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CHALLENGES OF ADAPTATION TO WORKING LIFE IN
TURKEY – THE FINNISH PERSPECTIVE

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Opinnäytetyön tarkoituksena oli tutkia, mitä haasteita suomalainen kohtaa sopeutumisessa Turkin työelämään. Tavoitteena oli ymmärtää kyseisten maiden kulttuureja ja niitä vertailemalla löytää mahdollisia haasteita, joita suomalainen työntekijä kohtaa turkkilaisessa työympäristössä.

Opinnäytetyön teoreettisessa osassa vertailtiin keskeisiä kulttuurinpiirteitä Hofsteden ulottuvuuksien mukaan sekä tarkasteltiin Lewisin mallin kautta kyseisten maiden yrityskulttuureja. Teoreettisen osan lähteinä käytettiin pääosin kirjallisuutta liittyen ekspatriaattiprosessiin sekä Suomen ja Turkin kulttuureihin. Empiriaosuudessa käsiteltiin paljon käytännön esimerkkejä haastateltavien kokemina. Teoreettisessa osassa huomattiin eroavaisuuksia lähinnä hierarkisuuden, kollektiivisuuden sekä aikakäsityksen osilta, joista voitiin nähdä paljon heijastumia sopeutumisen haasteisiin. Turkin ja Suomen samanhenkisyys työelämässä on nähtävissä, mutta maiden yrityskulttuurit arvostivat osittain eri luonteenpiirteitä työntekijässä.

Empiriaosuus keskittyi käytännönläheisesti suomalaisten haastateltavien kokemuksiin Turkin työelämässä. Tarkoituksena oli löytää ymmärrystä heidän kohtaamiinsa haasteisiin vertailemalla maiden kulttuureita ja työelämää. Empiriaosuus käsiteltiin läheisesti teorian kanssa, jotta se on helposti vertailtavissa. Empiriaosuuden lähteenä käytettiin kymmenen suomalaisen haastattelua, joilla on useamman vuoden kokemus Turkissa työskentelystä ja elämisestä. Kyseiset haastattelut osoittivat, että turkin kieli, byrokratia ja erilainen aikakäsitys ovat haastavimpia asioita suomalaiselle turkkilaisessa työympäristössä. Haastateltavat kokivat oman asennoitumisensa ja kulttuurierojen ymmärtämisen auttaneen sopeutumisessa. Yhteenvedossa käsiteltiin tutkimuksen pääteemoja ja esitettiin suosituksia, kuten kulttuurin opiskelu, paikalliseen ideologiaan tutustuminen sekä turkin kielen harjoittaminen.

CHALLENGES OF ADAPTATION TO WORKING LIFE IN TURKEY – THE FINNISH PERSPECTIVE

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The purpose of this thesis was to find out what challenges Finns face in adaptation to working life in Turkey. The objective of the thesis was to understand Turkish and Finnish cultures and by comparing them to find out possible challenges that a Finnish employee might face in Turkish working environment.

The theoretical section of this thesis includes a comparison of various cultural features according to Hofstede's dimensions and a comparison of Finland's and Turkey's' working cultures according to Lewis' model. The information for the theoretical part was mostly based on literature of expatrium process and on cultural studies of Finland and Turkey. By utilizing these theories, the empirical part deals with practical examples that are based on the experiences of ten Finns who have moved to Turkey. In the theoretical part differences in hierarchical, collectivistic and in concept of time issues were found, which can be seen in the Finns' experienced challenges of adaptation. In Turkish and Finnish working life the approach is similar, but Finland's and Turkey's working cultures appreciate partly different features in subordinates.

The empirical part focuses on Finnish interviewees' experiences in Turkish working life. The purpose was to find out the challenges Finns have faced by comparing cultures and working life of these two countries. The empirical part is handled closely with the theoretical parts of this thesis so that they can easily be compared. Information for the empirical section was gathered through ten interviews of Finns who have several years of experience in working and living in Turkey. The interviewees confirmed that Turkish language, bureaucracy and a different concept of time were the most challenging aspects for a Finn in Turkish working environment. The interviewees told that their own attitude and understanding of the cultural differences helped them in the adaptation process. The conclusion part deals with the main themes of this research and presents some recommendations on studying the culture, familiarizing with local ideology, and learning the basics of the language.

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1 INTRODUCTION

I have visited Alanya, Turkey a lot during the past four years. In Alanya there exists a lot of work places where Finnish subordinates and some superiors work. Turkey has also become more popular among Finnish tourists because it is a cheap resort and has a warm and sunny weather like Thailand but is much closer to Finland. Turkey differs a lot from Finland from the point view of culture, religion and working style. Working all day long and earning a small salary is not attractive in itself but Turks seem happier than Finns who work in Turkey – the working style is relaxed compared to what we are used to in Finland. This is why I got interested in Turkey's culture and language, and started to think about moving to Turkey even temporarily.

Two years ago I got the opportunity to work some weeks during my holiday in Alanya, and the friendly atmosphere, politeness of people and the good feeling at the workplace fascinated me. I find the attitude towards work and life different in Turkey and that inspired me. At the beginning, I experienced Turkey as both an exciting and irritating country at the same time because the culture is so different to what we have in Finland. For example, I experienced some cultural differences and challenges with legal documents. When my parents bought an apartment in Alanya it was such a multiphase process, but it also made my temporary move to Turkey possible. I learnt the culture and the importance of religion while some Turkish friends introduced me to local habits and values and what is suitable behavior there.

I know many Finnish subordinates who work in Alanya permanently. By sharing their work and living experiences of Alanya, I found it very interesting to start researching which challenges Finns face in Turkish working life and life in general there. I also wanted to find out how to ease the adaptation and what could be done before moving to Turkey.

I have contacts in Alanya Finliler Derneği (AFD), which is an association that acts in Alanya. I presented them the idea of writing my thesis of the above mentioned theme and they accepted it. They found it valuable and important from the association's point of view to help Finns with the adaptation and with legal and other necessary

documents too. There are also other associations among the Finnish community but AFD is the only legal registered association in Alanya.

This thesis consists of theoretical and empirical parts. The theoretical part is focused on the comparison of cultural differences, values and working styles between Finns and Turks. Through the comparison of the differences among these two cultures, both similarities and challenges are discovered. The empirical part is carried out through qualitative interviews of ten Finnish employees and employers who are working in Turkey. It offers some firsthand examples of the challenges they have faced, as well as offers suggestions on how a Finn could be successful in Turkey's working environment.

The thesis is structured in the following way: at the beginning of each section I present a theoretical background, after which I analyze the interview findings related to it. This makes it easier to follow my analysis and provides the reader with an opportunity of connecting the research results with the theory.

2 PURPOSE, OBJECTIVES AND THE THEORETICAL FRAMEWORK

2.1 Purpose and objectives

This study mainly concentrates on various differences between Finnish and Turkish cultures that cause problems to Finns living and working in Alanya. The purpose of this Master's thesis is to find out the challenges of adaptation that Finns face in working life in Turkey and to ease the adjustment of Finns to Turkey. The research questions deal with the moving process: what needs to be done before moving to another country and after arriving there, and what are the specific challenges when moving to Turkey? How did the Finns survive, and what kind of support they got /expected/ wished for? In my research I want to focus on practical everyday matters, such as how the interviewees prepared their move to Turkey. I interview Finns from various genres in order to find out different perspectives and experiences of the

challenges and working culture in Turkey. This thesis will also be a guide for the AFD association and its members. To achieve this I formed the following research questions:

- What challenges a Finnish employee mostly faces in Turkey's working environment?
- How to minimize the challenges and make the adaptation easier?
- How Finnish and Turkish working life values/ habits differ from each other?
- How cultural differences affect life in general?

Through this comparison, the similarities and differences will be easily found and the main cultural challenges detected. Quotations in *italic* by the interviewees are used to provide hands-on examples of how the cultural differences can be seen in working life in Turkey. At the end of the thesis, I will suggest some ways to overcome these challenges.

The research questions lead to the following objectives for the thesis:

- To understand what challenges Finns mostly face in Turkey's working environment.
- To find out the challenges and help to avoid them. To make adaptation easier.
- To understand how Finnish and Turkish working life values and habits differ from each other, and to suggest ways to avoid misunderstandings.
- To get knowledge of how cultural differences affect life in general in Turkey.

The overall purpose of this project is to find out what kind of challenges Finns face in working life in Turkey, how to minimize or avoid those challenges, and how Finns could be helped in the adaptation process. The knowledge of the cultural differences will hopefully in the future decrease misunderstandings in cross-cultural communication and environment. The final aim is to understand the differences in values, habits and communication styles, and to learn how to obtain smooth cooperation between colleagues from Finland and Turkey.

2.2 Theoretical framework

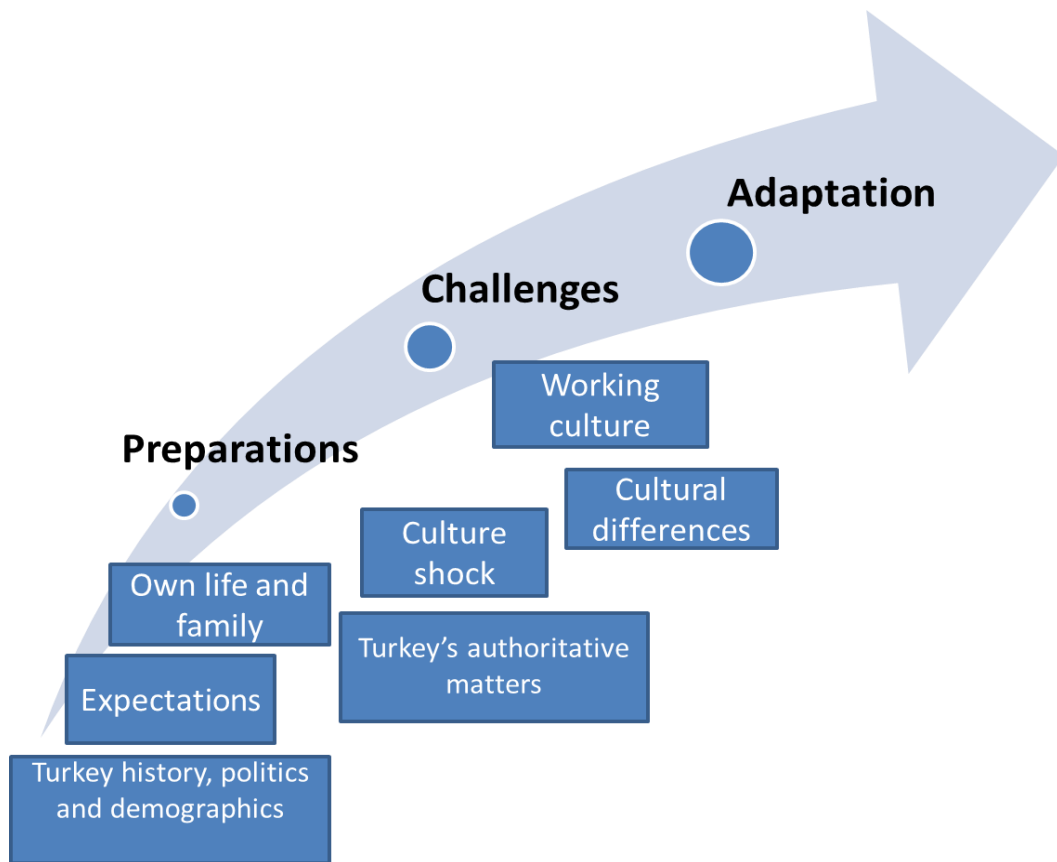


Figure 1. The theoretical framework.

The conceptual framework was formed to support the objectives of the thesis. As can be seen from figure 3, there are three main headings in this thesis: preparations, challenges and adaptation. These phases handle the main issues that a person has to take into account and go through when moving to another country. Preparations include things, which need to be done before moving and how to get the life started in a new environment. This part includes all legal issues as well. Challenges include those themes of the new environment that one is about to step into, and it deals with those things that can cause challenges. After a culture shock and when life in the new country starts feeling cozy, a person has adapted to this environment.

From the theoretical perspective, the comparison of working life values includes Hofstede's dimensions model and Lewis theory. The Hofstede's dimensions will be used as a base to analyzing the working life values. These dimensions are: power

distance, individualism vs. collectivism, masculinity vs. femininity, uncertainty avoidance, long-term vs. short-term orientation, and indulgence vs. restraint. The Lewis theory is work-oriented and is used to compare the interview findings. The Lewis model incorporates all the major elements of culture and helps to navigate the complications of international business across the countries. It also touches upon some typical national values about the concept of time which differs among cultures.

These theories and their comparison with the practice will reveal the similarities and differences in the working culture and communication styles. They help to discover the main challenges and to find out ways to ease Finns' adaptation to Turkish working life.

3 RESEARCH METHODOLOGY AND IMPLEMENTATION

3.1 Research methodology

There are two main fields of research that are commonly observed in various literatures: quantitative research and qualitative research. The quantitative research method uses numerical data to answer the research question(s) and data is often collected with one or several measurement instruments, such as surveys, observations and tests. The quantitative research method refers to a systematic empirical investigation of social phenomena via statistical or mathematical techniques. The qualitative research method uses nonnumerical data to answer the research question(s). Qualitative researchers do not start their study with hypothesis as quantitative researchers do – they use inductive reasoning which means moving from the specific to general. Data is often collected by interviews and observations. Both methods have their strengths and weaknesses, advantages and disadvantages, but the goals and research questions define which method is better to choose for one's study. (Bui 2014, 13-15)

In my Master's thesis I used qualitative research method because I see it as the best way to collect necessary data and get more thorough knowledge. I collected data

through interviews and observation. In qualitative research it is the quality, not the quantity that counts, and therefore the sample can be small but be investigated thoroughly. (Eskola & Suoranta 2008, 18)

The main purpose of qualitative research is to gather an in-depth understanding of human behavior and the reasons behind it. This is why often smaller, carefully selected samples are needed, and data collection is often performed with observation and interviews. With these data collection methods the researcher can reach a better insight to the culture's or a person's motivations and behavior. (Glenn 2010, 95-97)

In addition to an in-depth interview method, I used another common data collecting method: observation. Observation is both a very basic and a very difficult skill for a qualitative researcher to understand and manage. It is difficult to turn away from our ordinary usage of observation and try to move towards a research-orientated observation. A researcher must be able to turn one's senses away from a central focus and rather pay attention to what is happening on the edges of the researched topic. This skill can be difficult to learn but when used correctly, it can produce fruitful results. (Shank 2006, 22-23)

In this study, I chose to use in-depth interviews as my data-collection method. I interviewed 10 Finns who work permanently in Alanya, Turkey. The experience scale and age varies between the interviewees, but that is only a positive fact for getting more comprehensive results. Considering the interviewees, some of them own a company and some work for a Turkish employer. They work in different fields such as teaching in a university, real estate, cafeteria, leather shop and restaurant.

Interviews were conducted face-to-face and took approximately 60–90 minutes, unless the interviewees felt that they needed more time for their answers. The interviewees spoke freely about their experiences, while I as an interviewer controlled that every topic of the questionnaire was processed during the interview. At the beginning of the interview, the interviewees were made aware of the purpose of the research and how the collected information would be used. Each question was explained during the interview to ensure that the interviewees understood them. The

interviewees were reassured that their names and personal background information would not be published in the study without their permission.

I sent to the interviewees the main themes of the questionnaire by e-mail before the interview, which gave them a possibility to think their answers through beforehand. I recorded the interviews with a digital voice recorder. In addition, I wrote notes to get the most important points on the paper in case the recording would fail. The recorder and notes helped me to remember some important details when reviewing the data.

In order to maintain a good quality and coverage of research when conducting interviews, it is important to have an interview frame that consists of both basic and more advanced questions. Interview diary can also help to maintain quality. One can make notes to remember the atmosphere and the interview moment. It is also good to check once in a while that technical equipment such as a digital voice recorder is working. (Hirsjärvi & Hurme 2009, 184)

In my study, the analysis of data began immediately after the first interview and it continued throughout the research. If the data collection and analysis are not done simultaneously, there is a danger of getting an overwhelming amount of data to analyze at the end. (Hirsjärvi & Hurme 2009, 185)

It can be said that research data is reliable when there exist no contradictions – if a researcher conducts the same interview twice, there will be the same answers. Also, if two different researchers interview the same person, they get similar results. The validity of research comes from measuring what the research is intended to measure. In general, all researches have theoretical and empirical parts in their study. These parts tend to differ since a theoretical part shows what the existing literature already knows about the researched topic, and the empirical part explains what actually is happening in the world. Often the theory is an idea of what the situation is ideally, so when applied to the real world it might not be as simple and implicit as thought in theory. The validity of research can be gained with planning a proper methodology in which the idea of research is described in a series of operations and procedures. Only in this way the method of bringing the theory to the real world can be discovered and implemented. (Eskola & Suoranta 2008, 213; Sachdeva 2009, 55)

3.2 Implementation

The sample size of my interviews was not very large, but it was sufficient enough to conduct a reliable qualitative study. Careful planning and scheduling of interviews also increased reliability. For the same reason a digital voice recorder was used in interviews – to make sure that the interviewer is able to receive more data than using only notes alone allows.

I interviewed in total of 10 persons. The sample consisted of two men and eight women. The age scale among the interviewees was 23–59 years. The length of their stay in Alanya ranged from 3 to 17 years. The average length of the stay was 8 years. The interviewees are working in various fields, which was also one of the objectives of this study – to provide the most comprehensive view of working life in Turkey. These fields were, for example, real estate, university teaching, sales, tourism, restaurant industry, interpretation, office secretary and entertainment. Each interview was conducted in Finnish, and I have translated them into English by myself. The interviews were conducted during September and October in a peaceful environment in Alanya, Turkey. As mentioned before, I used a digital voice recorder in each interview and I also made notes, which I transcribed after each interview. In the analysis of my thesis, the quotations by the interviewees are written in italic.

4 BACKGROUND INFORMATION

4.1 Presentation of Alanya Finliler Derneği (AFD) and its activities

Alanya Finliler Derneği (AFD) is a registered association that has operated in Alanya in Turkey since November 2013. AFD was established for Finns who live, work, have an apartment in Alanya or like to visit there as a tourist. The AFD's committee consists of seven persons in charge. The association's aim is to forward intercommunication between Finns and Turks in Alanya and to share the knowledge of each others' culture. AFD helps its members to feel cozy in Alanya, assists Finns

in the moving process and helps Finnish tourists to get more out of their holiday in Alanya. AFD's aim is to help its members with, for instance, Turkish culture, habits, legislation, communication with local people and daily shoppings. AFD wants to be known and respected among Finns and Turks, to stay in touch with their life, and to be easy to contact. AFD also wants to have good relations with Turks in Alanya and cooperate with them.

