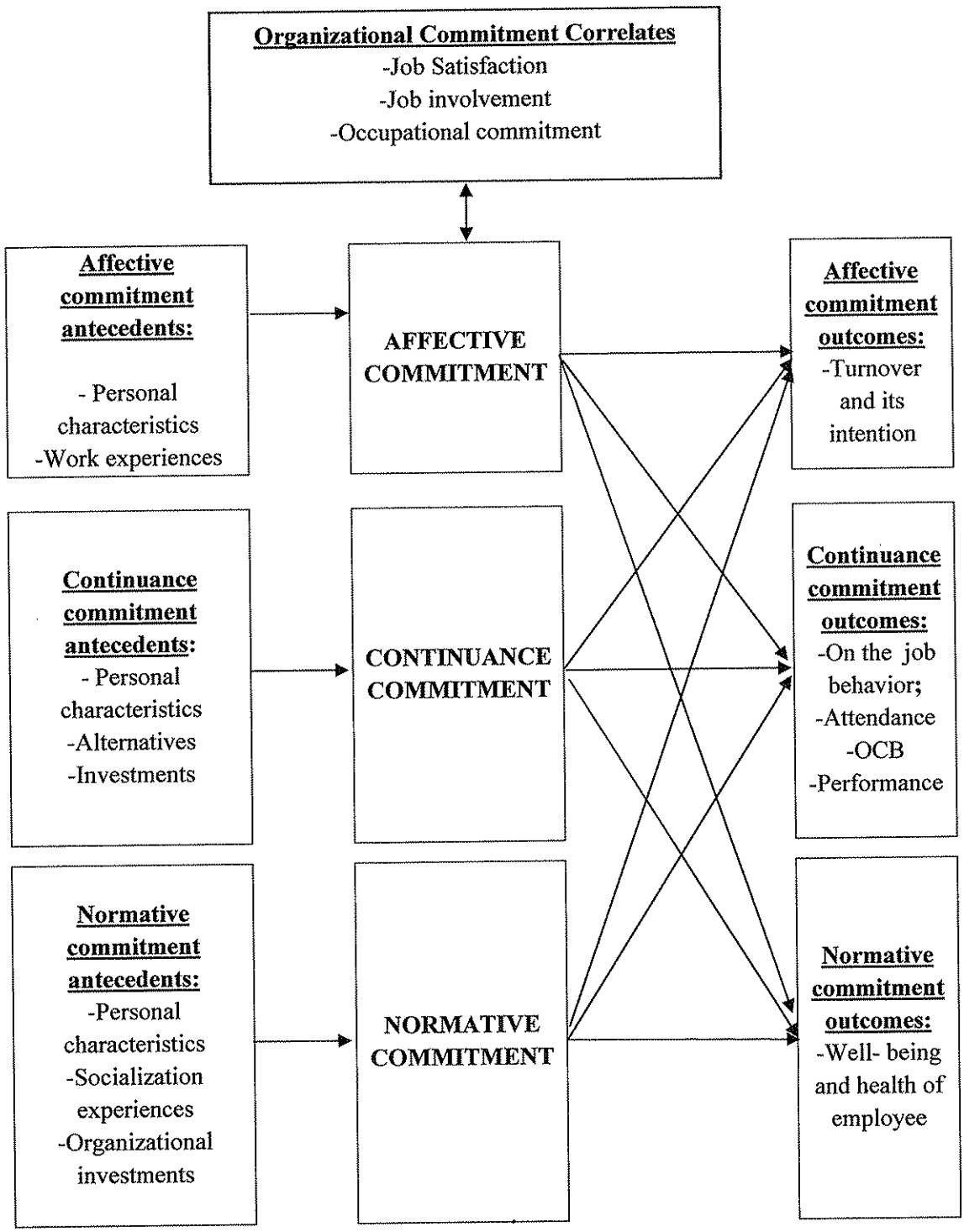
Meyer and Allen in 1984 primarily offered to make differentiation of affective and continuance commitments. Affective one indicated a feeling of belonging and being emotionally attached to the organization, when, continuance commitment stressed leaving the organization perceived costs. The third component of commitment the normative were next introduced by Allen and Meyer in 1990.

Normative commitment refers to the remaining with the organization perceived cost. Subsequently, Meyer, Allen, and Smith in 1993 in order to elucidate affective and normative commitments distinction the normative commitment scale have been modified.

The earlier versions of the Organizational Commitment Questionnaire developed by authors in 1984 modified in 1990 and 1991 included 24 items with eight questions for each of from three scales, the later version reviewed by Meyer, Allen and Smith in 1993 included 18 items with six questions for each of three scales. Though the questions in survey were decreased from 24 to 18 this modification mainly influenced the third normative scale. The Survey is designed to be based on self scores given by respondents. Answers to each question are rated via 7-point disagree-agree Likert scale and tagged as: *1) Strongly disagree; 2) Disagree; 3) Slightly disagree; 4) Undecided 5) Slightly agree; 6) Agree and 7) Strongly agree*

Two Meta Analytical studies of organizational commitment by Mathieu and Zajac performed in 1990 examining 124 different studies stressing *attitudinal* and *calculative* commitment during period of 1967-1986 and the one by Meyer et al. conducted in 2002 concerning *affective, continuance* and *normative* commitment examining 155 studies published during 1985-200, which used in order to test developers, associates and consequences of commitment, identified a number of the antecedents, correlates, and consequences of it. The average Number- weighted reliability of Allen and Meyer's Three component model of organizational commitment obtained on account of the Meta analytical study by Meyer and his colleagues analyzing 144 studies with sample of 47 073 employees worldwide showed that *alpha* for affective scale *was .82* ; *alpha* for continuance scale *was .73 and .76* for normative scale.

Figure 3.1: Allen and Meyer's Three-Component Model of Organizational Commitment



Source: Meyer et al., (2002) Affective, Continuance, and Normative Commitment to the Organization: A Meta-analysis of Antecedents, Correlates, and Consequences. Journal of Vocational Behavior 61, 20–52

Figure 3.1., represents model of organizational commitment and consist of variables in the left side such as 'Personal characteristics', 'Work experiences' , 'Alternatives',' Investment', 'Socialization experiences', 'Organizational investment' that hypothesized to be affective, continuance and normative commitment antecedents however the variables such as ' Turnover and its intension, Behaviors on-the-job, for example , 'Organizational Citizenship Behavior (OCB)', 'Attendance', 'Performance 'and 'Well-being and health of employee' on the right side supposed as being organizational commitment outcomes and 'Job satisfaction, 'Job involvement' and 'Occupational commitment' are variables discovered by Mathieu and Zajac (1990: 171-194) to be correlates of commitment . Significant underlying principle for development the model was the idea that, though all kinds of commitment which related negatively to the turnover, in a different way they relate, for instance, to 'Attendance', 'OCB' and to 'In-role performance'. Particularly, affective commitment is anticipated to be strongly positively related, subsequently, continuance and normative components are estimated to have no relation, or else negatively relate to aforementioned work behaviors.

Up to the time when Meyer and his collogues performed their Meta analytical study theory and research on organizational commitment has centered chiefly on outcomes of significance to employers. There is now increasing number of study investigating the links between commitment and outcomes which are relevant to employee as well as stress and work–family conflict. For that reason, authors integrated into the model an outcome category of 'employee health and well-being'. On the other hand, there was some debate concerning relation of affective commitment in particular to these outcome variables, thus, some researchers suggested that it can decrease the work stressors negative impact on health and well-being of employee while others argued that more negative reactions might be experiences by committed workers to such stressors than by employees who are less committed. (Meyer et al, 2002). As a result of comprehensive study regarding the matter, Meyer et al., (2002) and Mathieu and Zajac (1990) have identified organizational commitment antecedents, correlates and outcomes which will be underlined next.

3.4. ANTECEDENTS OF ORGANIZATIONAL COMMITMENT

Outcomes of analysis of antecedent variables of organizational commitment by Meyer et al. (2002:28-32) are presented in Table 3.3. These variables were divided into four main groups: '*Demographic*', '*Individual differences*', '*Work experiences*' and '*Alternatives and investments*'. Comparatively little variance amount was explained through sampling error in most of analysis cases and projected analyses of subgroup were carried out for that reason. Outcomes of these subgroup analyses are specified in Table 2.3., too. Correlations for demographic variables in general have a tendency to be low. All three components of organizational commitment positively, though weakly correlated with '*Age, Organizational tenure and Position tenure*' variables. Nevertheless, the results of studies conducted outside of North America interestingly different in comparison to those performed within it. Particularly, in studies outside of North America continuance commitment found to be more strongly correlated, for instance, with '*Age*' ρ's were equal to .20 versus .12. Normative commitment were also less strongly correlated with '*Organizational tenure*', ρ's were equal to .08 versus .24, outside of North America.

Additionally two variables of '*Individual difference*' group met criterion supposed by authors but only in case of affective commitment, thus ,it was negatively correlated with External locus of Control ρ were equal to -.29 and was weak positively correlated with Self –efficacy $\rho = .11$. Due to the scarcity of available studies for conducting subgroup analyses they were not performed to extent desired. Personal characteristics variables were less strongly correlated with components of commitment than work experiences ones. These variables were most strongly correlated with affective component as it was supposed and altogether affective and normative commitment correlation signs were opposite than sign of continuance commitment correlation.

Work experience variables subgroup analyses exposed that affective commitment was more strongly correlated with '*Role ambiguity*' and '*Role Conflict*' variables in studies accomplished in North America than those outside, ρ were equal to -.47 versus -.26 and ρ's =-.33 versus -.25 in that order. In North American studies Continuance commitment was more strongly correlated with '*Role Conflict Role*' (ρ

were equal to .20 versus -0.1). At last, normative commitment was strongly correlated with '*Perceived organizational support*' ρ's = .52 versus .42 in studies conducted outside of NA.

Table 3.3: Antecedent Variables

	AC Scale	NC Scale	CC Scale
	ρ	ρ	ρ
Demographic Variables			
Age	.15a	.12a	.14a
Scale			
6 Item	.14a	-	.07b
8 Item	.16a	-	.10ab
Location			
North America	.15a	.15a	.12a
Outside of North America	.17a	.07	.20a
Gender	-.03	-0.2	.01
Scale			
6 Item	-.13a	-	-
8 Item	.02	-	-
Location			
North America	.01	.03	.04
Outside of North America	-.07a	-.04	-.02
Education		.01	-.11a
Scale			
6 Item	-.02	-	00
8 Item	.03	-	-.13a
Location			
North America	.05	.02	-.09a
Outside of North America	-.01	-.02b	-.12
Organization tenure	-.04	.17a	.21a
Scale			
6 Item	.16a	-	-
8 Item	.20a	-	-
Location			
North America	.16a	.24a	.19a
Outside of North America	.17ab	.08	.23a
Position tenure	.07ab	.15a	.15a
Location			
North America	.07ab	-	-
Outside of North America	.06ab	-	-
Marital status	.09ab	00b	.04
	AC Scale	NC Scale	CC Scale

	ρ	ρ	ρ
Individual differences			
Locus of control	-.29a	-	-
Self-efficacy	.11b	-	-
Work experiences			
Organizational support	.63a	.47a	-.11a
Location			
North America	.61a	.42a	-.09a
Outside of North America	.66a	.51ab	-.13
Transformational leadership	.46ab	.27a	-.14a
Role ambiguity	-.39a	-.21a	.10a
Location			
North America	-.47a	-.23a	.12ab
Outside of North America	-.26a	-.19a	.04
Role conflict	-.30a	-.24ab	.13a
Location			
North America	-.33a	-	.20a
Outside of North America	-.25a	-	-.01b
Interactional justice	-.50a	.52a	-.16ab
Distributional justice	-.40a	.31a	-.06
Scale			
6 Item	.39ab	-	-
8 Item	.36a	-	-
Procedural justice	.38a	.31a	-.14
Location			
6 Item	.41ab	-	-
8 Item	.38a	-	-
Alternatives/Investments			
Alternatives	.07	-.08	-.21
Investments	.24ab	.21a	.01
Transferability of education	-.04	-.07	-.22ab
Transferability of skills	.17ab	-.13a	-.31ab

Based on the uncorrected N of weighted correlation mean with excluded zero; b- SD percentage explained by SE>60%).

