



**T.C.  
HALIÇ UNIVERSITY  
INSTITUTE FOR GRADUATE STUDIES  
DEPARTMENT OF BUSINESS ADMINISTRATION  
INTERNATIONAL TRADE AND BUSINESS MANAGEMENT  
MASTER'S WITH THESIS PROGRAMME**

**INTERCULTURAL MANAGEMENT IN THE  
CASE OF TURKISH FIRMS: THE IMPACT OF  
AFRICAN WORKER IN A MERGER CONTEXT**

**MASTER'S THESIS**

**By  
Ramatoulaye DIEME**

**Thesis Advisor  
Assist. Prof. Mehmet Ali GEMUHLUOGLU**

**ISTANBUL  
June 2022**



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## TO THE DIRECTORATE OF INSTITUTE OF GRADUATE EDUCATION

International Trade and Business (International Business Management Program) Study prepared by the Department/Art Department MA Program Student Ramatoulaye DIEME with the subject 'Intercultural Management in the case of Turkish Firms: The impact of African workers in a merger context' is approved by our jury as MA Thesis.

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## **THESIS ETHICS STATEMENT**

I declare that I have completed this study titled ' Intercultural Management in the case of Turkish Firms: The impact of African workers in a merger context, which I submitted as a MA thesis under the responsibility of my advisor Asist. Prof. Mehmet Ali GEMUHLUOGLU from the beginning to end, that I have collected the respective data/examples myself, that I have done the experiments/analysis in the relevant laboratories and that I have fully indicated the information I received from other sources in the text and in the references, I have acted in accordance with the scientific research and ethics rules during the working process, and that I accept all legal consequences in the contrary case.

Ramatoulaye DIEME

## PREFACE

First of all, I would like to thank the Almighty who, by his grace, allowed me to reach the end of my efforts by giving me health, strength, courage and by surrounding me with wonderful people whom I would like to thank.

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June, 2022

Ramatoulaye DIEME

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## **ABBREVIATIONS**

<b>cf</b>	: confer to
<b>i.e.</b>	: id est (that is)
<b>e.g.</b>	: exempli gratia (for example)
<b>M&amp;A</b>	: Merger and Aquisition
<b>R&amp;D</b>	: Research and Developpement
<b>TL</b>	: Turkish Lira



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## ABSTRACT

### **INTERCULTURAL MANAGEMENT IN THE CASE OF TURKISH FIRMS: THE IMPACT OF AFRICAN WORKERS IN A MERGER CONTEXT**

Studies on intercultural management highlight the need for international companies to adapt their management to the national specificities of the country where they are located. We explore here the intercultural management through a case study which concerns the intercultural management and the impact of the African workers in the Turkish companies. In general, this research aims to identify cultural issues during a merger process, to evaluate the perception of the actors during and after the merger context and to establish the cultural elements that play an important role during the adaptation process.

This work is divided into five chapters. The introduction will set out the objectives and the problematic of the research. The second, third and fourth chapters will establish the theoretical basis for our study: the second will provide an overview of the literature on intercultural management, the third will focus on Turkish cultural and managerial characteristics and the fourth will outline the theory of change and the concept of merger and acquisition. The fifth will explain our case study, methodological approach and an analysis of the results.

**Keywords:** *Cross-cultural Management, Intercultural Management, Merger and acquisition, Merger process.*

## ÖZET

### **TÜRK FİRMALARI ÖRNEĞİNDE KÜLTÜRLERARASI YÖNETİM: BİRLEŞME BAĞLAMINDA AFRİKALI ÇALIŞANLARIN ETKİSİ**

Kültürlerarası yönetim üzerine yapılan çalışmalar, uluslararası şirketlerin yönetimlerini buldukları ülkenin ulusal özelliklerine uyarlamaları gerektiğinin altını çizmektedir. Burada kültürlerarası yönetimi, kültürlerarası yönetim ve Afrikalı işçilerin Türk şirketlerindeki etkisiyle ilgili bir vaka çalışması üzerinden inceleyeceğiz. Genel olarak bu araştırma, birleşme sürecindeki kültürel sorunları tespit etmeyi, birleşme bağlamında ve sonrasında aktörlerin algılarını değerlendirmeyi ve uyum sürecinde önemli rol oynayan kültürel unsurları belirlemeyi amaçlamaktadır.

Bu çalışma beş bölüme ayrılmıştır. Giriş bölümünde araştırmanın amaçları ve sorunsalı ortaya konulacaktır. İkinci, üçüncü ve dördüncü bölümler çalışmamızın teorik temelini oluşturacaktır: ikinci bölümde kültürlerarası yönetim literatürüne genel bir bakış sunulacak, üçüncü bölümde Türkiye'nin kültürel ve yönetsel özelliklerine odaklanılacak ve dördüncü bölümde değişim teorisi ile birleşme ve devralma kavramı ana hatlarıyla ele alınacaktır. Beşinci bölümde vaka çalışmamız, metodolojik yaklaşımımız ve sonuçların analizi açıklanacaktır.

**Anahtar Kelimeler:** *Birleşme süreci, Birleşme ve Satın alma, Kültürlerarası yönetim.*

## **1. INTRODUCTION**

Since the end of the 1990s, intercultural management has tended to be encompassed in the management of diversity, which widens the field of differences taken into account: differences of gender, generation, sexual orientation, physical abilities, etc. The diversity management project is first and foremost the fight against all forms of discrimination and the inclusion of everyone in the world of work. Cultural belonging is one of the social characteristics added to all the elements at the origin of the diversity of individuals. However, the amalgamation of all these characteristics within a suitcase concept such as that of diversity risks losing all unity in the management of diversity. For example, the adaptation of workstations for disabled staff, the management of cultural differences does not call for the same type of measures. If the management of diversity in the broad sense has the virtue of raising the awareness of company managers to questions hitherto concealed and of questioning them about their homogeneous and standardized representations of personnel, it cannot replace more targeted approaches such as that of intercultural management. Intercultural situations in companies are an old phenomenon, but the concern to apprehend them by precisely taking into account the differences of cultures is the result of a conjunction of recent developments. For twenty years, companies engaged in internationalization processes through mergers, acquisitions, partnerships or alliances have multiplied the experiences of intercultural collaboration representing as many opportunities for cultural encounters.

Studies on intercultural management highlight the need for international companies to adapt management to the national specificities of the country where it is located. In the current study, we explore intercultural management through a case study on African foreign workers. In parallel with this growth, Turkish companies started to expand their activities abroad and began to increase their market share in the international area. Most of the Turkish companies have turned into multi-national companies and are becoming more and more a center of attraction for foreign employees.

The development of international exchanges and the multiplication of production on an international scale have highlighted the importance of intercultural interaction. The companies whether multinational or transnational, have practices of merger, acquisition, purchase, alliance and relocation. But to be competitive and increase the level of performance, they must take into account the different management methods and integration processes allowing them to appreciate the cultural differences, national or regional culture, group and collective culture which are an integral part of individual differences.

### **1.1. Problematic**

These theories on intercultural management will serve as a basis for illustrating the problematic of our research while allowing us to articulate our analysis around a specific point, namely managerial practices in relation to corporate culture and national culture. By referring to the case that interests us, namely intercultural management; the impact of African workers in Turkish companies, Eva Simons Kras (1995). Highlights cultural characteristics and management styles and illustrates how these elements come together in the field. Stephens et al. (1999). And Nicholls et al. (1999). Using the four dimensions of Hofstede (1980). Cited above, compare values and attitudes to show how cultural differences can affect communication, attitudes at work and management style. According to Kras (1994-1995). In the authoritative studies in this matter, Turkish practices are too traditional and would benefit from modernizing. In addition, the author considers that, in order to establish a managerial style more suited to today's realities, it is necessary to modify bad habits which, as usual, limit productivity. We observe that this approach is pro-American normative because it involves adapting Turkish management to modern European practices.

In our opinion, no study can truly determine what Turkish management is and should be. Moreover, as it is difficult to classify, it is preferable to study it as it is, without "a priori". We use Kras and Hofstede texts, articles, books as a theoretical basis to describe the characteristics of Turkish national culture and the impact these have on managerial practices (because of the cow description that it does) without adopting its model or its thinking. According to certain articles, certain Turkish cultural characteristics which are too strongly permeated prevent the modernization

of the Turkish managerial style and contribute to the distance from the European managerial style. In addition, according to Kras, the modernization of managerial practices requires the modification or elimination of some of these attitudes. Our objectives are therefore to compare, confirm or complete, according to the results obtained. It is indeed a study dealing with intercultural management which supports the assumption according to which the adaptation of management to national specificities is fundamental (D'Iribane, 1989).

In this thesis, we will attempt to explore intercultural management through a case study. Our study focuses on all African workers in Turkish firms: not only the ones who graduated from Turkish universities and are working but also the workers that didn't graduate or didn't even go to school/university. We carry the assumption that the merger and acquisition process contain the same management difficulties. However, what we are trying to examine in this brief are the issues of cultural differences. To do so, we ask certain questions such as: did the Turkish company take cultural factors into account during its merger process? If yes, how? If not, why? What were the impacts of the merger? In addition to these questions, we want to know if Turkish managers and workers have perceived changes in everyday work including foreigners who work at the crossing of cultures and management styles in the company.

## **1.2. Research questions and objectives**

From these different elements of analysis, it is possible for us to formulate certain questions to orient our research:

- What is the effect of the cultural variable on Turkish managers and on the management style? How is it perceived?
- How did the acquisition affect Turkish management styles?
- To what extent does the cultural factor terminate working relationships in a context of merger?
- To what extent does the cultural factor determine the process of change in a context of fusion?

In general, our quick memory identifies the cultural issues experienced during a merger process. More specifically, the objective of this study is to assess the

perception of the actors during and after the merger context. This research aims to establish the cultural elements that play an important role during the adaptation process. Likewise, we want to confront, confirm, or complete Kras' management theory. In addition, this research aims to demonstrate the impact of Turkish national culture on its managerial style as a potential contribution, this research aims to shed light on cultural differences in management style as a result of the merger of companies from different national cultures and organizational. Thus, we would like to highlight the fact that the Turkish company which will subcontract the management of the new merger company is supervised according to European management standards. Likewise, we wish to report on the perception of the actors (African manager and employees) on the change experienced during a merger process.

Also, we want to shed new light on the Turkish management style and therefore cultural relativism. These results, even if it is limited to the case study, could be used by other companies wishing to do business with Turkey to understand and reduce the effect of the cultural factor.

### **1.3. Work-Plan**

This dissertation will consist of five headlines. The introduction will set out the objectives and the problematic of the research. The second, third and fourth chapters will establish the theoretical basis for our study: the second will be an overview of the literature components about the intercultural management style, the third will focus on Turkish cultural and managerial characteristics and the fourth will outline the theory of change and the concept of merger and acquisition. The fifth will explain our case study, methodological approach and a result of the analyses.

## 2. LITERATURE REVIEW

Studies on intercultural management, in general, are not exclusive to management sciences and we observe that several disciplines are part of this field of interest such as anthropology, specializing in the study of the human being and technologies with representatives like Claude Lévi-Strauss, Grégory Bateson and Marshall Sahlín who give an important place to the concept of interculturality (cited by Bosch 1993). Likewise, sociology, and more particularly the sociology of organizations, has made a valuable contribution to the understanding of the individual in his cultural context. Psychology, especially social psychology which explores national and regional ethnic variations through experimental research, is considered the most dynamic discipline in research. The work of Camilleri and Cohen (1989). analyzes culture shock as a perception of the other. Intercultural communication in organizations is also a widely used concept and is defined as:

“An interaction between two or more individuals, in two different cultures, in a strong context with the reliability of one or more production organizations to achieve professional goals or carry out a job” (Guduy, 1986 cited by Bosch, 1993, p.20).

In addition, more specifically, the research which is, in our opinion the most representative on the different cultural aspects in management, are the ones carried out by Geert Hofstede (1980). Themselves based on the values linked to work in 50 countries. The main objective of these studies was to develop universally acceptable terminology for describing cultures. According to Hofstede:

“Culture is in essence a collective mental programming, it is this part of our conditioning that we will share with the other members of our nation, of our region or in our group and not with those of other nations”. (Hofstede, 1987, p.1).