AFD's main themes are "Together in Alanya", "Home in Alanya" and "Holiday in Alanya". *Together in Alanya* focuses on organizing common activities for Turks and Finns to help them understand each others' culture better. With this theme in mind AFD organizes tours to Finnish and Turkish societies and hosts events to have a good time.

Home in Alanya activities support the everyday life and wellbeing of those Finns who live permanently in Alanya. For instance, AFD distributes a variety of useful information on matters of public and commercial services and the current legislation in Turkey. This information is aimed for permanent residents, while for new Finnish residents they organize orientation events. AFD members meet weekly in Alanya.

Holiday in Alanya includes activities which serve Finns who like to travel to Alanya. Holiday visitors are given information about housing options, general services, interesting places to visit and contacts with Finns and local people in Alanya. (Website of AFD Suomalaiset Alanyassa 2015)

4.2 History and politics of Turkey

The independent Republic of Turkey was founded in 1923 out of the ruins of the Ottoman Empire by nationalist leader Mustafa Kemal Atatürk. The surname Atatürk, meaning the father of Turks, was given to him by the Turkish in 1934. Atatürk is the national hero of Turkey and his modern perspective created a new nation and a country. Atatürk also introduced a more secular state understanding, which differs from most other Islamic countries. In Turkey Atatürk's statues can be seen in many places and people even take tattoos of Atatürk's signature in order to show their

endless respect towards him. In 1927, Atatürk held in total of 36 hours of speech in six days, also known as Nutuk. This speech has a very large impact on both foreign and Turkish history writing, scientific research and the content of school textbooks. (Leinonen et. al 2007, 25-27; Insel 2007, 120)

Situated on the border of the European and Asian continents, Turkey's strategically important location has given it major influence in the region and a control over the entrance to the Black Sea. Turkey's progress towards democracy and market economy was halting in the decades following the death of President Atatürk in 1938. Turkey faced many economical challenges and various stages of authority. Since becoming a European Union (EU) candidate in 1999, Turkey has introduced substantial human rights and economic reforms in order to align with EU practices – including easing restrictions on the minority Kurdish language. Although Turkish law, politics, economy and the world political situation has developed in recent years, the country still has to face many challenges before it can become a member of the EU. Several European countries continue to have serious issues over Turkish EU membership. (Website of the BBC 2015)

The Kurdish issue has been a major topic of public debate over the years in Turkey. The Kurds have long complained that the Turkish government is trying to destroy their identity, and that they suffer from economic disadvantage and human rights violations. About 15–20 percent of the Turkish population is Kurds. The Kurds have long been discriminated in Turkey. In 2013, Turkey pledged to increase democracy and improve the status of Kurds but still Kurds feel they are discriminated. (Zidan 2015; Töyrylä 2013)

4.3 Interview findings

According to the interview findings among 10 Finnish interviewees, it can be stated that politics have bigger impact on people's freetime than work in Alanya. However, some of the interviewees saw the situation from a different perspective: for example, one of those interviewees who own a company in Alanya mentioned that during president Erdoğan's period taxes have raised and duties connected to tourism have

increased and become tighter. None of the interviewees watch news because of their limited Turkish language skills. All of them said that local people talk, analyze and argue often about politics but it is a very heated topic and therefore it is better for a foreigner not to participate in the discussion and not to criticize it either.

”Some Turks asked me once why the European Union hates us and I answered that it does not hate you, but your human rights and freedom of speech is not in order.”

In a street view, the Finnish interviewees saw politics mostly as Atatürk’s pictures and pompous electioneering. Turks appreciate Atatürk a lot and he is considered the founder of Turkey and has still “the man number one” status. Atatürk’s birthday and date of death are special dates for Turks. Pictures, statues and monuments of Atatürk can be seen everywhere in Turkey. Every bureau has his photo on the wall.

”Atatürk is especially evident in the school world and his long speech is very much appreciated among children, education and youth. He is the educational father. When talking about school system in Turkey, Atatürk cannot be forgotten.”

”Atatürk's birthday and the date of death are anniversaries here. There are also specific days of celebration for young people and children named after him. Every Turk should know these anniversaries.”

4.4 Demographics of Turkey

The majority of Turks are Muslims (99,8%) and the rest 0,2% are mostly Christians and Jews. In Turkey the size of the population is over 79 million and the biggest age group is those who are 25–54 years old (43,07%). In Turkey the median age is 29,6 years: male 29,2 years and female 30 years. Population growth rate is 1,26%. Turkey’s population is younger than Finland’s – in Finland the share of those aged 65 years and older is 20,21%, while in Turkey the same age group covers only 7,09% of the population. (Website of the Central Intelligence Agency 2015)

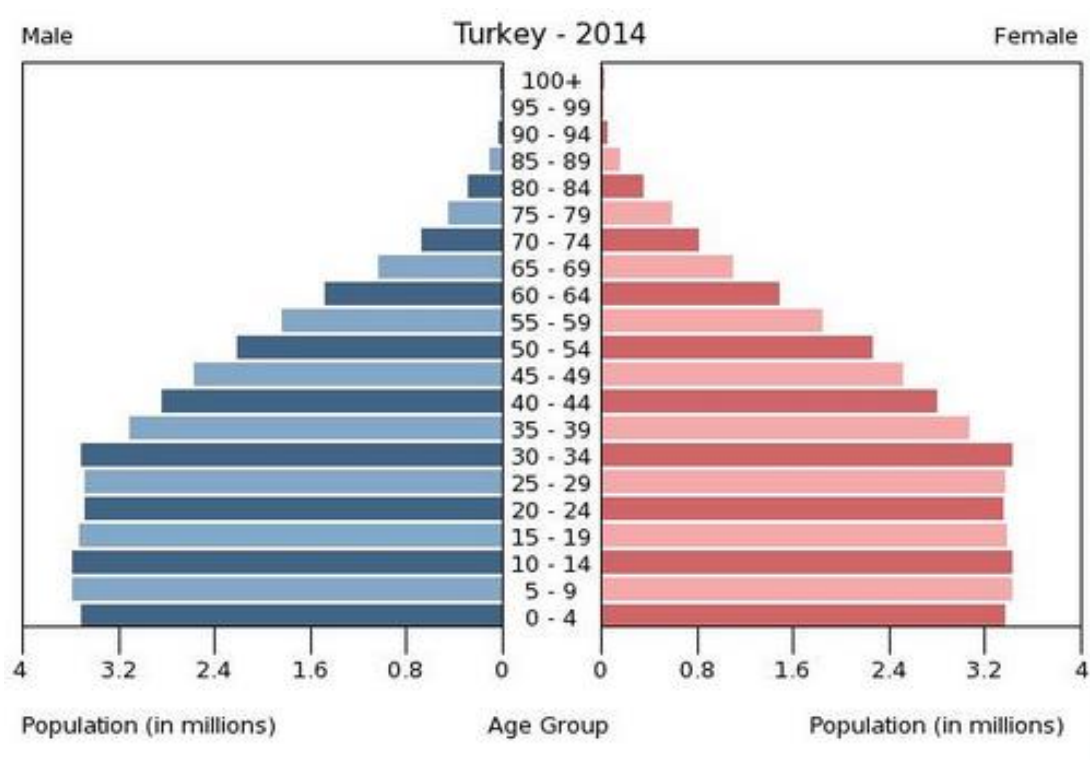


Figure 2. Turkey's Population pyramid (Website of the Central Intelligence Agency 2015)

Turkey's agricultural products are tobacco, cotton, grain, olives, sugar beets, hazelnuts, pulses, citrus and livestock. The main industries are textiles, food processing, automobiles, electronics, mining (coal, chromate, copper, boron), steel, petroleum, construction, lumber, and paper. Turkey's GDP composition, by the sector of origin is agriculture 8,2%, industry 26,9% and services 64,9%. (Website of the Central Intelligence Agency 2015)

The majority of Finns are Lutheran (78,4%) while the rest are Orthodox (1,1%), other (0,2%) and none religious (19,2%). In Finland the population size is almost 5,5 million and the biggest age group is those who are 25–54 years old (38,03%). In Finland the median age is 43,3 years: male 41,2 and female 45 years. Population growth rate is 0,4%. (Website of the Central Intelligence Agency 2015)

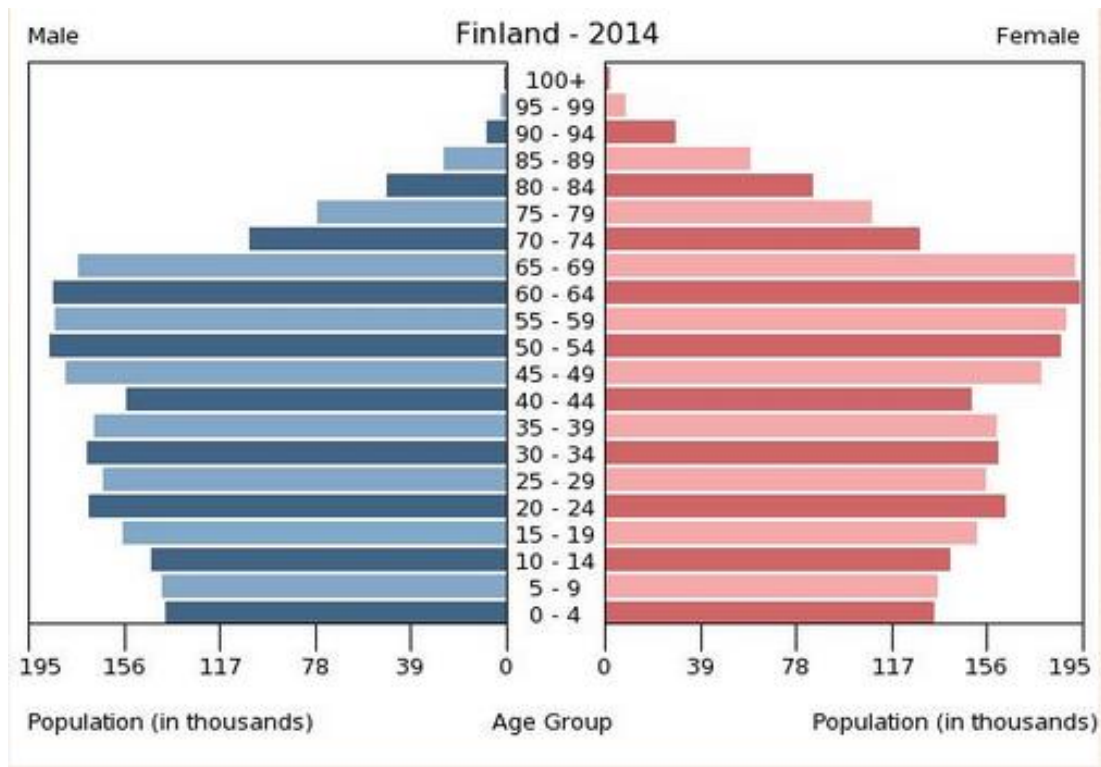


Figure 3. Finland's Population pyramid (Website of the Central Intelligence Agency 2015)

Finland's agricultural products are barley, wheat, sugar beets, potatoes, dairy cattle and fish. The main industries are metals and metal products, electronics, machinery and scientific instruments, shipbuilding, pulp and paper, foodstuffs, chemicals, textiles and clothing. Finland's GDP composition, by sector of origin is agriculture 2,7%, industry 27% and services 70,3%. (Website of the Central Intelligence Agency 2015)

Considering religion, the main difference between Turkey and Finland is clear: Turks are mainly Muslims while Finns are Lutheran. The age structure between Finland and Turkey is also quite different. In the Finnish demographic profile one can clearly see the rise of baby boomers, while the Turkish population is much younger than in Finland. However, the most common age group in both countries is 25–54 years old.

5 WHAT IS EXPATRIATION?

Hess & Linderman (2002, 1) define that *"an expatriate is anyone who is living outside of his or her home country, either on a permanent or temporary basis"*. In this Master thesis an expatriate is defined as a person who moves from one's home country to another country for a nonfixed period of time. The expatriation process involves many technical and professional aspects but also contains personal, social and cultural issues that are often the trigger that makes expatriates choose to return to their home country permanently.

Work-related expatriation process includes many phases such as signing a contract, preparing and training for foreign assignments, practicalities in home country, practicalities in the new host country, and support during the journey. The last phase is returning back home. (Sinkkonen 2009, 15)

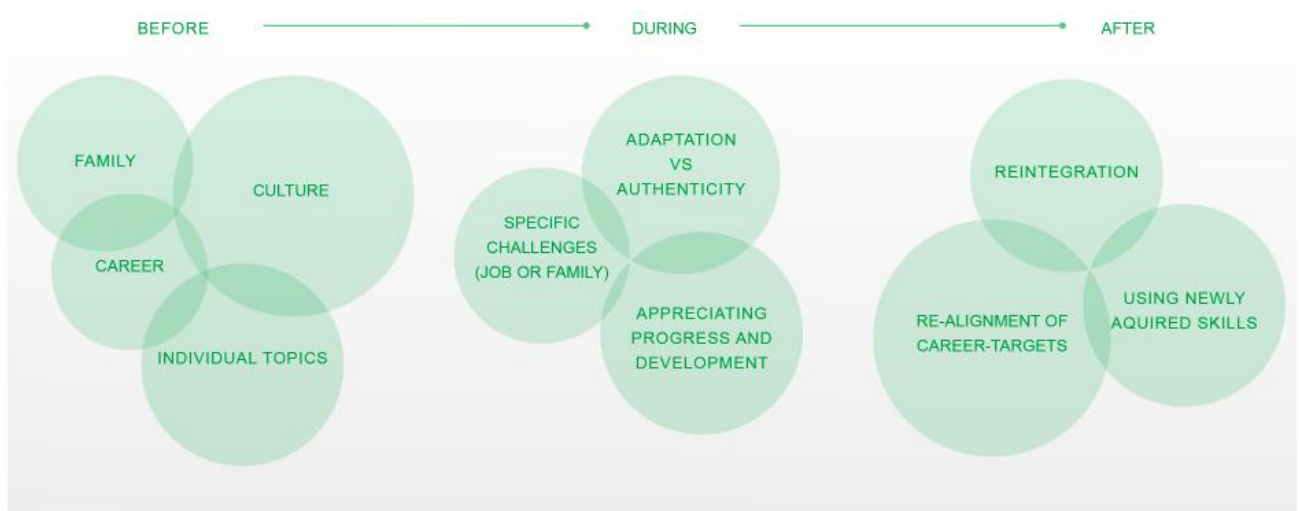


Figure 4. Guiding the way – expatriate coaching (Website of Interpool 2015)

Figure 4 represents phases before, during and after the expatriation process. There are many aspects such as family, culture, challenges and adaptation that a person has to take into account. In this Master thesis the focus will be in preparations and training before moving, as well as settling into the new host country.

Being an expatriate is distinctly different from being a tourist. It is quite different to pass through and observe a foreign land for a moment than to be an active participant in it, attempting to integrate and achieve specific objectives while finding oneself in a totally different cultural environment, with a completely different set of unwritten rules and expectations. (Hipsher 2008, 18)

Hipsher (2008, 31) mentions that older workers who move abroad have fewer difficulties in work adjustment. He also points out that gender is not a significant factor in adjustment, and that being married has positive correlation with work adjustment.

Expatriate's priority attributes are being flexible, culturally empathic, adaptable, open-minded, communicative, skilled in languages and fearless. Some attributes are unrespected and defined as weaknesses; therefore, it is good to have knowledge of the new host country's perspective of cultural, practical and local working environment in order to avoid uncomfortable situations. (Sinkkonen 2009, 36-38) The most common reason for expatriates having an unsuccessful assignment is a lack of adjustment. (Hipsher 2008, 37)

Expatriates can be divided into different types which represent the reasons behind the move: there are pull and push motivated expatriates. Cultural features such as climate or a higher standard of living may attract expatriates to leave, while a negative thing such as political uncertainty can push one away from their own country. Pull-motivated expatriates adapt better to a foreign culture. Expatriates can also be categorized according to the following factors:

- *distance* – how far abroad a person goes to work?
- *country* – does the new country have similar language to one's own country?
- *job descriptions* – whether the work is similar to that at home?
- *social support* – moving alone or with family?
- *time* – how long the foreign posting lasts?
- *benefits* – the pros and cons of getting a job and moving abroad?

Many of these factors affect expatriates adaptation: for instance, it is totally different to move alone for longer periods of time to a geographically distant country, than to move together with one's family to a neighboring country. (Furnham 1997, 650-651)

Viitala (2009, 287) reported that the success of the expatriation process varies according to the national cultural differences. Finnish or generally Western way of expatriation may not work globally because it is very different to move, for instance, to the United States or China. According to Viitala, it is especially important to take into account the specific requirements of the international environment when moving abroad.

5.1 Preparations

"The more you do to prepare yourself for this challenge and the more you know about cultural differences and strategies for adjusting to your new country, the more positive your experience will be." (Hess & Linderman 2002, xv)

According to Hess and Linderman (2002, 1), one should not underestimate the importance of preparations because they may help to avoid mistakes and unpleasant surprises during the expatriation process. Preparations increase an expatriate's knowledge of what to expect, reduce helplessness, and temper the harshness of a culture shock. It is good to begin building new life in the host country and to deal with all the necessary paperwork in advance. By studying as much as possible about the destination helps the expatriate to avoid being hit by a strong cultural shock and facilitates adjustment process.

According to Gertsen (1990, 16), learning a new culture influences people on three levels: cognitive level, emotional level and behavioral level. Cognitive level gives people knowledge of the new surrounding, and helps them to understand its culture and to avoid stereotypes. Cultural learning on an emotional level makes a person's attitude towards the new culture positive. Behavioral learning helps a person to adapt their own behavior and communication to the new setting, after which it is easier to create relations with representatives from the new culture.