Adopted from Meyer et al.(2002) Affective, Continuance, and Normative Commitment to the Organization. *Journal of Vocational Behavior 61.*

Continuance commitment was expected to more strongly correlate with variables including *'Investment and availability of alternatives'* in comparison to

normative and affective components. Alternative availability variable correlations were ρ's = -.21 for continuance versus -0.8 for normative and.-0.7 for affective commitment.

'Transferability of education and skills' variables correlations were also unfailing with forecast, thus, ρ for normative commitment was -.17 and .13; for continuance commitment ρ's were equal to -.22 and -.31, however affective commitment ρ's = -.04 and .17,.*'Investment'* measuring correlations (ρ= .52 with affective, ρ'=.21 with normative and ρ = .01 with normative commitment) were different from expectations.

3.5. CORRELATES OF COMMITMENT

Outcomes of analysis of correlate variables of organizational commitment by Meyer et al. (2002:32-36) are presented in Table 3.4.;

Correlations of *'Job involvement'*, *'Job satisfaction' and 'Occupational commitment'* variables with continuance and normative commitment were significantly less strong than with affective commitment as it was hypothesized. Affective commitment has the strongest correlation (ρ was equal to .65) linking it with general job satisfaction measure, however, five components of job satisfaction have a tendency to be less correlated with other components.

Despite the fact that affective commitment correlations were strong in both North American and outside cases the studies conducted within North America have stronger correlations in comparison (North America ρ = .67 versus outsides .56) .Surprisingly when six item scale was used in order to measure normative commitment instead of eight item scale correlation with job satisfaction (ρ's = .43 versus .26) was greater.

Table 3.4: Correlate variables

	AC Scale ρ	NC Scale ρ	CC Scale ρ
Job Involvement	.53a	.40a	.03b
Scale			
6 Item	.60ab	-	-
8 Item	.59a	-	-
Occupational commitment	.51a	-	-
Scale			
6 Item	.52a	-	-
8 Item	.48ab	-	-
Overall job satisfaction	.65a	.31a	-.07a
Scale			
6 Item	.60a	.43a	-.15a
8 Item	.65a	.26a	-.06a
Location			
North America	.67a	.31a	-.09a
Outside of North America	.56a	.31a	-.01
Pay satisfaction	.35a	.19a	.02b
Coworkers satisfaction	.45a	.16a	-.11ab
Extrinsic satisfaction	.71ab	-	-
Intrinsic satisfaction	.68ab	-	-
Promotion satisfaction	.38ab	.18a	-.04b
Supervision satisfaction	.42ab	.13	-.04b
Work satisfaction	.62ab	-	-.11ab

Based on the uncorrected N of weighted correlation mean with excluded zero; b- SD percentage explained by SE>60%).

Adopted from Meyer et al.(2002) Affective, Continuance, and Normative Commitment to the Organization. *Journal of Vocational Behavior 61.*

3.5. COMMITMENT OUTCOMES

Consequences of outcome analyses of measures related to employee and organization in addition to moderator analyses when applicable by Meyer et al. (2002:36-37) are reported in Table 3.5. All three components of commitment were negatively correlated with *'Turnover'* as it was supposed. The most strongly turnover was correlated with affective scale ρ = -.17, when normative scale correlation was ρ = -.16 and continuance scale was ρ = -.10.

Table 3.5: Outcome variables

	AC Scale (ρ)	NC Scale (ρ)	CC Scale (ρ)
Turnover	-.17a	-.16a	-.10
Overall withdrawal cognition	-.56a	-.33a	-.18a
Scale			
6 Item	-.52a	-.28	-.13
8 Item	-.60a	-.25a	-.13a
Location			
North America	-.58a	-.26a	-.28a
Outside of North America	-.49a	-.47a	-.20a
Focus			
Withdrawal cognition	-.58a	-.30a	-.17a
Pure turnover intention	-.51a	-.39a	.06ab
Overall absence	-.15b	.05ab	-
Source			
Supervisor rating	-.22b	-	-
Self rating	-.11b	-	.06b
Measure			
Involuntary	-.09ab	-	.04b
Voluntary	-.22b	-	-.07a
Overall job performance	.16a	.06	-.08
Location			
North America	.16a	.01	-.05
Outside of North America	.14a	.10	-.05b
Self-rated job performance	.12a	.07	-.08
Supervisor-rated job performance	.17a	-	-.01
Organizational Citizenship	.32a	.24a	-.04
Location			
North America	.26a	.10	.02
Outside of North America	.46a	.37a	.01
Source			
Self rating	.37a	.24a	-.04
Supervisor rating	.27a	.22ab	.02
Subscale			
Altruism	.26a	.20a	.01
Conscientiousness	.24a	.24a	.04
Stress	-.21a	-	.14a
Work-family conflict	-.20a	-.04b	.24ab

Based on the uncorrected N of weighted correlation mean with excluded zero; b- SD percentage explained by SE>60%).

Results of analyses of variables including *'Turnover intention'* and overall *'Withdrawal cognition'* exposed slightly dissimilar, with pure turnover intention generally less strongly correlated with scales. Scarcity of studies regarding subgroup analyses for component forms and geographic location for turnover identified during the analyses. However, numerous dissimilarities in subgroup analyses of correlations of geographic location and withdrawal cognition were identified, thus in outside of NA studies negative correlation between withdrawal cognition and affective component was less $\rho = -.49$ than within a continent studies $\rho = -.58$. Correlations linking continuance and normative components revealed that reverse was true in these cases. (ρ's = -.13 versus -.28 for continuance and ρ's = -.26 versus -.47 for normative scale).

In case of *'Absenteeism'* both continuance and normative commitment correlated positively, although near zero and only affective scale was negatively correlated with it ($\rho = -.15$) while subgroups of absenteeism were calculated in a separate way affective component revealed more stronger correlation with voluntary absence than with involuntary one(ρ's = -.22 versus -.09).

Moreover affective scale found to be less strongly correlate with self-report variable in comparison to supervisor rating absence (ρ's = -.22 versus -.11). Authors were not able conduct such a comparison for normative and continuance commitment due to lack of subgroup studies exist.

Affective ($\rho = .16$) and normative ($\rho = .06$) components of commitment were positively correlated with *'Job performance'* as it was supposed, however, the third scale continuance showed opposite result ($\rho = -.07$). Essentially, correlations acquired in the considered analyses of subgroup confirmed almost similar results. Interesting fact that more strongly affective component were correlated with supervisor's rating of performance then when employee reports itself (ρ's = .17 versus .12) Also remarkable fact is that in outside of NA studies correlations between performance and normative commitment was slightly larger than those within it (ρ's = .10 versus .01)

'Organizational citizenship behavior', as it was proposed, positively correlated with normative scale ($\rho = .24$) as well as with affective ($\rho = .32$) but correlate near zero with continuance scale. Affective commitment was correlated

differently with supervisor ratings (ρ = .27) and self rating (ρ = .37) when analyses were conducted separately. OCB in studies conducted within North America (ρ = .10) exposed to be less strongly correlated with normative component than those performed outside of NA (ρ = .37). Affective commitment showed the same tendency in example of OCB in terms of geographical comparison (ρ's = .46 versus .27).

Correlations involving *'Stress and work family conflict'* variables revealed that affective scale was equally negatively correlated with work and family conflicts and stress reported in a self basis (ρ's = -.20 versus -.21). On the contrary, continuance commitment showed the opposite results and positively correlated with both of measures (ρ's = .14 versus .24). Due to the scarcity of available studies on the correlations between stress and normative commitment it was not possible to conduct comparison in that case, however, correlation between work and family conflict and normative scale was almost near zero.

CHAPTER IV

CONCEPTUAL MODEL OF THE STUDY AND RESEARCH METHOD

4.1. CROSS-CULTURAL COMPARISON OF TURKEY AND KAZAKHSTAN.

In previous chapters we analyzed similarities and differences between Turkey and Kazakhstan from cultural point of view; we revealed strong linkages in distal antecedents of culture such as progeny, religion, geographical location and dissemination in a course of history, as well as in shared history and similarity in languages of the two countries. We also pointed out differences caused by ways of development. Although Kazakhstan and Turkey have been under strong influence of neighboring or dominating cultures, from previous chapters, we concluded that their cultures are different from European, Asian, and even Muslim cultures. The countries have their own peculiar cultures that need to be investigated in detail.

We compared politico- economical and social orders of countries and highlighted that Turkey adopted Western type of development, and thus, country even if not fully extent has a democratic governance, market based economy and capitalism as social order; on the other hand, Kazakhstan, which was under influence of authoritarian governance, command planning economy and socialism as a regime for 70 years during Soviet period, nowadays experiences a process of transition. We also defined the process of transition as rapid in comparison to other Central Asian countries of fSU. From analysis we concluded that even the country is emerging as a source of power in Central Asian region little is known about it.

In order to understand the changing trends in country we analyzed models of national culture which enables such analysis, and after comparison we chose Hofstede model as the most appropriate one from multidimensional, application clarity and commitment predictability viewpoints. Three Component Model of Organizational Commitment and OCQ were chosen as instruments measuring the employee commitment.

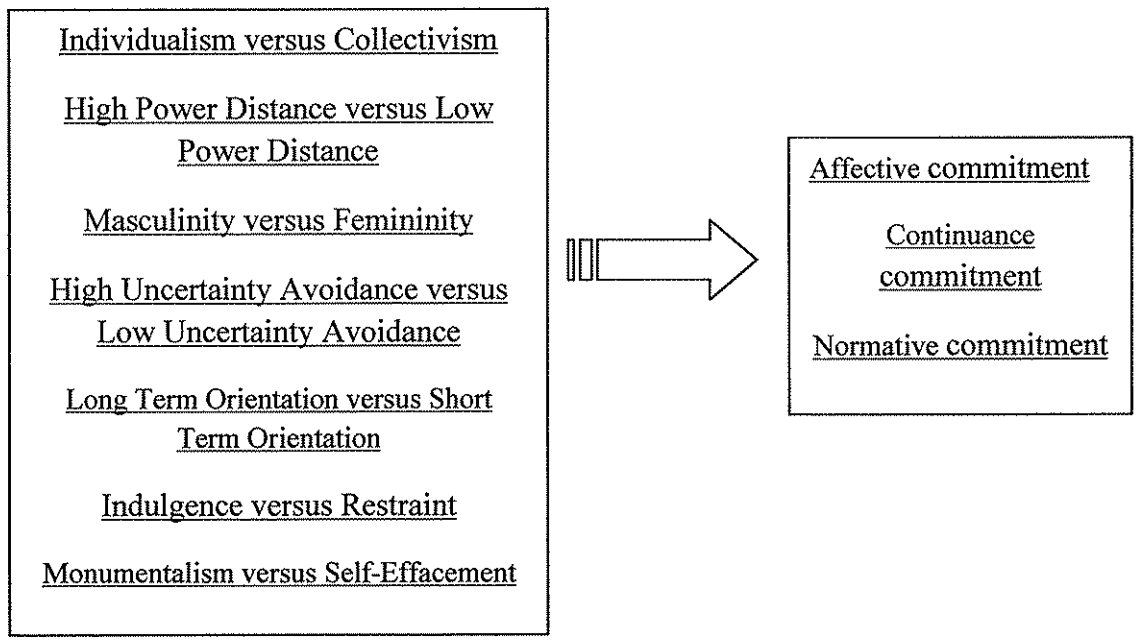
In this chapter where the conceptual model of the study is presented, we will test whether there is a relationship between dimensions of national culture developed

by Hofstede and compartments of Meyer and Allen's Three Component Model in Turkish and Kazakhstani cases. Study will be realized in three steps, in first we will determine country scores for Turkey and Kazakhstan; second step will reveal commitment trends in the countries and the last we will tests whether there is a relationship between culture dimensions and organizational commitment.