Hofstede considers the values of indications of desire and dismantles the difference between mental programs, culture and national characters. The results of his research allowed him to develop 4 dimensions: individualism/collectivism, power distance index (high versus low), control of uncertainty (high versus low) and

masculinity/femininity. In the same sense, Canadian research Nancy Adler (1991). Defines cultural differences in these terms:

“Individuals express culture and its normative qualities through the values they carry concerning life and the world around them. These values in turn affect their attitudes about the form of behavior considered most appropriate and effective in a given situation.” (Adler, 1991, cited by Bosche 1991, p.21).

Cultural programs are difficult to change more than they are intimately linked to institutions such as government, legal system, education system, family structures, religious organizations, and the environment. Indeed, if we perceive culture as a referent of meaning, we must also consider the difficulties of understanding it is linked to the management methods proposed by a group falling within a cultural context other than the one which is specific to us. Several authors have highlighted the need for cross-cultural analysis. The adaptation of management to national specificities is fundamental, because the integration of individual actions in a collective and universal approach is imperative in terms of management (D'Iribane, 1989). Genevieve Beco in (Gauthey et al., 1990). Abounds in the same sense when she affirms that cultural particularisms resist the globalizing speech and therefore that the intercultural approach is necessary.

## **2.1. Intercultural management**

The object of this text is to establish the theoretical elements which serve as a basis for understanding what intercultural management is. To do so, we provide an overview of the most important concepts such as culture, management, and intercultural management. Then, we will make a synthesis of the different cultural approaches in management and will take a position in relation to them in order to support our study.

### **2.1.1. The concepts**

#### **2.1.1.1. The culture**

Culture, according to anthropologists, is characterized by the set of habits and attitudes of human beings. In fact, following our reading we have found an infinite number of definitions, however, none integrates all the elements which, for us, are

the most representative. For this reason, we have decided to present four definitions that allow us to understand a little more what culture is.

According to Hofstede (1980), culture is essentially a:

”Collective mental programming, it is the part that we share with other members of our nation, region, or group”.

We see differences in mental programming between members of different nations. These differences arise from language, religion and a set of often imperceptible mental programs specific to the national cultures of different countries.

According to Holden, the concept of culture is fundamentally defined as:

“An empirical category, a relatively stable, homogenous, internally consistent system of distinctive assumption, values and norms, which can be objectively describes as something that members of a group, an organization, or a nation have or bear collectively.” (Holden, 2002, p.29).

Culture gives individuals a sense of belonging to a group in which they share the same ideas and values. These are transmitted from one generation to the next through symbols (representations of reality). Finally, culture is according to Kroeber and Kluckhohn:

“Culture consists of patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts: the essential core of culture consists of traditional ideas and especially their attached values; cultures systems may, on the one hand, be considered as products of actions; on the other hand, as conditioning elements of future action”. (Kluckhohn, et al., 1952, cited by Holden, 2002, p.21).

These authors consider that culture can be understood through five elements (Bosche, 1993, p.20).

- **Mental states:** cultures are different from each other, and its differences are reflected in the manipulation of sensory registers, that is to say the particular perception that each culture has of its environment.
- **The types of behavior:** the practices, habits or behaviors that individuals have in their daily life allowing the path of these cultural differences to be established.
- **The know-how:** The use of techniques (the use of tools, trades) and the different communication methods serve as a basis for the practice of

specific know-how between the various cultures contributing to differentiate them and to build a heritage specific to each of them.

- **The products of the application of know-how:** these are the material representations of culture such as houses, artistic and religious works among others.
- **The collective institutions and mode of organization:** the authors refer to structures such as production organizations (farms, workshops, factories), or educational organizations (school or universities).

Cultural content and crystallize in the minds of institutions: government, legal system, education system, industrial relations, family structures, religious organizations, sports clubs literature and labor relations. It is a reflection of traditions and common ways of thinking rooted in culture, where institutions strengthen and limit the ways of thinking on which they are based. These cultural programs are difficult to change unless you detach the individual from their culture, because culture changes very slowly. In short, culture:

Is not to be viewed as a simple variable that societies or organizations possess. It must be simultaneously understood as an active, living phenomenon through which people create and recreate the worlds in which they live. Culture is a lens through which we perceive the surrounding us; it is sense making process, a frame of reference that guides our thoughts and actions (Olie, 1995, cited in Holden, 2002, p.55).

#### **2.1.1.2. Intercultural management**

Since we have chosen to approach the concepts from a general order in order to arrive at a more specific understanding of them, it seems appropriate to me to define management as referring to:

“The set of organizational techniques which are implemented for the management of an economic entity”. (Daloz, 1986, quoted in Bosche, 1993, p.18).

This discipline is in charge of the general direction, the planet of planning and the organization of the activities of the company. Management is defined by Terry and Franklin (1986). As follows:

“A process that consists of a function system: communication, planning, direction, formulating strategy, decision-making, control, motivation, innovation, recruitment, promotion, among others, of activities aimed at determine and achieve defined objectives within a human group through the implementation of resources, those basic resources are made up of men, materials, capital, machines and markets” (cited by: Bosche, 1993, p.18).

Taking into account the intercultural dimension provides information about the variation of norms according to different cultures. In the analysis of (Lewis, 1977, cited by: Bosche, 1993). Research based on the concept of "intercultural" is the comparison of different houses to establish universal cultural units. Finally, and in a more specific sense, intercultural management appeals to the different functions of the organization but adds an intercultural dimension to its process. According to Adler (1991), intercultural management describes, compares and emphasizes the unknown aspect of the cultural dimension.

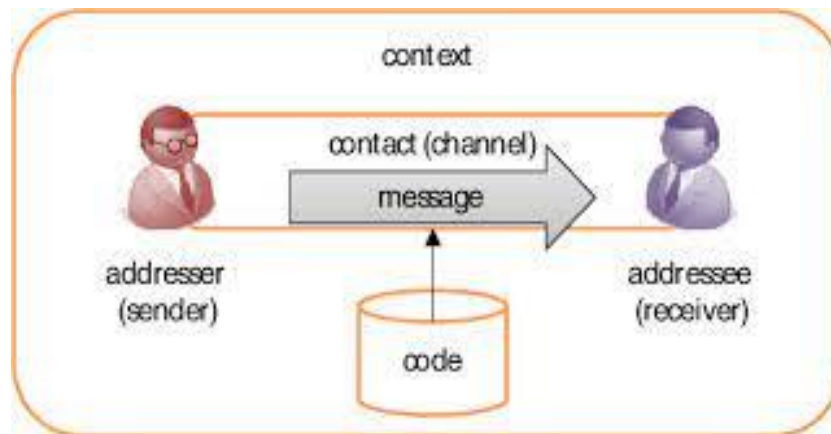
Gross-cultural management studies the behavior of people in organizations around the world and trains people to work in organizations with employee and client populations. It describes organizational behavior within countries and cultures; compare most importantly, seeks to understand and improve the interaction of co-workers, clients, suppliers and alliance partners from different countries and cultures. Cross-cultural management thus expand the scope of domestic management to encompass the international and multicultural spheres. (Adler 1991, cited by: Holden, 2002, p.28).

### **2.1.1.3. Intercultural communication**

At the base of the issue of intercultural management, we find the ambiguities linked to the understanding of language and therefore to effective intercultural communication. Communication is defined as:

"A dynamic process by which human behavior, verbal and non-verbal, is perceived and receives a response." (Bosche 1993, p.33).

The process of communication is constituted by a cycle in which a sender initiates a message that is received by a receiver.



**Figure 2.1.** The Jacobson model of communication

This traditional model of communication is, however, modified when we refer to intercultural communication. Some items are added at this level. First, of recipient where the sender launches a message in the form of a code, and this is received by the recipients who decode the message taking into account the cultural referent context. Contact is the process of adjustment between sender and receiver. The presence of different cultural codes to create possible problems in the perception is the later translation of the message. Communicating does not imply immediate understanding of the message, because communication occurs when both people interpret the symbols used in the communication process in the same way, whether through language or gestures. We cannot detach the message from its context of reference, but what we can do is try to understand its meaning (Moran et al., 1994). When it is established, communication refers not only to words but to the whole social environment of the individual who communicates. Thus, in this process, individuals are interrelated. Since they make associations between their context and their thoughts, they will, therefore, exchange meaning.

### **2.1.2. Observation and Diagnosis of intercultural exchange**

The social sciences, and therefore the study of society and culture, perhaps object of experimental research (Levis, 1955, cited by: Bosche, 1993). The observation is a stakeholder in the description of the object (in this case, a culture) and the object responds to this presence through an interaction process. The problem with this method is that the results are hardly quantifiable, as well as the creation of an analysis measure is difficult. The empirical postulate, for example, is the subject of this problem, because the object of observation in intercultural investigation is one

or more human groups. Despite human actions cannot be measured through universal criteria, intercultural comparison, which has developed on the theoretical knowledge of societies and cultures use this postulate (Bosche, 1993).

In addition, following the cultural comparison (method of observation and diagnosis), we find that it is necessary to be careful not to pay into ethnocentrism, see in the formulation of stereotypes and ethnocentrism. According to Nancy (1991), is the belief in the superiority of its own nation and its own culture. This process takes a negative character because the individual rejects the values and culture of the other. Cultural analysis made from the schemes of the dominant culture is limiting and reduced the cultural dance of the foreign country. Ethnocentrism is manifested in intercultural management in various ways such as projection of models proclaiming modernity and development, models that make inoperative or inefficient countries that do not have the same level of development. Another form of ethnocentrism is to believe that the transfer of concepts and techniques used in a specific country or context can apply to another country with the same efficiency, regardless of the cultural context. According to Hall, part of the individual unconscious is transferred to the cultural unconscious, which plays an important role in cultural representations.

On the other hand, the stereotype, in its classical definition is:

"The frozen impression that is very unresponsive to the facts it claims to represent and results from our tendency to first define and to observe then." (Katz, 1933, cited by: Bosche, 1993, p.61).

This assumes that we suffer the influence of our cultural environment and, once we face another environment, we select information through the acceptance or rejection of the values allowing us to make an opinion. However, if we stay at this level, we risk conveying stereotypes or even prejudices. It is therefore necessary to open up because, as Hall explains:

“The first obstacle which opposes the analysis of any culture and the voluntary preservation by the person concerned of stereotyped images which do not necessarily correspond to the multiple facts, levels, and dimensions that enter into the composition of any culture”.

(Hall, 1984 cited in Bosch, 1993, p.69).

Several authors have tried to establish a cultural diagnosis from common variables and concepts. We present in the next sections the ones that are more representative.

### **2.1.3. Intercultural diagnosis through the orientations of values**

The orientation of the values, according to Selot Kluckhohn and Strodtbeck (1961). Is what differentiates the behaviors of individuals in a given situation. Depending on their hypothesis, all individuals, regardless of their source, will tend to respond similarly to basic problems. Thus, they stipulate that, individuals have a limited choice among potential solutions and that some of these solutions are preferred in certain cultures. This is how they come to make a typology of five categories for the orientation of the values. This tool will serve them to compare several cultures. The three main orientations, according to Kluckhohn and Strodtbeck, are as follows:

#### **➤ Direction of activity**

Research explains that the individual has a self-perception in relation to the work he does in society. The orientations found are the individual as being, the individual as being in becoming and the individual as action or doing. In the first case it is the essence of the person as a human being that is most important; in the last case, it is the qualities of individuals according to their actions, while the center allows the passage from one extreme to the other.

#### **➤ Orientation to human nature**

The question posed by research is whether individuals are born inherently good, bad, neutral, or adaptable. In certain ideological systems such as Christianity for example, baptism appears to be the only means of countering original sin and of saving one's soul. Man being born in sin; he must change his nature from evil to good in order to achieve salvation. On the other hand, individuals can experience changes in orientations depending on their motivations.