Knowing some aspects of the culture and language of one's new host country is necessary in understanding the behavior of people in that culture. One does not need to speak the language fluently but in general speaking the language is taken as a positive sign by the host nationals and it might increase their desire to get acquainted. (Guirdham 1999, 272)

Expatriate's check list includes:

- Information on passports, visas and other requirements
- Support in moving one's belongings
- Learning the culture and language in the country of one's assignment
- Specific work-related information
- Information about and support in obtaining overseas housing
- Specific information on living conditions in the host country (including schools and daycare if needed)
- Tax, financial and insurance advise
- "Sponsors" in the country to help one get settled during the early weeks

(Hess & Linderman 2002, 2)

Having a valid visa and/or work permit is essential for a successful move. It is important to be sure that the application is complete, with all forms filled in correctly and every necessary document attached. It is essential also to figure out how taxes and pensions are dealt with in the new host country. (Prepare for moving... 2015)

5.2 Expatriation process when moving to Turkey and cultural competence

Cultural awareness is a significant factor to be considered when moving to a new country. For example, it is important to be aware of the history, religion, ethnicity and local customs of the new host culture, to understand existing gender distinctions, and to be conscious of occupational status distinctions. To know these things may save a person from many awkward moments. It is also advised to understand the cultural norms of a local society before dressing for a presentation. (Daly 2005, 193-194)

Moving to another country and facing another culture is always a huge change in one's life. Settling down in a foreign country requires adaptation because the cultural values, habits and attitudes may be very different to what one is used to at home. Daily life may feel strange and cause problems. The expatriate will face a lot of new situations that seem confusing and to which one has not been used to in one's home country. (Saviaro & Helaniemi 2005, 74-75)

To give an example, Daly (2005, 193) mentions a story he was told about the seriousness of avoiding religious comments in Turkey. In the story a speaker wanted to emphasize a key idea to his audience by saying "for Allah's sake" so that they would understand the critical nature of the point he was making. One should remember that even if in one's own cultural context using the phrase "for God's sake" is generally acceptable, referring to Allah in Turkey is not – saying this proved to be highly offensive and embarrassing to the audience. It is also good to recognize other cultural and religious taboos. For instance, devout Muslims in Turkey do not eat, drink or smoke during the daylight hours of the month of Ramadan, and it is rude or even forbidden in some places to break this rule in public. As a foreigner in another country it is one's responsibility to try to accommodate the culture around. (Hess & Linderman 2002, 59, 67)

When moving abroad it is also important to have the required professional skills. Each country has its own rules in terms of employees' education, professional titles, position, responsibilities and rights, as well as working environments like corporate culture. Many factors such as personal characteristics, cultural background, learning capabilities and ability to absorb new information fast affect how a person will succeed in a new work setting. Those factors have an impact on how one's expertise and professional skills can be optimally utilized, exercised and connected to local know-how. Utilizing one's professional capacity is difficult to measure but when a person handles their work independently, the conditions for success are better. (Sinkkonen 2009, 18-19)

Sinkkonen (2009, 19-20) refers to Kealey (1990) by saying that in an international working environment, efficiency and success require first and foremost professional

skills. Adaptation, people skills and communication skills are also equally important. According to Kealey, the intercultural competence consists of interaction, expertise and adaptation.

Working abroad requires cultural sensitivity of how culture influences daily matters, how to work in a multicultural environment, and how to take into account that same characteristics have different meanings in different cultures. Every culture has its own unwritten rules and guidelines on what is permitted, forbidden and acceptable behavior. (Sinkkonen 2009, 21-22)

When one is moving overseas on his/her own without support from a company, one will probably face an even greater need for advice and information. Talking and sharing feelings with other expatriates and people from one's new host country living in one's home country may help one to get good advice and tips. There are also several websites on the Internet that give necessary information. (Hess & Linderman 2002, 1, 4)

When expatriates move abroad, they always go through some kind of an adaptation process. Studies have found that adapting to a new culture complies with the so-called cultural adaptation curve, the U-shape defined by Leif Åberg. The U-shape is better explained in the chapter 6. (Sinkkonen 2009, 74)

5.3 Regulations on moving out from Finland to Turkey

When a Finn moves abroad to work, it is important to be aware of the issues related to Finland's and destination country's legislation, i.e. taxation, social security, health insurance and contracts of employment. (Nikitin 2010, 24) There are also other necessary documents that one needs in order to work in Turkey, such as a passport, visa application form, and a letter from an employer which complements the application. Other documents should be submitted to the Turkish Ministry of Labour and Social Security (MLSS) by the employer, and it is necessary to be registered at the local police department in order to obtain the necessary residence permit. Rules are changing but at the moment Finnish passport holders are exempted from visa for

their travels up to 90 days. (Visa information for... 2015) If one is planning to stay in Turkey for longer, they must apply for a visa at the Turkish Embassy in Helsinki before arriving to Turkey. (Ulkoasiainministeriö 2015)

Some special groups can stay covered by the Finnish social security system even if they stay in another country for over a year, for example students. (Website of Kela 2015) When a Finn leaves Finland to work in a foreign country for a foreign employer, that foreign country has entitlement to tax one's salary, although one will still need to complete a Finnish tax return and submit it to the Finnish Tax Administration. A Finn is expected to give the Finnish authorities complete details of the wages one earns, not only in Finland but also other countries, even though these wages may not be taxed in Finland. Finland has many tax treaties with foreign countries like Turkey to avoid double taxation with respect to income taxes. A salary that a Finn earns abroad may be suitable for a so-called six-month rule, according to which foreign-earned wages are not taxed in Finland. If a Finn stays in a foreign country because of work for at least six months straight and does not stay in Finland for more than an average of six days per month, the tax treaty between Finland and a foreign country does not prevent taxing the salary in a foreign country. A Finn who works in Turkey and fulfills all conditions is taxable in Finland only in relation to those incomes that are received from Finland. Tax rate is dictated by working country's legislation. (Nikitin 2010, 27; Website of Vero 2015)

While staying abroad, a Finn must pay Finland's salary contribution for medical care and daily allowance payment if wanted to stay covered by the Finnish social security system during one's stay abroad (Rantanen 2012, 25). Related to social security, Guner (2015) points out "Foreign individuals, who are employed with service contracts excluding the international social security are regarded as insurance holders; for whom social security and health-care premiums shall be paid by their employees. Naturally such expatriates are eligible to use all healthcare services subject to their employment under payroll of a resident company."

5.4 Own life and family

In order to enjoy one's time abroad, networking is very important when moving to a new country. This is the case for the whole family, especially if one's partner who moves along abroad leaves his/her career, does not work and stays at home. This might be a new role in itself, while still combined with difficulties of settling down into a new environment. Getting to know local people is good for daily shoppings and getting new friends. It is important that all family members feel good in the new home abroad because it has straight impact on their motivation and satisfaction of life. Attitude to adaption affects a lot of how people feel when they meet setbacks and difficulties – with positive attitude they survive better. (Mannelin 2012, 17-18)

Learning the language of a new host country is an asset, and even limited language skills can ease communications with locals in work and leisure time. (Sinkkonen 2009, 94) It is also important to figure out specific information on living conditions before moving to the new host country, including schools and partner employment. Finding out how to get support abroad is essential to ultimately decrease stress and ease the transition into a new culture. This is especially important when the whole family with children are involved. (Hess & Linderman 2002, 2)

Saying goodbye to friends in one's home country and planning ways to stay in touch with them is important for support and friendships. Farewell parties are a great way to have a good time and meet several friends at the same time. (Hess & Linderman 2002, 54-55)

The way to tell children about to move can set the tone for the rest of the move. Take a moment when the atmosphere is relaxed and there is time to talk and answer their questions. It is a lifelong asset for children to live in another culture, learn languages and be exposed to the world; therefore, it is important that they see the move as an opportunity. (Hess & Linderman 2002, 81-83, 85)

5.5 Expectations

People generally move abroad with an open mind. They are ready for an adventure and have an enthusiastic attitude towards facing a new culture. A popular belief is that living abroad has a good impact on one's career in the long run, and people feel that it is important to create and have international connections. Expectations are optimistic but also realistic. They are often more positive before than after moving because despite preparations, everyday matters like different habits and language challenges may surprise expatriates and their families. Realistic expectations have a major impact on how the life on abroad begins, succeeds and whether there will be disappointments along the way. (Sinkkonen 2009, 112-113)

Community expectations are also important. Just as family members are supported, there is also an expectation that workers from the same background help each other. In most non-individualist cultures, such as Turkey, it is expected that people use their connections and personal networks to get things done. Expectations related to work are also linked to the subordinate's and their family's standard of living. Incomes are important to pay off debts, to send money home, or to invest in a better tomorrow. Subordinates might work very long hours especially if they are separated from their family and looking forward to spend vacations later with them. (Rowley & Harry 2015)

5.6 Interview findings

As mentioned before, expatriates can be divided into different types that represent the reasons behind moving abroad. Based on the interviewee findings it can be stated that each of the interviewees in my study were pull motivated when arriving in Turkey. All of the interviewees visited Alanya before they moved there, some more and some less. Four persons met their other half in Alanya, situation in life was suitable for the move to Turkey, and they wanted to see how the relationship would work. Other six of the interviewees liked the atmosphere in Alanya and its sunny and warm weather. For them the city felt like a home and some had a desire to explore a new country and its culture. Eight of the interviewees had a job in Finland but after

they got the opportunity to work in Alanya, they took the chance to come there and see how the daily life would be compared to visiting the city as a tourist for a couple of weeks. Four of the interviewees have established own companies in Alanya and six persons work for a Turkish owned company.

”Since I was 15 years old my dream has been to live abroad. Then I was on a holiday in Alanya and I met a man. I had already applied for a sabbatical from my work in Finland, and I happened to get a job in Turkey. I was on a sabbatical for two years and it was a good thing to see how the working life is here.”

It can be stated that all of the interviewees prepared things well before they moved, and many of them had a job and an apartment waiting in Alanya. For some of them it was kind of a leap in the dark but everyone moved with an open mind, although Alanya was a somehow familiar city and the majority of the interviewees had already friends or boyfriend there which helped them to get into Alanya lifestyle and to get support if needed. Paperwork and other documents were done in time, and no one had problems with the moving process. Generally speaking, the interviewees found unanimously that the moving process from Finland to Turkey was rather easy than challenging. Some of them started to learn Turkish language before the move and some visited Alanya “one more time” before making the final decision about moving. Some of interviewees still have an apartment in Finland and some rented it out before the move. Each of them had also a backup plan to return to Finland if the life in Alanya would not be likeable.

“I stayed in Alanya for periods of one to three months, multiple times, before I moved here permanently. I waited that my son grew up a little so that he could take care of himself in Finland.”

Based on these interview findings, it can be said that religion, values and cultural habits must be respected and one should get some knowledge of the Turkish culture from fact-based sources before landing into a new country. Turkey is a Muslim country and therefore, one should think of what to wear in a street especially if living next to the mosque. It is not suitable to walk half-naked, and a respectable woman

covers the bulk of their skin. It is preferred also for a foreign woman not to take an eye contact or smile to unknown men. Music and singing in restaurants stops for the moment of the clarion call of the Imam. Religion is a value that is not suitable to offend, nor is religion something to joke about. If someone wants to go pray during the workday, it must be allowed, and it cannot be prevented or denied. In many workplaces, there is a house of prayer. Muslims have different traditions in a holiday as Kurban Bayram and it is not suitable to stare and be horrified because it is a part of their religion and thus should be respected.

"If you walk down the street by wearing only bikinis, men may watch you and older people may be upset. Even though this is a tourist city, a specified kind of respect against the values is important anyway. I think you are not wearing such clothes in your home street either?"

"It is better not to take an eye contact and smile to a man when walking down the street because it communicates to a man that you are free."

"One should remember that many male come to work Alanya from East-Turkey and they may not have ever even seen a half-naked woman"

Among the interviewees there are four persons who already have Turkish citizenship; two of them are married to a Turkish man, one used to be married, and one's father is a Turkish citizen. One of the other interviewees started to apply for a Turkish citizenship some months ago. Those who have Turkish citizenship do not need to have a work permit. In Turkey, an employer takes care of taxes, insurance, work permits and usually residence permits too. Some of the interviewees had problems in applying for the residence permit because the rules are changing fast, and correct information is hard to get. Mainly all paperwork and other issues linked to work went well but many found Turkish bureaucracy challenging.

"I pay the local medical and social insurance, pension accrued to Turkey and my accident insurance works everywhere in the world. I pay also all taxes of my employees."

The interview findings indicate that eight of the interviewees moved to Alanya alone and two moved with their wife. When a person followed their love to Alanya, many of them worked only during the high season (from March to October), and so-called wintertime was sometimes boring. Therefore, they found it very important to have friends to share the feelings and to get support. Usually those friends were other Finns who had the same situation. Each of them missed friends and family in Finland but they have visitors quite often and they keep in touch with family and friends for example by Skype, Facebook and e-mail. Four of the interviewees said that they feel more like home in Turkey than in Finland and they feel homesickness towards Turkey while visiting Finland. None of them moved with children. Three of them had children but they all were old enough to survive without parents; therefore, they found it easy to leave Finland when they got the opportunity to move abroad.

The interview findings show that Alanya is an easy city for Finns to move into because it is such an international and touristic city, and it has its own Finnish community. According to the interview findings it can generally be said that not one of the interviewees did expect specific things when moving abroad – they just hoped that everything would go okay and they would get new experiences. Only a few of them had some disappointments in work places at the beginning. Each of them came to Alanya with an open mind, and they were curious and interested to see how the daily life in Turkey is. Variety is the spice of life and each country has its own good and bad sides; the interviewees were aware of, for example, that working hours in Turkey would be longer and salary smaller than in Finland. They live a similar kind of daily life in Turkey as in Finland. Interviewees did not face any surprises because they knew already where they were going and how it might be. This proves that a positive attitude towards life helps surviving in another country.

“I had no expectations, I went with an open mind and I thought “syteen tai saveen” (translation: if it succeeds or not), so this dream is then seen and experienced. I do not regret that I left, but I know I would regret later if I had not tried.”

The interviewees mentioned some tips for a person who desires to move to Turkey: to come with an open mind and flexible attitude. It is necessary to find out about the firm and visit there before making the final decision about the move. Having some Finnish contacts on the spot is necessary as well. It is good to be realistic and aware of that workdays are much longer and salary smaller than in Finland. One of the most important things is to get a legal right to work, for example, a work permit and an insurance (employee has to fix that). One should not be too naive but look after that issues will be handled as promised. In spite of everything, the interviewees encourage to try one's wings and broaden the mind.

“In Alanya the work is a way of life and you must adapt to it. You need to be flexible and should not believe everything you are told and take care that you will get the work permit. Work here is not a vacation.”

6 CULTURE SHOCK AND ADAPTATION

“When people find themselves in an unfamiliar cultural environment for the first time, they frequently suffer some degree of emotional disturbance. Where the move is rapid, and into a culture far removed from their own, significant difficulties in coping can be expected. A person can be overwhelmed by the 'otherness' of the other culture and by the amount of new experience that has to be assimilated.” (Mumford 1998)

Culture shock can be defined as disorientation that a person feels when moving to a new country where everything is different compared to the person's home country. In the new country everything – including weather, food, habits, language and values – are unfamiliar. It means that everything the person was used to at home no longer exists. Communication with locals and daily routines are different. Sadness, loneliness, headaches, feeling of being lost, homesickness and idealizing one's own culture are some examples of culture shock symptoms. Symptoms are individual and can vary depending on the person. (Schmidt 2015)

Culture shock happens when a person's home culture differs with the new (host country's) culture collide. Adapting to the new culture takes time and it is considered normal. Figure 5 represents adaptation process to the new culture. The first picture shows the situation before moving and when arriving to the new culture: one is only filled with his/her own culture. The second picture represents the situation after spending one month in a new cultural environment: one's culture is being mixed with the new one in a person's mind and behavior. The last picture points to the situation after one year in the new culture: one's own and the new culture are interconnected, existing harmoniously side-by-side, and not conflicting. (Sinkkonen 2009, 79-81)

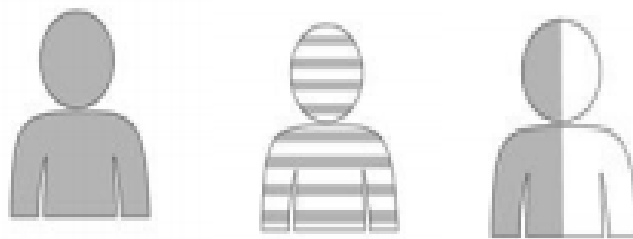


Figure 5. Adaptation to the new culture (Sinkkonen 2009, 81)

Culture shock is a kind of natural response to the stress of immersing oneself in a new environment – culture shock is the reaction to a new, unpredictable and therefore uncertain environment. When arriving to a new country it is difficult to realize which direction one should pay attention to because there are millions of new sights, sounds, smells, tastes and feelings around you. Therefore, it is difficult to know which ones of these stimuli should be treated as meaningful and which ones are unimportant and can be screened out. Change causes stress and people who move abroad are often separated their friends, family, children (if they stay behind) and parents. Different perceptions and conflicting values increases stress even more. Stress-related culture shock may appear in many forms and make people feel uncomfortable feelings such as anger, anxiety, disappointment, frustration, impatience and headaches. Culture shock is a sign when a person is leaving their home culture and starting to engage with the new one. The appropriate response is not to eliminate all the effects it causes but to try to manage the stress it causes. (Adler 2008, 277-279)

Typical stress symptoms of culture shock include psychological disorders, relationship difficulties, uncertainty of work (job role and status), and disgust caused by some cultural practices and homesickness. Common causes of culture shock stems from finding some cultural practices disturbing or job conditions difficult and the absence of family and friends. (Maude 2011, 180)

Oberg (1960, 24) defines culture shock as follows: *"Culture Shock is precipitated by the anxiety that results from losing all our familiar signs and symbols of social intercourse. These signs or cues include the thousand and one ways in which we orient ourselves to the situations of daily life."* Depending on a person, one can make a good recovery and adjust to the new environment but for some people the condition can be chronic and debilitating. (Schmidt 1998)

Oberg (2015) mentions, *"another phase of culture shock is regression. The home environment suddenly assumes a tremendous importance, everything becomes irrationally glorified. All difficulties and problems are forgotten and only the good things back home are remembered. It usually takes a trip home to bring one back to reality."*

Figure 6 shows the different paths one's core beliefs take in the new alien culture. It describes the process of understanding the another culture and figuring out whether it is similar to the one at home, or if it is so different it is hard to accept.