4.2. CONCEPTUAL MODEL OF THE STUDY

Becker in 1960 strongly acknowledged the need for researches testing commitment in comparatively different cultures. He suggested that in order to understand commitment entirely, there is need to discover value systems in which processes and mechanisms operate. Allen and Meyer (1997) stated that each component of organizational commitment influenced by various antecedents which in sequence are affected by cultural values function as distal antecedents. The main antecedents of affective commitment comprise personal characteristics and job-related characteristics, such as autonomy, need for achievement and affiliation characteristics defining individualist culture (Dastoor et al, 2010: 101-114).

Figure 4.1: Conceptual model of the study



Several researchers have accounted worldwide differences in organizational commitment antecedents, particularly an assortment of job characteristics, and revealed them to be associated with Hofstede's individualism- collectivism cultural dimension (Gelade et al, 2008: 599-617) .Conceptual model of the study is presented in Figure 4.1., it was constituted to test whether there is a relationship between Hofstede dimensions named: *Individualism versus Collectivism;, High Power distance versus Low*; *Masculinity versus Femininity; High Uncertainty avoidance versus Low; Long Term Orientation versus Low; Indulgence versus Restraint and Monumentalism versus Self- effacement;* and compartments of TCM of Organizational Commitment labelled : *Affective; Continuance and Normative commitment.*

Hofstede multidimensional model provides a good basis for cultures to be classified and examined. The scores of countries presented in the second edition of Culture Consequences regarding the six dimensions of the model are found to be statistically correlated with other data concerning countries.

For example, income inequality and violence use in national politics is correlated with *Power distance*. Roman Catholicism and legal commitment for citizens to hold identity cards is associated with *Uncertainty avoidance*. Mobility between social classes from generation to succeeding and national wealth is correlated with *Individualism*. The percent of women in democratically-elected governments is negatively associated with *Masculinity*. School result when compared internationally is correlated with *Long – term orientation.* Unpleasant treatment of human rights such as free expression of opinion and sexual freedom is correlated with *Indulgence*.

Also he suggests that even though we have information technology like Internet, nowadays we have not reached the "end of history" or "global village culture". Culture measurements performed on repetitive base demonstrate that the richer the countries become the more individualistic they get. However, no such trends are obvious regarding the other dimensions. Hofstede concludes that in view of the fact that universal wealth dissimilarities strengthen, this would lead not to cultural unification but to growing cultural differences.

Hofstede country scores also provide us with information regarding classification of countries in accordance with dimensions. For instance, Latin, Africa and Asian countries have high power distance scores when Anglo and Germanic countries have low. Uncertainty Avoidance scores are lower in Anglo, Nordic and Chinese culture countries and higher in Latin countries, in Japan, and in German speaking countries. Collectivism dominates in less developed and Eastern countries, Japan has a middle position on this dimension and Individualism dominates in developed and Western countries. Masculinity is low in the Netherlands and comparatively low in some Asian and Latin countries like Thailand, Spain and France, but it is high in some European countries like Switzerland, Austria and Germany, and it is high in Japan and comparatively in Anglo countries. Long-term orientation scores are low in the Anglo world, Latin America and Africa and the Muslim world, relative in Western and Eastern Europe and highest in East Asia. Indulgence scores are highest in parts of Africa, the Anglo world and Nordic Europe and in Latin America however Restraint is mostly seen in the Muslim world, Eastern Europe and in East Asia.

Scores of Turkey on dimensions revealed in previous studies (Hofstede, 2001) are 66 – *for power distance; 37 - for individualism; 45 - for masculinity; 85 - for uncertainty avoidance; 46 - for long term orientation; 49 –for indulgence* and is not defined for monumentalism.

The study by Cseh and her colleagues analyzing a relationship between socio-cultural and organizational values of economies in transition revealed scores of Kazakhstan for individualism and long term orientation dimensions and found that country has relatively mid-range scores for both dimensions *(Individualism-58, Long term orientation-60)*. The scores for other dimensions of Hofstede model were not presented. Since the aim of the study is first to reveal relative scores of Kazakhstan and then compare them with Turkish one's, we use Value Survey Module version 2008, measuring 7 dimensions of national culture as a research tool. In view of the fact that there is no data on relative scores of Kazakhstan for all dimensions, our study is explorative to some extent.

As a consequence of literature review we hypothesize that:

Hypothesis 1:	***Kazakhstan will be higher in Power distance than Turkey.***
Hypothesis 2:	***Turkey will be lower in Individualism than Kazakhstan.***
Hypothesis 3:	***Both Kazakhstan and Turkey will be low in Masculinity.***
Hypothesis 4:	***Kazakhstan will be lower in Uncertainty Avoidance than Turkey.***
Hypothesis 5:	***Turkey will lower on Long-term Orientation than Kazakhstan***
Hypothesis 6:	***Both Kazakhstan and Turkey will mediate on Indulgence.***
Hypothesis 7:	***Kazakhstan will be higher in Monumentalism than Turkey.***

4.3. ORGANIZATIONAL COMMITMENT AND NEED FOR CROSS-CULTURAL RESEARCH

The issue of organizational commitment has become one of the most recently investigated and attractive subjects, partly due to the linkages connecting commitment with employee attitudes and behaviors found in a plenty of researches (Porter et al., 1974, Meyer et al, 2002). Furthermore, organizational commitment develops into being significant investigate because of predictability and linkages of organizational commitment with some important outcomes related to work, which have recently been found in several of studies, such as job satisfaction, performance, turnover and its intension, absenteeism etc. not only in North America but also in other cultures too (Hrebiniak and Alutto, 1972; Mathieu & Zajac, 1990; Randall, 1990; Angle and Perry, 1981; Meyer and Allen, 1991; Cohen, 1991; Meyer et. al., 2002; Felfe and Yan 2009; Yao and Wang 2006; Zhiang and Zheng 2009; Jamal 2011; Salami 2008 etc.).

Differences in commitment were credited to cultural values by some researchers. For instance, Study by Palich et al., (1995) found that commitment

levels of employees in 15 Canadian and European subsidiaries of multinational American company were considerably negatively affected by individualism and uncertainty avoidance, and significantly positively affected by masculinity (Kirkman and Shapiro,2001).

Numerous significant differences in cultural values and organizational commitment between Thailand and Japanese representing more collectivist and individualist U.S. culture were found by Dastoor et al., (2010: 101-114). The findings illustrate that American employee is significantly higher in affective commitment than Asian cultures. The results also showed that there were differences in continuance commitment among three countries, thus Asian cultures were higher in continuance commitment than those of the U.S. Japan and Thailand were considerably different in normative commitment and both were higher in it than the U.S. The study by Kirkman and Shapiro (2001: 557-569) also concluded that cultural values patterns among North American, Asian and European countries found in other studies persist to be viewed and the tendency of organizational commitment to be related with higher levels of collectivism, and of organizational commitment to be related with lower levels of power distance also continues to be observed.

However, using data from two large multinational samples, including employees of 10 subsidiaries of a large multinational organization in sample 1, while second sample was relied on data collected in 25 nations in the context of a large opinion survey, Hattrup et al., (2008: 219-240) revealed that dimension of national culture individualism versus collectivism failed to explain differences observed, despite theoretical argument that individualism and commitment are principally correlated. Study results suggest that in spite of a number of cross-national variations, differences in commitment across national boundaries are small and empirically unrelated to individualism/ collectivism.

Most of the studies examining culture dimensions in relation to organizational commitment dealt with only some dimensions of Hofstede model. This might be partly due to a lower predictability of dimensions as distal antecedents of primary commitment precursors. However, the need for cross-cultural comparison of organizational commitment, especially Three Component Model was stressed by Meyer, Stanley, Herscovitch and Topolnitsky (2002:43) in their Meta Analytical

study. They pointed out that *"Given that socialization experiences might vary considerably across cultures, it is possible that cross-cultural research will provide greater insight into the development of normative [affective] commitment in the future."*

The expectation in this study is that Kazakhstan which has been under influence of Authoritarian, Command and Socialism regimes will be *more committed* than will Turkey.

4.3.1. Relationship Between Culture Dimensions and Affective Commitment

Results of study conducted in Israel by Cohen and Keren in 2008: 425-452, among separate local cultural groups such as Arabs, Druze and orthodox Jews showed that the latter group is the most collectivist one and that affective and normative commitment were positively correlated with collectivism. Authors also stated that affective commitment was negatively correlated with high power distance and high uncertainty avoidance which have a tendency to go with collectivism.

It was found that collectivism was generally more positively associated to organizational commitment in study conducted by Felfe et al., in 2008: 211-237 and particularly more collectivistic cultures are more strongly related to affective commitment than individualistic cultures.

Organizational commitment, particularly affective component was found to positively correlate with individualism versus collectivism dimension of national culture in study conducted in western European countries by Clugston et al., 2000:5-30.

Since we have no certain scores of Kazakhstan on culture dimensions, we hypothesized above that Kazakhstan is higher in individualism, power distance, uncertainty avoidance, long-term orientation and monumentalism than Turkey, and relatively the same in indulgence and masculinity. We expect that the dimensions of national culture correlated with affective component in both cases and employees of Kazakhstan will be higher in affective commitment in comparison with Turkish employees being lower in affective commitment.

Hypothesis 8: Turkish employees will report lower levels of affective commitment than Kazakhstani employees.

Hypothesis 9: At least one of the dimensions of Individualism, Power distance, Uncertainty avoidance, Masculinity, Long-term orientation, Monumentalism and Indulgence will be correlated with Affective commitment.

4.3.2. Relationship between culture and continuance commitment

Employees' perception of lack of job alternatives or the cost related to leave is described by intention of remaining with organization and labeled continuous commitment. A cultural perspective is that cultures are higher in uncertainty avoidance, for instance, might support remaining of employee with a company.

Glazer et al. (2004:341-371) examined affective and continuance commitment using data of four countries and the observed continuance commitment score are higher in individualist cultures like UK and US.

Similarly Snape et al. (2008:761-781) revealed that affective and normative commitments were higher in a sample of China and continuance commitment was higher in sample of UK.

Provided that Turkey is inclined to be higher in uncertainty avoidance and collectivism, and lower in power distance, masculinity, long term orientation, indulgence and is supposed to be low in monumentalism ,We hypothesize that culture dimension will be correlated with continuance commitment and that Turkish employees will report higher continuance commitment that those of Kazakhstan.

Hypothesis 10: Turkish employees will report higher levels of continuance commitment than Kazakhstani employees.