#### **➤ Orientation in relation to the inter-human relationship**

The question here is that of human relations and the interaction of individuals in their social context. According to Kluckhohn and Strodtbeck people who prefer to work alone are individualistic. On the other hand, those who prefer to work in groups

have a tendency towards collectivism. Similarly, relationships established horizontally proclaim equality among individuals. However, if the relations are established in a vertical way the society will be based on a strong and hierarchical and therefore will endorse the inequality between individuals.

#### **2.1.4. Intercultural diagnosis according to Hofstede**

Research by Geert Hofstede (1983). Based on work-related values in 50 countries, was primarily aimed at developing universally acceptable terminology to describe cultures. Hofstede believe that culture and cultural programs are difficult to change as they are intimately tied to institutions, such as government, legal system, education system, family structures, religious organizations, environment, etc. Hofstede considers values to be means of indicating desires and demonstrating the difference between mental programs (i.e., culture) and national characters.

We will provide an overview of the terminology used by Hofstede to describe it and the link between these cultural dimensions and their influence on management.

- **Individualism – Collectivism**

In the cultural sense, this dimension describes the relationship between the individual and his or her group in society. At one extreme are societies in which, ties between individuals are almost non-existent and where each individual is minding its own business and interests. At the other extreme, we find societies in which the links between individuals are very strong, people tend to favor the interests of the group in general.

This conception will have an impact on the organization of companies and on their management. In societies with an individualistic tendency (Canada or the United States), the organization chart of a company specifies the position held by each person and describes the tasks, duties and responsibilities of each. In a society with collectivist tendencies (Indonesia or Malaysia), on the contrary, the organization chart of the company is generally limited to the enumeration of the functions of the departments of the sections, that is to say the description of tasks is done in term collectives (Adler, 1994, p.50).

The decision-making process is also influenced by this dimension. In an individualistic society, individuals are able to make decisions quite quickly while in a collectivist society; decision-making is often delayed by the need to explain the reasons for it and the need to establish a consensus within the group (Adler, 1994, p.51).

- **Uncertainty control**

The fundamental fact identified by Hofstede is the relation to time for each society. Indeed, since the weather is uncertain for us, each society will react in a different way. In cultures with low uncertainty control, individuals accept risk taking and change and are not afraid of the unknown. Because of this, the level of stress is less. On the other hand, in high control cultures, individuals tend to be less tolerant of uncertainty and ambiguity.

The analysis of the influence of cultural differences on the life of organizations lets us foresee that in countries with strong control of uncertainty (Japan, Portugal or Greece) individuals tend to keep their job all their active life to reduce the walk of uncertainty. Similarly, internal policy change or restructuring is more difficult in organizations that share this characteristic. In countries where, on the contrary, individuals accept risks and change more easily (Denmark or the United States), labor mobility is high because workers are not afraid of uncertainty. Thus, organizational change, policy modification, or business structuring are most easily achieved in organizations that share this philosophy (Adler, 1994, p.57).

- **Masculinity versus Femininity**

This dimension shows how societies are divided with respect to roles and activities. In the masculine domains, the most important values are self-realization, materialism, self-affirmation, a taste for the exercise of power and the valorization of work. In feminine societies, the dominant values are modesty, quality of life and empathy.

According to Adler (1994), organizational behavior varies from one culture to another and its differences are most evident in the behavior of individuals. This dimension is often used as a means of motivation at work. Indeed, societies with feminine approach value modesty and personal relationships more than money: they

are concerned about the quality of life, mutual aid and the preservation of the environment. Their motto may well be "small is beautiful" (Hofstede, 1987, p.14). In doing so, these organizations use "innovation clusters" (Volvo factories in Sweden, for example) to promote work and flexibility (Adler, 1994, p.60).

Companies with a masculine approach value concrete result, earning a lot of money and "the bigger, the better" (Hofstede, 1987, p.14). It is for this reason that in some countries, Japan for example, "quality circles" which live the achievement of tangible objectives such as "total quality" are activities widely favored (Adler, 1994, p.60).

So, this dimension is for salary motivation. In countries with a male orientation, the achievement of objectives is conditional on salary increases (demonstrating materialism). In countries with a feminine tendency, on the contrary, the motivation goes through the improvement of the working climate, the environment, comfort, etc (thereby promoting job satisfaction).

#### **2.1.5. Intercultural diagnosis in relation to cultural variables according to Trompenaars and Hampden-Turner**

Trompenaars and Hampden-Turner somehow integrate all the elements seen so far and bring them together in a cultural dimension.

- **Universalism - Particularism**

Trompenaars et al. measure people's perception of general rules or principles. Thus, universalism appeals to individuals who, regardless of the situation in which they find themselves, will apply or follow the norm as a universal principle. Indeed, they conceive that: "universalism searches for sameness and similarity and tries to impose on all members of a class or universe the laws of their commonality (Trompenaars et al., 2000, p.178).

On the other hand, particularism refers to individuals who can modify the application of the norm and therefore transform the principle into a law easily adaptable to particular cases. In this way particularism searches for difference, for unique and exceptional forms of distinction that render phenomena incomparable and of matchless quality (Trompenaars, et al., 2000, p.192).

We note that this dimension applies to intercultural management when companies try to implement an international development strategy. Indeed, individuals or companies with a universalist vision will want to apply the same process in different countries without taking into account cultural differences, because they postulate the existence of a principle or a standard or general or global to which all must comply. These companies will follow a global management strategy.

Individuals or companies who share a particularistic perception will adapt the standards and principles according to local structures and the specificities of the environment by integrating national specificities and respecting these differences. By modifying the principles and applying them differently according to the context, these companies will favor a managerial strategy of local order.

- **Internal Orientation - External Orientation**

Trompenaars and Hampden-Turner make the cross-cultural comparison here by locating the origins of virtue.

Internal orientation conceives that virtue is an integral part of each person and that it is manifested in convictions, principles, and beliefs. Individuals with this orientation find strength within themselves and this translates into an attitude of control over their environment. Cultures that possess this orientation will react in accordance with these principles in order to better master their environment.

According to the external orientation, the conception of virtue lies outside the individual in the form of natural rhythms, beauty and natural power. Individuals tend to live in harmony with their surroundings and adjust to external forces from nature and the environment.

Adler (1994). Makes the link with management by questioning the relationship that the company maintains with the environment in which it is established. In internally oriented cultures, individuals consider stable and even predictable the external context and, therefore, all its economic, social, cultural, political, legal and technological components. Individuals then take more risks because they are in full control of the situation. They are not subject to the vagaries of chance.

On the contrary, cultures with an external orientation will take into account the fluctuations and unpredictability of nature and the environment. Risks will be analyzed, and decisions made in accordance with forecasts.

In the literature on intercultural management, we generally find the dimensions described above. However, our study being limited, we must then situate ourselves in relation to the dimensions which seem to us the most important. As we have noticed, Hofstede articulates his research around a few dimensions. Trompenaars and Hampden-Turner merge certain dimensions of Hofstede for their integration into their cultural dimensions. Since, to do our analysis on the intercultural management of African workers in Turkish companies, we had to focus our research on certain variables and dimensions. Similarly, we have limited our choice to specific points of study, for the sake of rigor in our analysis and to avoid repetition.

Note that the number of dimensions chosen is not necessarily linked to the quality of the information retained. Rather, we believe that to conduct a more effective analysis, one must limit the variables under study. For this reason, we are focused on its dimensions to present which, in our opinion, materialize quite well the characteristics of the culture that we want to present. We will privilege the dimensions of Hofstede: Collectivism/Individualism, Masculinity/Femininity and the Control of Uncertainty.

As we explained above, since these dimensions constantly recur in most research on intercultural management, we believe that they can serve as a basis for analysis to understand the nature of Turkish culture.

Note that these dimensions, although different, reflect quite well the essence of the concept of cultural dimension that we have tried to explain in this chapter. Likewise, they are representative not only of the authors but also of the different perspectives of intercultural management.

In the next chapter, we will use its dimensions to describe Turkish culture in its most representative characteristics: family, religion, education, perception of social or economic status, ethnic perception and punctuality, among others. These characteristics will give us an insight into the Turkish community. We continue our

descriptive analysis based on its characteristics to incorporate these cultural dimensions and retained in this chapter.

## **2.2 Turkish cultures and management**

In this chapter, we will try to emphasize all the components of Turkish culture. We will proceed by describing the most representative elements, elements that we have identified under the name of cultural variables. Indeed, the elements which determine the behavior of a community, and which distinguish it from another are the cultural variables.

For a better analysis, all of its cultural characteristics will be put into context with respect to the cultural dimensions to which we referred in the previous chapter. Next, we form a descriptive analysis of Turkish management.

### **2.2.1. Cultural Characteristics of Turkish**

#### **2.2.1.1. Family**

Turkish culture is very familial. There is a strong belief that people should maintain ties with loved ones and care for parents and elders into old age. Turks can live in their family home for a long time into adulthood and visit their family regularly. Extended relatives can usually be called upon to provide emotional and economic support.

The size and structure of Turkish households vary considerably across the country. Most households are nuclear, the average number of children for a couple being two and sometimes even more for some. Apartment living is increasing while family size has generally decreased. However, in some areas it is not uncommon to see families with up to twelve children living in a compound with shared amenities (especially among Kurdish households).

In family dynamics, respect is granted according to age. Generally, the eldest has the most authority and should not be disrespectful or strongly at odds with the rest of the family. Most Turks will refrain from arguing or smoking in front of elders and adopt a more formal approach towards them. In accordance with this age hierarchy, the older brother (preferably the son) usually takes on the role of caretaker for the younger siblings when the parents are absent.

Turkey is also very child-friendly. Many public places are designed for children, and strangers can be overtly affectionate with other people's children. For example, they may greet and hug an unfamiliar child without hesitation. People like to take their children with them wherever they go, allowing them to stay up quite late, and parents can hire nannies to accompany the child if they are not available. It is completely normal to see children playing in the street without supervision.

#### **2.2.1.2. Religion**

Turkey is a secular country with a Muslim majority. There are no formal statistics on the religious affiliation of the population. National ID cards automatically list any citizen as "Muslim" at birth, unless their parents registered them in a constitutionally recognized minority religion. According to this register, 99.8% of Turks identify as Muslim. However, this figure underestimates the proportion of people who are not affiliated with a religion or who follow a minority religion.

The Turkish Constitution officially recognizes Sunni Islam, Christianity (some Catholic and Orthodox sects) and Judaism. Non-Sunni variations of Islam and other sects of Christianity (including Reform Christians and Rum Orthodox Christians) are not recognized. People of minority religions are generally free to practice their faith, although there may be social challenges. For example, proselytizing on behalf of a minority religion may be socially unacceptable. Those who convert from Islam to another religion may also be ostracized by their peers or family depending on the social environment. Schools across Turkey may cover basic ideas around other religions, but primarily teach the theology and practice of Hanafi Sunni Islam. It can also be noted that many are non-practicing Muslims.

#### **2.2.1.3. Education**

The issue of national education remains a sensitive subject in Turkey. Many reforms have been implemented by successive Turkish governments since the founding of the Republic in (1923). Which have often led to political conflicts and even social crises.

The victory of the Justice and Development Party (Adalet ve Kalkınma Partisi, or AKP) in the legislative elections of November (2002). Which obtains an

absolute majority in the Grand National Assembly of Turkey, is followed by the formation of a new government quickly labeled a "Muslim democrat" by the Western media.

On the victory of the AKP in the legislative elections of (2002). The reform projects elaborated by the latter as well as the political orientation of the AKP vigorously revive the public debate on national education in Turkey, in particular as regards the place of secularism in the Turkish education system.

#### **2.2.1.4. Nationalism**

Nationalism in Turkey is not only expressed in far-right newspapers; it is an element of Kemalism, the official ideology, and, on many occasions, such as during the Cypriot crises of the summer of (1996). Or during the crisis triggered by the Italian refusal, in November 1998, to extradite the Kurdish leader Abdullah Öcalan towards Turkey, chauvinism permeates the centrist dailies (Sabah, Hürriyet) and occasionally overflows into the organs of the moderate left (Cumhuriyet, Yeni Yüzyıl). Thanks to the atmosphere thus created the intimidation or even the violence of ultranationalists can be exercised with impunity, and the deadly incidents of the summer of (1996). In Cyprus did not give rise to any serious debate in public opinion.