You cannot observe people's values and cultural behavior simply by observing them externally in a vacuum. You can draw some conclusions by the way they dress but it is when they speak or act when other's can gain deeper insights into their personalities. This action may be described as a cultural display or event and by its execution one reveals their cultural attitudes. As an example, the concept of time may cause misunderstandings among different cultures. When we realize that our "cultural spectacles" are coloring our view of our foreign counterparts, we can achieve a good understanding of them but first we have to examine the special features of our own culture. How we see things depends on our perception of reality

and it might help if we could see things from other people's perspective and how it differs from ours. (Lewis 1996, 25-27; Lewis 2006; 21-22)

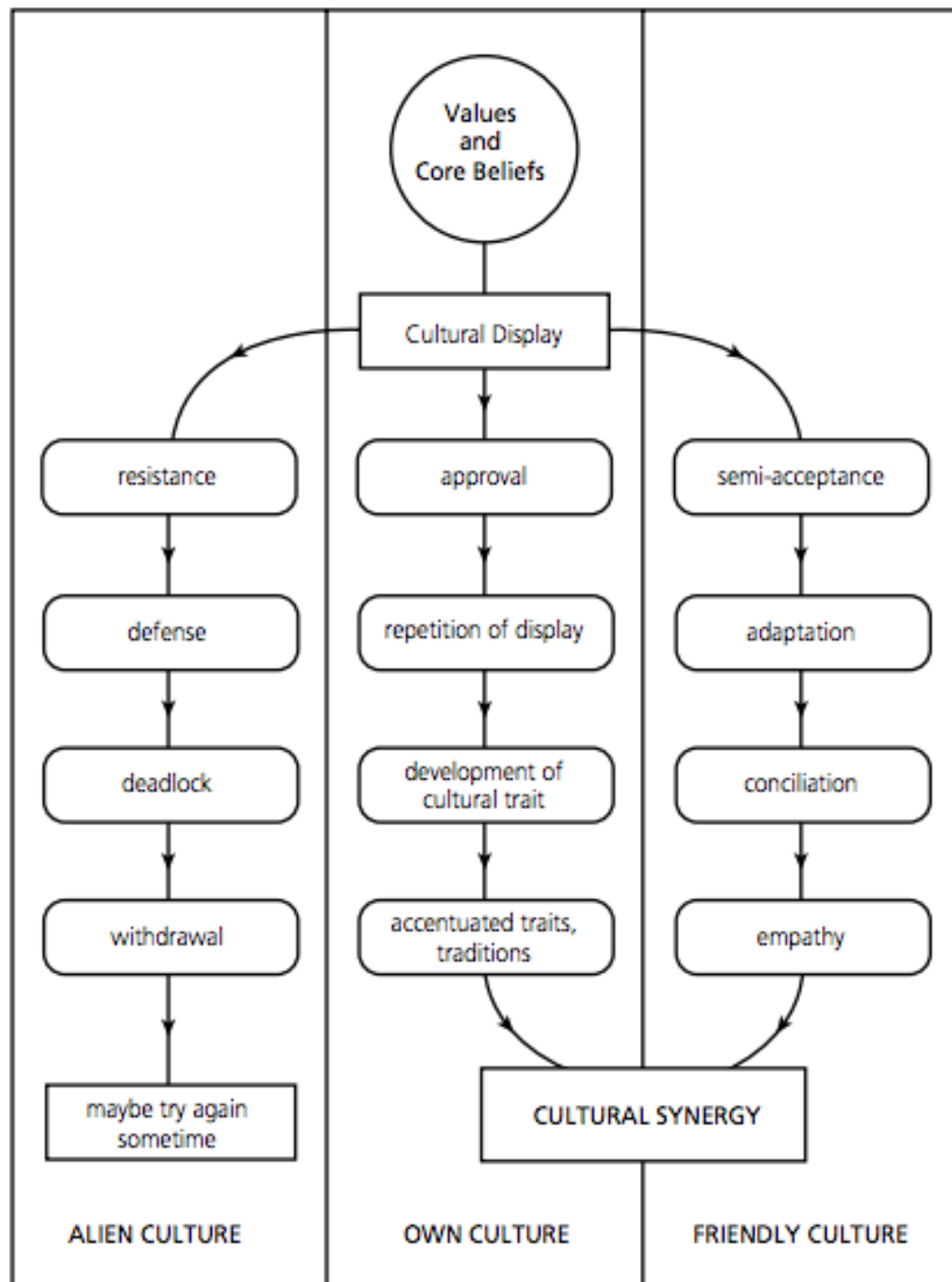


Figure 6. Paths for core beliefs (Lewis 2006, 20)

Leif Åberg defined 1960s classical adaptation curve and theory as an U-shape: initial phase "honeymoon", frustration and culture shock, initial adjustment stage and adaptation. In U-shape theory at the top of the curve (initial phase) the expatriate often feels very positive and excited as one discovers the new culture and perceive it overly positive without seeing any potential negative aspects. Everything feels very fascinating.

This initial phase is followed by a period of disillusionment, feeling frustrated if things do not work out; during this phase the expatriate realizes cultural differences and the holiday life turns into daily life. It is typical to look around and think that many things are better in the home country especially if there is some problems with the management, nevertheless a person feels and sees almost everything negatively. In this phase, a person usually faces the culture shock stage.

Next phase is accepting, in other words, stopping to fight differences and to seek the company of or to relocate near people from one's own or a similar culture (Finns, Swedish, Scandinavian people). Of course it is not needed and even not necessary to renounce the home country's culture while trying to understand the new one but it is important to find a healthy balance. Having the right attitude makes a huge difference how one adapts. (Sinkkonen 2009, 75-77)

When people realize what are the biggest challenges they can address them faster. The result of the culture shock in the adaptation process is that a person starts to feel cozy in the new culture and faces fewer challenges. Strange situations cause less stress than in the beginning. In the last phase, people adapt to the lifestyle in the new environment and enjoy life here and now. (Sinkkonen 2009, 80) The adaptation is a continuing process and it lasts for the whole time spent in the host country. (Schell & Solomon 2009, 325)

Culture shock is in the bottom of the U-shaped curve and the frustration and confusion that result from being bombarded by too many new and strange cultural cues. After three to six months abroad, the majority of expatriates stop to experience the most severe symptoms of culture shock and the lows it causes and begin to live a normal life. When expatriates adapt the new culture they work more effectively and

live more satisfying lives. They understand when "yes" means "yes" and when it means "maybe" and when it means "no". They also understand what is relevant and what can be ignored. (Adler 2008, 277-280)

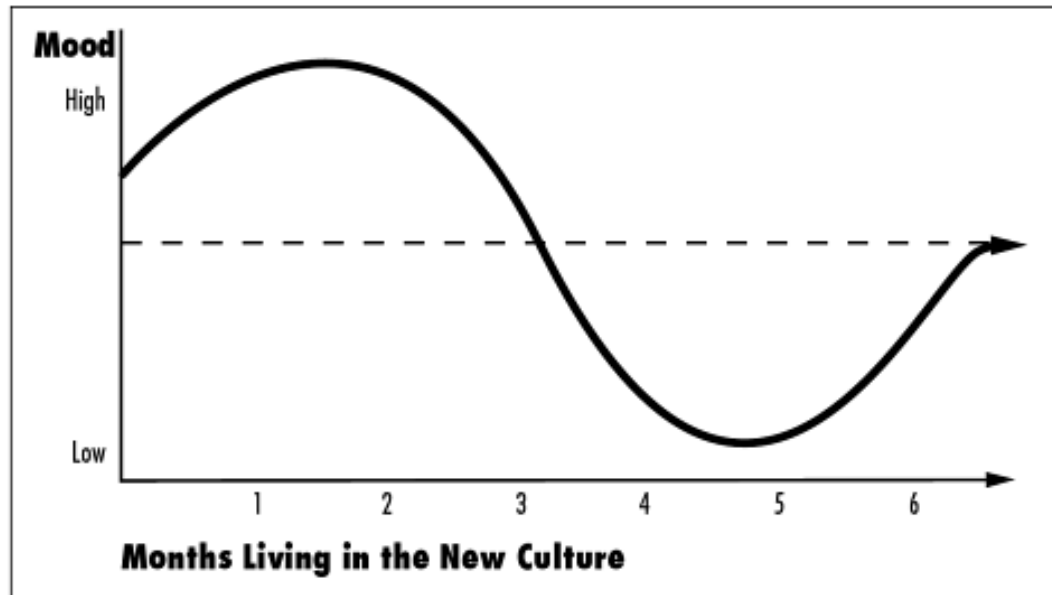


Figure 7. Culture shock cycle (Adler 2008, 278)

Expatriate adjustment can be separated into three categories: work adjustment, general adjustment and interaction adjustment. Work adjustment deals with work responsibility, performance standards and scope of supervision. General adjustment deals with living conditions, cost of living, food, shopping, entertainment and health care. Interaction adjustment deals with socializing with locals, interacting with host-nationals at work and interacting with host-nationals outside work. (Breiden, Mirza & Mohr 2006, 111)

6.1 Interview findings

According to these interview findings it can be stated that all of the interviewees experienced a culture shock – some felt it harder than others. It was interesting that many of them did not even know what a culture shock meant and some did not realize that they had it. All of them had different negative feelings such as frustration, dejection, impatience and stress a few months after moving to Alanya. Especially when high season finished and tourists left the city, many of the

interviewees stopped working, some got bored because they had nothing specific to do and most places were closed. The interviewees missed family and friends, Finland's weather seasons, feast days, and some food items such as quark, sausage, berries and rye bread.

"I miss mostly friends and family, cheese, rye bread and berries. At the beginning of adaptation I had terrible stress and nothing seemed nice. It was a relief when you realized that this step goes over and life will get easier."

Majority of the interviewees became frustrated and many things started to irritate them. Such things were, for instance, the lack of language skills, the concept of time, bureaucracy, cultural differences, local habits, discrimination and daily shopping. Some missed home and doubted they had made the wrong decision. The biggest challenges at the beginning were the concept of time and language. Finns are used to people showing up in time but in Turkey people usually are not that punctual. It took time to understand that running errands took more time, and because some interviewees did not speak the native language they could not handle their official affairs without help and that caused frustration.

Only a few of the interviewees thought to seek information about the uncomfortable feeling which turned out to be culture shock – finding that information relieved them. Support and being able to share feelings with a network of Finnish friends in Alanya helped a lot in the hardest of times.

These interview findings show that an open minded and right attitude helps a lot in the adaptation process. Generally the interviewees have more Turkish friends than Finnish and they spend time with both nationalities, but they are closer with their Finnish friends and they seek support from each other more. A significant reason for this is the lack of Turkish language skills that are not strong enough to have as a diverse conversation as they could have with their Finnish friends. All of the interviewees are localized and adapted to the local habits. In spite of everything, they found it easy to adapt working in a much hotter climate. Even if all of them worked all day long they had more energy in their free time than they had while working in

Finland. It can be stated that a friendly atmosphere and a relaxed lifestyle makes one feel like home. Social life has increased a lot and none of the interviewees miss working in Finland anymore. Alanya feels more like home than Finland.

The interviewees mentioned that having the right attitude – in other words, when in Rome do as the Romans do – being flexible and realizing that things do not work out in Turkey as they do in Finland helps in adjustment. Many mentioned that it is better not to stress too much and to focus on the essential things. One has to be strong and look out for oneself, especially the women.

7 CULTURAL THEORIES

Many theories and studies have been created to explore the cultural differences across cultures. For this thesis, Geert Hofstede's cultural dimensions and Richard Lewis's theories were chosen. Both theories are useful tools in understanding cultural characteristics and in navigating around cultural differences.

The influence of culture on behavior and the impact of behavior on culture reflect the complex interaction of values, attitudes and behaviors displayed by the members of a certain culture.

"Individuals express culture and its normative qualities through the values they hold about life and the world around them. These values in turn affect their attitudes about the form of behavior considered most appropriate and effective in any given situation. The continually changing patterns of individual and group behavior eventually influence the society's culture, and the cycle begins again." (Adler 2008, 19-20)

Hofstede's theory is widely accepted as being good, but it has faced some criticism. Baskerville criticizes Hofstede's theory and claims, that many readers are unaware of the validity issues with Hofstede's theory. Baskerville finds it problematic how

Hofstede identifies national countries and with a culture as one national country can have multiple different cultures inside it. Further, analyzing countries and giving them numerical values based on some model may be problematic as something as intangible as culture cannot be purely expressed in numbers. (Baskerville 2003, 6-8)

In spite of the criticism, Hofstede's theory is used a lot around the world and he has proven himself as an anthropologist. Hofstede's dimensions are clearly explained and I see them relevant in this research. According to my study, I can also see that the culture differs geographically inside a country but the general characteristics are mainly as Hofstede claims. This is the reason this research was based on Hofstede's theory.

7.1 Hofstede's theory

Geert Hofstede, Dutch social anthropologist, conducted a large study on how values in the workplace are influenced by national culture. In this study he divided the values into six clusters and named them Hofstede dimensions of national culture: power distance, collectivism versus individualism, femininity versus masculinity, uncertainty avoidance, long-term versus short-term orientation and indulgence versus restraint. (Website of the Hofstede Centre)

Hofstede's definition of culture is: *"The collective programming of the mind distinguishing the members of one group or category of people from others. The culture consists of a value system which values are the cornerstone of the culture."*

Based on this it can be stated that:

- Culture is typical of a particular group, not for another
- Culture is learned and acculturated
- Culture consists of a value system

According to this, different social groups have different cultures and different social groups act in a different way in the same situation. The culture definition provides that every country has its own recognized culture which the population shares. Via

Hofstede's definition of culture, is not a genetic signature but a person internalizes it from the environment from a very young age. It can be stated that culture is learned. Hofstede's culture definition includes also a value system, which means that the same culture group behaves in the same way or they are at least expected to. Values are also changing and it causes some confusion between generations. (Passila, E. 2009, 18-20)

This section compares Finland's and Turkey's values and cultural profiles according to Hofstede's dimensions and shows how these values can be seen in the working life. Each section includes a summarizing table gathered during the research. The tables also include a score according to Hofstede's research showing the intensity of each dimension in the both countries.

Following figure 8 shows the comparison between Finland and Turkey and it seems quite interesting. In the next part, we will get a deeper look in to these dimensions by comparing Turkey's and Finland's cultural profiles.

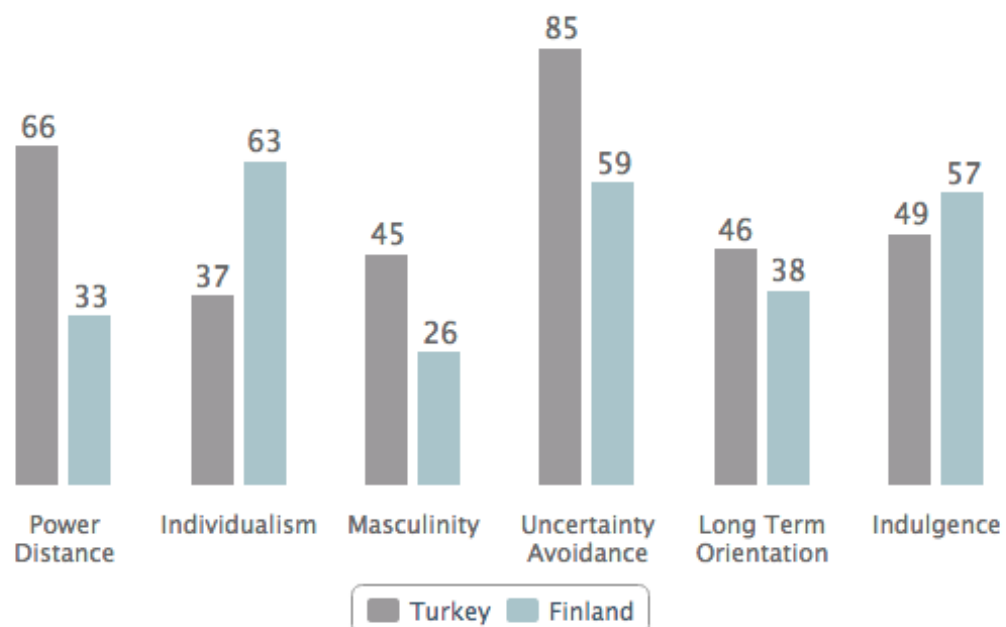


Figure 8. Cultural dimension in comparison: Turkey and Finland (Website of The Hofstede Centre 2015).

7.1.1 Power Distance

Power distance index (PDI) describes the mental distance separating subordinates from their superiors. (Hofstede, Hofstede & Minkov 2010, 55) This dimension deals with the fact that all individuals in societies are not equal – it shows the attitude of the culture towards these inequalities amongst us. There is limited dependence of subordinates on superiors in small-power-distance countries. There is interdependence between superior and subordinate thus emotional distance among them is comparatively small, which means that subordinates can easily approach and contradict their superiors. In large-power-distance countries, there is considerable dependence of subordinates on superiors. Depending on if superior is autocratic or paternalistic, subordinate respond either preferring such dependence or rejecting it entirely which is dependence (counterdependency) but with a negative sign. In large-power-distance countries the emotional distance between superiors and subordinates is large and subordinates are unlikely to approach and contradict their superiors directly. Subordinates are frequently afraid of disagreeing with their bosses and subordinates on similar jobs are likely to prefer a consultative boss. (Hofstede, Hofstede & Minkov 2010, 61)

In the large-power-distance countries organizations centralize power as much as possible in to the hands of a few and the salary system show clearly the top and the bottom in an organization. Subordinates are relatively uneducated and manual work has a much lower status than office work and the contacts between superiors and subordinates are supposed to be initiated by the superiors only. (Hofstede & Hofstede 2005, 55)

Hofstede, Hofstede & Minkov (2010, 61) described power distance as follows:

“The extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.”

Institutions are the basic elements of society as the family, school and organizations represent the places where people work.

Turkey (66)	Finland (33)
Dependent and strict hierarchy	Independent and hierarchy for convenience only
Communication is indirect (top to down)	Communication is direct (two-way)
Subordinates expect to be told what to do	Subordinates expect to be consulted
Power is centralized and supervisor is trusted	Power is decentralized and subordinate is trusted
Control is expected	Control is disliked
The ideal boss is a kind benevolent autocrat or a father figure	The ideal boss is a resourceful democrat

Table 1. Power distance in Turkey and Finland

When it comes to power distance Finnish (33) and Turkish (66) working life cultures are seemingly different. Finnish working life culture does not contain a strong hierarchy and subordinates are free to express their views openly and they expect to be consulted. In contrast, Turkish working life culture has authoritarian features where subordinates expect to be told what to do and their superiors and upper management requires them only to follow orders. (Website of The Hofstede Centre 2015)

In Turkish working culture innovations need good support from hierarchy while in Finland innovations need good champions. Finnish managers are more satisfied with their career than Turks and in Finland manual work has same status as clerical work while in Turkey white-collar jobs are valued more than blue-collar jobs. For Turkish managers privileges and status symbols are popular and expected while for Finns those are frowned upon. (Hofstede 2001, 108)

In Turkish culture, control is expected and attitude towards managers is formal. The same structure can be observed among the family unit, where the father is a kind of patriarch to whom others submit without questions. In Turkish working life, the ideal boss is a kind of a benevolent autocrat or a father figure, while in Finland a resourceful democrat. (Website of The Hofstede Centre 2015)

7.1.2 Individualism versus Collectivism

This dimension deals with the degree of interdependence a society maintains among its members and do people see themselves as an individual "I" or as member of the group "We". Hofstede's (2010, 92) definition of the dimension:

"Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after themselves and their immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty."