Hypothesis 11: At least one of the dimensions of Individualism, Power distance, Uncertainty avoidance, Masculinity, Long-term orientation, Monumentalism and Indulgence will correlated with Continuance commitment.

4.3.3. Relationship between culture and normative commitment

Wiener in 1982 described normative commitment as the *'totality of internalized normative pressures to act in a way which meets organizational goals and interests'*, in addition to description of normative commitment that one's demonstrate behaviors exclusively for the reason that *'they believe it is the "right" and moral thing to do'*. Rationally, socialization of a person with his/her own culture could affect normative commitment.

For instance, individuals in high power distance countries more voluntarily agree to accept hierarchy and have a strong sense of duty-obliged loyalty in their relations. Therefore, high power distance in society probably fosters normative commitment (Kirkman and Shapiro, 2001557-569).

Normative commitment was positively correlated with collectivism and uncertainty avoidance in study by Clugston and his colleagues (2000: 5-30).

Fisher and Mansell (2009:1339-1358) reported that higher collectivism was correlated with higher normative commitment due to the fact that more collectivist cultures tend to obey norms, to be loyal in-group relationships and organizations.

Hofstede (2001) stated that individuals in high uncertainty avoidant countries are more inclined to exhibit senses of obligation to remain with their current organization and to be loyal to the organization where they perform as an asset which is exactly what normative commitment is about.

Since we expect that Kazakhstan will have lower scores in collectivism than Turkey will and suppose that it higher in power distance, masculinity, long term orientation, indulgence and suggest it to be higher in monumentalism ,we suggest that dimensions are correlated to Normative commitment and Kazakhstan will be higher in normative commitment than Turkey.

Hypothesis 12: Kazakhstani employees will be higher in Normative commitment than Turkish one's.

13: At least one of the dimensions Individualism, Power distance, Uncertainty avoidance, Masculinity, Long-term orientation, Monumentalism and Indulgence will be correlated with Normative commitment.

In this part of the chapter we describe methodology used in the study, it is composed of eight sections. In the first part we describe the purpose of the study and its type. Sample characteristics of the study are expressed in the second part. The third part deals with measures and instrumentations; the fourth explains the process of data collection; the fifth provides information regarding analysis of data. The seventh part gives details of validity and reliability test of instrumentations used and the last one is contended with implications of the study.

4.4. PURPOSE OF THE STUDY

The main purpose of the study is to examine the relationship between national culture and organizational commitment in cases of Turkey and Kazakhstan. Primarily we are going to reveal whether there is a relationship between dimensions of Hofstede model labeled as: Individualism, Power distance, Masculinity, Uncertainty avoidance, Long-term orientation, Indulgence and Monumentalism and compartments of Allen and Meyer's Three Component Model of Organizational Commitment labeled as: Affective, Continuance and Normative.

After revealing scores of Kazakhstan and Turkey on Hofstede dimensions, we will examine commitment trends in countries, and then we will test whether organizational commitment components are affected by national culture dimensions.

Results to be obtained are supposed to provide information regarding differences and similarities between Turkish and Kazakhstani cultures. Also, the study aims to enlighten outcomes of transitions which are supposed to influence and to be expressed through values, beliefs and norms of societies in case of Kazakhstan and compare results with Turkish one, and to contribute in filling a gap caused by

the lack of data sampling diverse cultures which have not been explored sufficiently yet. Finally, study aims to contribute in cross-cultural generalizability and reliability of Three Component Model of Organizational Commitment and to apply model in case of Kazakhstan and compare results with those obtained from Turkey.

4.5. TYPE OF THE STUDY

Since the purpose of the study is to examine the relationship between independent variable dimensions of national culture and dependent variable components of organizational commitment, study have explanatory character in general.

However, since Kazakhstan have not been included into Hofstede research and since TCM of organizational commitment have not been applied in Kazakhstan, revealing comparative scores of country and application of TCM model in case of Kazakhstan and its comparison with Turkey add the value of being explorative and comparative to the study due to its cross-cultural nature.

4.6. MEASURES OF THE STUDY

Measurement techniques used in studies of national culture vary from questionnaires; psychological tests to mixed tests based on individual evaluations and they are applied to individuals, groups or organizations. However, Hofstede et al. (2008) states that: *"while the study of organizational culture belongs to sociology and study of individual personality belongs to psychology, the study of national culture dimensions belongs to anthropology"*. Consequently, dimensions measured by Hofstede VSM are based on country-level correlations which are calculated from country samples mean scores. Correlations based on country level, between scores for the same two questions, can be very different from correlations based on individual level, which are calculated from individual's responses within the samples. Correlations based on individual level produce personality dimensions however correlations based on country level produce national culture dimensions.

Paying attention to mentioned facts measure used in current study is mean scores of country samples (Turkey, Kazakhstan) obtained from responses of individuals.

In studies examining commitment, the measure is primary employees who feel or do not feel committed to their organizations.

4.7. INSTRUMENTATIONS OF THE STUDY

The instrumentations used in current study are The Value Survey Module (version 2008) and Organizational Commitment Questionnaire by Allen, Meyer and Smith (1993).

The VSM 2008 is a paper and pencil based questionnaire which was developed in order to compare values and feelings supposed to be influenced by cultures of comparable respondents *from two or more countries* or in some cases *different regions within a single country* and consists of 34 items from which 28 content items allow scores to be calculated on seven dimensions of national culture basing on four items per dimension. The demographic information regarding, gender, age, level of education, type of job, nationality at present and nationality at birth of respondents are asked by other six questions.

Hofstede comprehensively described five of dimensions in his studies (2001, 2005).They are contended with main problems of national societies which are known from cross- cultural research and social anthropology. The other two dimensions which are added to the model by way of experiment due to the fact that they were expected to enlighten aspects of national culture, are not covered by model, derived from work of Minkov (2007).

The first version of VSM (1982) included four dimensions developed from comparison of IBM subsidiaries in 40 countries when preceding version (1994) included five dimensions, fifth dimension was added as a result of study of Chinese scholars sampling students from 23 country. The other two dimensions added to current version (2008) were developed from the work of Minkov from the analysis of 81 countries.

Official language of the questionnaires is English; since the study would be conduct in Kazakhstan and Turkey, it needed to be translated. In Kazakhstan version

translated into Russian which was available from Hofstede official web site was used. However, after being reviewed by specialists, the version presented in the web site was changed to some extent because the explanations of some questions were not clear and were too crowded by additional clarification which caused misunderstanding by respondents. For instance, in demographic question regarding total years of education where the word "school" which had to be addressed as "formal education in general" was translated the same, but did not expressed the meaning it has in English. In countries of former Soviet Union school education lasts for 11 years, because the item was not correctly addressed, respondents circled the option 11 year, but in fact, most of them were postgraduate requiring minimum of 15 years.

The Turkish version of VSM 2008 were translated into Turkish by native speaker specialist (Yasemin Özkır Atlı) and was back translated and controlled and proved to be correct in semantics by other specialists having various expertise.

The scale measuring organizational commitment subject is 18-item revised Employee Commitment Survey developed by Allen, Meyer and Smith (1993), which measure three kinds of employee commitment to an organization such as affective commitment (based on desire), continuance commitment (based on cost) and normative commitment (based on obligation).

The earlier versions of the Organizational Commitment Questionnaire developed by authors in 1984 modified in 1990 and 1991 included 24 items with eight questions for each of three scales, the later version was reviewed by Meyer , Allen and Smith in 1993 included 18 items with six questions for each of three scales. Though the questions in survey were decreased from 24 to 18 this modification mainly influenced the third normative scale. The Survey is designed to be based on self scores given by respondents. Answers to each question are rated via 7-point disagree-agree Likert scale and tagged as: *1) Strongly disagree; 2) Disagree*; *3) Slightly disagree; 4) Undecided 5) Slightly agree; 6) Agree and 7) Strongly agree.*

Translations of the scales already exist both in Turkish and Russian. The Turkish version used in the study was translated by A.Wasti (2003), who by means of adding emic-items, developed and validated three-component conceptualization of the model through interviews with local employees.

Russian version of the scales used in the study was translated by Russian scientists (Dominiak, 2006), translation enabled us to take advantage of pre-tested and high quality translation of instrumentation.

4.8. SAMPLE OF THE STUDY

In order to test hypotheses proposed by the current study, the sample from two countries were selected to be banking and manufacturing industries. Since the main purpose of the study is not to generalize but reveal the relationship between variables, the method of random selection which is very expensive and requires long time, was not chosen.

In general, sample of our study consists of 381 workers, 92 of whom participated in pilot study and were chosen from two commercial firms from cities of Almaty and Astana. The data for pilot study in Kazakhstan were collected during months of January 2012-February 2012; Total number of Kazakhstani workers involved in this study is 124, the main data of the study in Kazakhstani case were gathered during months of March 2012 and April 2012.

Pencil and paper based questionnaires distributed during working hours to 100 banking sector workers of a commercial bank branch employing 120 workers, and to 100 manufacturing sector workers of semi-automatic factory producing parts for machinery industry and employing 180 workers in city of Almaty and were returned at rate of 62, 5 %. All employees were informed that questionnaires are anonymous; information obtained will not be reported to their managers and will be used for academic purposes.

Total number of Turkish workers investigated in current study is 165. Data from Turkish sample were collected during months of June 2012 and July 2012.

100 questionnaires were distributed during working hours to banking sector workers of one of commercial banks branch employing 150 workers in city of Ankara, and returned at rate of 49 %; however 200 questionnaires were distributed to manufacturing industry workers ,2 different semi-automatic factories producing parts and equipment for automotive and electric industries which located in Kemalpaşa industrial and Aegean free zone's of city of Izmir, totally having staff of 280

workers, and were returned at rate of 58 %. Turkish employees were also informed about anonymous character of questionnaires and were informed that their answers will not be evaluated by their managers.

Demographic information regarding Kazakhstani case is as follows: 49, 3 % of workers are men and 51, 7 % of women (n 124, missing 4). The Age composition of participants is: 4,2% less than 20, 36, 7 % - between 20-24 years; 20, 8% - between 25-29; 17,5 % - between 30-34, 12,5 % -between 35-39, 5,8 % - between 40-49 and, 2,5 % - between 50-59 .

The kind of job was composed of 20, 2% - unskilled or semi skilled manual workers, 5, 9 % of personnel is generally trained office worker or secretary, 20, 2 % is vocationally trained craftsperson, technician, IT- specialist etc., 43, 7 % is academically trained professional or equivalent worker (not manager), 6, 7 % is manager of one or more subordinates (non managers) and 3, 3 % is manager of one or more managers.

Nationality composition of Kazakhstani employees consists of 79, 8 % of Kazakhs, 11, 2 % - Russians, 3, 4 % - Germans, 3, 4% - Ukrainian and 2, 2 % of Uyghur's. However demographic information concerning Turkish workers is as follows: 76, 3 % of workers are men and 23, 7 % of women (n 165, missing 7).

The Age composition of participants is: 1,9 % less than 20, 8, 7 % - between 20-24 years; 19, 9 % - between 25-29; 27,3 % - between 30-34, 15,5 % - between 35-39, 19, 3 % - between 40-49 6,8 % - between 50-59 and 0,6 % of workers more than 60 years .

The participants kind of job was composed of 4,4% of no paid job (include full time students) , 17, 1% - unskilled or semi skilled manual workers, 10,1 % of personnel is generally trained office worker or secretary, 43,0 % is vocationally trained craftsperson, technician, IT- specialist etc., 10,8 % is academically trained professional or equivalent worker (not manager), 9,5 % is manager of one or more subordinates (non managers) and 4,4% is manager of one or more managers. Nationality composition of Turkish employees consists of 96, 2 % of Turks, 1, 3 % - Azerbaijani, 1, 9 % - Bulgarians, 0, 6% - Kurdish employees.

4.9. VALIDITY AND RELIABILITY OF THE INSTRUMENTATIONS

The average Number- weighted reliability of Allen and Meyer's Three component model of organizational commitment obtained on account of the Meta analytical study by Meyer and his colleagues analyzing 144 studies with sample of 47 073 employees worldwide showed that *alpha* for affective scale *was .82* ; *alpha* for continuance scale *was .73 and .76* for normative scale. Since the model has been applied and validated in Turkey, we did not conduct pilot study in that case. However, it needs to be tested in terms of Kazakhstan, thus pilot study in two commercial firms from cities of Almaty and Astana was conducted. Paper and pencil based questionnaire was distributed to 100 employees (50 for each) by hand and returned at rate of 92%.

Demographic data of workers participated in pilot study (Kazakhstan) is as follows: 29, 2 % of workers are men and 70, 8% of women (n 92, missing 3). The Age composition of participants is: 24, 5% - between 20-24 years; 40, 4% - between 25-29; 9, 0 % - between 30-34, 9,0% -between 35-39, 11,2 % - between 40-49 , 4,5 % - between 50-59 and 1,1 % is more than 60 years. 13,5 % of personnel is generally trained office worker or secretary, 16,9 % is vocationally trained technician, IT-specialist or semi skilled worker, 55,1 % is academically trained professional or equivalent worker (not manager), 11,2% is manager of one or more subordinates (non manager) and 3,4 % is manager of one or more managers.

Table 4.1: Cronbach alpha for components of Organizational Commitment

	Pilot group n=92	Sample of Kazakhstan n=124	Sample of Turkey n=165
Total Scale	.74	.80	.79

The results of reliability analysis conducted with pilot group using data of 92 employees, Kazakhstani sample and Turkish sample revealed that *Cronbach alpha* for total scale for pilot group was *.74*, *Cronbach alpha* for total scale in Kazakhstani case was *.80* and Turkish case was similarly close having *.79* for total scale.

Table 4.2: Cronbach alpha for scales	Pilot group n=92 (3missing)		Kazakhstan n=124 (2missing)		Turkey n= 165 (4 missing)	
	Alpha if Item Deleted	Alpha Mean	Alpha if Item Deleted	Alpha Mean	Alpha if Item Deleted	Alpha Mean
Affective commitment						
1. I would be very happy to spend rest of my career with this organization.	,70		,78		,78	
2. I really feel as if this organization's problems are my own.	,72		,79		,78	
3. I do not feel a strong sense of "belonging" to my organization (R).	,76	**,73**	,79	**,79**	,79	**,79**
4. I do not feel "emotionally attached" to this organization (R).	,76		,81		,80	
5. Do not feel like "part of the family" at my organization(R).	,75		,81		,79	
6. This organization has a great deal of personal meaning for me.	,70		,78		,78	
Continuance commitment						
1. Right now, staying with my organization is a matter of necessity as much as desire.	,73		,81		,79	
2. It would be very hard for me to leave my organization right now, even if I wanted to.	,70		,78		,76	
3. Too much of my life would be disputed if I decided I wanted to leave my organization now.	,70	**,72**	,78	**,79**	,77	**,78**
4. I feel that I have too few options to consider leaving this organization.	,73		,80		,77	
5. If I had not already put so much of myself into this organization, I might consider working elsewhere.	,72		,79		,78	
6. One of the few negative consequences of leaving this organization would be the scarcity of available alternatives.	,72		,79		,78	
Normative commitment						
1. I do not feel any obligation to remain with my current employer (R).	,76	**,72**	,80	**,79**	,79	**,78**

2. Even if it were to my advantage, I do not feel it would be right to leave my organization now.	,70		,78		,77	
3. I would feel guilty if I left my organization now.	,70		,78		,77	
4. This organization deserves my loyalty.	,70		,78		,78	
5. I would not leave my organization right now because I have a sense of obligation to the people in it.	,71		,79		,79	
6. I owe a great deal to my organization.	,72		,78		,78	

When we look at the Cronbach alpha if item deleted values we see that there is no need to exclude any variable from the scale in order to obtain higher one. All items within the scale in Kazakhstani, Turkish and even in pilot group case have value lower than accepted minimum, as a result we can conclude that scale is reliable and there is no need to run factor analysis.

Even we consider that high reliability of items is sufficient for analyses we decided to control whether we can achieve three componential construct by running scree plot. Appendix 1 presents the result of scree plot analysis showing that from the third factor on, we can see that the line is almost flat, meaning the each successive factor is accounting for smaller and smaller amounts of the total variance Bartlett's Test of Sphericity which was applied in order to determine the adequacy of data for analysis revealed that data is normally distributed at- ,000 significance level.

Table 4.3: KMO and Bartlett's Test for pilot group

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		,790
Bartlett's Test of Sphericity	Approx. Chi-Square	739,369
	df	153
	Sig.	,000

On the other hand Kaiser-Meyer-Olkin Measure of Sampling Adequacy value is .79 showing that partial correlations between variables is low and that data set is appropriate for analysis.

Any variable had value smaller than 0, 50 in commonality table (Appendix 1), We again concluded that there is no need to exclude any variable from the model.

The reliability test such as Cronbach alpha when applied to culture models should be based not on individual scores but on mean scores of countries which presuppose data from adequate number of countries, in application at least ten. The reliability of the VSM for comparing fewer countries at country level should be taken for granted due to the fact that it can indirectly be addressed by means of validity of the scores in predicting dependent variables.

However it is possible to compute Cronbach alphas for the first four dimensions from database of IBM (Hofstede 1980) across 40 countries. Alpha values based on standardized items are: Power Distance index (3 items) - .842, Individualism index (6 items) - .770, Masculinity index (8 items) - .760 and Uncertainty Avoidance index (3 items) - .715.

4.10. METHOD OF ANALYSIS

Value Survey Module, 2008(28 items) and Organizational Commitment Questionnaire, 1993 (18 items) were applied to the sample of the study from two countries. Measures used in surveys are Likert type scales which are interval scales enabling to measure not only distance between points but also arithmetic calculations and arithmetic means. Owing to these features it is possible to measure respondent's degrees of choices as well as choices itself.

Method of calculation of country scores on Hofstede culture dimension is the formulas presented in Value Survey Module Manual developed by Hofstede et al., (2008). These formulas are separate index formulas for calculating each of the seven dimensions on a basis of four questions per dimension.

Thus, Individualism Index (IND) is calculated by:

$$IND = 35(m04-m01) + 35(m09-m06) + C(ic),$$

In which m01-is the mean score for question 1, etc., C(ic)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift IDV scores to values between 0 and 100 (Hofstede et al., 2008).

We applied the same constant value for both countries, C(ic) for Individualism index is 50, this value was chosen as neutral in range between 0-100, the main reason is achieving consistency with previous findings obtained by developer of Model.

Power Distance Index (PD) is calculated by:

$$PDI = 35(m02-m01) + 25(m23-m26) + C(pd),$$

In which m02-is the mean score for question 2, etc., C(ic)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift PDI scores to values between 0 and 100(Hofstede et al., 2008).

We applied the same constant value for both countries, C(pd) for Power distance index is 30, this value was chosen by the reason of achieving consistency with previous findings obtained by developer of Model .

Masculinity Index (MAS) is calculated by:

$$MAS = 35(m05-m03) + 35(m08-m10) + C\ (mf),$$

In which m03-is the mean score for question 3, etc., C(mf)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift MAS scores to values between 0 and 100 (Hofstede et al., 2008).

We applied the same constant value for both countries, C(mf) for Masculinity index is 50,and this value was chosen as neutral in range between 0-100, the main reason is attaining consistency with preceding findings acquired by developer of Model.

Uncertainty Avoidance Index (UA) is calculated by:

$$UA = 40(m20- m16) + 25(m24-m27) + C\ (ua),$$

In which m16-is the mean score for question 16, etc., C(ua)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift UA scores to values between 0 and 100 (Hofstede et al., 2008).

We applied the same constant value for both countries, C (ua) for Uncertainty avoidance index is 90, and this value was chosen due to value previously found by developer of Model, in order to attain consistency with his score.

Long Term Orientation Index (LTO) is calculated by:

$$LTO = 40(m18\text{-}m15) + 25(m28\text{-}m25) + C\ (ls),$$

In which m15-is the mean score for question 15, etc., C(ic)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift LTO scores to values between 0 and 100 (Hofstede et al., 2008).

We applied the same constant value for both countries, C (ls) for Long term orientation index is 60, and this value was chosen by the reason of attaining consistency with preceding findings acquired by developer of Model.

Indulgence versus Restraint Index (IVR) is calculated by:

$$IVR = 35(m12\text{-}m11) + 40(m19\text{-}m17) + C\ (ir),$$

In which m11-is the mean score for question 11, etc., C(ir)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift IVR scores to values between 0 and 100 (Hofstede et al., 2008).

We applied the same constant value for both countries, C (ir) for Indulgence index is 10, and this value was chosen by the reason of attaining consistency with preceding findings acquired by developer of Model.

Monumentalism Index (MON) is calculated by:

$$MON = 35(m14\text{-}m13) + 25(m22\text{-}m21) + C\ (mo),$$

In which m13-is the mean score for question 13, etc., C(ic)-is a positive or negative constant that depends on the nature of the samples and does not affect the comparison between countries and can be chosen by researcher in order to shift MON scores to values between 0 and 100(Hofstede et al., 2008).

We applied the same constant value for both countries, C(mo) for Monumentalism index is 40, this value was chosen by the reason of attaining consistency with preceding findings acquired by developer of Model. Excel program was used in calculations of Hofstede culture dimensions.

The method of analysis used in current study is a multiple regression method. The multiple regression method is generally used as an attempt to explain the variation of independent variables on dependent variable. Clearly, it enables prediction the effect of different exogenous variables affecting deviations of endogenous variable. Furthermore, multiple regression and its stepwise method applied in the study enable to predict which independent variable has the strongest effect on dependent variable and enable to predict those with weaker effects in accordance with explanative ability of independent variables involved into equitation. Confidence interval in this study is 0, 95.

One Sample t-test was used in this study by reason of its ability to reveal whether there are statistically significant differences in means of diverse groups, in our case of Turkey and Kazakhstan.

We used SPSS 20 program with the intention of performing Reliability tests, Factor Analysis, Descriptive Statistics, Frequencies tables, Correlation tests, Multiple Regression and Independent Samples t-test as methods of analyses used in the study.

4.11. LIMITATION OF THE STUDY

The main limitation of the study is that only cultural values which are related to work, which is distal antecedent of organizational commitment, were included into equitation aiming test predictive power of culture on organizational commitment.

There are dozens of studies which maintain to reveal that there are a lot of stronger factors that predict organizational commitment such as work-related attitudes including individual characteristics like preferences and personality, job satisfaction and relationship at workplace.

Other limitation of the study is that only two countries and two sectors that not represent total population were included. While subject of research is culture, it is always better to examine as more societies and different sectors as possible. Also,

Kazakh and Turkish societies as it was concluded from the first chapter are societies close to each other and having strong cultural links; however, it can be better to investigate different societies and sectors in order to reveal more comparable results.

Also, it is not possible to generalize our findings as being represents of whole country population and to be applied in a country level.

CHAPTER V
RESEARCH FINDINGS

5.1. SCORES OF TURKEY AND KAZAKHSTAN ON HOFSTEDE MULTI-DIMENSIONAL MODEL

At the first stage of our analysis we had to determine country scores of Turkey and Kazakhstan in accordance with Hofstede multidimensional model of national culture because of the fact that model provides a good basis for cultures to be classified and examined. Independent sample t-test was used in order to understand whether there are significant differences between means of countries on 7 dimensions. Table 5.1 presents Group statistics when Table 5.2., shows results of Independent Samples t-test used.

Table 5.1: Means and Standard Deviations of Turkey and Kazakhstan on 7dimensions

Dimensions		N	Mean	Std. Deviation
Individualism	Kazakhstan	123	1,9146	,66977
	Turkey	162	1,8858	,78470
Power Distance	Kazakhstan	122	2,3975	,59678
	Turkey	155	2,4613	,68740
Masculinity	Kazakhstan	123	1,7988	,71479
	Turkey	161	1,8587	,81528
Uncertainty Avoidance	Kazakhstan	121	2,6260	,88219
	Turkey	158	2,5491	,56254
Long Term Orientation	Kazakhstan	121	2,0393	,62916
	Turkey	156	2,2035	,72390
Indulgence	Kazakhstan	122	2,4283	,57539
	Turkey	159	2,3994	,54622
Monumentalism	Kazakhstan	121	2,7335	,52810
	Turkey	158	2,6044	,60925

We used t-test in order to compare means of Turkish and Kazakhstani employees on seven dimensions of Hofstede model on basis of 4 questions per dimension.

Table 5.2: Independent Samples t-test of dimensions Hofstede model (n=289).

Dimensions		Levene's Test for Equality of Variances		t-test for Equality of Means			
		F	Sig.	t	df	Sig.(2-tailed)	Mean Difference
Individualism	Equal variances assumed	7,800	,006	,327	283	,744	,02883
	Equal variances not assumed			,334	279,095	,739	,02883
Power Distance	Equal variances assumed	1,993	,159	-,811	275	,418	-,06375
	Equal variances not assumed			-,825	272,328	,410	-,06375
Masculinity	Equal variances assumed	3,562	,060	-,647	282	,518	-,05992
	Equal variances not assumed			-,658	276,648	,511	-,05992
Uncertainty Avoidance	Equal variances assumed	,443	,506	,887	277	,376	,07698
	Equal variances not assumed			,838	192,131	,403	,07698
Long Term Orientation	Equal variances assumed	1,811	,179	-1,982	275	,048	-,16427
	Equal variances not assumed			-2,017	271,413	,045	-,16427
Indulgence	Equal variances assumed	2,154	,143	,430	279	,668	,02891
	Equal variances not assumed			,427	253,402	,670	,02891

Monumentalism	Equal variances assumed	1,231	,268	1,856	277	,065	,12904
	Equal variances not assumed			1,891	272,728	,060	,12904

From results of Independent Samples t-test on the Table 5.2.; it can be observed that means of Turkish and Kazakhstani employees, calculated on basis of 4 questions per dimension on seven dimensions of Hofstede model, do not differ from each other significantly; only small portion of difference can be seen. Countries significantly differ on dimensions of *Long Term Orientations* with t value -2,017 and *Monumentalism* with t value 1,891 at level of significance p = ,045 for Long term orientation and p = ,060 for monumentalism(CI= ,95)

We hypothesized that Kazakhstan will be higher than Turkey in dimensions of *Power distance, Individualism, Long term orientation and Monumentalism* and also we expected both Kazakhstan and Turkey to be high in *Uncertainty avoidance* , to have relatively mid-range scores on *Indulgence* and expected both of them to be low in *Masculinity*.

However country scores of culture dimensions were calculated in accordance with Value Survey Module Manual (Version 2008) where index formulas for each dimension are given. The table 5.3., presents index scores of Turkey and Kazakhstan on seven dimension of Hofstede societal culture classification.

Table 5.3: Scores of Turkey and Kazakhstan on Hofstede Model

Dimensions	Turkey n=165	Kazakhstan n=124
Power Distance	65	65
Individualism versus Collectivism	35	39
Masculinity versus Femininity	47	48
Uncertainty Avoidance	85	71
Long Term Orientation	42	49
Indulgence versus Restraint	43	48
Monumentalism versus Self-effacement	61	66

According to findings both Turkey and Kazakhstan mediate in *Power Distance* and have comparatively the same score (65,2 for Turkey and 65,5 for Kazakhstan); thus, *Hypothesis 1* stating that Kazakhstan will be higher on this dimension was rejected.

Hypothesis 2 which stated that Turkey will be lower in *Individualism versus Collectivism than* will Kazakhstan was rejected (or supported to a small degree) since countries have relatively same scores 35 for Turkey and 39 for Kazakhstan.

We determined the same scores for Turkey and Kazakhstan for *Masculinity versus Femininity* dimension, with 47 for former and 48 for latter. *Hypothesis 3* proposing that both Turkey and Kazakhstan will be relatively low in *Masculinity* was supported.

Hypothesis 4 which supposed that Kazakhstan will be lower in *Uncertainty Avoidance* was also supported on account of the fact that Turkey's score on this dimension was 85 while Kazakhstan's value was 71.

Turkey was expected to be lower in *Long Term Orientation* dimension than Kazakhstan in *Hypothesis 5.* Countries have comparatively close scores on this dimension 42 for Turkey and 49 for Kazakhstan, however because of the difference on 7 points we can conclude that our hypothesis was supported.

Hypothesis 6 suggested that both countries will have relatively mid-range scores on *Indulgence versus Restraint* dimension of the model. Our expectation of having been nearly mediate was supported because Turkey' score for dimension was 43 when Kazakhstan's score was 49.

Finally, in *Hypothesis 7*, we proposed that Kazakhstan will be higher in Monumentalism than Turkey. Our expectation was met to small degree because Kazakhstan has score of 69 when compared to Turkey having score of 66; our last hypothesis regarding societal culture dimensions was supported.

5.2. COMMITMENT TRENDS IN TURKEY AND KAZAKHSTAN

At the second stage of our analysis we had to reveal and compare commitment trends between countries. Means of scales are calculated via the 7-point disagree-agree Likert scale where 1 refers to *low* and 7 refers to *high.*

Independent Samples t-test was conducted in order to investigate whether the means of Turkish and Kazakhstani employees for affective, continuous and normative commitment differ.

Table 5.4. presents results of Independent Samples t-test of equality of means and reports that countries differ significantly only in *Continuance commitment* with *t* value equal to -3,003 at ,003 significance level (CI= ,95).

Table 5.4: Independent Samples t-test of Components of Organizational Commitment, (n=289)

		Levene's Test for Equality of Variances		t-test for Equality of Means		
		F	Sig.	t	df	Sig. (2-tailed)
Affective Commitment	Equal variances assumed	,942	,333	-,630	285	,529
	Equal variances not assumed			-,625	254,508	,532
Continuance Commitment	Equal variances assumed	9,784	,002	-2,908	284	,004
	Equal variances not assumed			-3,003	282,344	,003
Normative Commitment	Equal variances assumed	,006	,940	-,333	284	,739
	Equal variances not assumed			-,333	260,578	,740

We hypothesized that Kazakhstani employees will report higher levels of affective commitment, lower levels of continuance commitment and higher levels of normative commitment than Turkish employees. From the table above we conclude that countries differ only in continuous commitment. In order to know which country has got significantly higher levels of commitment we need to look at means of countries and see which one is higher.

Table 5.5., presents means and standard deviation values for affective, continuance and normative scales for Turkey and Kazakhstan. Mean of Turkish sample for affective commitment was value of 3, 99, while 4, 11 for normative commitment and 3, 99 for continuance commitment.

Table 5.5: Means of Components of Organizational Commitment

Country		N	Mean	Std. Deviation	Std. Error Mean
Affective Commitment	Kazakhstan	123	3,9133	1,09319	,09857
	Turkey	164	3,9929	1,03209	,08059
Continuance Commitment	Kazakhstan	122	3,6844	1,07582	,09740
	Turkey	164	4,1138	1,34082	,10470
Normative Commitment	Kazakhstan	123	3,9458	1,21831	,10985
	Turkey	163	3,9939	1,19841	,09387

Kazakhstani employees report value of 3, 91 for affective commitment, 3, 68 for continuance commitment and 3, 99 for normative commitment. From the table 5.5.; we can also conclude that both countries have values varying from 3, 68 to 4,11 which in our case mean *Undecided.*

Thus our first assumption that Kazakhstani employees will report higher levels of affective commitment was not supported, therefore *Hypothesis 8* was rejected.

Hypothesis 10 proposed that Turkish employees will report higher level of continuance commitment was supported at .003, significance level.

Our last assumption that Kazakhstani employees will report higher levels of normative commitment than Turkish employees was not supported and *Hypothesis 12* was rejected.

5.3. RELATIONSHIP BETWEEN DIMENSIONS OF HOFSTEDE MODEL AND COMPONENTS OF ORGANIZATIONAL COMMITMENT.

Since purpose of the study is to examine the relationship between dimensions of Hofstede model and components of organizational commitment, Multiple Regression method, that enables to calculate how much percent of dependent variable was explained by independent variable, was used. In our case we will first analyze whether dimensions of Hofstede model labeled as Individualism, Power

Distance, Masculinity, Uncertainty Avoidance, Long Term Orientation, Indulgence, and Monumentalism has the ability to predict components of Organizational commitment labeled as Affective, Continuance and Normative. At first we will separately analyze this relationship in Kazakhstani case, than in Turkish case and at the end we will include both countries into analysis.

Initially, we computed Pearson correlation and correlation matrix which indicated the association among all variables included into calculation.

Appendix 2 presents the correlation matrix of culture dimensions and components of organizational commitment in Kazakhstani case. From the table we can see that components of organizational commitment were inter-correlated.

Dimensions *Uncertainty Avoidance* and *Indulgence* were negatively correlated with affective commitment. Pearson Correlation coefficient for Uncertainty Avoidance is - 0,297 at significance level p=0,01; and for Indulgence is - 0,208 at significance level p=0,05; (r(124)≈-0,208,p ≈-0,05).

Continuous commitment was negatively correlated with Individualism r (124) ≈-0,198, p ≈-0,05), Power distance r (124) ≈-0,231, p ≈-0,05),Masculinity r (124) ≈-0,290, p ≈-0,01), and Indulgence r (124) ≈-0,286, p ≈-0,01).

Dimensions Individualism r (124) ≈-0,191, p ≈-0,05), Power distance r (124) ≈-0,231, p ≈-0,05), Masculinity r (124) ≈-0,186, p ≈-0,05), Uncertainty Avoidance r (124) ≈-0,288, p ≈-0,01), and Monumentalism r (124) ≈-0,212, p ≈-0,05), were all negatively correlated with Normative commitment.

Appendix 3 presents the correlation matrix of culture dimensions and components of organizational commitment in Turkish case. From the table we can see that dimensions *Power distance* and *Uncertainty Avoidance* were positively correlated with affective commitment. Pearson Correlation coefficient for Power distance is 10,192 at significance level p=0,05; and Uncertainty Avoidance is 0,169 at significance level p=0,05;

There was no correlation determined for Continuous commitment. Normative commitment was positively correlated with Indulgence r (165) ≈-0,235, p ≈-0,01.

When we calculated Correlation matrix using combined Turkish and Kazakhstani samples Appendix 4, we found that only continuous commitment were

statistically significantly but negatively correlated with culture dimensions *Individualism, Masculinity and Indulgence*.

Pearson Correlation coefficients for dimensions are as follows: Individualism r (289) ≈-0,142, p ≈-0,01, Masculinity r (289) ≈-0,178, p ≈-0,01 and r (289) ≈-0,146, p ≈-0,05.

5.3.1. Relationship between Culture and Affective commitment

As we mentioned above we will analyze relationship between culture and organizational commitment separately. We used Stepwise method while running Multiple Regression due to its ability to determine the variable having highest predictability rate and excluding variables which have low or no ability to predict dependent variable. Firstly we will examine relationship between dependent and independent variables in Kazakhstani case.

As a consequence of regression analysis that was conducted in order to investigate *Hypothesis 9* we obtained findings presented in Table 5.6.

Table 5.6: Regression analysis (Stepwise method), Culture and Affective commitment, sample of Kazakhstan, n= 124.

Culture dimensions entered into Regression equitation	ß	T	p	Adjusted R Square	F	P
(Constant)		16,07	0			
1 Uncertainty Avoidance	-0,297	-3,377	0,001	0,088	11,41	,001[b]
Dimensions excluded from the model						
Individualism	-,005[b]	-0,058	0,954			
Power Distance	-,103[b]	-1,151	0,252			
Masculinity	-,055[b]	-0,612	0,542			
Long Term Orientation	-,053[b]	-0,594	0,554			
Indulgence	-,133[b]	-1,443	0,152			
1 Monumentalism	-,105[b]	-1,18	0,24			

a. Dependent Variable: Affective Commitment

b. Predictors: (Constant), Uncertainty Avoidance

When we evaluate those finding from sample of Kazakhstan, we see that the dimension *Uncertainty Avoidance* has ability to predict affective commitment. *Uncertainty avoidance* have predictive ability on affective commitment at rate Adjusted $R^{2=}$,088.

When we have assessed beta coefficients regarding culture dimensions we see that *Uncertainty avoidance* has the strongest effect (ß= -0,297, t= -3, 337, p= 0,001) among the others excluded from the model due to their no impact on affective commitment. F value determined for this equitation was 11, 41 and this value has significance level of p= 0,001.

Table 5.7: Regression analysis (Stepwise method), Culture and Affective commitment, sample of Turkey, n=165.

Culture dimensions entered into Regression equitation	ß	T	p	Adjusted R Square	F	P
(Constant)		11,707	0			
1 Power distance	0,183	2,282	0,024	0,027	5,209	,024[b]
Dimensions excluded from the model						
Individualism	-,035[b]	-0,371	0,711			
Masculinity	-,026[b]	-0,278	0,781			
Long term orientation	,020[b]	0,237	0,813			
Monumentalism	-,002[b]	-0,018	0,985			
Uncertainty avoidance	,077[b]	0,94	0,349			
1 Indulgence	,056[b]	0,65	0,517			

a. Dependent Variable: Affective commitment

b. Predictors in the Model: (Constant), Power distance

Table 5.7., presents results of finding of regression equitation which was run in order to test *Hypothesis 9* using sample of Turkey. When we weigh up these results obtained from sample of Turkey we observe that the dimension *Power Distance* has the ability to predict affective commitment in that case. *Power distance* has predictive ability at rate Adjusted R^{2}= 0,027. When we consider beta coefficients concerning culture dimensions we see that *Power Distance* has the strongest effect

on affective commitment (ß= -0,183, t= 2,282, p= 0,024) among the others. F value determined for this equitation was 5,209 and this value was significant at level of p= 0,024.

We examined relationship between dimensions of national culture and affective commitment separately first in Kazakhstani then in Turkish case and determined that *Uncertainty Avoidance* dimension have predictive ability. Therefore our *Hypothesis 9* was supported.

5.3.2. Relationship between Culture and Continuance commitment.

According to *Hypothesis 1,* at least one of dimensions of national culture is correlated to continuance commitment. Results of regression equitation findings regarding explanative ability of culture dimension on continuance commitment in Kazakhstani case is presented in Table 5.8.;

Findings shows that dimensions *Indulgence* in the first equitation and combined dimensions *Indulgence and Masculinity* in the second equitation explain continuous commitment at value of Adjusted R^2=0,069 for Indulgence and Adjusted R^2=0,101 for Indulgence and Masculinity combined.

Beta coefficients regarding culture dimensions in second equitation combining *Indulgence and Masculinity* have bigger explanative power (ß= -0,218, t= -2, 2, p= 0,018) for Indulgence and (ß= -0,208, t= -2,285, p= 0,024) for Masculinity in comparison with Indulgence (ß= -0,277, t= -3, 12, p= 0,002) having weaker effect among the others excluded from the model due to their no impact on affective commitment.

F value determined for equitation with Indulgence was 7, 736 and this value has significance level of p= 0,002, while the second combining Indulgence and Masculinity equitation's determined F value was 7,654 and significant at 0,001 level.

When we tried to determine predictive ability of dimensions on continuance commitment using Turkish sample variables were not included into equitation. Thus it can be explained as there was no relationship between culture and organizational commitment revealed in Turkish case.

Table 5.8: Regression analysis (Stepwise method), Culture and Continuance commitment, sample of Kazakhstan, n= 124

Culture dimensions entered into Regression equitation	ß	T	p	Adjusted R Square	F	P
(Constant)		11,986	0			
1 Indulgence	-0,277	-3,12	0,002	0,069	9,736	,002[b]
(Constant)		12,259	0			
Indulgence	-0,218	-2,4	0,018			
2 Masculinity	-0,208	-2,285	0,024	0,101	7,654	,001[c]
Dimensions excluded from the model						
Individualism	-,103[b]	-1,103	0,272			
Power Distance	-,167[b]	-1,785	0,077			
Masculinity	-,208[b]	-2,285	0,024			
Uncertainty Avoidance	-,069[b]	-0,738	0,462			
Long Term Orientation	,055[b]	0,598	0,551			
1 Monumentalism	,108[b]	1,1	0,274			
Individualism	,133[c]	0,941	0,349			
Power Distance	-,085[c]	-0,807	0,421			
Uncertainty Avoidance	-,052[c]	-0,557	0,579			
Long Term Orientation	,156[c]	1,622	0,107			
2 Monumentalism	,149[c]	1,531	0,129			

a. Dependent Variable: Continuance Commitment

b. Predictors in the Model: (Constant), Indulgence

c. Predictors in the Model: (Constant), Indulgence, Masculinity

When we included both countries into equitation the results of which are presented in Table 5.9., we determined that only *Masculinity* dimension has explanative ability with Adjusted R^2=0,033, with coefficients predicting effect of *Masculinity* on continuance commitment as (ß= -0, 18, t= -3,015, p= 0,003).

F value determined for this equitation was 9,093 and this value was significant at level of p= 0,003. Consequently our *Hypothesis 11* was supported.

Table 5.9: Regression analysis (Stepwise method), Culture and Continuance commitment, Turkey and Kazakhstan, n= 289.

Culture dimensions entered into Regression equitation	ß	T	p	Adjusted R Square	F	P
(Constant)		23,098	0			
1 Masculinity	-0,18	-3,015	0,003	0,033	9,093	,003[b]
Dimensions excluded from the model						
Individualism	-,045[b]	-0,529	0,597			
Power Distance	,075[b]	1,085	0,279			
Uncertainty Avoidance	-,043[b]	-0,704	0,482			
Long Term Orientation	,085[b]	1,341	0,181			
Indulgence	-,080[b]	-1,257	0,21			
1 Monumentalism	-,009[b]	-0,144	0,886			

a. Dependent Variable: Continuance Commitment Scale

b. Predictors in the Model: (Constant), Masculinity

5.3.3. Relationship between Culture and Normative Commitment

According to our last *Hypothesis 13* dimensions of national culture are supposed to correlate with normative commitment.

Results of regression equitation findings regarding explanative ability of culture dimension on normative commitment in Kazakhstani case is presented in Table 5.10.;

Findings show that combined dimensions *Uncertainty Avoidance and Individualism* in the second equitation have stronger explanative ability on normative commitment than dimensions *Uncertainty Avoidance* in the first equitation with value of Adjusted R^2=0,123 for *Uncertainty Avoidance and Individualism* combined and Adjusted R^2=0,083 for *Uncertainty Avoidance*.

When we evaluate coefficients regarding culture dimensions, we see that second equitation combining *Uncertainty Avoidance and Individualism* has bigger explanative power with values (ß= 0,255, t= -2,902, p= 0,004) for *Uncertainty Avoidance* and (ß= -0,208, t= -2,327, p= 0,022) for *Individualism* in comparison with equitation including only *Uncertainty Avoidance* (ß= -0,288, t= -3,264, p= 0,001) having weaker effect.

F value determined for equitation with *Uncertainty Avoidance* was 10,654 and this value has significance level of p= 0,001, while the second combining Indulgence and Masculinity equitation's determined F value was 8,233 and significant at 0,000 level.

Table 5.10: Regression analysis (Stepwise method), Culture and Normative commitment, Kazakhstan, n= 124.

Culture dimensions entered into Regression equitation	ß	T	p	Adjusted R Square	F	P
(Constant)		14,777	0			
1 Uncertainty Avoidance	-0,288	-3,264	0,001	0,083	10,654	,001[b]
(Constant)		13,17	0			
Uncertainty Avoidance	-0,255	-2,902	0,004			
2 Individualism	-0,204	-2,327	0,022	0,123	8,233	,000[c]
Dimensions excluded from the model						
Individualism	-,204[b]	-2,327	0,022			
Power Distance	-,184[b]	-2,073	0,04			
Masculinity	-,199[b]	-2,266	0,025			
Long Term Orientation	-,099[b]	-1,108	0,27			
Indulgence	-,082[b]	-0,879	0,381			
1 Monumentalism	-,170[b]	-1,922	0,057			
Power Distance	-,102[c]	-0,975	0,332			
Masculinity	-,102[c]	-0,736	0,463			
Long Term Orientation	-,037[c]	-0,396	0,693			
Indulgence	-,026[c]	-0,268	0,789			
2 Monumentalism	-,125[c]	-1,38	0,17			

a. Dependent Variable: Normative Commitment
b. Predictors: (Constant), Uncertainty Avoidance
c. Predictors: (Constant), Uncertainty Avoidance, Individualism

Table 5.11., presents the results of finding of equitation which tests relationship between dimensions of national Culture and normative component of Organizational commitment using sample of Turkey. From the results it was clear that dimension *Indulgence* explain normative commitment at rate Adjusted R^2=0,059.

Table 5.11: Regression analysis (Stepwise method), Culture and Normative commitment, Turkey, n= 165.

Culture dimensions entered into Regression equitation	ß	T	p	Adjusted R Square	F	P
(Constant)		6,802	0			
1 Indulgence	0,243	3,085	0,002	0,059	9,517	,002[b]
Dimension excluded from the model						
Individualism	,036[b]	0,38	0,705			
Power distance	-,030[b]	-0,349	0,728			
Masculinity	,011[b]	0,125	0,901			
Uncertainty avoidance	,053[b]	0,66	0,51			
Long term orientation	-,133[b]	-1,596	0,113			
1 Monumentalism	-,026[b]	-0,304	0,762			

a. Dependent Variable: Normative

b. Predictors in the Model: (Constant), Indulgence

Coefficients for equitation was as follows (ß= -0,243, t= 3,085, p= 0,002). F value determined was equal to 9,517 and significant at level of p=0,002. Consequently our *Hypothesis 13* was supported.

CHAPTER VI
DISCUSSION

6.1. RELATIONSHIP BETWEEN CULTURE AND ORGANIZATIONAL COMMITMENT.

In the first chapter we theoretically underlined the links between countries in distal antecedents of culture such as language, shared history, location, religion and the others. Even though countries which are independent on their own today, have been experienced different ways of development, have been separated from each other in the course of history and have been under influence of other dominating and strong cultures which determined their political, economic and social orders we hypothesized that Turkey and Kazakhstan may have similar shared value patterns on dimensions affected by antecedents in which countries have strong linkages.

6.1.1. Cross-cultural comparison of Turkey and Kazakhstan

As a consequence of analysis performed, we can conclude that Turkey and Kazakhstan are countries having very strong linkages from cultural point of view. Our findings support the assumption that Kazakh and Turkish societies share similar value patterns. However, the extent to which the countries found to be similar was surprising due to the closeness of scores and means resulting from responses.

We can define Turkish and Kazakh societies as follows:

People in Turkish and Kazakh societies give more importance to collective acting rather than individual; Turkish and Kazakhstani societies bear people into extensive clans and families, tribes in Kazakhstani case, which protect them in loyalty exchange. They have consciousness of "We" in comparison with Individualistic societies with "I" consciousness and they have orientation of collectivity. Identity of people in both societies depends upon social system. Individuals experience emotional dependence on institutions and organizations and emphasize on ideal of belonging to organizational membership. Private life is attacked by clans and organization to which individuals belong. Opinions in Turkish

and Kazakh societies in most of cases are predetermined. People experience not only friendship that was programmed by constant social relationships but also need for prestige in these relationships. Both societies have belief in decisions made by group. Individual's involvement into organizations in Kazakh and Turkish societies can chiefly be characterized as moral.

In Turkish and Kazakh societies it is believed that there must be existence of inequality order in the world, wherein all people have their equitable place and low and high should be secured by this order. Hierarchy in both societies means inequality in existence. Superiors in both societies percept subordinates as different from themselves in the same way as subordinates consider superiors as different. The basic fact of Turkish and Kazakh societies is power which antedates evil or good. It is believed in both societies that holders of power are unconstrained of privileges and it is also considered that powerful people ought to seem as powerful as possible. There is a tendency of stressing on referent and coercive power in both societies. While in low power distance societies people usually blame on system for that go wrong people in Turkish and Kazakh societies blame on underdog. It is believed that defeating those in power is the way to change a social system. Other people in both societies are considered as potential threat to one's power and as those hardly ever to be trusted. There is a hidden conflict in Turkish and Kazakh societies between powerless and powerful. It is difficult to reach cooperation among the powerless of Turkish and Kazakh societies due to the fact that little or no trust in people is the norm.

Turkish and Kazakhstani societies' cultures are not under the traditional masculinity values system as it is supposed. People give importance to quality of life and environment as well as performance and growth; they work in order to live. They idealize service, achievement and interdependence and tolerate unfortunate and have sympathy for successive achiever. The leveling and excelling are common in Turkish and Kazakh societies; some people do not try to be better however some attempting to be the best. It is supposed that role of gender in society should be fluid.

Determinism is dominant in Turkish and Kazakhstani societies, that's why the tendency of avoiding uncertainty is high; The uncertainty intrinsic in society is accepted with no trouble and people feels it like incessant threat which must be

struggled. Higher anxiety and stress are present in both societies. Time is money and there is inner urge to perform well. Individuals have strong superegos both in Turkish and Kazakh societies with more expression of emotions. People accept aggressive behaviors of others as well as their own but feel strong need for consensus. It is believed that competition and conflicts should be avoided because they can unleash aggression. Unusual individuals and ideas are considered as dangerous and in prejudice in both societies.

Nationalism in addition to conservatism regarding law and order exist in both Turkish and Kazakh societies and younger people are subject of suspect. Both societies define achievement from security point of view and people have concerns regarding security in life. There is a search for absolute and definitive truths and values. People require regulations and written rules, and they consider that if rules cannot be kept, people are sinners and should apologize or be sorry. There is belief in professionals, experts and specialist and their knowledge. Ordinary people are percept as unskilled in comparison with the authorities. There is a strong resistance to change in both societies.

6.2. COMMITMENT TRENDS IN COUNTRIES

According to our findings countries have statistically significant differences only in Continuous component of Organizational commitment. 7point Likert scale was used in our analysis. The means of countries for affective commitment was nearly the same, 3,91 for Kazakhstan and 3,99 for Turkey, which in our case means *Undecided.*

The means of countries for continuous commitment was 3,68 for Kazakhstan and 4,11 for Turkey, which again denotes *Undecided.* Countries are found to report the same level also for the last component, normative commitment 3,94 for Kazakhstan and 3,99 for Turkey that again indicates *Undecided.* Using 5point Likert scale however might provide obtaining of more clear results.

However, it is possible to conclude that in our case employees from both countries have lower levels of commitment to their organizations. It might be caused by the heavy intensive character of manufacturing industry and routine character of

banking sector chosen as a sample with hard working conditions requiring application of physical power in manufacturing industry, nevertheless, in order to understand reasons of workers' low commitment it can be useful to investigate the level of satisfaction of employees.

It is evident from the results that managers of investigated organizations should pay attention, take precautions and should apply practices in order to increase commitment of their employees.

6.3. RELATIONSHIP BETWEEN CULTURE AND AFFECTIVE COMMITMENT.

Hypothesis 9 proposed that dimensions of national culture have positive effect on affective commitment. We conducted correlation and regression analysis in order to investigate nature of relationship proposed by previous studies and found that dimensions *Uncertainty Avoidance* and *Indulgence* were negatively correlated with affective commitment in case of Kazakhstan.

Dimensions *Power distance* and *Uncertainty Avoidance* were positively correlated with affective commitment in case of Turkey.

When we computed multiple regression using data from Kazakhstan we saw that our Hypothesis 9 was supported because of the fact that in this regard uncertainty avoidance had statistically significant effect on affective component, Turkish case however, revealed that power distance has the ability to predict affective commitment. Our findings are persistent with previous researches.

6.4. RELATIONSHIP BETWEEN CULTURE AND CONTINUOUS COMMITMENT.

Continuous commitment was negatively correlated with *Individualism, Power distance, Masculinity,* and *Indulgence* in Kazakhstani case.

There was no correlation determined for Continuous commitment in example of Turkey.

We also found that only continuous commitment was statistically significantly but negatively correlated with culture dimensions *Individualism, Masculinity and Indulgence* in combined computation.

Multiple regressions output in Kazakhstani case showed that there were two equitation including dimension *Indulgence* in the first and *Indulgence and Masculinity* combined in the second that have explanative power on continuance commitment, while Turkish case revealed Masculinity and combination of samples from two countries again exposed two equitation counting *Uncertainty avoidance* in the first and *Uncertainty avoidance* and *Individualism* in the second to have predictive ability on continuous commitment.

6.5. RELATIONSHIP BETWEEN CULTURE AND NORMATIVE COMMITMENT

Dimensions *Individualism, Power distance, Masculinity, Uncertainty Avoidance,* and *Monumentalism,* were all negatively correlated with normative commitment in Kazakhstani case.

Normative commitment was positively correlated with *Indulgence* in Turkish case.

Regression analysis revealed that *Uncertainty Avoidance* in the first equitation and *Uncertainty Avoidance* combined with *Individualism* in Kazakhstani case have the ability to predict normative commitment, in Turkish case it was *Indulgence.*

The current study on work-related attitudes conducted among Turkish and Kazakhstani workers make obvious that attitudes of workers towards commitment to their organizations related to culture, furthermore, values and beliefs of workers may have an impact on practices expressed differently across cultures.

CONCLUSION

The main purpose of the study was to examine whether there is a relationship between national culture and organizational commitment in cases of Turkey and Kazakhstan. Primarily we were going to reveal whether there is a relationship between dimensions of Hofstede model labeled as: Individualism, Power distance, Masculinity, Uncertainty avoidance, Long-term orientation, Indulgence and Monumentalism and compartments of Allen and Meyer's Three Component Model of Organizational Commitment labeled as: Affective, Continuance and Normative. After revealing the scores of Kazakhstan and Turkey on Hofstede dimensions, we would examine commitment trends in countries, and then we would test whether organizational commitment components are affected by national culture dimensions.

Results obtained provide information regarding differences and similarities among Turkish and Kazakhstani cultures. It was surprising that even though countries experienced different ways of development have different politico-economic and social systems, their value patterns are nearly the same. Only a small variation on scores was revealed. Thus result of our study proved the supposition proposed by our hypotheses regarding strong cultural links between countries.

Countries are found to mediate in all types of commitment, thus only a small portion of difference in continuance commitment was determined. Our study results also proved that TCM of Organizational commitment, which had not been applied in Kazakhstan before, are reliable and valid measure of phenomenon in case of Kazakhstan.

To summarize our findings on culture dimensions with regard to affective, continuance and normative commitment, we can conclude that:

As we mentioned earlier, individuals experience emotional dependence on institutions and organizations and emphasize on ideal of belonging to membership to organization in Turkish and Kazakhstani societies which is characteristic of collectivistic cultures, thus our findings support previous findings showing that collectivism is positively correlated with commitment.

Both societies have belief in decisions made by group. Individual's involvement into organizations in Kazakh and Turkish societies can chiefly be

characterized as moral. The uncertainty intrinsic in both societies is accepted with no trouble and people feel it like incessant threat which must be struggled. There is a strong resistance to change in both societies. Both societies define achievement from security point of view and people have concerns regarding security in life. There is a search for absolute and definitive truths and values in both societies. These characteristics of Turkish and Kazakh societies being high in uncertainty avoidance and high in power distance may explain the correlations with all three kinds of commitment.

The other connections can be the fact that individuals in both societies consider time as money and have inner urge to perform well, also private life in Turkish and Kazakh societies is attacked by clans and organizations to which individuals belong. Turkish and Kazakh societies respect pride and individuals are stable and highly resist change and suppress need satisfaction and regulate need trough hard social norms. All these traits of Turkish and Kazakh societies may explain the association between dimensions indulgence, monumentalism, masculinity and organizational commitment found in our study.

Results of our study, as well as other cross-cultural studies investigating relationship between dimensions of national culture and components of organizational commitment revealed that the latter is affected by the former. We hope that our findings provided better insight into development of commitment which is considered to significantly vary across cultures and found to be affected by culture in our case. Primarily, we revealed that dimensions indulgence and monumentalism which are newly added to the Hofstede model affect and correlated with organizational commitment.

Future researches would need to conquer some limitations of current study. Firstly Turkic culture is a culture which is not restricted with certain geography or country; there are other Turkic speaking countries or even small groups representing Turkic culture with a great possibility of sharing same values. Therefore in evaluation of Turkic culture more countries and different samples should be included.

In our comparative study we made an attempt of matching samples on all criteria other than nationality and selected two industries, service and manufacturing

as a sample to be investigated. However our findings indicated nearly same results for culture dimensions as well as for levels of commitment. Sampling different industries, for instance communication or education, in addition to using 5 point Likert scale might provide the obtainment of clearer results and more complete picture in terms of organizational commitment in both countries.

Other suggestion regarding future researches is that when subject of research is related to culture not only quantitative methods but also qualitative approaches as well as use of emic approaches can be taken into consideration. For the reason that culture is very complicated and complex subject new measure approaches in a local level accounting for features of each unique society needs to be developed.

Finally, future researches should consider variables having stronger predictive power than national culture being distal precursor of organizational commitment which were not included and addressed in current study.

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