Turkish nationalism is fueled by a feeling of frustration born, in the past, of successive defeats, and, today, of an acknowledgment of the inadequacy between the glorious official discourse and reality. Turkey, for seventy-five years, has been nourished by images of pride and superiority while, during the past decade, disappointments have followed one another on the economic (increasing inequalities, persistence of inflation) and political (coalition governments subjected to the army, drift mafia, corruption). On the diplomatic level, the rejection of the Turkish candidature by the European Union in December (1997). Had caused a bitter disappointment, badly compensated by a favorable opinion of the European Council two years later (meeting of Helsinki, December 10-11, 1999).

Nationalism would somehow constitute the soul of Turkey, the principle that allows it to exist. If this nationalism were destroyed, the nation itself could disappear:

“It is necessary to protect the nationalism conceived by Atatürk, which is one of the characteristics of the republic, against all kinds of internal and external dangers. Our unity, our integrity depends on it. One cannot therefore conceive of the nation without nationalism”. Prof. Akin Yucel said in the paper (Hurriyet, October, 2018).

To say publicly: "I am not a nationalist" would amount to refuting part of the values of Kemalism and would mean: "I do not love my country". This phenomenon makes it possible to better understand the very common use of invective like "traitor" (hain) or “traitor to the fatherland” (vatan haini). It is difficult in Turkey today to disagree with expressions of nationalism, patriotism or chauvinism. It is even impossible to express one's disagreement in the problems qualified as “national question”, like the Cypriot or Kurdish problems. It is a system of thought that cuts short any debate, excludes any possibility of advocating an ideological evolution or a change. The close association between nationalism and Kemalism, between Kemalism and the sacred person of Atatürk, blocks political reflection. The label of treason, generously attributed to any questioning of the doxa, plays a strongly inhibiting role, because it opens the way to legal proceedings, professional pressure, verbal or physical aggression, the perpetrators of which generally remain unpunished, because the State cannot repudiate those who take its speech at its word.

#### **2.2.1.5. Perception of others**

The cultural relations of Turkish with the countries of the foreign community are very old. Tourists who visit Turkey are often amazed at the welcome given to them by the Turks who do not hesitate to turn away from their activities to help them or simply to share a moment of conversation. Hospitality is one of the cornerstones of Turkish culture and the Turks believe in welcoming visitors as guests sent by God. This conception of hospitality is still valid today and a large number of Turks are very happy to meet foreigners.

#### **2.2.1.6. Personal appearances**

Nowadays physical appearance is very important in Turkish society, being presentable and having a good physical appearance will allow you to integrate well into the society. Many recruiters look at your physical appearance, are you well dressed, do you have no aesthetic problems, which leads the majority of Turkish

youth to resort to cosmetic surgery. An aesthetics professor said research has shown that:

“Turkish society values physical beauty and youthful appearance. The most important aesthetic issues were listed as excessive weight, fat in certain areas of the body and shape of the nose respectively” Prof. Akin Yucel said in the paper (Hurriyet, October, 2018).

#### **2.2.1.7. Social Perception and Norm**

Moreover, there are common traditions and values, such as tea, the love of food or hospitality in Turkey. However, customs also vary by region and discovering them through travel is a great way to see the country from another perspective.

It should also be mentioned that over the past decade, cultural rituals have evolved. With globalization, social networks, international films and series, Turkish youth like that of many countries has begun to break away from certain traditions and customs that their parents and grandparents perpetuate, especially in big cities like Istanbul. However, the Turkish identity is strong, and it remains a bit very patriotic attached to solid values. Similarly, compared to the search for work, several jobs can be obtained in companies thanks to contacts or the influence of the family. The social status of the family is an important factor in determining the individual's place in society. In this way, individuals from weak economic families will have fewer opportunities not because of a lack of talent but because of a lack of contacts.

#### **2.2.2. Intercultural Dimensions of Turkish Firm**

After having made a brief synthesis of the most representative elements of Turkish culture, we can now situate them in relation to the cultural dimensions that we studied in Chapter 3.

##### **2.2.2.1. Collectivism vs Individualism**

This cultural dimension, also studied by Hofstede and developed by Trompenaars, refers to the relationship between the individual and his or her group. The Turks, according to Hofstede's classification, are part of a collectivist culture. They attach great importance to social ties, to the establishment of good relations with the members of the teams and to the support of each member of the community. As we noted in the cultural variables described above, the family is the basis of

Turkish collectivism because familiar ties are not only difficult to undo but also transposed into the community as a whole.

Turkish collectivism still remains to be defined on a national level because regional identity and the need to belong to a community sharing common beliefs are very present.

#### **2.2.2.2. Masculinity vs Feminist**

Belonging to a gender and the roles that flow from it are essential elements of human existence. Masculine and feminine represent the two extremes of a continuum defining the importance given to the values of success and possession (masculine values) and to the social environment or mutual aid (feminine values).

Like nationality, gender is an involuntary given and its effect on our mental programming is largely unconscious. Cultural elements due to gender or nationality are not innate, but their acquisition begins so early in life that we have always lived with it and cannot imagine a possible alternative. Individual women can learn to behave like men and vice versa. Calling these differences "cultures" emphasizes their deep and emotional nature. Women's culture is foreign to most men and vice versa. Contact with a foreign culture often triggers culture shock, which is an irrational visceral reaction. If other cultures sometimes seem to us, at first sight, ridiculous, disturbing or erroneous, this type of impression can exist between the sexes within the same society.

#### **2.2.2.3. Control of Uncertainty**

The control of uncertainty is a term borrowed from the American sociology of organizations and, in particular, from the work of the American economist James G. MARCH. Too much uncertainty breeds intolerable anxiety, and every society has devised ways to alleviate that anxiety, through technology, laws, and religion.

A country's uncertainty control index is an expression of the level of anxiety that exists in a given society in the face of an uncertain future. This level of anxiety is part of the mental programming of members of this society in their family, at school, and then in their adult life. The degree of uncertainty control of a country therefore measures the degree of concern of its inhabitants in the face of unknown or

uncertain situations. This feeling is expressed, among other things, by stress and the need for predictability: a need for rules, written or not.

In countries with high uncertainty control, people are quite restless, emotional, aggressive and active. In countries with low uncertainty control, they give the impression of being calm, relaxed, restrained, and indolent.

### **2.2.3. Management Style of Turkish Firms**

#### **2.2.3.1. Perception of Work**

The Turkish people are hospitable, kind and very professional. Turks tend to work hard for many hours. Therefore, taking up a position in Turkey is not easy for a foreigner. The Turkish authorities are against any foreigner who accepts a job that could be taken by a Turkish citizen. Thus, foreigners are usually accepted in education, in large international companies or in news agencies that need native speakers of the languages in one of their branches in Turkey. Before coming to Turkey to find a job, it is better to identify and establish contact with the company that can offer you a job. Sign a contract with your employer and then apply for the residence visa and work permit.

In general, Turks like to know the people they are going to work with and do business with. It's a safe bet that they will deal with those they can trust and who can guarantee a long-term relationship.

#### **2.2.3.2. Supervision Style**

Just like a father with his children, the Turkish manager reproduces the same pattern in business. He tends to treat his team like his children: a certain distance and authority, willingness to protect them and also, he does not appreciate the questioning of his decisions. And in return, he expects great loyalty. Such is the attitude of the manager in Turkey; these expectations are quite high in this area.

In Turkey, a good manager is considered as a second father. The same is true in the subconscious of the Turkish employee where the boss is also considered as a second father. A pyramidal, hierarchical organization is taking shape, based on the military model: a father, a manager, indicates the direction to follow for his troop. The father is the one who makes the decisions. The hierarchical relationship in the

company is modelled on this family organization. The Turkish employee's boss must also have a paternalistic role. This is the stereotype of the Turkish supervisor or manager, who by nature is often older than his subordinates. On the other hand, if the manager in Turkey does not assume this role, a feeling of disappointment or even rejection will arise among his employees. This can be problematic for managing employees.

#### **2.2.3.3. Staff**

In the Turkish management style, the employee is not only judged on his efficiency and productivity at work, but also and above all on his human qualities and sincerity. If these last two points are lacking, he can be dismissed even if he fulfills the tasks he is given correctly. Of course, this rule does not apply to all companies. However, it should be noted that in the majority of cases, it is valid, especially in Turkish companies that do not have foreign capital, or a parent subsidiary based in another country. Respect and sincerity are therefore the key words that every Turkish or foreign employee must not neglect. As said before, human qualities are essential for the smooth running of the employee-manager relationship. In addition to this important point, it is frowned upon for an employee to contradict his or her manager, or question the tasks assigned to him or her. This can be seen as a betrayal by the employer and can lead to dismissal.

Companies in Turkey are seen as a second family, and employees owe each other mutual respect and support.

#### **2.2.3.4. Sense of Belonging**

Turks are proud of their history, their belonging, their civilization, their flag and more recently their economic success. Turkey is one of the few countries in the world that has always been independent. Turkey is one of the few countries in the world that has always been independent, especially since it is the heir to the Ottoman Empire (1299-1923). An authority that ruled the world for six centuries and the equivalent of 35 states on today's world map. Without great tolerance and impeccable administration, this Empire could not have allowed so many minorities to live together for 600 years.

The amalgam of all these dynamics allows us to better understand this strong self-esteem. From the Ottoman Empire to the present day, through Atatürk. The Turks have played a major role in world history, and more precisely during the last millennium. Pride in everyday life, through most Western cultures, the foundations of national identity and Turkish pride holds a special place. Admitting one's mistakes is seen as a form of professionalism and objectivity towards one's interlocutors. Thus, one tries to be honest in one's approach to events. However, in Turkey, this posture will harm your credibility. In order to gain the trust of your interlocutors, you must show yourself in the best possible light, both in form and in substance. In this respect, it should be noted that Turks do not recognize themselves in "weak" leaders. Admitting mistakes is seen in Turkey as a proof of weakness. If you lose the respect of your Turkish interlocutors, you have lost face. That is why you should always be self-sufficient and have a confident attitude when you are negotiating in Turkey.

#### **2.2.3.5. Modern or Traditional Management**

Turkey is a country of contrast and change. Heavily populated urban centers are the focal points of rapid economic development, while rural areas remain poor. Management in Turkey presents a specific combination of traditional and modern characteristics. In this country, the transition from a traditional and modern style of management to a global and technologically advanced style is rapid. The control of inflation and the technical and industrialization achievements have encouraged Turkish managers to anticipate EU membership. Economists expect Turkey's increasingly competitive manufacturing sector to continue to grow. Despite eight decades of success by the secular government, terrorism in the eastern part of Turkey is a persistent problem in this predominantly Islamic nation. Corporate management in Turkey is both a brake and a gas pedal of economic change. Traditional family management methods such as reluctance to delegate and lack of planning continue to influence the decisions of Turkish managers, especially in the small and medium-sized enterprises that dominate the Turkish business environment. In contrast, Turkish optimism, risk-taking ability, and entrepreneurial behaviors are competitive advantages for Turkish managers in the complex and rapidly changing world of global business.

### **2.3. The concept of change and merger acquisition**

In this part of the dissertation, we will take a closer look at the concept of change because it is a concept that is at the basis of our study. To do so, we will treat the concept from a managerial perspective by observing how the process of change is carried out in organizations. In a second step, we will approach the concept of mergers and acquisitions, paying special attention to the problems caused by the cultural differences of the partners, which constitute the limits to change. To analyze the notion of change from a cross-cultural perspective we take as theoretical support the studies of Eva Simonsen Kras (1994). Which highlights the cultural peculiarities of Turkey and how these elements are put in place when defining and applying a management style.

At this stage of our study, we propose to make a synthesis of the concept of change proposed by Kras. This choice is justified by the representativeness of her work on change and management style in an intercultural perspective. We will expose the elements of her theory on the process of change, which are supported by the studies of Lewin, who is an authority on this subject.