Turkey (37)	Finland (63)
A collectivistic society	An individualist society
"We", "Our company", "We - thinking"	"I", "My company", I - thinking"
Family is very important and remarkable	Family is important
Direct feedback but open conflicts are avoided	Direct feedback is accepted and expected
Supervisor - subordinate relationship is loyal and moral	Supervisor - subordinate relationship is formal (contract)
Relationship prevails over task or truth	Task or truth prevails over relationship

Table 2. Individualism in Turkey and Finland

In the individualistic society business is done by the company while in a collectivistic society it is done with a person. It can be noted that in a collective society relationship prevails over task or truth and in an individualist society the contrast is that the task or truth prevails over relationship. (Hofstede, Hofstede & Minkov 2010, 90)

Individualism appears in a minority of the people in our world, as in Finland with the score of 63, means that Finland is an individualistic society and there exists "I" as a Finn would rather say "my family" and "my home". Finns are supposed to look after

themselves and their immediate families. Other relatives may live far away and are seldom seen. After graduation children are expected to move out and learn to stand on their own feet while in Turkey young adults can stay with their parents until they marry. (Hofstede, Hofstede & Minkov 2010, 107)

Turkey (37) is a collectivistic society that means that the “We” is important, as Turks would rather say “our family”, “our home”. The Turkish people belong and live in groups as families (which usually means extended families that consists of a number of people living closely together), clans or companies who look after each other in exchange for loyalty. Turkish family consists of grandparents, aunts, uncles and some other housemates. Because society is seen as family in Turkey it is normal to address non-family-members with familiar titles like “uncle”, “sister” or “brother”, similar titles are also used in the working life. (Hofstede, Hofstede & Minkov 2010, 91)

Loyalty to the collectivistic family matters because resources are shared and you can always count on getting help from your family members. Family takes care of each other and helps by e.g. sending money for the younger members’ higher education, because the expectation is that after graduation those family members would reciprocate by sharing their salaries with the family. Therefore one owes lifelong loyalty to their group and breaking this is the one of the worst things a person can do. (Hofstede, Hofstede & Minkov 2010, 108)

Finland and Turkey can be seen almost as each other’s opposites with Finland being an individualistic and Turkey a collectivistic society. Family is important for Finns but even more important and remarkable for Turks. Belonging to a group such as a work community is important. Based on this theory, it can be noticed that Turkish supervisor - subordinate relationship is loyal and strong while the Finnish relationship is more contractual and formal, and changing jobs for better pay is not frowned upon.

In Turkey, a team or a group (e.g. family, society and company) must always have priority over group members individual matters and the members of the group are expected to behave in a manner, which will not disturb the harmony in the group. One

should not bring up too much of their individual opinion. On the contrary in Finland children are expected and encouraged to speak their minds and a child who reflects the opinions of others is considered to have a weak character. (Hofstede, Hofstede & Minkov 2010, 107)

7.1.3 Masculinity versus Femininity

On this dimension high score indicates masculinity and society will be driven by competition, achievement and success. In a feminine society (with low scores) the dominant values are caring for others and quality of life is the sign of success. Hofstede, Hofstede & Minkov (2010, 140) described this dimension:

“A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with quality of life.

A society is called feminine when emotional gender roles overlap: both men and women are supposed to be modest, tender and concerned with the quality of life.”

Turkey (45)	Finland (26)
Careers are compulsory for men, optional for women	Careers are expected for both genders
Few women are in elected political positions	Many women are in elected political positions
The standard pattern is that the father earns, mother cares	Parents share earning and caring roles
People live in order to work	Free time is preferred over more money
Resolution of conflicts by letting the strongest win	Conflicts are resolved by compromise and negotiation
Women should be monogamous but men need not be, men are subjects and women are objects	Both sexes are subjects and equals

Table 3. Masculinity in Turkey and Finland

Both countries are on the Feminine side of the scale. Nevertheless there exists differences for example on the status of women. In Turkish working culture there is a strict role division between a man who earns income and a woman who handles the household, while in Finland, careers are optional for both genders and they share caring and earning roles. (Hofstede, Hofstede & Minkov 2010, 153)

Hofstede, Hofstede & Minkov (2010, 154, 157) mention about the difference in definitions between a husband and a boyfriend through a woman's perspective in masculine and feminine cultures. In masculine cultures, husbands should be healthy, rich and understanding while boyfriends should exhibit a personality with a sense of humor and intelligence. In the more feminine countries there exists no differences between the preferred characteristics of husbands and boyfriends. As a conclusion, it can be stated that a boyfriend is the symbol of love and a husband is the symbol of family. In masculine countries love and family life were more often seen as separate while in the feminine countries the husband was considered to be the boyfriend. In the more masculine cultures men's characteristics are decisiveness, liveliness, sense of responsibility and ambitiousness while women are caring and gentle. In the more feminine cultures these latter features were considered as applying to both genders. This also explains why in Turkish culture women should abstain from extra marital relationships but a man needs not to. Man shows respect to her woman by bringing her income – woman should be pleased and not ask about man's business and other relationships. In relation to the sexual norms in masculine countries, men are the subjects and women are the objects, while feminine cultures tend to maintain a single standard for both sexes. This is one of the most challenging differences between Turkey and Finland in the larger scheme of things.

In masculine cultures such as in Turkey, conflicts should be resolved through a fight while in feminine cultures such as in Finland the preference for resolving conflicts is by compromise and negotiation. Generally the masculine population tries to avoid conflicts and consensus prevails. (Hofstede, Hofstede & Minkov 2005, 166)

Religion has also a significant role in culture especially between sexes: in Finland the majority of the population are Christians and in Turkey, Muslims. The issue of equality or inequality between the sexes is as old as religion and ethics. Genesis, the

first book of the Judaeo-Christian Old Testament, contains two conflicting versions of creation of the sexes: one suggests equal partnership between sexes but another version makes clear priority to the male partner and defines women as "a help meet" and for the men it justifies a society with a male dominance. It can be mentioned that the way in which a country deals with gender roles in the masculinity-femininity dimension is deeply rooted. (Hofstede, Hofstede & Minkov 2010, 180-181, 183)

7.1.4 Avoidance of uncertainty

Avoidance of uncertainty describes the societies' anxiety when dealing with new and unpredictable situations. Nobody knows what tomorrow will bring: the future is uncertain but it has to be lived with it anyway. Every human society has developed ways to handle this anxiety. Work stress, need for clearly defined rules and guidelines and work security are important parts of this dimension. Hofstede, Hofstede & Minkov (2010, 189-191) described uncertainty avoidance as follows:

"The extent to which, the members of a culture feel threatened by ambiguous or unknown situations."

Technology helps people to avoid uncertainties caused by nature, laws and rules try to prevent uncertainties in the behavior of other people and religion helps to accept the uncertainties against which one cannot defend themselves from. Some religions offer the ultimate certainty of a life after death or of victory over one's opponents. Uncertainty avoidance should not be confused with risk avoidance because uncertainty is to risk as anxiety is to fear. Risk is often described as a percentage of probability that a specific event will happen but anxiety has no object. Anyway most of the feelings of uncertainty are acquired and learned and those feelings and the ways of coping with them belong to the cultural heritage of societies. (Hofstede, Hofstede & Minkov 2010, 189-190)

Turkey (85)	Finland (59)
Clear rules, roles and guidelines at workplace	Flexible guidelines and rules at workplace
Change seen as threat	Change seen as opportunity
What is different is dangerous	What is different means that it is curious
There are more self-employed people	There are fewer self-employed people
Motivation from job security	Motivation from self-development
Emotional need to be busy and inner urge to work hard	Work hard only when needed

Table 4. Uncertainty Avoidance in Turkey and Finland

The society with low score in uncertainty avoidance is more willing to tolerate unknown future and believe that what happens will happen, while the society with high score in uncertainty avoidance perceive uncertain situations as a threat and try to control them with regulations and rules. When it comes to anxiety in the workplace Finns and Turkish are again quite different. Turkey scores 85 on this dimension and thus there is a huge need for laws and rules. In order to minimize anxiety, people make use of a lot of rituals. To work efficiently and perform well they call for clearly defined roles and guidelines and minimization of unpredictable factors and they often also avoid taking individual responsibilities in a fear of failure. Finland scores 59 and there is an emotional need for rules even if they will not work. Finns are motivated in their work when they have opportunities for self-development like learning new things, developing one's skills and having challenging tasks. But like Turks, Finns do not make decisions lightly without checking all facts and feel need to have rules to regulate society. (Website of The Hofstede Centre 2015)

In Turkey clear rules, roles and guidelines at the workplace are expected while in Finland people feel respected and valued when rules are flexible and they can be spontaneous. As an example from school life, for strong uncertainty-avoidance cultures, it is typical for student to think that there is only one correct answer and the teachers are seen as experts who know everything. In weak uncertainty avoidance countries they prefer more open-ended learning situations with vague objectives, broad assignment and without timetables. It is more of a taboo that there could be

only one correct answer and students are expected to be rewarded for being original. Teachers may also say "I don't know". (Hofstede, Hofstede & Minkov 2010, 205)

Safety or security is likely to prevail over other needs where uncertainty avoidance is strong. Relationships will prevail over esteem in a feminine culture as in Finland but esteem prevails over belonging in masculine countries such as in Turkey. Thus the supreme motivators will be achievement and relationships in Finland and security and relationships in Turkey. (Hofstede, Hofstede & Minkov 2010 216)

7.1.5 Long-term versus short-term orientation

Societies with long-term orientation have a future-oriented perspective: they tend to think how their actions affect the future. Long-term oriented people create their opinions depending on the situation, context and time. On the opposite the short-term oriented society has adopted a more traditional point of view and the present time has more meaning than the future. This type of a society has a habit of thinking that there is only one truth. (Website of The Hofstede Centre 2015) Hofstede (2010, 239) described this dimension as follows:

"Long-term orientation stands for the fostering of virtues oriented toward future rewards – in particular, perseverance and thrift. Its opposite pole, short-term orientation stands for the fostering of virtues related to the past and present – in particular, respect for tradition, preservation of "face" and fulfilling social obligations."

Turkey (46)	Finland (38)
Importance of this year's profit	Importance of this year's profit
Humility is for women only	Humility is for both men and women
Mothers should take care of their preschool children	Preschool children can be cared for by others
Small savings rate, "Hand to mouth" -lifestyle	Small savings rate, little money for investment
Time with family is important	Leisure time is important
Tradition is important	Tradition is not so important

Table 5. Long-term orientation in Turkey and Finland

Turkey's intermediate score of 46 is in the middle of the scale so no dominant cultural preference can be inferred, but according to Hofstede (2010), there can be found nuances of both orientations: Turkish respect traditions and as a part of religion they trust in God and if something bad happens it was meant to be happen. They spend their freetime with family and money is not so important – incomes are shared inside the extended family while Finns do not usually share their paychecks.

Finnish culture with a low score of 38, can be classified as normative. Finnish are more interested on short-term results, are more self-centered, and want to have a personal steadiness and stability. People in such societies are normative in their thinking. They exhibit a great respect for traditions, a relatively small propensity to save money for the future, and a focus on achieving quick results. Finns and Turks have tendency to achieve quick results and to enjoy profits now rather than to save it for the later generations. (Website of The Hofstede Centre 2015)

7.1.6 Indulgence versus Restraint

The last of Hofstede's six dimensions is a truly new dimension. This dimension is defined as the extent to which people try to control their desires and impulses, based on the way they were raised up. Relatively weak control is called "Indulgence" and relatively strong control is called "Restraint". (Website of The Hofstede Centre 2015)

Hofstede (2010, 281) described the sixth dimension as follows:

"Indulgence stands for a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun. Its opposite pole, restraint, reflects a conviction that such gratification needs to be curbed and regulated by strict social norms."

In this dimension one can act how they want to, spend money and indulge in leisurely and fun-related activities with friends or alone and this predicts relatively high happiness. In the opposite end of this dimension, one's actions are restrained by various social norms and prohibitions and feeling that enjoyment of leisurely activities, spending money and other similar types of indulgence are somewhat wrong. National differences in life satisfaction can be explained convincingly by means of differences in national wealth, but this variable has relatively little to do with happiness in the World Values Survey. The countries with the highest percentages of very happy respondents are typically poor or not particularly wealthy countries. (Hofstede, Hofstede & Minkov 2010, 278, 281)

Turkey (49)	Finland (57)
Tight society	Loose society
A perception of helplessness: what happens to me is not my fault	A perception of personal life control
Unequal sharing of household tasks is no problem	Household tasks should be shared between parents
Less use of e-mail and the Internet for private contacts	E-mail and the Internet are used for private contacts
Strictly prescribed gender roles	Loosely prescribed gender roles
Freedom of speech is not a primary concern	Freedom of speech is viewed as relatively important
A high number of police officers	A low number of police officers

Table 6. Indulgence versus Restraint in Turkey and Finland

According to these points (57) Finland is an indulgent society that generally exhibits a willingness to express feelings and a want to enjoy life with a positive attitude and have a tendency towards optimism. As mentioned before, in such a country as in Finland women and men share household tasks while in Turkey, tight society by scores 49, household tasks are shared unequally and the mentality is that one should simply accept their fate. Anyway Turkey with 49 points in this dimension means that a characteristic corresponding to this dimension cannot be determined but Turkey can be seen more as a more restrained society than an indulgent one. In Turkey freedom of speech is not a primary concern, which can be explained as it is normal in mostly restrained societies with large power distance that authoritarian rule is widely

accepted. Societies that are more restrained are more serious about their restrictiveness and for that they have more police officers per capita. (Hofstede, Hofstede & Minkov 2010, 296-297)

7.2 Interview findings relating to Hofstede's theory

Considering *power distance* based on the interview findings it can be stated that power distance is quite high in Turkey as theory would dictate. Some of the interviewees had experienced it in working life but all have seen the strong hierarchy, especially in restaurants. The interviewees described Turkish leaders as an authoritative, autocratic and extremely strong leaders, which do not let subordinates to be close and the communication is indirect. Subordinates stood in awe of their bosses. Hierarchy has also a big influence in the information flow. Communication should go via superior to subordinates and subordinates are expected to communicate to the boss via a superior. A subordinate has to always be cautious of who he can speak to and in what manner.

According to the interviewees a Turkish subordinate is effective, humble and flexible but not spontaneous, therefore they need control and they are expected to be told what to do. Power is centralized in superiors who each have their own area of responsibility. Some subordinates are more trusted than others, for example only a few persons can handle money and that is also a part of the hierarchy. Hierarchy is strict and everyone knows their own place and duties are clear. The superiors work seldom, usually they are only there to check that everything goes fine. There exist a lot of titles in a company. Hierarchy is not allowed to be questioned and juniors are always the ones doing the odd jobs like cleaning.

"The hierarchy is very clear, for example, in a restaurant. If you are having a conversation with the boss, he tells to a waiter to bring the coffee and a waiter says to helper to make that coffee. Then a helper gives that coffee to a waiter who brings the coffee to table. It is also the same in the construction business – contracts are made by the boss but other workers will do all other documents."

"Trust is good but control is the best"

According to the interview findings it can be stated that Turkey is a **collectivistic** country. They favor to do business with people they know even if it means paying higher prices. In Finland on the other hand, it is normal to seek the supplier with the lowest prices. Turks are loyal by nature and subordinates respects their bosses a lot. Turks are thankful and humble when someone offers them work, because it makes them feel valuable as everybody does not have a job.

"Turkey is a very collectivistic country, anthropocentric. All is done by a person above."

Each of the interviewees highlighted that relationships are extremely important in the working life as they are in the freetime in Turkey. Good relationships are a key factor when handling business and managing daily life. One has to respect each relationship and they cannot be taken for granted. If you break one's trust that could well mean the end of that relationship. Many of the interviewees mentioned that when they start to make business with a new contact it is very important to first to get to know each other and drink a tea for a couple of hours before starting the negotiations.

"Here is kind of "old boy network" it is not about corruption but if you have good contacts it helps a lot when doing business."

As mentioned before at work everyone has a title and the same level subordinates call each other often respectfully as "my brother" or "my sister" which is also a sign of collectivism. Family is very important and old people are respected. Children take care of their parents and they are supposed to send money to them or some other family member if needed. Turks are very hospitable and helpful. People greet each other often in the neighborhood.

Bosses give feedback to subordinates directly and there are strict norms like a subordinate cannot openly disagree with their boss, which makes them to often talk behind their back. Superiors do not expect anyone to talk back to them or question

their commands. Usually divisive issues are tried to be resolved by talking to maintain harmony. Open conflicts are avoided to the hilt by being polite but if the problem is too huge and a fight begins there will be a lot of noise and temperament too. In the worst situation subordinate may quit working or will be fired. Normally subordinates try to get along with their bosses even if they do disagree with them because it may not be easy to find new work.

"If a subordinate disagrees with their boss it is often their last opinion in the matter. Here the system is that out with old and in with the new. A subordinate has to find a new job elsewhere if they cannot get along with their current boss."

Masculinity is strongly present and based on the interviewees the general concept is that a man is works all day long and brings money home for a woman who buy the groceries. This is also seen as a respectful act. It came out also that if a woman is working, other men might frown upon her man because it seems that he is not earning enough money for his family. In the other hand, all women do not want to work. The interviewees though it had mainly to do with the fact with government does not organize day care for children and that it is cheaper for the family that one of the parents stays at home, usually the woman. Many of the woman interviewees mentioned that they had been treated friendly and equally, only a few had felt some disrespect and discrimination, as one did not feel being informed about all things in time. To avoid misunderstandings it is better for women not to smile to strangers as a friendly manner because Turkish men may often understand it as flirtation.

"The difference between a man and a woman is there and it is recognized. On the other hand some women do not want to go to work because there is no organized day care for children."