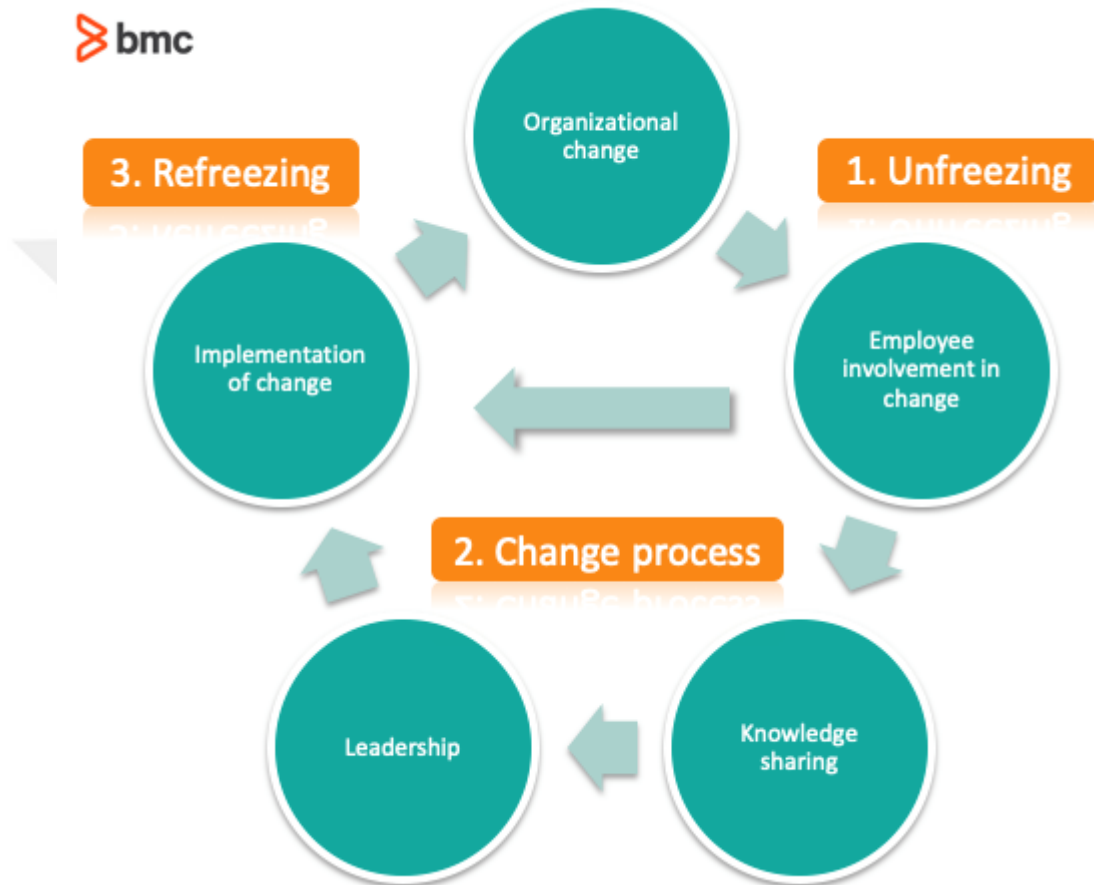
#### **2.3.1. Organizational Change**

In this section we want to focus on the concept of organizational change because, for the purposes of our study, it is important to consider how the notion of change is essential in the context of the organization.

Change in the organization can be related to the development of new markets, the development of new products, mergers or acquisitions, alliances. When this change affects the entire organization, all processes, mechanisms and entities (individuals) are affected.

We can say that a change is strategic when it affects either the content (objective, appreciation of the environment, nature and availability of resources and know-how) or the process (structure, systems, culture and values), in such a way as to modify in a durable way the performance of the organization, and that it is perceived as a rupture by the key people of the organization. (Hafsi, 1997, p.48, quoted from Gascons, 2002).

The three-stage model of change describes the status as the current situation, but a process of change, a proposed change must then evolve into a desired future state. To understand the behavior of the group, and therefore the behavior of individual group members during the change process, we must assess the totality and complexity of the field. This is called field theory, which is widely used to develop models of change, including Lewin's 3-stage model.



**Figure 2.2.** Lewin's process of organizational change

Reference: Ali, (2016).

➤ **Unfreezing**

Lewin identifies human behavior, in relation to change, as a state of quasi-stationary equilibrium. This state is a state of mind, a mental and physical capacity that can be almost absolutely attained, but it is initially situated in such a way that the mind can evolve without actually attaining that capacity. For example, a contagious disease can spread rapidly through a population and resist initial measures to contain

the escalation. Eventually, with medical advances, the disease can be treated and virtually disappear from the population.

According to Lewin, change follows a similar resistance, but the forces of the group (the terrain) prevent individuals from embracing the change. Therefore, we must agitate the steady state in order to elicit behavior that is open to change. Lewin suggests that emotional agitation can disrupt group dynamics and the forces associated with sufficiency in individual group members. There are certainly many ways to shake up the current status quo, and you will need to ask yourself whether you need change in an individual or, as in a company, in a group of people.

Consider the process of preparing a meal. The first change, before anything else, is to "thaw" the food - prepare it for change, whether it is frozen food to be thawed or raw food to be washed. Lewin's three-step model believes that human change follows a similar philosophy, so you must first unfreeze the status quo before you can implement organizational change.

Although not formally part of Lewin's model, actions in this unfreezing stage may include the following:

- Determine what needs to change.
- Investigating your organization.
- Understand why change is needed.
- Secure support from management and the C-suite.
- Talk with stakeholders to gain their support.
- Present your problem as having a positive impact on the entire business.
- Create the need for change.
- Present a compelling message as to why change is best.
- Communicate the change using your long-term vision.

### ➤ **Change**

Once you have "unfrozen" the status quo, you can begin to implement your change. Organizational change in particular is notoriously complex, so executing a well-planned change process does not guarantee predictable results. Therefore, you must prepare for a variety of change options, from planned change processes to trial

and error. With each change attempt, review what worked, what didn't work, what was resistant, etc.

During this evaluation process, there are two important factors for the long-term success and effectiveness of the change implementation process: information flow and leadership.

Information flow refers to the sharing of information across multiple levels of the organizational hierarchy, the provision of a variety of skills and expertise, and the coordination of problem solving across the organization.

Leadership is defined as the influence of individuals within the group to achieve common goals. A well-planned change process requires defining a vision and motivation.

The iterative approach is also necessary to sustain a change in a cultural difference. According to Lewin, a change left without adequate reinforcement may be short-lived and fail to achieve the objectives of a change process.

During the change phase, companies should:

- Communicate broadly and clearly about the planned implementation, the benefits and the people involved. Answer questions, clarify misunderstandings and dispel rumors.
- Promote and empower action. Encourage employees to be proactively involved in the change, and help managers provide daily and weekly guidance to staff.
- Involve others as much as possible. Those easy wins can build up to bigger wins and working with more people can help you navigate the different stakeholders.

### ➤ **Refreezing**

The goal of the last step - refreezing - is to make the change you have implemented permanent in a working environment. The goal is for those involved to see this new state as the new status quo, so that they no longer resist the forces that

are trying to implement the change. The group's norms, activities, strategies, and processes are transformed to fit the new state.

Without appropriate measures to support and reinforce the change, the previously dominant behavior tends to reassert itself. You will need to consider formal and informal mechanisms to implement and freeze these new cultural changes. Consider one or more steps or actions strong enough to counter the cumulative effect of all the forces resisting change - these stronger steps help ensure that the new change will prevail and become "the new normal."

In the refreezing phase, companies should do the following:

- Embed the new changes into the culture by identifying supports and barriers to change.
- Develop and promote ways to sustain the change over the long term.
- Ensure leadership and management support and adjust organizational structure as necessary.
- Establish feedback processes.
- Create a reward system.

Provide short- and long-term training, support and communication. Promote training and information.

### **2.3.2. Resistance to Change**

The human factor is an important part of the change process. In fact, according to Paul Lawrence quoted in Kras, (1994). To avoid backlash against change, certain factors must be taken into account.

The individuals affected by the change process must remain participatory. Involving them in the process creates a sense of ownership. They feel valued and respected as individuals. The key component is to understand the nature of the resistance to change. This component is normally found in the social aspects that limit change. Resistance to change among workers is very often related to certain human resource and management policies. Emphasis should be placed on norms, behaviors and attitudes that promote harmonious managerial practices

According to Lawrence, managers need to be informed about employees' perceptions of change in general.

The resistance to change is an important signal which demands that management becomes better informed about what is going on (Lawrence quoted in Kras 1994, p.37).

### **2.3.3. The process of Change in Turkey**

Although sociocultural variables greatly influence management philosophy and practices, modern industrialization and the current trend toward globalization have led to convergence, if not complete standardization, of values across societies (e.g., Ronen and Shenkar, (1985). Erçek (2006, p. 662). observes that Turkish firms linked to foreign partners were more receptive to new management practices and human resource changes, while national ownership, small size and nascent formal structures meant less practice and more rhetoric. Aycan et al (2000). Argue that Turkish organizational culture is becoming less hierarchical and less collectivist.

On the other hand, Kabasakal and Bodur (1998). Believe that uncertainty avoidance is becoming less prevalent. More interestingly, Bodur and Kabasakal (2002). In their comparative study, find that Turkish firms do not differ significantly from their Western counterparts in organizational practices, although they do differ in organizational values. In another study by Arslan (2000). It is argued that Turkish managers were becoming increasingly individualistic and work-oriented, and thus close to the Protestant work ethic. Thus, it seems that with the intensification of the globalization process, "fashionable managerial discourses have become evident" (Erçek, 2006, p.652). As a result, relationships between senior and middle managers may rely more on universalist principles and approaches, while relationships between middle and lower managers and employees tend to focus more on culture-specific values.

However, overall, the main characteristics of Turkish organizational culture still remain relatively power-distant, and paternalistic. Therefore, management practices should not overlook this cultural context. For example, a directive leadership style may be more effective in Turkish organizations than an achievement style or for example, participation must be adapted to contextual factors. Senior

managers may involve the full and effective participation of middle managers to generate new ideas, while middle and lower managers may use different strategy and strategies.

The factors that can affect the organizational culture in multinational companies can be summarized as follows.

- Degree of internationalization
- Degree of centralization
- The extent of foreign investment and the size of production capacity, if any  
Journal Entrepreneurship and Management Inquiries Approaches to human resources
- Geographic differentiation
- Company experience abroad
- Type of internationalization (procurement, partnership and joint venture)
- Ownership structure of foreign subsidiaries
- Size of major companies
- Product differentiation
- Organizational structure (matrix structure and lean organizational structure)  
a significant portion of these elements are quantitative values. Abstract concepts such as such as values, norms, ways of doing business and habits definitely affect the organizational culture.

The factors that require the change of corporate culture are explained by R.Kilmann as follows (Vural, 2009).

- The organizational culture does not support the purpose of the organization,
- The organizational culture cannot act as a driving force for the success of the organization,
- The organizational culture, where the interest groups in the organization do not provide

The organizational culture, where the interest groups in the organization do not provide conciliatory work in the direction of the company's interests and cannot accommodate the interest groups in the organization.

- Organizational culture change is inevitable if the organizational culture does not provide a participatory environment for members of the organization to address complex and difficult organizational issues.

The quality of R&D studies and the methods used are not satisfactory, which means that a change in the organizational culture is necessary.

#### **2.3.4. The notion of Merger-Acquisition**

In the previous section, we analyzed the process of change. Now we will study the concept of merger and acquisition paying special attention to the problems caused by cultural differences that constitute limits to change.

Let us first define the notion of M&A. A merger is an association between two or more companies to pool their resources in a specific field of activity (Zhang, 1997, cited by: Gascon 2002, p.10). This association constitutes a first step before acquiring the firm in most cases, because the shareholders prefer to first check whether the firm is compatible before acquiring it. There is also a link between the types of acquisition frequency and the degree of maturity of the sector. According to Derhy, (1997).

"Companies that are developing in a growth sector to encourage targeted acquisitions to strengthen strategic positions in the market". (Derhy, 1997, cited in Gascon, 2002, p.12).

Firms that are in mature or declining sectors will be encouraged to make acquisitions outside their industry or strategic competencies.

According to Meston (1999), for a merger to be successful it must be integrated into four dimensions. First, the economic dimension, which refers to the complementarity of skills, the growth of economies of scale and the creation of value. Secondly, the organizational integration dimension, which refers to the definition of the organizational structure to clarify the roles and responsibilities of all individuals within the company. The third dimension that must be taken into account is the political dimension that dictates that the managerial structure in a concern of transparency and equity. Finally, the fourth dimension, according to Meston, is the cultural dimension. It is the least tangible because the differences between the values and beliefs of companies are normally identified after the acquisition. Indeed, according to Very (2002). The acquisition of a company is rarely done because of its

culture. It is chosen for strategic and financial reasons and is adapted or modified according to the cultural reality. It is for this reason that we are specifically interested in the cultural factor in the unfolding of a fusion process. According to Goldschmidt et al, (1999). The cultural differences, the will of the managers, the size of the companies and many other parameters, condition the process of change and then of integration. Since one of the objectives of our study is to observe how the cultural factor determines the process of change in a merger context, we must then measure the impact of this component in the development of the process itself. To do this, we will take into account the studies of Very (2002). Which deal with the shock of cultures, which can sometimes confront or complement each other. Very describes this phenomenon through his theory of cultural bumpers.

For the clash of cultures to occur, national and organizational cultures must necessarily meet. But if the managers maintain their management autonomy from that of the acquired company, we are on time in front of the first bumper: levitation. Therefore, even if companies operate with different value systems, the result according to Very, will be the same:

"There will be no opposition of style in management because companies avoid each other" (Very, 2002, p.135).

On the other hand, if national and organizational cultures meet, each entity must retain its own identity and modes of operation so that cultural resistance arises. However, this is not always the case since if a company is sold due to economic difficulties, employees will be ready to experiment with another value system and new practices to save their jobs and ensure the survival of the company. Very identifies here the second bumper: the desire for change.

Otherwise, if the cultures meet, oppose each other and there is no desire for change, we can expect resistance when the acquirer tries to impose a common system. However, Very transposes Berry's theory of social movements (1983). In the context of international acquisitions to explain the existence of an acculturative attraction. Indeed, he introduces the notion of acculturation to describe the process of acclimatization. According to him, during the clash of cultures, individuals experience different forms of adaptation which can be the assimilation of the new culture, its total rejection of the culture or its integration which is the maintenance of

cultural identity while evolving towards the local culture. These elements emphasize the notions of acculturative tension and acculturative attractions. The first corresponds to the stress experienced by the individuals who are asked to adopt, in whole or in part, the other culture.

Acculturative attraction occurs when individuals satisfactorily integrate new cultural aspects into the behavior pattern. This is how these notions can be transposed in the context of acquisitions Very (2002, p.137). Concludes that acculturative attraction is linked to post-acquisition performance. Changes in general have an ambivalent character. Admittedly, confrontations appear between values and behaviors, but these negative reactions to certain cultural aspects can be positive when faced with other aspects. In short, cultural resistance will only take place if the collective tension is greater than the acculturative attraction. We are here in the presence of the third bumper of acculturation.

### **3. MATERIAL AND METHOD**

The previous chapters have allowed us to define the key concepts and to orient our conceptual framework. In this chapter, we discuss the methodology that will be used as the foundation of our research. We will also justify the chosen method as well as the choice of the study field. Finally, we will present in detail the analysis tools that we will use in this work and discuss the main results.

#### **3.1. Methodology : general approach used**

The aim of our research is to highlight the impact of African workers on Turkish managerial practices. Our research will be based on a qualitative approach with an objective of assessing the main issues faced by African worker in Turkish firms by evaluating measurable aspects, in particular the attitudes and perceptions of employees and/or observable organizational conditions considered to be close to the perceptions of employees (for example, the level of individual integration, the main difficulties faced by foreigners, the degree of coordination between employees, etc.). To do so, a questionnaire was shared with Africans working in a highly diverse environment in the city of Istanbul. This approach will be completed by our own observation of the intercultural management in Turkish.

#### **3.2. Data collection : analysis tool**

The questionnaire is one of the two methods of information collection chosen for this study (along with observation) in order to understand and analyze facts. According to Vilatte (2007), the elaboration of any questionnaire must be preceded by a clear and precise formulation of the problem and the objectives of the study, because without this, the questionnaire would be descriptive and boring. Thus, the analysis of the results obtained from the questionnaire will be based on a detailed explanation of these results by highlighting the factors that determine them. In addition, the purpose and objectives of our study allowed us to define the scope of our questions, the main items of which are presented in the Table 3.1. below (see the appendix for the complete questionnaire). Google Forms was used in this study to

efficiently collect the data. The sample is composed of Africans working in the city of Istanbul. All the respondents are in their workplaces in contact with cultural diversity. The total number of African workers who responded to our survey is 53.

### 3.3. Sample description

The questionnaire was designed to collect the workers' general perception of cultural diversity between their origin culture and Turkish culture. The questionnaire used can be divided into four sections as highlighted in Table 3.1. below. The first section has a purpose of getting to know the participants and their companies. The second section looks at the proportion of cultural diversity in their workplace and how does our participants feel in their Turkish companies. The main difficulties they face are discussed in this section. The third section is about to get the perception of the African worker about Turkish culture in comparison to their own culture. Finally, the last section has an objective to know what the managers can do to improve the integration of the African workers. We discuss the perceived influences of diversity in general and on managerial practices in particular, and the intercultural management strategies that can be mobilized to take advantage of this culturally diverse workforce.

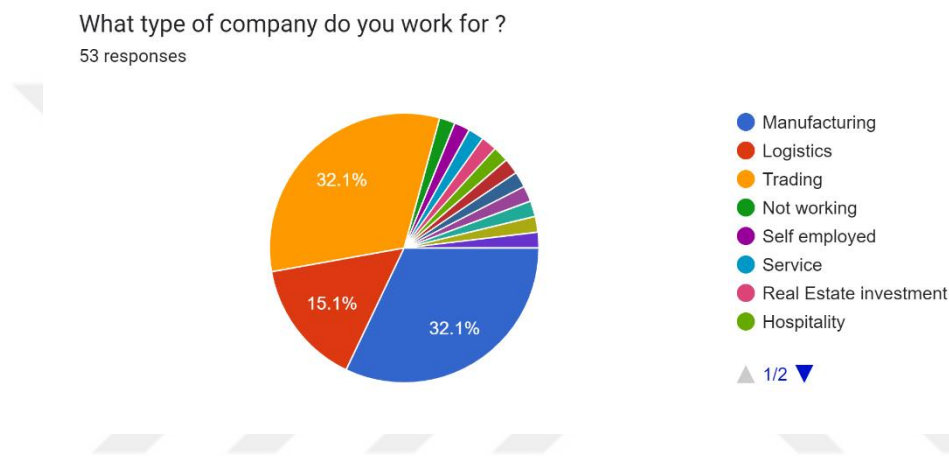
**Table 3.1.** Summary of the items addressed in the questionnaire

Items	
1	Getting to know the participants and their companies
2	Integration process of the participants
3	Participant opinion regarding Turkish culture
4	Recommendation to improve intercultural management

## 4. FINDINGS

### 4.1. Presentation of the study area and the participants

Our study took place in Istanbul with African workers in several sectors (public administration, manufacturing, logistics, trading, multinational companies, etc.) as shown in figure 4.1. below.



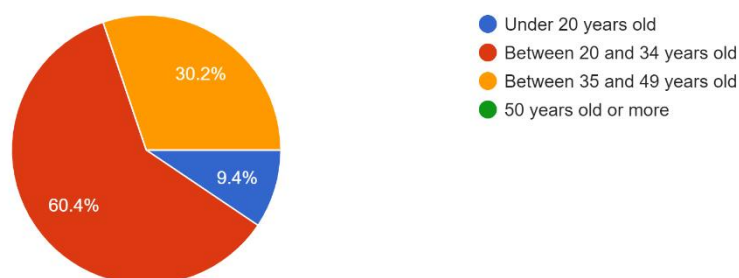
**Figure 4.1.** Sectors of activity of our participants' companies

Due to the demographic composition of Istanbul, it seemed appropriate to conduct this research on intercultural relations in this city. Indeed, one of the particularities of Istanbul is undoubtedly the diversity of its population. According to state-owned TRT Haber, there are 100,000 Africans in Turkey as of (2021). And around 70% of them are located in Istanbul. Moreover, our sample is representative of this diverse composition which characterizes Istanbul because nearly 30.2% of the people making up our sample come from different countries (16 different nationalities for 53 participants). Also, in this way, we touch several sectors of activity, which, in our opinion, is more relevant than resorting to a homogeneous research field. Our sample is composed of people with various positions ranging from workers to senior executives. This will allow us to have at one hand, the perception of employees who do not occupy positions of responsibility and on the other hand the vision of senior managers regarding cultural diversity.

**Table 4.1.** Full list of the participants of the questionnaire

Participants		
K.D	S.S	A. A
F.J	O.A	O.M.T
M. A	K.P	M. N
C.B	B.D	A.J
I.L	K.R.B	I.C
İ.K	M.L. F	S.A
T.T	O.D	L.H
M.S	H.A	L. F
S.J.M	M.K	A.K
Hassan	D.B D	S.C
E.K	N.M.F	A. W
N. N.SAMB	H.T	R. R
A.B.D	M. K	M.M
M. B	M. S	Y.B
IBRAHIM	S. E	W. IBN. M
M. F	M.D	M. F
Anonymous 1	Anonymous 2	Anonymous 3
Anonymous 4	Anonymous 5	

What is your age range ?  
53 responses



**Figure 4.2.** Age range of our participants

## 4.2. Limitations

Even though we have a sample with numerous nationalities, the total number

of answers (ie 53) does not represent fully all African workers in Turkish companies and cannot represent all the difficulties faced by the African workers in Turkish. It would have required at least thousands of answers to get very representative facts. However, with the means that we had in our possession and also the time we had to do this work, it's a quite good sample to get some majors issues an African can face. The analysis will be completed by our own observation.



## **5. DISCUSSION**

In this section, we present the results we obtained from the questionnaire used in our study. We will talk among other things about the respondents' perception of the role of cultural diversity in their Turkish workplace. This perception will focus mainly on the difficulties encountered and their consequences on interpersonal relationships. We will also discuss the tools available for the manager to improve African workers integration.

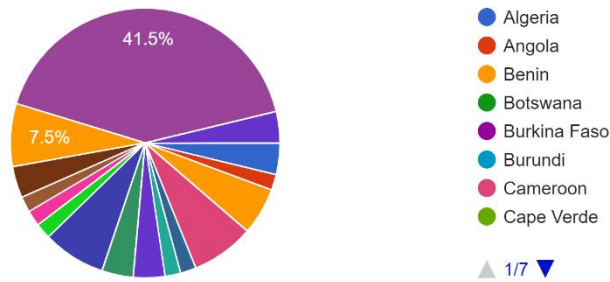
### **5.1. Amount of africans in Turkey**

It was announced that the foreign population residing in Turkey was 1,792,036 by the end of (2021). According to the data of the Turkish Statistical Institute (TURKSTAT), to the results of the Address-Based Population Registration System (ABPRS), the foreign population residing in Turkey increased by 458,626 people compared to the previous year to reach 1,792,036 people. Of this population, 49.7 percent were men and 50.3 percent were women. As of December 31, (2021). The population of Turkey has increased by 1,065,911 people from the previous year to meet 84,680,273 people.

Because of immigration, the number of people coming from Africa has grown considerably in Turkey since the end of (1990s). Mostly, they are immigrants and refugees from Ghana, Ethiopia, DRC, Sudan, Nigeria, Kenya, Eritrea, Somalia and Senegal.

On our study, the majority of the Africans that answered our questionnaire are from Senegal (41.5%), followed by Morocco, Gambia and Cameroon with (7.5%) each (see Figure 5.1. below).