According the interviewees **Uncertainty avoidance** is seen in Turkey mainly by the way of thinking. As mentioned before, Turks are Muslims and they believe what ever may happen, it was meant to be as it is Allah's will. Turks do not stress about the future and they live for the moment. In order to minimize anxiety, Turks have a lot of rituals. For foreigners they might seem religious, with the many references to

“Allah”, but often they are just traditional social patterns used in specific situations to ease tension, for example “Inşallah” means hopefully and there is a reference to Allah as “Maşallah” which means God willed it. The interviewees mentioned that in Finland people are stressed out about the future. In Turkey they have learned that it is unnecessary, because there is so many things that one has no control over.

“I have adapted positive thought patterns such as believing in destiny, Karma deals. I have seen here that things go how they are supposed to go. Living here has been really an eye-opening experience.”

Based on the interviewees, the rules and roles are clear at the workplace and those are well authorized and each worker knows their duties and position. Working time is defined clearly especially in offices but many mentioned that company guidelines are somewhat unclear, for example orientation to the new duties is not well organized in every place. Among the interviewees four (4) are self-employed, generally many Turks are self-employed in Alanya. It can be stated that work gives a sense of security and especially during the season Turks work hard and regard their work community as a kind of family too.

Theory states that, “change is seen as a threat” but I can state by these interview findings that Turks do simplify issues and use common sense when they are in new and strange situations.

Long-term orientation is somewhat in the same level in Finland and Turkey in theory but according to the interview findings the difference is clearly seen. Turks lives more in the moment and do not stress about tomorrow. This has been one of the biggest challenges among the interviewees because Finns are used to have some kind of timetable and they are punctual while Turks are not. Turks rather show up in the meeting 15 minutes later of agreed time than in time or 15 minutes earlier as Finns do. It took the time for the interviewees to understand this and to not to stress about it. Turks focus more on the present moment and they do not have long-term orientation. Traditions in religion are especially important.

Money is shared in a family and if a friend needs money, they will help. Some of the interviewees mentioned that Turks act sometimes as if they see only money in a tourist's pocket. That is also a business act because Alanya is a touristic city so they try to sell overpriced goods for tourists. Nevertheless, among friends and family members Turks do help each other when it comes to money. Generally Turks spend a lot of time surrounded by other people and there is always a place for uninvited dinner guests too.

"Turks always live in the moment, it is better not to pay even invoices beforehand because you cannot know if you are alive tomorrow. That's why they always pay the last moment."

Considering **indulgence**, Turkey and Finland differ only by 8 points and according to that Finns should have more tendency towards optimism but based on the interviewees' experiences Turks are much more positive and happier than Finns. The interviewees work also long days with lower salary versus what they could earn in Finland but they feel happier and more energetic in Turkey. Turkey is more restrained, which is not a surprise because there is a large power distance and the country is authoritarian too. In Turkey freedom of speech is not a primary concern and based on the interview findings it can be stated that media and Internet is controlled and some information is filtered out. If major heads of state get ridiculed on the Internet websites, those websites would likely be shut down as it has lately been the case.

"By a outsider's point of view Turkey seems like a dictatorship because Erdogan owns several TV channels. It does not appear immediately, but when you are coming from a democratic country it seems that they only show Erdogan's worship on the television."

According to the interviewees Turks do not use e-mail as often as Finns do. Turks rather talk face-to-face always when it is possible. Societies that are more restrained are more serious about their restrictiveness and for that they have more police officers per capita as in Alanya there is more than one police station while in Finland there is mainly one police office in a town and every city does not even have one.

7.3 Lewis theory

Richard D. Lewis developed the Lewis Model. He is one of Britain's foremost linguists and cross-cultural theorists. Lewis is a well-liked man in Finland because he helped Finnish people to develop Finland's international links. In 1997 he was awarded with a medal from the president of Finland. He founded Berlitz schools to East Asia, Portugal and Finland. (The Lewis model, 2015)

Communication gap affects three areas: in practice, culture and language. It is important to adopt and manage cultural differences: to be aware of which topics are acceptable to talk and what kind of clothing is desirable and to understand language and how to understand it. (Lewis 1993, 37)

Lewis lived in Finland a couple of years and he got to know Finnish culture very well therefore I used Lewis theory and I deal with those things of the theory, which are the most important and common issues when Finnish people move to work in Turkey. Lewis' theory is work-oriented and I will focus on things relating to working life and compare those to the interview findings.

7.4 The Lewis Model

The Lewis Model was developed for purposes of culture classification and as a practical, visual and effective solution to help businesses and other international organizations to understand the causes and consequences of different cultural dynamics across the world and how these influence business efficiency and profitability. The Lewis model incorporates all major elements of culture and helps to navigate the complications of international business across countries. (The Lewis model, 2015)

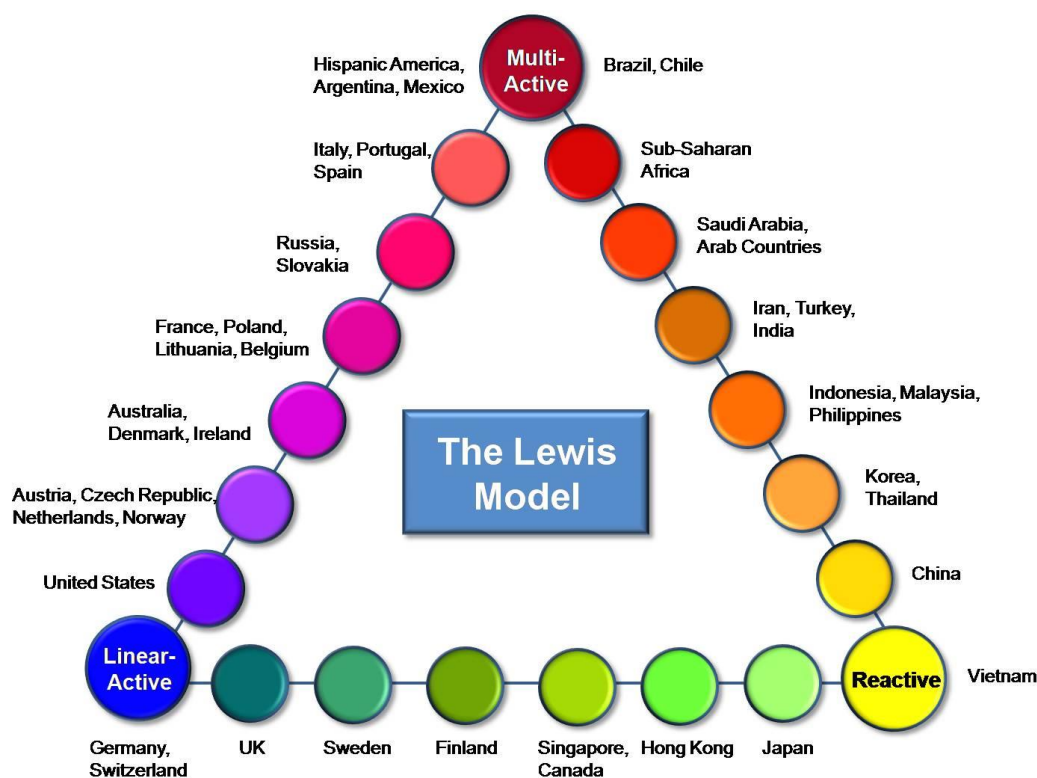


Figure 9. The Lewis model, 2015 (Website of Richard Lewis Communications 2015)

In the Lewis model each country stands on triangle. Blue, red and yellow colours represent cultural categories. According to the Lewis model, cultures can be roughly divided into three categories. Linear-active (blue) cultures are task-oriented and they plan, schedule, organize, pursue action chains and do systematically one thing at a time. Multi-active (red) cultures are lively, family-oriented, planning their priorities not according to a time schedule, but according to the relative thrill or importance that each appointment brings with it. The last category, reactive, (yellow) is introverted, those cultures that prioritize courtesy and respect, listening quietly and calmly to their interlocutors and reacting carefully to the other side's proposals. (Website of Richard Lewis Communications 2015)

According to this LMR (linear/multi/reactive) model Finland is described as reactive especially in communications but the Finnish have a big group of linear features while Turkey is described as reactive and multi-active society. Finns are strongly reactive from European perspective. Turks and Finns fall easily into "listening mode" on occasion. They listen carefully and concentrate on what the speaker is

saying and do not let their mind wonder at the same time and they do not interrupt. (Lewis 2006, 35) Linear-active and multi-active countries have very different perceptions of time and space and they irritate each other greatly when giving proposals. The majority of people in the world are multi-active and reactive. (Lewis 1996, 33-34)

7.5 Cultural habits and features

Lewis uses division to understand the concept of time and how it differs between different cultures because each culture has different concepts of time, communication, space, national characteristics, attitudes, life after death and body language. Multi-active cultures, such as one in Turkey are very flexible and they are not so interested in schedules or punctuality. They are doing many things at the same time and jumping from one mission to another while people in linear-active cultures such as in Finland do one thing systematically at a time and they concentrate on what they are doing and do it in time. (Lewis 2006, 5, 30)

The concepts of space and time are clear-cut and unambiguous in Finland. Finns do not waste time and they arrive at meetings in time while in Turkey things take time and it is normal that people turn up late for appointments. Finns and Turks need ample mental and physical space, “distance of respect”, of more than one meter between speakers. (Lewis 2006, 333, 391)

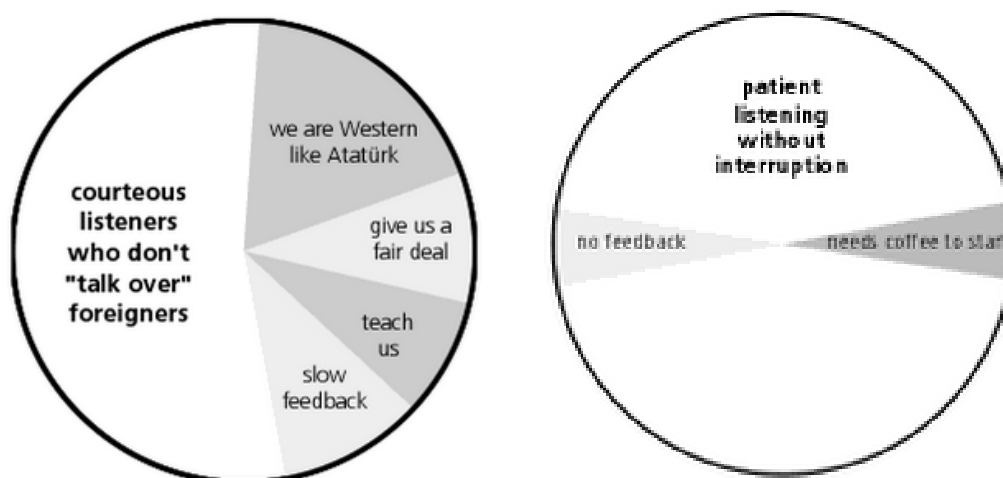


Figure 10. Listening habits in Turkey and Finland (Lewis 2006, 393 & 71)

Listening habits differ between Finland and Turkey: Finns start the conversation with a cup of coffee and they listen patiently without interrupting while giving little or no feedback at all. Turks are courteous listeners who do not “talk over” foreigners. They wish eager learn from Western colleagues and listen with some skepticism but generally impute best motives and are rarely unreasonable unless they feel that they are being duped. (Lewis 2006, 71, 392) For Finns the audience expectations during presentations are modernity, quality, technical information, modest presentation and design. Normal length of the presentation is 45 minutes. In Mediterranean countries as in Turkey they expect personal touch, rhetoric, eloquence, liveliness, loudness, they may interrupt the speaker and they want to talk more afterwards. The attention span is short. (Lewis 1996, 127)

People in Finland and Turkey both have some similar reactive characteristics; they are introvert, modest, good listeners and they distrust a surfeit of words and consequently are adept at nonverbal communication. Reactive cultures are the world’s best listeners and they concentrate on what the speaker is saying. When Finns begin their reply they are unlikely to voice any strong opinion first, they dodge confrontation as long as they can and they are trying to formulate an approach that suits the other party and ask further questions on what has been said in order to clarify the speaker’s intent and aspirations. Turks likes small talk but to the Finns small talk does not come easily. (Lewis 2006, 35-37)

Turkey	Finland
Extrovert	Introvert
Forceful	Modest
Interrupts	Doesn't interrupt
Thinks aloud	Thinks in silence
Overt body language	Little body language
Multi-active and reactive	Linear-active and reactive
Talking culture	Listening culture
Unpunctual	Punctual
A lot of power of traditions	Little power of traditions
Hierarchical	Non-hierarchical

Table 7. Communication style and cultural features in Turkey and Finland

Finland has a listening culture; people are allowed to talk freely, without being interrupted. Turkey is a talking culture, in which talking may be preferred to listening. Talking simultaneously with others is tolerated in Turkey much more than in Finland. Finland is more data-oriented while Turkey is dialogue-oriented. In Finland a cultural context is highly relevant to understanding a discourse, in Turkey less so. As a culture, Finland is relatively homogeneous while Turkey is highly diverse and contradictory in many ways. Finns tend to be punctual, non-hierarchical and individualistic; Turks are often rather unpunctual, hierarchical and collectivistic in their local groups, but frequently much more individualistic against outsiders. Respect for elder people is evident in both countries, although it is more obvious in Turkey than in Finland. (Nishimura, Nevgi, & Tella, 2009)

As mentioned before the information sources are quite different, while Finland is strongly data-oriented, Turkey is dialogue-oriented culture. The more developed the society, the more people tend to turn to printed sources and databases to obtain facts. High-tech countries as Finland combine deference to database and print information with a natural tendency to listen well and enter into sympathetic dialogue and base their dialogue on careful consideration of the wishes of the other party. Finns spend a lot of time in an office and sitting next to computer screen without social interaction. In Turkey there is a strong correlation between dialogue-oriented and multi-active people and because they do many things simultaneously it makes them to stay in touch with humans. Dialogue-oriented people as Turks wish to use their relations to solve the problems from the human perspective and it is important to have a wide social network. While in Turkey relationships are in a key position in business life for Finns tasks prevail over relationships. Laws, rules and facts are followed without a question and relationships in business are considered to be secondary. By being shy, quiet, unwilling to ask for help and having strong do-it-yourself mentality, Finns' characteristics and behavior can cause misunderstandings with Turks who expect not only Turks but also everyone else to be group-oriented. (Lewis 2006, 49, 51)

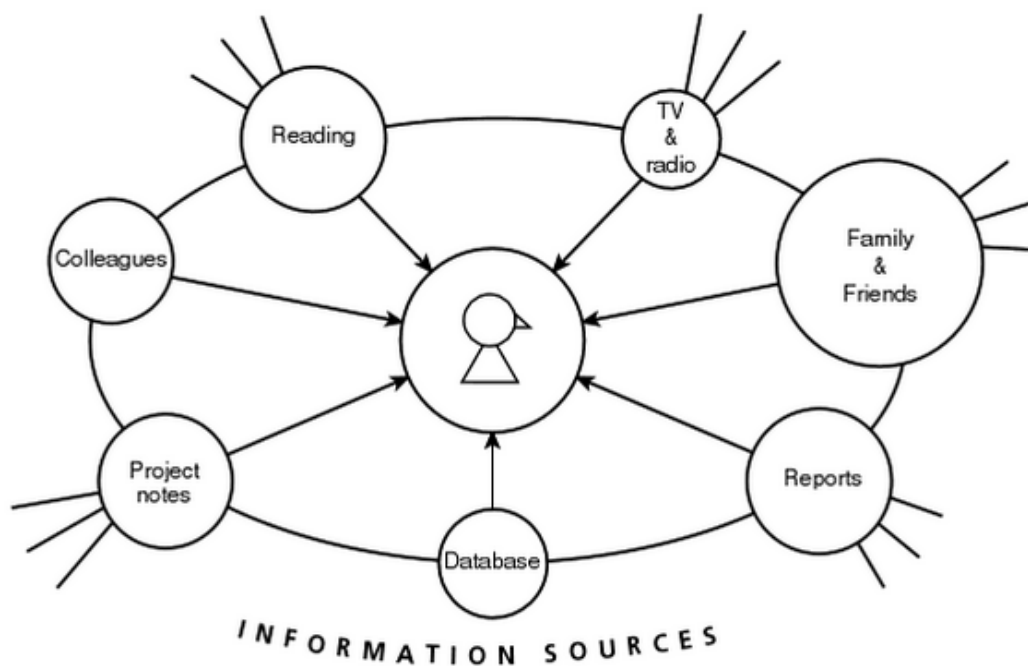


Figure 11. Information sources in Finland (data-oriented) (Lewis 2006, 50)

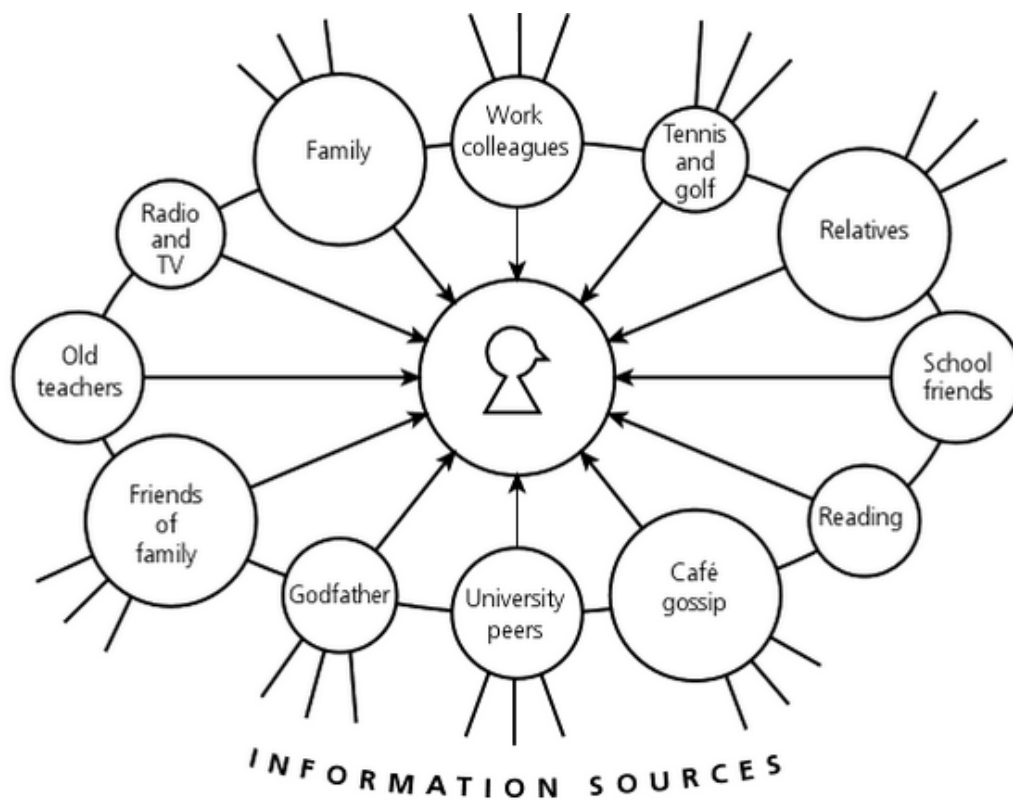


Figure 12. Information sources in Turkey (dialogue-oriented) (Lewis 2006, 51)

According to Lewis (2006, 331, 391) Turkish cultural values include belief in one's honesty and reliability, Western-oriented, modified Islamic tenets, fierceness, national pride and macho traits. Finns are described inter alia as warm-hearted, hardworking and intelligent, independent, Western in outlook and democratic. Finns believe that society, which is absolute, is based on truth, honesty and reliability. (Lewis 1996, 277)

7.6 Working life and leadership style

Finnish work style is conscientious, they have generally regular working hours: they come and leave from work at fixed times and can achieve a full day's work in time. Bureaucracy is kept at a minimum and Finnish employees are known as mettlesome, sincere, trusty, exact and loyal. Turks are willing to take risks in business and they are aware of the value of their geographic location (between West and East). Turks like haggling and a salesperson will be disappointed if they cannot close a sale but even if they are rejected they do not show any signs of annoyance and they keep doors open for future deals. (Lewis 2006, 333, 394) In countries that are characterized by stiff bureaucracy, business affairs are managed by good personal relations and people's mutual trust and other shortcuts do not exist. (Lewis 1996, 274)

The communication in Finnish organizations is more open and often team leaders and management are working more as supervisors than managers. The two-way communication ensures that everyone's ideas are noticed and subordinates can easily access most management levels – power is decentralized and subordinates are trusted. In Turkish working life communication is more indirect and selective and it comes from up to down – power is centralized and supervisors are trusted. (Lewis 2007, 90-93) In dialogue-oriented countries, such as in Turkey, it is also normal for managers to take customers and colleagues with them to their new work when they leave their previous one. Managers have developed relationships. (Lewis 1993, 53) Finns embarrassed by another's stare, seek eye contact only at the beginning of the discussion or when they wish their opponent to take up their 'turn' in the conversation. (Website of Richard Lewis Communications 2015)

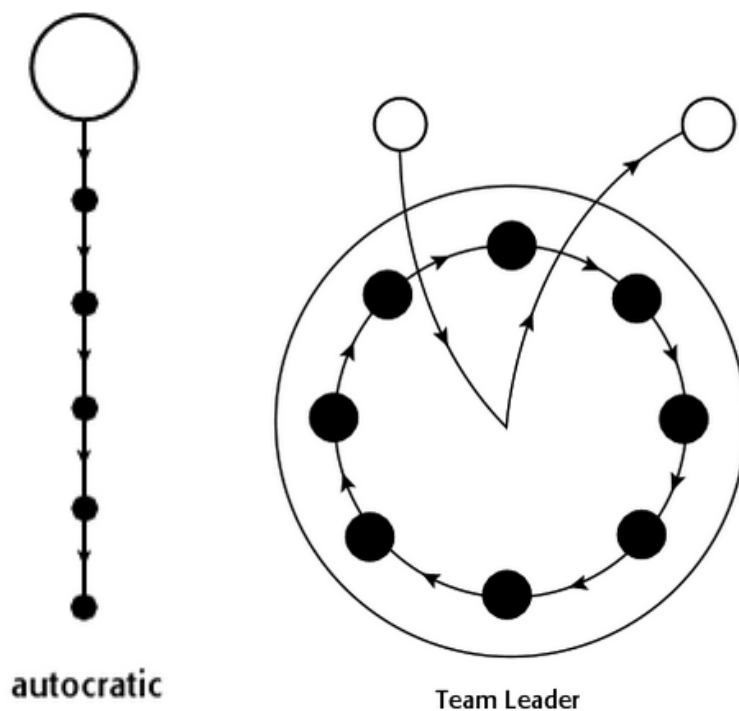


Figure 13. Leadership styles in Turkey and Finland (Lewis 2006, 108-109)

Figure 13 illustrates the leadership and communication styles at work in Turkey and in Finland. In Turkey, organization of the communication style is usually top-down and leadership style is autocratic meaning the power and authority is in the hands of the CEO and upper management. In Finnish working life control is disliked and attitude towards managers is informal and on first name basis. Finnish behavior in negotiations and meetings is quite different. The titles and last names can be replaced quickly with first names and the formalities are often dropped off soon. Everyone should be treated alike and the emphasis is not on who is speaking but what is being said and communication style is friendly but very frank.

As a conclusion, Finns prefer to have meetings with relaxed atmosphere instead of strict protocols and hierarchy. (Lewis 2007, 90, 138-139.) Mediterranean countries as Turkey expect their managers to do decisions and they do not question them or their personal prestige – they trust and like strong bosses, who are also expected to protect them. While sitting at the negotiating table, managers do not make so improvised and

arbitrary solutions as it seems. Normally domestic echelons have approved solutions and arrangements beforehand. Finns consider a written agreement as certainly final. (Lewis 1996, 110, 113)

7.7 Interview findings relating to Lewis theory

Lewis mentioned that linear-active society, such as Finland and multi-active society, such as Turkey, have very different perceptions of time. That has been one challenge among the interviewees of this study, because Finns tend to be punctual and they schedule, organize and do systematically one thing at a time and in time while Turks are unpunctual, lively, flexible and planning their priorities according to the relative thrill or importance. The concept of time causes sometimes problems and mainly the interviewees, who are employers, highlighted that they try to emphasize Turks to stick to the timetables because they do mainly work for Finnish customers who do not understand the difference about the concept of time. The interviewees stated that Turks live strongly in the moment and it even feels that they lack capacity of thinking about future. Preparing to future changes is kind of poor too.

According to the interviewees the cultural habits differ a lot between Turkey and Finland and the main difference is the concept of time that makes working time quite flexible though it causes sometimes stress. Work is a way of life for Turks and nobody stares the watch or has heard about overtime payment while Finns are very aware about it. Turks are described as friendly, flexible and warm-hearted people who work with a big smile in spite of the warm weather and tiredness. Some mentioned that Turks still prefer an apprenticeship system that has been forgotten in Finland, but Finnish found the apprenticeship system good and workable. In Turkey, the job search is conducted more often by relations than by job applications as in Finland.

“The integration of Turkish and Finnish working cultures would seem to be a world-class blockbuster recipe: a systematic, disciplined and the most hard-working society in the world facing the most creative,

friendly, flexible and hard-working society – It would be a good combination.”

The interviewees stated that Finns are more effective than Turks but both are hard-working and Finns work more seriously while Turks are happier; the flexible and positive attitude in Turkey was said to maintain a good atmosphere in the work place. The interviewees found that Turkey has a pleasant ambience and I think that is one reason why the interviewees have located themselves there. The interviewees described their work climate as collectivistic, convivial, friendly and leisurely – there is always time for a cup of tea. It can be stated that the interviewees like to work in Turkey a lot.

“In Finland people work from 8 to 16, but here you come to work, read magazines, drink some cups of tea, gossip with others and slowly you start working. In Turkey, people work mainly 10-14-hours days including several tea breaks.”

Some mentioned that maybe Turkey’s success is that they do not focus on working hours but the result.

Considering listening habits, the interviewees described that Finns are more present while Turks concentrate only for a moment, and especially towards negative things they jump easily to conclusions and presuppose before the speaker finishes. The interviewees stated this as an annoying habit and some mentioned that if the issue is important, it is better to make sure afterwards that listener understood the message correctly. The interviewees mentioned also that especially in winters, after the high season, when there is time to talk, it is nice to have profound conversations with Turks and then they concentrate apparently better too. The interviewees found quite unanimously that Turks often interrupt the other speaker.

Small talk is a common practice in Turkey and Turks catch up a lot with others. Some of the interviewees mentioned that small talk is so common that it feels as though Turks do not concentrate at all on the other person, but if one does not greet or catch up with other people they are considered rude.

“If a Turk asks you “Nasilsin” (in English. How are you?) and you answer that you are doing bad, they may still answer “Yes, me too”. It feels that they do not even listen your answer, even if they seem like they are listening.”

Turks and Finns' information sources are different; Turks are dialogue-oriented, which means that they are based on anthropocentrism and the importance of relations. While Finns sit next to the computer screen and send emails to workmates, Turks share information face to face and stay in touch with others instead of sending emails. Some of the interviewees mentioned that Turks do not prefer written documents and email is not used much either. Mainly all communication is done face to face, which sometimes leads to misunderstandings too.

In Turkey communication is not as open as in Finland and new ideas are not much expected and the interviewees pointed out the importance of the hierarchy of the people giving proposals. The difference is largely explained by the different management styles in Finland and Turkey. Turkish leaders mainly listen if a subordinate suggests, for example, a new modus operandi but the interviewees felt that even if they suggest something, leaders listen but generally do not notice or the suggestions will not be materialized. But those suggestions that are good according to the boss' opinion too may be realized some time later in such a way that the boss takes all credit for coming up with them.

“If a subordinate suggests something, the boss is not expected to react, but a couple of days later the boss may say that “Hey, should we do it like this”, and that something is exactly as the subordinate suggested earlier, but the boss had to “figure it out” by themselves.”

8 WORKING CULTURE AND HABITS IN TURKEY

“While it is important to understand the culture of others when working internationally, understanding how one’s own culture influences one’s perceptions may be even more important. When working and living within one’s own culture, there is a tendency to assume that, because most of people view the world in a similar manner, the shared view is normal and deviations are considered abnormal. The majority of the cultural influences on human behavior are usually hidden when working and living within one’s own culture.” (Hipsheer 2008, 63)

Cultural values have a strong influence on the structures, processes and predominant managerial styles of organizations in different societies. In a culture where there is high power distance it is difficult to work in an unsupervised group and penalties for breaches apply more to those who are in a lower step in hierarchy because higher ones are “above the rules”. Some values of a society can also originate from families, schools and other social structures and culture’s values are generally slow to change. For example Muslim values are linked to the social thinking embodied in the Koran, placing more value on the collective thinking than on an individual. (Guirdham 1999, 64-65; Maude 2011, 32, 37)

How the representatives of other cultures see Finns? Positive characteristics are hardworking, honest, precise, cooperative, effective and negative characteristics are envious, unsentimental, cold, quiet, serious and humorless. When a Finn promises something they will also make good on the promise. Finnish work ethic is very high and Finns are considered hard workers. Working time should be planned a little further in countries where the subordinate is expected to be at work before the supervisor because the subordinates are expected to leave work after the supervisors too. This is typical in hierarchical countries such as in Turkey. Being aware of the working culture is important whether having local people as subordinates or being a subordinate for local supervisors for avoiding misunderstandings. It is not surprising that Finns are described as calm and quiet because they do not make small talk, while in noisy and active cultures people fulfill empty spaces in conversation avoiding feeling uncomfortable in that kind of situations. (Sinkkonen 2009, 44-46)

8.1 Communication skills and behavior

Communication is a particular form of behavior. One can increase one's own understanding of how people communicate if one understands more about the influences on others' behavior. The links between behavioral constructs and communicational behaviors are self-construals, motivations, emotions, values and cognitions as perceptions, expectations, beliefs, attitudes and intentions. When communicating with people from different backgrounds, the sources of miscommunication are of two kinds: those such as the general problem of intergroup communication, stereotyping and prejudice which are 'universal' barriers, but which apply with particular force in intercultural situations. Those arising from the fact that differences of background, whether cultural or subcultural, ethnic, gender-based or based on some other distinction, and they affect how people communicate. (Guirdham 1999, 118, 158)

Finns express their thoughts very clearly, while Turks express inarticulately. When doing business, Finns sometimes prefer humour while in Turkey humour is not expected at all. Cultures that prefer written agreements look askance at a verbal agreement, if it is not confirmed as a written document. In this relation, Finns prefer written agreements while Turks prefer oral agreements – the attitudes are totally opposite. Business relations are not so important for Finns than they are for Turks. Turkish society is more collective and relations play big role in business life. In Turkey supervisors are not equal team members – they keep their distance, while Finns prefer more team-oriented working style including supervisors as team members and the team making decisions together. (Mole 2004, 28-29, 31-33, 47-48)

In Turkey, the negotiation style is "all or nothing" and Turks care more about the success of one's own business while Finns prefer win-win –situations where both parties feel satisfied. Decision-making is fast and intuitive in Turkish working culture because Turkish people do not feel the need for consultancy. In Finland decision-making is a methodical, deliberate, slow and considered a discussion session, where everyone can say their own opinion. (Mole 2004, 74, 109, 316; Gesteland 199, 246)

Finn as a subordinate	Foreign supervisor might understand
Hands-on "I do not need permission for every issue!"	Finns doing tasks their own way "What a stubborn person, impossible to lead!"
Team-oriented "Let's do it together!"	Always imposing teamwork "I'm the boss, I'm the one giving orders here!"
Accustomed to loose job descriptions "It does not matter, who does it!"	Finns make their own and friend's work "Not keeping to their own area!"

Table 8. Finns versus foreigners (Moster 2009)

Power and responsibility are distributed in most countries very differently than in the Nordic countries. Finns are used to being proactive in working life because that is appreciated in Finland. In high power distance countries, as in Turkey, hierarchy is dominant and supervisors are expected to obey and follow rules and do their own tasks. A Finnish subordinate can easily take liberties more than a supervisor is willing to give. In high power distance countries this kind of acting may be seen as annoying. (Moster 2009)

8.2 Well-being at work

Well-being at work depends on things such as physical, mental and social conditions and things in the working environment such as management and the atmosphere at work. The comprehensive well-being of an employee depends on matters in the employee's private life too. Engagement to work is important, which highlights enthusiasm and commitment towards the company, for example a wide range of tasks, support, appreciation and good management raises engagement to work. It seems that well-being causes more well-being and it should be noticed. The employees who are engaged in their work have a positive attitude towards work, are committed to their work and produce results.

The ability to work consists of many things as know-how, health, motivation, attitudes, values and work itself, work community and company. Stress factors affect work or the work environment and stress can be positive or negative depending on person's attitude. (Viitala 2013, 212-214)

8.3 Woman's position

Via Hofstede's culture theory Turkey's society is more masculine than feminine, as in Genesis, the first book of the Judeo-Christian Old Testament, which contains the myths of creation by two conflicting versions. One text suggests equal partnership between the sexes and another text gives a clear priority to the male partner and defines the woman as a helper for male and it justifies a society, in which there is male dominance. (Hofstede 2001, 329)

The basic idea is that both sexes are equal but not identical. In a Muslim society the traditional idea is that a man deals relations and earns money to the family and a woman is an autocrat at home. Nevertheless woman's position in a Muslim country is not standard; family relations, age, wealth and educational level can affect a woman's position and increase possibilities to influence their own life. (Ouakrim 1998, 11, 14, 73)

Since the early 1950s the number of working women has decreased: in 1955 72% of Turkish women worked and in 1999 the number was only 27,9%. In Turkey women work mostly in industries and agriculture, men take higher positions as an entrepreneur or as an executive. Most of the women working in agriculture are employed in a family business and therefore they do not have the opportunity to be financially independent. Sexual harassment, intimidation, dismissal and the prevention of advancement in the workplace seem to be the most blatant forms of discrimination. Traditional female sectors of the black economy are sewing and crafts, cleaning and care of children and the sick. Deterioration of social security has resulted in strengthening the role of women in home and has ousted women from public life. (Kerestecioğlu 2007, 346-350)

Finnish women have usually a good education, which gives a feeling of self-confidence. Finnish women can be described as strong-willed, restless and decidedly in love with life. The position of Finnish women in Finnish society and business is superior to that of women in most other cultures. In Finland and Turkey, the suffrage was achieved quite early (1906 and 1934, respectively) compared to many other European countries such as France and Switzerland. (Lewis 2007, 144-145, 147-148)

When examining gender equality it is good to remember that there are differences between males and females also in their own groups. In relation to salary differences between women and men, equal pay also depends on working experience. A man who has less working experience than another man earns less and different treatment is not discrimination. In any case, there exist pay differences among men and women, which depend on working experience. (Haaparanta 2010, 244)

In Turkish society men still have a strong position in society while feminine women are quiet, shy, fearful and the good housewife who stay at home before and after marriage. (Bayraktaroğlu 2001, 33)

8.4 Turkey's bureaucracy

Bureaucracy is widespread in Turkey – especially when dealing with official issues such as residence permit or real estate documents. An official stamp and different signatures are needed from different offices, but these might not be easy to obtain and running an errand might take a lot of time. If one gets an official stamp, they may have to wait the signature because the persons signing documents left the building an hour ago on vacation and no one else can sign it. It is important to get the help of an interpreter in every office to get service and to understand clearly the information. (Pyykkö, 2014)

An exchange student, Miikka Viitala told about his experience with bureaucracy during his time in Turkey. His wallet was stolen and he went to pick up the new student card but the Student Affairs' office refused to give a new one before he had obtained the police department's official notification of a loss or published a notice of the card's disappearance in a daily magazine. This surprised him. (Viitala 2014)

According to Transparency International's website, the institutions perceived to be most affected by corruption in Turkey are business and private sector, public officials, civil servants and education. The corruption perceptions index ranks countries and territories based on how corrupt a country's public sector is perceived

to be. It is a composite index, drawing on corruption-related data from expert and business surveys carried out by a variety of independent and reputable institutions. Turkey ranks at 64/175 and scores 45/100 in the corruption perception index. Scores range from 0 (highly corrupt) to 100 (very clean). In Finland political parties are the only institution perceived to be most affected by corruption and Finland ranks at 3/175 and scores 89/100 in the corruption perception index. (Website of Transparency International 2015)

There is sometimes a need for traditional hospitality gifts in the business world in Turkey but in Finland they are seldom or never given out. (Mole 2004, 98)

8.5 Challenges

Expatriates may often experience themselves as being above and better than the locals. In the host country, they are seen often as a minority, external and visible. Diversity and foreign background easily arouse suspicion in different cultures. This kind of thinking is expected to happen as well in Finland against the representatives of different cultures as to against Finns in abroad.

The typical Finnish challenges while Finns work in different cultures are being fact-oriented, being cold against unofficial relations, trusting in verbal agreement, misunderstanding politeness, habits and the use of “no-word”. Finns fall easy to concentrating to handle things and forget the people while it should be important to concentrate to the people who can help to make things happen. For example, meetings in which partners do not talk about work at all may be very important relative to its effect for decision-making. Considering Finns, challenges in different cultures are, for example, losing one’s patience, incapability to create open and reliable relationships, expressing negative comments too straight, rigidity and naivety. People who have not adjusted in another culture might be arrogant and easily lose one’s patience. If one Finn behaves improperly it can brand other Finns negatively too. Foreigners make up Finnish stereotypes in the same way Finns make up stereotypes of foreigners. (Sinkkonen 2009, 23, 97-99)

Finland is known of honesty, openness and as a country of low corruption but these values might not be the most important values in every country therefore it is good to be aware of the host country's cultural values and success factors to get along in a different culture. (Sinkkonen 2009, 102)

The most common problems and challenges among expatriates are language differences, communication skills, daily personal business, adjustment and fluster. Expatriates are also often worried about safety, traffic, pollution and medical care. (Sinkkonen 2009, 140)

8.6 Interview findings

Cultural values have a strong influence and those are hard to change but it is good to be aware of working habits for avoiding misunderstandings. There exist written and unwritten rules that are expected to be known but foreigners are forgiven easy but are expected to remember the said rules later.

“One needs to know who to kiss on the cheek, who to kiss to the hand and who to just shake hands with.”

Some of the interviewees mentioned that maybe Turks do not mean to be unpunctual but they are so collectivistic that there is always time for a cup of tea or to share feelings with a friend who one suddenly meets on the street. The interviewees mentioned that Turks are admirably flexible in working life while Finns are punctual and quite relentless also with working hours. When workday is finished Finns shut the computer and go home while Turks stay at work if there are customers or some duties needing to be done before they leave. In a hierarchical country such as in Turkey subordinates are also expected to be at work before the supervisor and to leave work after the supervisors, but this is slowly changing and the interviewees, especially those who are employees, mentioned that a supervisor can be flexible too. If a subordinate wants to take some days off especially because of funerals (in Turkey funerals are held a couple of days after death) or for example have breakfast

with family and come later to work, it is possible. Turks are mainly hardworking too but they are not so punctual with timetables such as the Finns.

“It is better to arrive 15 minutes late than 15 minutes too early.”

Based on the interviewees, decision-making in Turkey is fast because supervisors make the decisions by themselves. Turks prefer oral contracts to written contracts and the interviewees have had some problems with this because it is hard to substantiate what the deal was about later or it may be forgotten. The interviewees stated that Turks express thoughts quite clearly as the Finns do but when it comes to negative thoughts Finns just kept beating around the bush and Turks like to gossip. As mentioned before, relationships play a key role in business and they matter a lot.

Spontaneity is appreciated in Finland but in Turkey everyone has their own tasks. Some of the interviewees mentioned that if there is a dirty floor in the office it is better not to clean it if it is not one's own task. In Turkey everybody takes care of their own tasks only.

The interviewees' well being at work varied between 3 and 9½ while the average was 8. Based on the interviewees, it can be stated that atmosphere at work and inspiring tasks affect positively while working time can have both positive and negative effects, because some wished more free time. Some mentioned that the freedom to plan workdays by themselves had a big positive effect. Many mentioned that the well-being in work improved after they changed their own attitudes and generally the interviewees were satisfied of the working environment in Alanya.

Based on the interviewees, it can be stated that the work place is mainly male-dominated and women are usually working in places, which are open only daytime such as different kind of offices, markets, banks or some other offices. Some mentioned that sexual equality is good in those kinds of work places and they prefer woman-dominated offices.

Some of the interviewees mentioned also that it has to be taken into account that Alanya is such an international city, therefore, it is hard to say "one truth" of

woman's position in Turkey, for example East-Turkey has its own cultural characteristics. Generally men work and women take care of the household and children but in the last decades female employment has increased. Although sexual equality is not even close to the same level as it is in Finland, changes are happening all the time but change is slow. Anyway many underlined that if a Turkish man is asked whether they respect their own mother, the answer is absolutely positive.

Some of the interviewees mentioned that if a woman is highly educated or a leader, it provokes more conversation and questions and woman is often treated worse and may do more work than other male subordinates in the same level. Some of the women interviewees felt that male subordinates do not always take them seriously because of their sex in addition to them being a foreigner. Turkish men are not used to taking orders from women because a woman's place is still often regarded to be at home.

"It was sometimes hard when a male workmate did not take me seriously but here women are not pursuing a career – majority of them stay at home and that is why men are not used to take orders from women."

Each of the interviewees have experience of bureaucracy in Turkey and it nowadays causes surprise, laughter, amusement and anxiety among the interviewees. Majority of the interviewees had challenges with bureaucracy because they felt that whether the task is a big or a small issue one will need watermarks, stamps and signatures from many different offices. The interviewees had also often challenges to get vital information, because laws and rules change often and there are a number of different points of view about the same issue, which leads to uncertainty. It took time to understand how to manage with issues in Turkey, because the nature of bureaucracy is different compared to Finland and a visit in any office takes a lot of time normally.

"I applied the residence permit online but I had to send all documents by post and I called to the office many times to check, whether all the right documents were received and finally when I got through the phone line they answered that there is nothing here and said I have to

come to Antalya. Well two days later came the post office message stating that my residence permit has now been sent to Antalya."

The interviewees had challenges with the concept of time, bureaucracy, language skills, disrespect, understanding of hierarchy, to get in to the work community and to get one to listen in work environment. To get reliable relations is seen to be hard too. The interviewees mentioned that one's own attitude and adjustment matters a lot but the work itself is such an easy thing to adjust to. Some interviewees stated that they earn more money in Turkey than in Finland.

There are a lot of differences in communication skills and behavior in Finland and in Turkey. The interviewees found that Turks give up much easier than Finns but both react the same way when they get angry. Turks have more positive attitude and they believe that things will work out while Finns think pessimistically from the beginning. In Turkey small talk is normal in the beginning of the meeting while Finns go straight to the point. In Finland one is considered rather strange if they talk to strangers on the street while in Turkey it is normal to start a conversation with strangers everywhere. It can be stated that the interviewees like the small talk habit in Alanya and the flexible and positive attitude towards life.

"Turks are more straight than Finns – If you have gained weight, Turks probably say, "Oo you have gained weight!" But Finns would not say it straight to your face."

9 CONCLUSION AND RECOMMENDATIONS

As we learned from the previous chapters, the main differences among Finnish and Turkish cultures and communication styles are related to the principles of power distance, concept of time, language skills, bureaucracy, and collectivism. Strong hierarchy in Turkey results in highly-structured, class-conscious and orders-following working environment which are few of the main challenges a Finn can

face in a Turkish working environment. The interviewees faced these things both in working life and life in general. Language skills are very important because they affect many issues.

As mentioned, each of the interviewees was pull motivated but they did not leap in the dark without a backup plan. In spite of some falling in love, they still moved to Alanya with a sense of responsibility for their own life and future. Majority of the interviewees feel at home in Turkey and are not even thinking of moving back to Finland. *The interviewees recommended to anyone who desires to move in Alanya to find out about possible jobs and take care of the work permit before the final decision – especially if the move is not temporary.*

It can be stated that when moving to Turkey, it is important to study the culture and local habits, the Muslim religion and respect it and to learn the basics of the language before moving in. *It is impossible to learn the culture from the books and there is no guide to explain the behavior in every situation but by studying the culture it will become easier to behave accordingly.*

To learn the basics of the language is important if one is planning to live and work in Turkey for more than a few years. If one does not handle Turkish language sufficiently well it causes challenges in many ways, as an example the interviewees felt that bureaucracy was very complicated and language skills would simplify managing bureaucracy as well as communicating with other people and establishing relationships too. The foreign policy is still very challenging when applying for example a residence permit or work permit. *The interviewees highlighted that it is important to know local people, because it helps to get started and overcome the official issues.* Generally relationships and contacts play an important role in business life that is connected to Turkey's collectivistic society, therefore it is important to treasure those and build a network.

In relation to the working life in Turkey, superiors must be respected to ensure smooth communication. Strong power distance and a clear hierarchy in Turkey such as its structured and orders-following working environment do not appreciate spontaneity and creativity as the Finnish working environment does. In Turkey,

subordinates are not expected to express their ideas and opinions straight to the supervisor but rather in a polite and considerate manner. For a Finn it may be uncomfortable because Finns have learned to be open in sharing their thoughts but the values of Turkish working life are partly different. According to the interviewees, a respected subordinate in Turkey is obedient, loyal and hard-working. On the other hand, a Finn is used to taking a lot of responsibility of their own duties even when they are not asked and that can cause unnecessary stress. I would like to name it as "a conscientious subordinate's sickness". *In Turkey the emphasis is in that things will be done rather than how fast one can do it* and because the orders are coming from the supervisor, subordinates do what is expected to and afterwards they can relax while waiting for a new order. Finns have learned that by being spontaneous, honest and hard-working they can achieve more respect and therefore it might be hard for them to act against those values. It can be stated that different characteristics are respected in Turkey and Finland. Some of the interviewees highlighted that it is better to not stress even if the situation seems like a chaos in one's eyes – if the Turkish do not stress, why should someone else? *By getting some knowledge of the Turkish working culture and the main values of the culture, one can avoid some misunderstandings and uncomfortable situations for sure. It is important to maintain harmony with colleagues as well.*

According to the interviewees, the main reason why all of them are happier and the well-being at work is higher in Turkey than in Finland is because the concept of working hard does not mean the same thing in Turkey and in Finland. Many of the interviewees mentioned that they have more energy after work than they had in Finland – work releases positive energy. *Generally, compensation is smaller in Turkey but so is price level too and many of the interviewees mentioned that they manage better financially in Alanya.*

Cultural differences can easily cause misunderstandings and frustration but understanding the differences helps successful adaptation to Turkey's working environment and to life in general. All of the interviewees had challenges at first, but little by little they gained more understanding and they found out why some things are done the way they are. *Changing one's own attitude as the saying, "when in Rome do as the Romans do", tells us, helps a lot in the adjustment process. The*

concept of time differs a lot among Finns and Turks, and according to the interviewees, it was a thing that Finns get used to as time passes. Turks do not schedule as Finns and behind this can also be the importance of getting things done versus determining the time to do the things.

Turkey is highly collective society, which differs a lot in comparison to Finland's individualistic society. This has to be noticed and remembered and one must respect the values that a collectivistic society brings about. *Additionally, every country has its own unwritten behavioral norms and habits that one learns the hard way or by observing the environment.*

This study mainly focused on the differences between Finland and Turkey's cultures but according to the interviewees, Turks and Finns have also common features. As Lewis mentioned in his theory, both countries are reactive and for example when Finns or Turks get angry, they react in the same way. *Both countries respect many of the same things but in a different way or level.* As mentioned in the beginning, the approach is similar in working life and neither Turks nor Finns are lazy but Turkey's and Finland's working cultures do appreciate different characteristics.

I am convinced that Alanya Finliler Derneği could compile a memo or some other kind of guide of what a Finnish person should take into account when moving to Turkey including the main cultural differences and the challenging issues in Turkish working life as well. The culture shock is one thing that needs more awareness because it seemed to be quite an unfamiliar concept among the interviewees. Review of Turkey's cultural habits and values can help one to avoid some challenges and to be prepared better. Even if a person understands those things better in practice, it gives an interesting taster of what is to come.

This thesis studied the main challenges a Finn can face in a Turkish working environment. The research was carried out as an exploratory study with secondary sources including most-published literature of Turkish and Finnish cultures and primary sources including ten qualitative interviews of Finnish employees living and working in Alanya, Turkey.

Further research could be performed with a greater amount of interviewees of both genders to reach higher reliability and with a stricter scope of the research to achieve a more in-depth study. The focus of the further study could be *how Turkish superiors and subordinates experience Finnish superiors or subordinates in Turkey's working life*. To make a study of how Turkish employees fit into the Finnish working environment could raise interesting facts and ideas, which are not discussed in this research. Many Turkish people work mainly in restaurants in Finland and therefore it could be easy to get a sample.

FINAL WORD

This thesis was interesting to write, although it took some time as well, but in retrospect I feel that I also "grew up" by doing it. I got a lot of new deep perspectives towards life and it gave a lot of valuable knowledge about Turkey's culture, the working life, and the life in general in Turkey.

This study also opened my eyes in many ways: in Turkey the main values of life do not focus on career as much as they do in Finland. Turks prefer more time with family and friends and they help each other anytime. In my opinion, Turks focus on things that really matter. The features of collectivistic society are great and the endless friendly atmosphere is surely one reason, why Finns like to visit and buy apartments in Turkey and if it is possible, move to work there. Turks appreciate small things and the attitude towards life is more relaxed, which is admirable.

I think that Finns could learn from Turks the positive attitude towards life – because they mainly live in the moment, they do not stress and worry things beforehand, while worrying too much seems to be a national disease in Finland. The general belief that "things will work out, maybe not in the way as we want them to, but in the way they are meant to work out" cannot be a bad attitude towards life. Personally, I learned this view from my own experiences in Alanya and I think that this insight is good to remember. Turkish working life might seem from the outsider's point of

view as hard, but there are a lot of tea breaks and leisure time as well and the best part? Nobody glares at you after twelve minutes. My working style fits in this kind of mentality and that is one reason why I feel that Turkey's working life is very fascinating.

Personally, I got a good picture of a woman's position in Alanya, (as mentioned, it is hard to state "the truth" of it nationwide) but I could say that women's position in the Turkish society is not so clear as it is regarded: women are respected but not in the same way as they are in Finland. As for an example woman is the queen of the house but it is not desirable for women to attract attention outside the home. In my eyes men's behavior seemed mostly domineering towards women before, but after this study, and especially after I got a fact-based knowledge about it, I see the big picture better. I think lack of knowledge is one reason why people may think the way I did. This is why I would recommend conducting a further study on how Finnish and Turkish women living in Alanya experience their life, which main values they hold, and how they are treated in Turkey.

Although I do not have any idea how many hours it took to write this Master's thesis, I have to say that I really enjoyed writing it. It was a long process but worth it. Maybe next time I just write a very thorough article in some international magazine, for example, of women's position, who knows.

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Taustatiedot

Mies/Nainen

Ikä

Ammattinimike

Vuodet Alanyassa

- Mikä sai muuttamaan Turkkiin? Oliko työntöä Suomesta vai imua Turkista? (puoliso, ilmasto, ongelmia Suomessa, hintataso)

Valmistelu

- Miten muutto Suomesta Turkkiin onnistui? Miten valmistelite lähtöä? (yksin vai perheen kanssa, lapsia) Tuliko yllätyksiä? Mitä kaikkea piti hoitaa kotimaassa ennen lähtöä liittyen kohdemaahan?
- Millaisia odotuksia teillä oli matkaan lähtiessänne? Täytyivätkö ne? Petyittekö johonkin?
- Miten Turkkiin kotoutuminen kohdallanne onnistui? Koitteko maahanmuuton helpoksi vai haastavaksi?
- Onko Turkissa uskonnollisia tapoja/arvoja joita on hyvä tietää etukäteen? Näkyykö politiikka arjessa?

Kulttuurishokkia

- Millaisia haasteita teillä oli sopeutumisessa Turkin arkeen? Onko asioita, jotka koette edelleen haastaviksi tai mitkä tuottavat ongelmia? Miten olette mukautuneet Turkin elämään? Mihin asioihin oli helppo sopeutua?
- Oletteko saaneet paljon paikallisia ystäviä? Oletteko sopeutuneet paikallisiin tapoihin? Onko sosiaalinen elämä enemmän suomalaisten vai turkkilaisten kanssa? Kuinka tärkeitä ihmissuhteet ovat työelämässä ja vapaa-ajalla?

Työelämää ja työkuulttuuri

- Millainen on turkkilainen johtaja? Millainen on turkkilainen alainen?
- Millaiset ovat esimiesten ja alaisten roolit työpaikalla? Millainen on turkkilainen työhierarkia ja miten se näkyy? Kokemuksesi mukaan, miten

alaiset suhtautuvat eriäviin mielipiteisiin pomonsa kanssa? Miten pomot eriäviin mielipiteisiin alaisten kanssa?

- Miten avoimiin ehdotuksiin suhtaudutaan alaisen toimesta? Millä tavoin erimielisyyksiä ja negatiivisia tunteita ilmaistaan työympäristössä?
- Kuinka paljon työympäristöä on ohjattu säännöin ja ohjein? Miten valta työpaikalla jakautuu?
- Miten koette työilmapiirin? (ryhmä/yksilö) Onko sukupuolieroja? Jos niin mitä ja miten ne ilmenee? (viestintä, suhtautuminen, käyttäytyminen)
- Miten koette naisen aseman työelämässä verrattuna Suomeen?
- Kuinka suorasti/epäsuorasti asiat ilmaistaan? Millaisissa tilanteissa on ollut ongelmia ymmärtää tai ilmaista asioita epäsuorasti? Kuinka selvisit näistä tilanteista?
- Mitä muuta tulee mieleen turkkilaisen työympäristön kulttuuriin tai kommunikointiin liittyen?
- Millaisia yhtäläisyyksiä ja eroavaisuuksia olet huomannut turkkilaisten ja suomalaisten kommunikointitavoissa? Miten palautetta annetaan/saadaan?
- Millaiset ovat turkkilaisen kuuntelutaidot? Suomalaisen?
- Miten kuvailisitte turkkilaista työkulttuuria ja paikallista aikakäsitystä (ajoissa/myöhässä, tässä hetkessä / suunnitellen tulevaa)?
- Mikä on haastavaa kommunikoidessasi turkkilaisessa työympäristössä? Mikä helppoa?
- Millaisia yhtäläisyyksiä ja eroavaisuuksia olet huomannut turkkilaisten ja suomalaisten työympäristöjen kulttuureissa?
- Miten koette turkkilaisen byrokratian? Kertokaa jokin tilanne-esimerkki?
- Millä tavoin olet tietoisesti muuttanut käytöstä turkkilaiseen työympäristöön sopivammaksi?
- Millaisia haasteita olette kokeneet työelämässä?
- Millainen on työhyvinvoinnin taso tällä hetkellä? Millä tasolla se on ollut, miten verrattuna Suomeen, onko parempi vai huonompi? Asteikolla 1-10 (1 huono ja 10 hyvä) Minkä koette siihen vaikuttavan?
- Mitä neuvoja antaisitte suomalaiselle, joka harkitsee Turkkiin töihin lähtemistä?