What is your country of origin?  
53 responses



**Figure 5.1.** Country of origin of our participants

Most of the African immigrants in Turkey come to Turkey to further migrate to Europe, but due to the tightening of immigration policy of both Turkey and EU most of the immigrants now migrate to Turkey to stay. Immigrants from Eastern Africa are usually refugees, meanwhile Western and Central African immigration is reported to be economically driven.

According to state-owned TRT Haber there are 100,000 Africans in Turkey as of (2021). And around 70% of them are located in Istanbul and the majority of Africans are located in Tarlabası, Dolapdere, Kumkapı, Yenikapı and Kurtuluş. Estimates of the number of Africans living in Istanbul varies between 50,000 and 200,000. Ankara also has a sizeable Somali community. Al-Monitor, citing Turkish Statistical Institute's figures, reported that there were 5,045 Nigerians, 1,357 Senegalese and 1,001 Ghanaians living with work and residence permits in Turkey, though it was also stated that tens of thousands of immigrants from West and Central African countries who were living on long-term tourist visas were not counted.

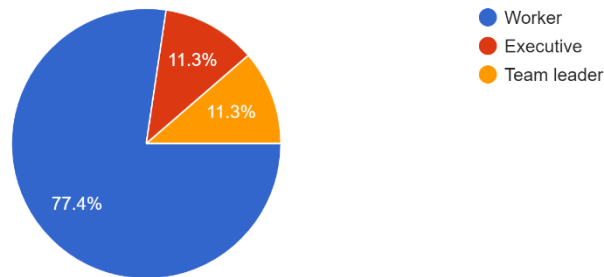
This intercultural map of Istanbul highlights the very high proportion of cultural diversity. This diversity presents a major challenge for public and private organizations, both for their employees and for their clients, because they must take into account the cultural differences at play.

## 5.2. Getting to know the participants and their companies

As mentioned before, our sample is quite diversified. Indeed, it is composed of people with various positions ranging from staff to senior executives and team

leaders. The majority of the participants are workers with 77.4% (refers to Figure 5.2. below).

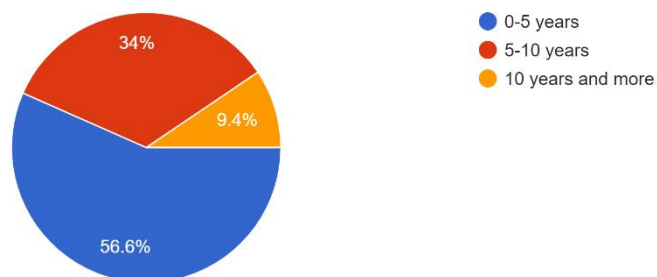
What is your status within the company ?  
53 responses



**Figure 5.2.** Status of our participants in their companies

This indication is very important to note because on the one hand, we can have the perception of employees who do not occupy positions of responsibility to analyze their relationship with their manager as well as the place that cultural diversity occupies in their company and the management that management. On the other hand, we can analyze the vision of senior managers regarding cultural diversity.

Since when do you live in Turkey ?  
53 responses



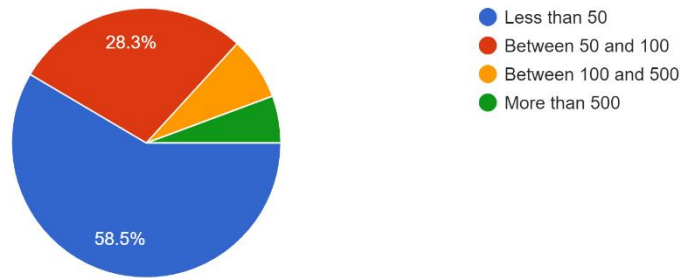
**Figure 5.3.** Years of residence in Turkey of our participants

Figure 5.3. above shows how long does our participants live in Turkey. Over the half of the participants (56.6%) have less than 5 years of residence in Turkey. This is in accordance with the fact that African immigration in Turkey has exploded just over the last couple for year.

Our sample is composed of all type of companies (small, medium and big-sized companies), as highlighted in Figure 5.4. below, even though the majority of the participants works in small-medium size companies.

How many employees works in your company ?

53 responses

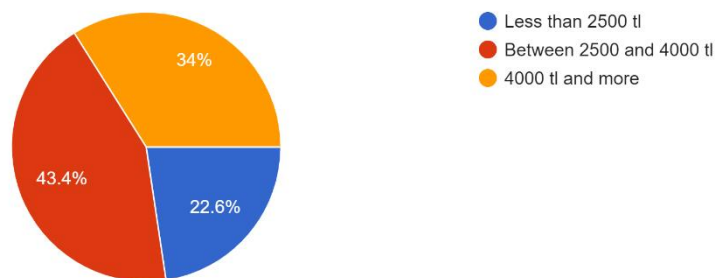


**Figure 5.4.** Number of employees of our participant's companies

In terms of remuneration, Figure 5.5. below shows that the higher percentage of our participants earn between 2500 to 4000 TL (which was the range of the minimal salary in Turkey in 2021).

What is your salary range per month ?

53 responses



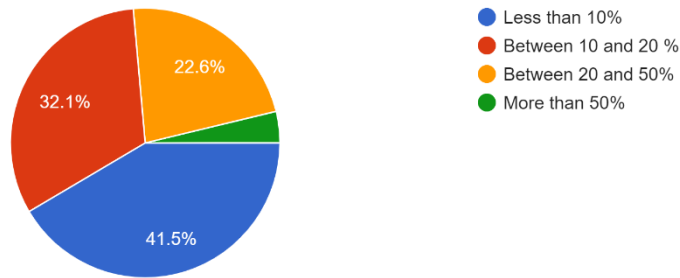
**Figure 5.5.** Salary range of our participants

### 5.3. Integration process of the participants

For our research, we selected a sample which, let us recall, is composed of people of different cultures and working in a quite diversified work environment. Figure 5.6. below highlights the percentage of foreigners working in the company of our participants.

What is the percentage of foreigners in your company ?

53 responses

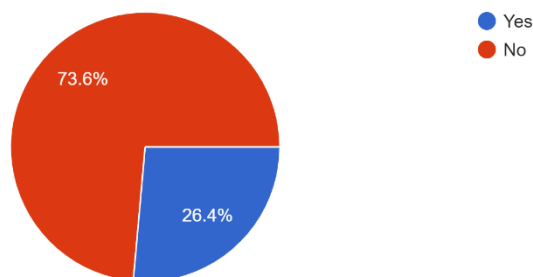


**Figure 5.6.** Percentage of foreigners in our participant's companies

The analysis of the questionnaire revealed difficulties caused by cultural differences in the work environment of our participants. For example, when we explicitly asked respondents to talk about the difficulties they encounter in contact with their colleagues at work, they mainly mentioned difficulties of a relational nature such as communication misunderstandings. In fact, 26.4% of our respondents confirms they once had a problem in their companies because of an intercultural misunderstanding (see Figure 5.7. below).

Have you ever had a problem because of an intercultural misunderstanding ?

53 responses



**Figure 5.7.** Amount of person who faced intercultural misunderstanding in their companies

Below are some examples of main difficulties our participants have faced:

“I was born in a strict culture so understanding totally different cultures and perspective was challenging at first time.” (H. A)

“The way the owner of company appreciates the effort of each other wasn’t good”  
(HN)

“People showing too much pride on themselves to underestimate the others”  
(M.L.B.F)

“In the work matter, we don't occupy a good position and we used to pay same fees than everybody” (E. K)

“First for all, police are not understanding, and we used to run always like a criminal” (E. K)

“Difficulty to explain one's need and problem” (S. A)

“They were afraid about new culture” (ABD)

“As a foreigner it's always our fault when we have issues with Turkish people” (M.S)

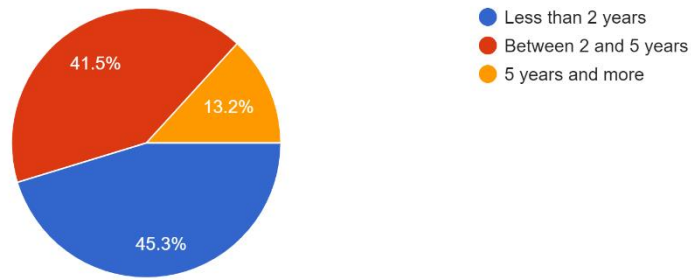
Managing cultural differences is not always easy. In fact, in a number of companies, we can see two main problems concerning cultural differences:

- the problem of language: the main source of intercultural misunderstanding is the language barrier. From our observation, the majority of African in Turkey doesn't speak Turkish and have difficulties speaking English. So, they can have difficulties to defend their ideas.
- and the mentality problem: not all employees have the same working methods.

In addition to these, there are also minor problems, all of which can be a real obstacle to the smooth running of the company.

Another reason can be the necessity of a certain time for the African worker to adapt to their working environment. Figure 5.8. below shows the number of year since when our participants started working in their company. The majorities of the participants (45.3%) have been working since less than 2 years and are mainly new in Turkey.

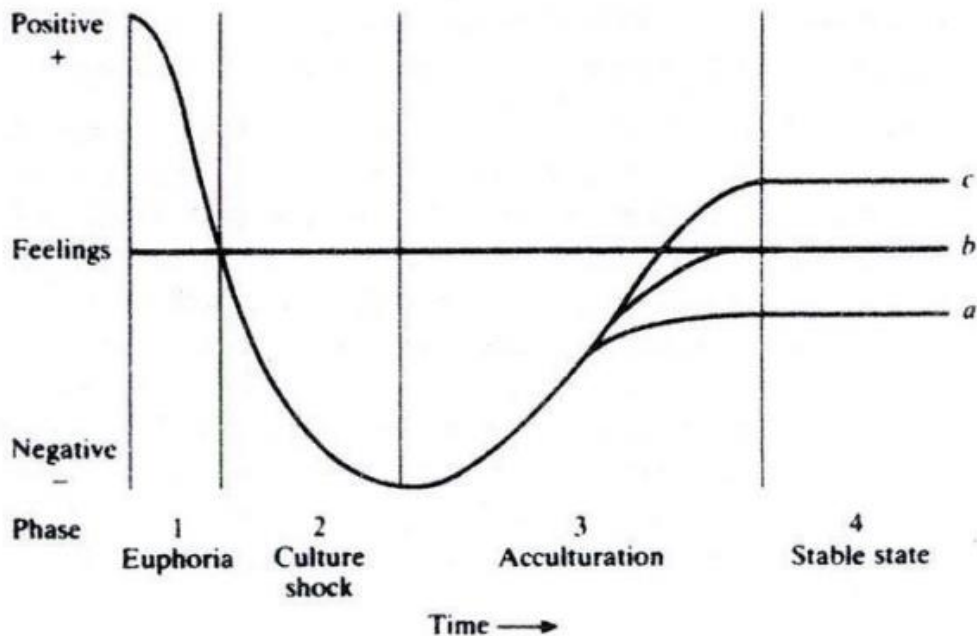
How long have you been working for your company ?  
53 responses



**Figure 5.8.** Years of experience of our participants in their company

According to Hofstede, when a person comes to a new culture, his feelings is subject to an “acculturation processes” as shown in Figure 5.9. below. “Positive +” means feelings are better than before immigration, meanwhile, “negative -” represents those feelings are worse than before immigration. Neutral means feelings are as good as before.

Depending on each individual, it can require time (sometime months or years) to pass the cultural choc and go to a stable “positive’ state.

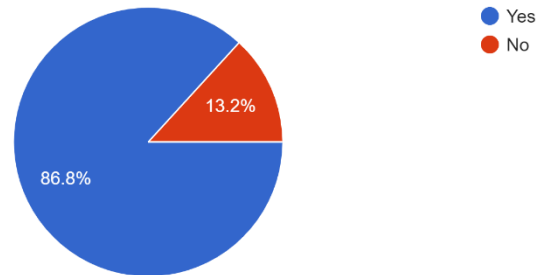


**Figure 5.9.** The Acculturation Curve

**Reference:** Hofstede, (2005).

All of these points can make the African workers to feel not integrated in their companies if the manager doesn't take into account these factors in his management style. 13.2% of our participants don't feel integrated at all in their companies (cf Figure 5.10. below), which is not negligible.

Do you feel integrated within your company ?  
53 responses



**Figure 5.10.** Integration of our participants in their companies

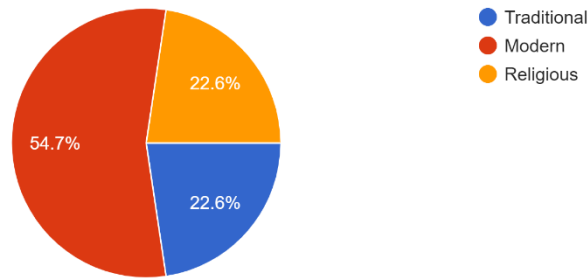
This is where the notion of "intercultural management" comes in. Several means can be implemented by managers in order to face the problems generated by these cultural distinctions. We can cite a few examples from the participants: a better use of Turkish and/or English (including training), adaptation of the working methods, time for exchanges, etc.

The objective of the intercultural management is to overcome all cultural differences and, in the long run, to improve the work within the company. We will talk in more details about it in the last section of this part.

#### **5.4. Participants opinion regarding Turkish culture and management styles**

As we said earlier in this work, Turkey is a country of contrast and change. Heavily populated urban centers are the focal points of rapid economic development, while rural areas remain poor. Management in Turkey presents a specific combination of traditional and modern characteristics. In this country, the transition from a traditional and modern style of management to a global and technologically advanced style is very fast. According to Figure 5.11. below, more than the half of our respondents (54.7%) thinks that Turkish corporate culture in modern compared to their home culture.

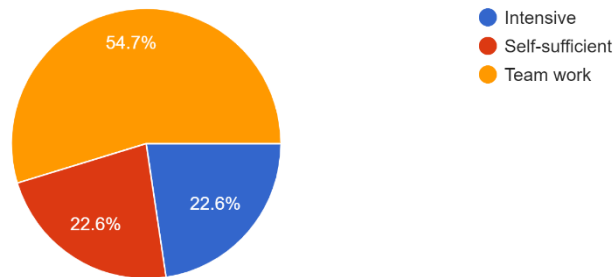
In comparison to your home culture, how do you find the Turkish corporate culture ?  
53 responses



**Figure 5.11.** Participants opinions on turkish culture

The hierarchical relationship in Turkish company is modelled on a family organization. Teamwork is very important in such organization. This is in accordance with the results in Figure 5.12. below where 54.7% of the participants recognize that there is a teamwork spirit in their company.

Which expression describes the best the rate of work in your company ?  
53 responses



**Figure 5.12.** Rate of work in our participants's companies

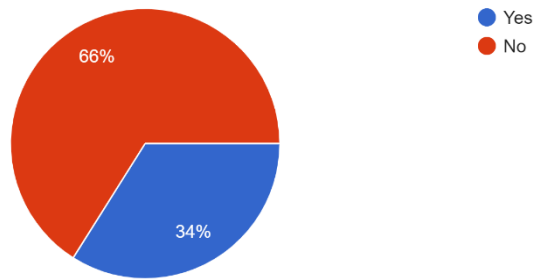
The remaining participants think equally that the rate of work in their company is either self-sufficient or intensive. Below are some statements from respondents who feel that the work rate is very intense :

“Even God say we have to sweat for getting food, but it not like here , this one is another way to sweat” (E.K)

“They need to understand a different culture: we are foreigners, don’t hate us because we don't know Turkish. With time we will learn Turkish” (A.K)

However, a big percentage of our respondent (34%) thinks that are discrimination from on culture to another (refers to Figure 5.13. below). This might be due to the restricted immigration policies and the access to work in Turkey. Foreigners need to justify a lot of things to access legally to the labor market (work permit, visa, ...).

Have you noticed any discrimination from one culture to another ?  
53 responses



**Figure 5.13.** Percentage of our participants who noticed discrimination from on culture to another

## 6. RESULTS AND CONCLUSION

From one company to another, the strategy adopted to better integrate cultural differences can be different. For some companies, there is no real strategy regarding this cultural aspect, as foreigners are not necessarily distinguished from Turkish citizens. For others, the best way to manage cultural diversity is to organize events as soon as the employees arrive (integration days or seminars), but also throughout their career (team building sessions, excursions with employees, presentations, training), in addition to their work.

Figure 6.1. below shows the participants ideas to improve integration in their companies.

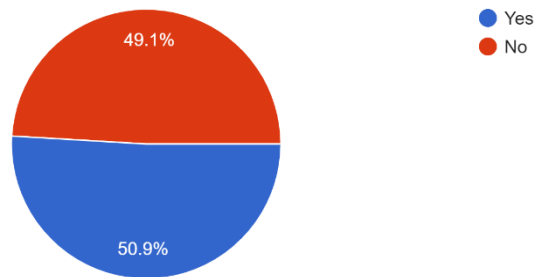


**Figure 6.1.** Participants ideas to improve integration in their companies

In terms of activities to facilitate the integration of the foreigners, the answers of our respondent are quite evenly divided. 50.9% of the participants say that there are some activities in their companies to facilitate integration (see figure 6.2. below). Among the activities listed, we can cite teamwork, excursions, collective parties,

collective social gatherings, collective games, celebrating birthdays together, trainings, orientations, international training conferences, travels from country to country, sitting all together and chatting during break, weekly meetings, creating a friendly environment.

Are there any activities within the company to facilitate integration ?  
53 responses



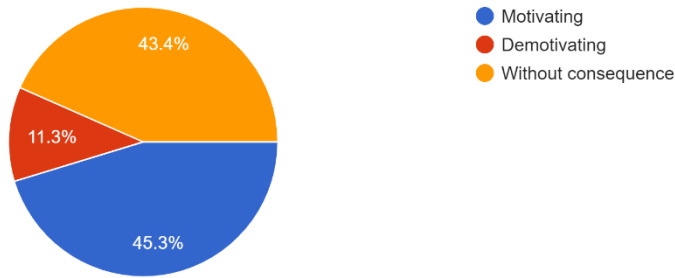
**Figure 6.2.** Existence of activities to facilitate integration in our participants companies

Another interesting point to study is the one concerning integration policies: indeed, for the people questioned, all opinions are different and original on the subject. For some people, Turkey is a country that allows access to employment for many foreigners. In some sectors of activity, it is mainly the labor force that is in demand and, as a result, many people - most often foreigners - easily find work in these sectors (reception, cleaning, construction, metallurgy, etc.). This integration of foreigners is even strongly encouraged and should be developed in order to promote equal opportunities. On the other hand, for other people, integration policies are unfavorable towards foreigners: they are sometimes subject to discrimination (during employment, or sometimes even from the moment they are hired), and the government does not necessarily adopt the necessary measures to improve such a situation.

In most cases, the presence of foreign employees is a real asset for companies: this contribution is characterized by the addition of skills and knowledge that can complement those of Turkish employees. Such collaborations therefore result in synergies of knowledge and know-how and can only be positive. Moreover, these collaborations are also very positive on the human level: indeed, human

qualities can differ from one country to another (or even from one region to another) and thus complement each other within the same team of employees. In figure 6.3. below, we can see that 45.3% of the participants think that the intercultural environment in their company is motivating.

How do you find the intercultural environment in your company ?  
53 responses



**Figure 6.3.** Participant's opinion on the intercultural environment in their companies

To conclude, in the framework of the master's thesis, the work carried out for the implementation of this report has consisted, in large part and beyond the definition of concepts, to put into perspective the utility of having an effective management for handling African workers in Turkey.

Intercultural management is a very important concept, because it allows us to take into consideration the link between culture and organization. The starting point of this intercultural management is the understanding of the differences between people. Numerous authors have spoken on this issue, implementing various theories to better understand these differences. Based on these reading grids proposed by these authors, we were able to answer the problem in a theoretical way: it is essential to manage cultural diversity in a company to avoid certain organizational problems.

The empirical part of this report was useful to support the theories implemented in the theoretical part. The majority of the African workers questioned emphasized the importance of intercultural management in their respective organizations. However, there are still organizations that do not emphasize the management of cultural differences, and there is a need to put in place systems to better take these differences into consideration.

Finally, this work has been a great contribution and has allowed us to better master the notions of team management through an application to the intercultural field.



## 7. RECOMMENDATIONS

For the majority of respondents, cultural differences are very important in the management of teams. In order to make the management of cultural differences in companies effective, it is necessary to:

- Increase language training, especially in Turkish and/or English (depending on the company), but also set up training to learn Turkish cultures.
- Help foreigners with the difficulties they may encounter regarding residence/work permit
- Support foreign employees from the beginning of their career, with presentations and possible supplements (welcome books, multilingual online resources, etc.).
- Improve communication between managers and employees through regular meetings and the introduction of local mentors, which will ensure better follow-up.
- Also improve communication directly between employees in the same team, including team building and sharing of different cultures.
- Have patience and be able to find solutions to possible problems that may arise between employees of different cultures.

Taking all these elements into account is important to minimize the negative consequences of cultural differences and thus allow for a better integration of African workers who, in the long run, will have the same position as Turkish employees. Thus, and finally, the management of cultural differences will have been effective.

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## **APPENDICES**

### **APPX 1 : Questionnaire**

Here is the questionnaire that we did for the research of this thesis subject. The answers obtained allowed us to make a qualitative analysis on the descriptive research.

*\*Mandatory*

#### **First and last Name**

#### **What is your country of origin?\***

Select among the countries in the list

#### **Since when do you live in Turkey ?\***

1. 0-5 years
2. 5-10 years
3. 10 years and more

#### **What type of company do you work for ?\***

1. Manufacturing
2. Logistics
3. Trading
4. Other :

#### **How many employees works in your company ?\***

1. Less than 50
2. Between 50 and 100
3. Between 100 and 500
4. More than 500

#### **What is your age range ?\***

1. Under 20 years old
2. Between 20 and 34 years old
3. Between 35 and 49 years old
4. 50 years old or more

#### **How long have you been working for your company ?\***

1. Less than 2 years
2. Between 2 and 5 years
3. 5 years and more

**What is your status within the company ?**

1. Worker
2. Executive
3. Team leader

**What is the percentage of foreigners in your company ?\***

1. Less than 10%
2. Between 10 and 20 %
3. Between 20 and 50%
4. More than 50%

**Do you feel integrated within your company ?\***

1. Yes
2. No

**Are there any activities within the company to facilitate integration ?\***

1. Yes
2. No

**If yes, could you tell us more ?**

**Which expression describes the best the rate of work in your company ?\***

1. Intensive
2. Self-sufficient
3. Team work
4. Other :

**How do you find the intercultural environment in your company ?\***

1. Motivating
2. Demotivating
3. Without consequence

**Have you noticed any discrimination from one culture to another ?\***

1. Yes
2. No

**In comparison to your home culture, how do you find the Turkish corporate culture ?\***

1. Traditional
2. Modern
3. Religious

**Have you ever had a problem because of an intercultural misunderstanding ?\***

1. Yes
2. No

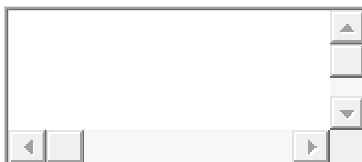
**If yes, could you elaborate ?**



**What is your salary range per month ?\***

1. Less than 2500 tl
2. Between 2500 and 4000 tl
3. 4000 tl and more

**What are your recommendations to improve integration within your company ?**



## **APPX 2 : Individual answers of the questionnaire**

The PDF file below contains the responses of all the 53 participants of the questionnaire. This PDF file contains 53 pages (1 participant = 1 page).



Form\_Individual\_Responses\_Appendices.pdf



## CURRICULUM VITAE (CV)

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### PUBLICATIONS, PRESENTATIONS AND PATENTS DERIVED FROM THE THESIS:

### OTHER PUBLICATIONS, PRESENTATIONS AND PATENTS: