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“Anatolian Tigers” Phenomenon.
The Cross Cultural Capital Diversification of the Globally
Successful Companies

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“Anatolian Tigers” Phenomenon.

The Cross Cultural Capital Diversification of the Globally Successful Companies

The phenomenon “Anatolian Tigers” is a successful example of an economic prospect in Turkey. “Anatolian Tigers” is a term used internationally to define either a group of Turkish companies, or the cities where they are operating, located in certain parts of the Anatolian peninsula in Turkey. These particular cities, or companies, achieved a phenomenal economic growth since 1980s. It has been acknowledged that, within global economy, just 13 countries have managed to upgrade their income status from the middle to high (World Bank Report, 2015). Among these successfully advanced countries are four countries of Asia (Hong Kong, Singapore, South Korea and Taiwan), commonly known as “Asian Tigers”. Due to the successful strives of the entrepreneurs of the Anatolia peninsula they also were named “Anatolian Tigers” .

Anatolian Tigers entrepreneurs are one of the key factors with a significant contribution to the growth Turkish economy, since their success in commerce is expended globally. These entrepreneurs, usually known as SMEs (small and medium-sized enterprises), although operating from small, provincial towns, they managed to achieve a remarkable success in global business. European Stability Initiative, a think tank organization in Germany, has called these entrepreneurs “Islamic Calvinists”, because of certain characteristic similarities to Calvinist Burghers, such as work ethic and values. Anatolian Tigers’ entrepreneurs are strongly entrenched to their traditional principles and values. They are characterised as determined, piously devoted, conservative businessmen. Hence, the spirit and character of the Anatolian Tigers has been defined as strongly inclined to social trust, as well as to solidarity and fidelity. Anatolian peninsula is known as a region having deep roots to Islam. The interconnection of Islamic communities, which have mutual cultural interests, as well as the rural background of the cities, create a common ground, in which the Anatolian entrepreneurs can follow their believes and values and they can work in harmony together. The rise of an entrepreneurial of Islamic faith created a new era for Islamic civilization (Mustafa Akyol, 2007). Anatolia itself, as a region, did not play any major role in the

economic history of the country till the time of liberalization policies introduced by the Motherland Party (ANAP), were implemented in the Turkish economy in 1980s. Afterwards the region came into prominence. International trade agreements helped the entrepreneurs in region to develop their business. Anatolian Tigers and their trade relations with the countries in central Asia is also a significant impact for the success of Anatolian entrepreneurs.

As much as the Anatolian Tigers differ from one another, there have been attempts to demonstrate how these cities collectively diverge from assumptions about capitalism. To show that Islam can be compatible with capitalism, international press and studies have focused on the religious character of these cities.¹ These cities have benefited *because of* religious values rather than *in spite of* them, as intra-community solidarity founded on mutual trust has smoothed the path toward economic success.² During the time the liberal economy started to be addressed globalization and neo-liberalism, at the same time “Islamic Economy” is build-up. The theorem of Weber which explains the relation between Protestantism and Capitalism later on will be applied for Islam and economy.

I have chosen “Anatolian Tigers” in my research to analyse their globally success in context of cultural capital. How Anatolian Tigers entrepreneurs’ success is related to cross-cultural dimensions of cultural capital. The development of the communication is one of the reasons why firms all around the world began to get interested and to address customers and employees worldwide. Even among firms which were operating within their local area, you can find producers and firms that sell similar products or offer similar services to customer globally, as Anatolian Tigers’ companies. Globalization has become essential for the extension, the success and, in certain cases, even for the survival of contemporary businesses.

It is obvious that in order to deal successfully with customer and employers all around the world, one has to deal with different cultures. Therein, it becomes of significant importance the proper cross culture management. To establish a successful system of cross cultural management, it is imperative to acquire a definite, clear knowledge, and deep understanding of the differences and the similarities of different cultures. Therefore, in contemporary business, comprehending the cultural capital of two or more different cultures, and determining the cross-cultural dimensions is an irrefutable concern.

The major aim of this research is to illuminate the Anatolian Tigers phenomenon and their success in cross-cultural management. In addition to this, the aim is also to provide data

¹ For two examples, see Pelin, “Anatolian tigers”; “Islamic Calvinists: Change and Conservatism in Central Anatolia,” (report, European Stability Initiative, September 19, 2005), http://www.esiweb.org/pdf/esi_document_id_69.pdf.

² Keyman and Lorasda??, Kentler.

to researchers and specialists in this common field for the evaluation of cross-cultural dimensions. For this purpose, is also included a comparison between two neighbouring but different countries, Greece and Turkey, to emphasize the cultural dimensions of this phenomenon. This comparison forms the background of this study. Turkey defined as “cultural home” of this research’s main subject, Anatolian Tigers, and Greece, as a “nearest neighbour”, both geographically and culturally, are studied and analysed for the comparison and the illumination of this phenomenon. Due to the two countries’ similarities and differences, Greek culture was selected as a tool for comparing, measuring and explaining the policies, the acts and the consequent success of the Anatolian Tigers.

The word culture, with the abstract meaning that it bears in current language, was completely disassociated from its original meaning (cultivation of the land) just 300 years ago. In 1690 Dictionnaire Universel still lists the word culture with its traditional meaning and Jesus Prieto de Pedro, a lawyer specialising cultural rights, states that «the birth of the word culture is a relatively recent linguistic event» (Marana, 2010 p. 4).

Oatey (2012 p. 2), Adler (1997, p. 14) and other scholars return back to 1952 for a satisfactory definition of culture, accepting that it “consists of patterns, explicit and implicit, of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artefacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action” (Kroeber & Kluckhohn 1952 p. 181).

In 1871 J. S Tylor defined culture as “that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor J. S. 1924, p. 1). In 2003 G. Hofstede (p. 27) still observes that in some studies culture is treated “as a “black box”, we know that it is there, but not what it contains”. Culture has been categorized in two types: the generic culture and the local culture. The culture of every single human being is generic culture, while local culture refers to symbols and arrangements commonly used by a specific social group. Nonetheless, culture may differ depending to content and form. Knowledge of both types of culture is essential for cross-cultural management, one of the most significant concerns in today’s business environment. Adler (2008) indicates that the cross-cultural management may be a tool to explain the way people behave or act in organizations operating all around the world. It also indicates to people how to co-operate within organizations which have employees and customers from many different cultures (Kawar 2012, p. 107). Geert Hofstede (1980)

researching culture and management has developed the theory of a “dimensional approach to cross-cultural comparison”, helping towards comparisons and establishing differences between regions, which is the first step towards a successful cross-cultural management. Differences between two or more societies have a major effect on personnel and customers behaviour. In a firm, operating on a multinational-international level, cross-cultural management’s goal is the efficient and harmonious cooperation of employees of different cultural background within the company, and the offering of the proper products and services.

Max Weber (1864-1920), a philosopher who studied and wrote about religions (Hinduism, Buddhism, Confucianism, Judaism, Islam), striving to understand and explain capitalism, he started to research part of the phenomenon in order to understand the whole. Naturally, since he himself was a Protestant living among Lutherans, Catholics and Jews, he researched why capitalism rose first among Protestants in Europe and North America. In the process of researching industrial capitalism he stated some arguments that led scholars to reconsider the interrelation and interaction between theology, institutions and economic performance. He argued that: “ascetic Puritans were the vanguard of a material revolution, that many other religions besides Protestant sects preach asceticism, and that Protestant nonconformists were not the only religious minority in Europe and North America” (Noland, 2008, p.5). The explanatory interactive social method of M. Weber is present on the works of Geertz Clifford, the advocate of symbolic anthropology, culture as “an historical transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life” (Geertz 1973 p. 89).

Greek Orthodox culture is briefly examined here for reasons of comparison, because it is the nearest different culture to Anatolia, the region of the Anatolian Tigers and because the people of the two counties have lived together for centuries. Turkey and Greece are similar in ethic and religion homogeneity and are also similar in religiosity since, according to the Eurobarometer 2005, 95 % Turks, and 81 % Greeks believe that there is a God, thus ranking among the most devoutly religious countries (Eurobarometer 225 2005, CIA World Factbook 2011).

In Anatolia (the name derives from the Greek word “ανατολή”, meaning sunrise, east or eastern area. Since the 5th cent. CE it was also known as Asia Minor), a peninsula between the Black Sea and the Mediterranean, lays the greater part of the Republic of Turkey. Out of the total of 783,356 Km², the 756,816 Km² (95%) is in Anatolia and 23,764 Km² (5%) is in

Europe. The fertile lands of the area attracted settlers since the Palaeolithic times. In Göbekli Tepe, situated in SE. Anatolia, was found the oldest religious construction, dating back to the 10th – 8th millennium BCE (Schmid Kl., p. 917), and Çatalhöyük in eastern Anatolia, dating to 7400 BCE, “testifies to the evolution of social organization and cultural practices as humans adapted to a sedentary life” (UNESCO, Çatalhöyük). Many kingdoms, empires and civilizations developed, flourished and declined in the peninsula: Hittite (ca. 1650-1180 BCE), Phrygian (ca. 1180-700 BCE), Ionian Greek (ca. 1180-547 BCE) and Cimmerian (ca. 700-547 BCE), Persian (546-333 BCE), Hellenistic Greek (334-30 BCE), Roman (30 BCE-395 CE), Byzantine (330-1453), Seljuk 1071-1300 CE) and Ottoman (1299-1923 CE) (Aschner et al 2009, p. 4, Encyclopaedia Britannica, s.v. Anatolia).

Orthodox religion is a tradition that has survived through many tests of the times. The induction of Greece to the European Union leaves Greek culture susceptible to Europeanization. But even if getting in the process of Europeanization and Globalization, Greece still remains a profoundly religious Christian Orthodox country full of beliefs, traditions, customs and religious feasts and Orthodox Religion is present in many different sections of the Greek society. The Orthodox Church is also much integrated into the political matters of the country and every time a new decision taken doesn't suit with the Orthodox principals, it is always followed by great disapprovals from Church's representatives and protests.

Due to common historical experiences human communities gradually established various expressions, beliefs, norms and reactions that create coherences binding together members of the community, or can cause separations and differentiations. These coherences and divisions reflect the common history and are the results of past experiences and events. These cultural phenomena include common concepts and codes shared and understood by the member of the community, by neighbouring groups of people and by distant groups of people of common origin (White 2002, p. 1).

The original paradigm and the term "intercultural communication", meaning "communication between two people of different cultures", was introduced by Edward T. Hall Jr (1914-2009), an American anthropologist, in the period 1951-55, while he was working in the Foreign Service Institute of the Department of States (Rogers Ev. M., Hart W. B., Miike Y. 2002, p. 5). Hence derives the modern term "intercultural business communication", referring to the communication between employees from different cultural backgrounds, and the term “International communication” referring to the communication between states and governments (Chaney & Martin, 2011, p. 107).

The two ethnicities have common roots that go back to the Byzantine civilisation. Greek culture, mainly due to religion, is a continuation of the Hellenised Byzantium. But also many aspects of Byzantine civilisation (architecture, music, cuisine) filled gaps existing in the Turkish culture. Greeks and Turks have lived together for 400 years (1453-1821) as subjects of the Ottoman Empire, and they live together as neighbours for the past almost 200 years. So there are many similarities due to them living together, but also some differences due to their different historical background that has resulted to differences in cultural capital. However shared values (respect for tradition, family and honour, hospitality, extrovert people) facilitate the cross cultural communication.

Turkey recently began to realise the importance industrial design had on the government schemes aiming to a sustainable development (Tezel 2011, p. 99). Industrialization process and fast growing rate of Anatolian cities is the result of “strategic fit” found between classical structure and the new global possibilities. This “Strategic fit” is mainly the achievement of matching the resources of the organizations to the chances existing in the external environment (Tok, 2011). Customs Union with EU in 1996, with the exclusion of agricultural products and processed foods, affected the Industrialization in Turkish, resulting in Export subsidies and export-led growth. (Karabağ 2011: 1349).

In 2017 the new economic, social and political concerns, which were created by the wave of the 3 million refugees that hit the country, were added to political issues of the two previous years. In 2016, due to the failed coup attempt that happened in July, and the insecurity created by the conflicts in the region, the economic activity slowed. Reserves from past years were used to support investments, job creation and private consumption. Bank loans to large firms, SMEs and exporters were guaranteed by government credit, while many SMEs got business loans with no interest. In 2017 inflation was 11.9%, far above than the desired 5% (OECD, 2017).

The crisis which occurred in 2009 in European Monetary Union countries started from the issue which had been facing by Greek authorities due to comply with the maturing debt. This crisis extended to the other European Union members such as Portugal, Spain and Italy. To stabilise the Greek economy, government has been assisted by International Monetary Fund (IMF), as well as European Union (EU). This cooperation resulted in rescue programs for Greek economy with the deal which includes strong austerity and systematic changes. The solution which was accepted by the European Central Bank and IMF was decrement of government deficits. It caused certain causalities in economic market e.g. unemployment and raised anxiety in debts of the private sector as well as a slow economic

growth. Therefore, the debt and the difference between income and expenditures of the government will lower. (Jankovic, et. al 2013). Scholars observed that the rescue programs prepared in cooperation with EU institution and IMF, did not solve problem because of the domestic private sector's influence (Papadimitriou et al 2012, p. 3).

Bourdieu (1986, p. 241) defined capital as the “accumulated, human labour, which can potentially produce different forms of profits”. He specified economic capital, cultural capital, social capital, and symbolic as generic types of capital, the accumulation of which maximizes the standing of people competing in a field. In 1996 he wrote that “the structure of the distribution of the different types and subtypes of capital at any given moment in time represents the immanent structure of the social world, i.e., the set of constraints, inscribed in the very reality of that world, which govern its functioning in a durable way, determining the chances of success for practices”. However he admits that “It is in fact impossible to account for the structure and functioning of the social world unless one reintroduces capital in all its forms and not solely in the one form recognized by economic theory” (Bourdieu 1996).

Bourdieu (1986, p. 91) conceives economic capital as the source of the other types of capital, which have a mutual action or relationship with economic capital. Other types of capital can be transformed into economic capital, and economic capital can be the means to achieve other forms of capital.

Economic Capital can be transformed directly into any kind of acquisition (money, property rights, education, qualifications etc.). Money invested in some activity that will produce profit is financial capital, a necessary asset for any endeavour that will return profits in the form of money, or in other types of capital that can be converted into money (Goodwin 2003, p. 3)

For Bourdie (1986, p. 88) social capital can be build up gradually and can be utilized by groups or individuals to obtain tangible or symbolic assets. It consists of existing or potential resources connected to a long lasting network of established relationships, based on mutual acquaintance and recognition, which are influential and can provide support. He defines social capital as "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition." According to him these social connections, under certain conditions, can be converted to economic capital, or to symbolic capital.

Symbolic capital is one of the forms of capital central to the work of Pierre Bourdieu. In sociology and anthropology, symbolic capital can be referred to as the resources available to an individual on the basis of honour, prestige or recognition, and serves as value that one

holds within a culture. Bourdieu sees symbolic capital (e.g., prestige, honor, attention) as a crucial source of power. Symbolic capital is any species of capital that is, in L. Wacquant's terms "not perceived as such," but which is instead perceived through socially inculcated classificatory schemes.

Symbolic capital is said to refer to a: "degree of accumulated prestige, celebrity or honour and is founded on a dialectic of knowledge (*connaissance*) and recognition (*reconnaissance*)" (Bourdieu, 1993, p. 7). In *Distinction* (1984, p. 291), Bourdieu refers to symbolic capital as: "the acquisition of a reputation for competence and an image of respectability and honourability...". Bird and Smith (2005) note the convergence between Bourdieu and consumption theorist Veblen (1994) in that a seeming lack of interest in building economic capital in the form of conspicuous consumption or generosity attain the highest profits in terms of symbolic capital. The building of symbolic capital requires time, wealth or/and energy.

Bourdieu (1973, p. 73) saw cultural capital as the means to appropriate "symbolic wealth socially designated as worthy of being sought and possessed". However, although these "instruments" are "the undivided property of the whole society", available to all, their appropriation is conditioned by social origins. In this sense social inequalities are apparent and reproduced in education.

Cultural capital, Bourdieu believes, exists in embodied (physical) states (family environment that shapes mind and body in childhood), and in institutionalized states. The embodied state relates to *habitus*, a concept by which Bourdieu (1977, p. 72) means the socialized subjectivity that contributes to the formation of individuals and classes. Wacquant (1989, p. 315) observes that the idea of *habitus* exists already in the writings of the Greek philosopher Aristotle (384-322 BCE), who in *Nicomachean Ethics* uses the word *hexis* (=ἕξις in Greek) to describe moral virtue as acquired yet entrenched state, an active condition that directs the feelings, desires and therefore the actions of an individual.

The initial rhetoric analysis of this research which consist the analysed interviews with the company owners and web pages' analyses allows us to understand the way of globally successful Turkish companies' approach for persuading audience by using the 3 structure of persuasion which are logos, pathos and ethos. One of the latest examples of the rhetorical approach, uses this perspective for the research and understanding of cross-cultural differences. The cross cultural dimensions between two ancients and similar societies, Greece and Turkey have been examined and compared on national level. In addition, West and Anatolia were also compared based on selected cross cultural dimensions of cultural capital.

Cross cultural dimensions were evaluated in 11 factors: Education, Political Trust, Voluntary Work, Political Participation, Life Satisfaction Component, and Trust in People, Fear of Others, Life Satisfaction, Happiness, Income and Deprivation Index. The cross cultural factors of cultural capital identified in Turkey and Greece by applying factor analysis in quantitative research on national level and testing the functioning of these factors by implementing the content analysis in qualitative research based on interviews with selected organizations in both countries. The rhetoric analysis which is used as the research method is known as the analysis of content and formal technique. The singled out according to the classical rhetoric findings, with the use of it in accordance with the methodology recommended by Billig (1996) for social studies and by McCloskey (2001) for economic texts.

The main problem of the research is “*what are the dimensions of cultural capital as a factor of Anatolian Tigers’ globally success?*”

The main problem will be solved by using two particular problems:

- What is denotation developed by Anatolian Tigers company’s owners about cultural capital of those companies?

This problem will be solved qualitatively by using rhetorical analysis of interviews with company’s owners. Performed interviews will be conducted especially for this research. The interviews will be guided by mutual talks using the questions. Those and full texts of interviews which are given detailed in rhetoric analysis and appendix. Initially, it was planned to make interviews with, as many as possible, Anatolian Tigers company’s owners. The Anatolian Tigers company’s owners were selected from the annual list of ‘500 biggest companies of Anatolia’ published by The Economist and Capital Journal. To establish communication with the company’s owner, author attempted to contact with them via an electronic mail. It has been comprehend that to build a trustful atmosphere between author and company’s owners gave better results in the future cooperation. Therefore, author used his social network to reach the company’s owners. Only three Anatolian Tigers company’s owners listed in ‘500 biggest companies of Anatolia’ interviews have been used in the rhetoric analysis.

Example of Rhetoric Analysis of interviews;

One of Anatolian Tigers' company owner narrates his answers in the most used is logos, "Don't put all your eggs in one basket" this logos approach is a layman's expression encouraging diversification which was an impression of Nobel prized for economics Harry Markowitz, his parents had emigrated from Poland shortly after World War I, used the term in an interview." "the recommendation of our acquaintances"; The CEO supports trust value and use it as an argument to employment in company. "More than an academic statue, we want experiences" Mr. Galip trivializes the educational background and contrasts it with work experiences. "the most efficient factor is trust"; He admonishes the audience using the word "trust" logos intertwined with the element of traditional ethics value. Mr. Galip expounds the gratefulness to his employee works in the company more than 40 years shows emotion, pathos. "Our religious believe" by using this word the CEO enumerates his faiths touches the logos. "to create a value in Turkey and even in the world" the CEO brings the credibility to his speech the situation, it is an Ethos approach. "our customers know us" Mr. Galip qualifies in this word his believability is an ethos measure. "Good Service" is a logos approach. "Our principles and values makes our family linked to each other" Mr. Galip has to maintain a moral linkage between himself and his content. He is considered a man of good character which the way he praises the ethos philosophy in this word. "we are more closer to our consumers and to the people which makes our company different than other companies in the sector" he defines his company and lionizes the other companies in this word. Persisting the differences and listing the factors of distinguishes. The whole sentence has an ethos approach.

Mr. Murat praises Ethos approach the most in his answers to the questions. Pathos factor is trivialized in his answers. "The main reason was helping a family member" This sentence asserts that Mr. Murat values to the ethical conducts. The whole sentence is Ethos approach. "due to its closeness to the source of raw materials" the word refers to rational argument and it is an evidential truth. He expounds the reason by using the Logos approach to convince the audience. "The founders had know-how about the process" is logos approach. He demonstrates his family success. "providing its customers creative solutions" is an Ethos touch while Mr. Murat qualifies his own credibility in ethic. "Quality, flexibility and service belong to the firm's philosophy" he also points out in this sentence the ethical approach of his company therefor Ethos. "share the experiences and skills of somebody is grown in the same cultural and emotional environment as you are." Mr. Murat possesses the moral law by using Ethos approach in this sentence. "family relations" he sustains Ethos approach in his answer

regarding moral values. The general manager of Emas Plastik emphasizes the importance of moral and ethic values by that “We are working and we are able to cooperate with any customer from any culture and religion” maintains to create his own credibility. “Honesty, Fairness, Hard work for the goals” he clarifies the ethical values and warns the necessity of those values combined with hard work to achieve the goals. The whole sentence is Ethos approach. “Customer relations” He maximize the engagement of business and consumers in his answer within ethical rules. “following the opportunities closely and the reasons for our company’s success” he is maintaining a moral linkage between himself and his answer therefore it is an Ethos approach.

The CEO of SADIK GROUP who is the son of the company’s founder, Mr. Turgay emphasizes the Logos and Ethos approaches together the most in his answers to the questions. He disregarded to usage of Pathos factor. “My father’s commercial life began with a small tobacco shop “this sentence emphasizes the logos factor, the relationship between the ruler and subject, father and son in the rhetoric method of five lun. It is also ethos to touch the heart of the reader. “Day by day our company has been grown” is a sentence used by the CEO of company claim a rational evidence of Logos. He is underpinning his argument that the success of the company was occurred by its experiences in business. “Our vision is that to have an efficient and stabile growth “ it contains the ethic touch- Ethos. “to be known as honest and trustable firm” sentence contains ethical touch- Ethos. “We have to be more professional in working life “Mr. Turgay clarifies in this text believability of his speech by using a lot of ethos touch. “relationships, strong attachments and faith” He describes the importance of ethical values. He continues to underline the ethical values “to be a honest, ethical and trustable businessmen” with Ethos approach but he emphasize the power of pathos. By remembering his father’s advice express his ethical roots and respect to his ancestors. The sentence is Ethos. He supports his ethos approach by using the words “culture and religion” confine us to understand his ethical and moral aspect. “our common ground is trust” He consulted the word “trust” to determine how to measure his credibility- Ethos. “We have a hierarchic system” that phrase questions the philosophy of his company- Logos and usage of the word “Our employee’s motivation is very important for us” praises his way of management is referring to the rational argument- Logos.

Example of Rhetoric Analysis of web page;

Identify Logos;

“ Being a leader in its industry, Cilek offers furniture and room accessories targeted for babies, kids and teens under the concept of “ Cilek Room” in its store” - The statement which is included on the very first page of online information about the company. Clear indication of Cilek as the leader in its industry – Logos approach.

“Cilek operates 444 outlets scattered over 66 countries in 5 continents, serving with 2000 employees in a total indoor space of 60000 sqm” - Numerical data are supposed to be the proof of the professionalism. Trying to convince the audience with numbers.

“Over 30 years of experience” - statement emphasizes a rational argument, being 3 decade in their business, by using that argument in web page implies the audience the company empiricism – Logos touch approach

“By adopting globally – known Kaizen System in its production process, Cilek switched to Lean Manufacturing and consequently increased its production performance” - The statement praises the company’s success due to the fact of adaptation the management philosophy and implement to its production system a systematic method for the elimination of waste within its manufacturing system. Therefore a logos approach refers to the logical and rational argument.

“Every year, Cilek donates % 10 of its net profit to Cilek Foundation and lends the poor children of both Turkey and the nearby geography a helping hand with its income from sales” – the statement consist the logos approach by rational arguments (which, on the other hand can be treated as pathos since the company using the emotions and Ethos also persists in the statement because flatters company’s ethical approach). “Being a leader of the sector in terms of management, Cilek employs a special system to collect nearly 2.5 tons of chips and waste that emerge during daily manufacturing activities and send to licensed bodies. Cilek completely prevents the damage caused by production. In addition, Cilek fulfills all of its duties in relation to environment and safety” - Clear indication of company as the leader in its sector by comparing itself with other companies. The statement contains logos approach while ethical argument is also assigned regarding the environmental used Ethos.

Identify Pathos;

“Adopted the principles of advanced child safety” – here, the word “safety” is significant, which causes their consumer to feel that Cilek is ready to take care of their children devote itself to the consumer’s children, concentrate on children in such a way that children would be taken care the highest diligence.

“Spread all over the world” – the word consist pathos touch while Cilek enhances in front of audience the admiration type of emotion as an artistic proof focuses using the admiration emotions for persuasion.

“Sensitive to both the society and the environment, and adds value to its business partners and enables them to earn” – here by using the word “sensitive” narrates the emotional feeling that being a cognizant of the society and the environment ’s needs. “Delivering the safest, most functional and economical items and setting the standards anytime, anywhere” – using the word “safest” praises the company accomplishment to the consumer’s need and touching the emotion fear of consumers if anything may happen to their children therefore company delivers the safest items by setting the standards for safety.

“Cilek foundation not only provides poor children with financial aid but also regularly offers staple food aid to the people in need” – touching audience’s emotional feelings by using the word “poor” and attached it with “children” is an obvious pathos approach. A part of social responsibility of company their help to people who are in need by fundamental food needs prove that the company tries to persuade audience with an adaptive behavior reintegration to gloominess.

“Cilek foundation has reached nearly 3.000 children in Turkey and neighboring countries” – with a predicted number of children in its web pages indicates that their work achieve the targets. By that the company cares and protects the children. An emotional touch to inspire trust on his company. It is also mentioned not only in the location where company is established, it is also caring the children around its neighboring counties.

Identify Ethos;

“For the purpose of reaching perfection” – here in an efficient, using the word “perfection” brings to audience the appearance of the company’s highest credibility.

“Sense of lean manufacturing, original designs, functionality, user-friendly products, safety certificates, franchise stores, architectural consultancy services” – the company enumerates in its web page one by one the prospects of costumers. It refers the customers’ need and their satisfaction.

“ With the aim of presenting its original designs and an exciting room atmosphere to all children of the world” – emphasizes the company’s aim in its own credibility by using the word “original” and a moral approach as a mission to reach all children in the world.

“Expert in the categories of baby, kids and teens rooms” – shaping the varieties of company interests in business by praising the company’s connoisseurship to convince the audience, a moral approach.

“Becoming a unique and unrivalled Turkish brand in its field of expertise” – questions itself beyond compare in its brand and clarify its reliability being a expert in field. Persuade the audience with ethos touch. “Cilek, which makes children happy by means of its designs, manufactures its products safely without harming the environment or human health and acts with the responsibility of keeping clean and protecting the environment” – the company undeniably express its ethical awareness to the environment and augment its credibility beside other companions. Being a responsible supplier in the market supports the idea that the company has a good character.

Which way of persuasion is the most popular in the analysed texts?

In the web pages of Anatolian Tiger companies which were analysed, there is a clear predominance of the logos way of justification. People performing the analysis also observed a number of Ethos examples. Pathos approached was minimized by companies to persuade the audience in web pages though it was supported in some which was also listed by people who analysed the web pages. As well as in interview analysis also have the Logos way of justification more dominated. While Ethos approach is also one of the leading way for persuasion. Pathos approach is minimized for usage to persuade audience.

1. Examples of intention to use spirituality in business.

In the text analyses of interviews, the company owners are used to emphasize their family’s relation and ancestors’ experiences. As they have mentioned that they follow their fathers’ guidance which might be a proof of spiritual way in business. It is also obvious in web pages of Anatolian Tigers to discern the way of spirituality persuasion.

“We believe the integrity of family”

“Our religious believe effects the varieties of our company products therefor we definitely not sell alcohol or any kind of alcohol distribution”

“The main reason was helping a family member to start up a business in financially and operational”

“Our father from whom we took over this company instilled us in being always genial with our customers. He thought us to be a honest, ethical and trustable businessmen”

“Cilek foundation not only provides poor children with financial aid but also regularly offers staple food aid to the people in need”

“ Through the determination and experience of Nuh Mehmet Kucukcalik and the investments he made in the 1980’s, the Kucukcalik company has placed its signature under significant achievements within a short time”

2. Examples of developing successful business.

The analysis of interviews and web pages of Anatolian Tiger Companies enumerates the reasons of their companies success where it comes. Both of analysis possess that the success belong in their experiences, professional work and globally the way of thinking. Here are several examples which indicates the explained situation;

‘Being local and developing organization are the reasons for our company’s success”

“Don’t put all your eggs in one basket” It is necessity in business to take part in other sectors ,we thought that Bursa is the capital city of textile in Turkey and of course my aunt’s younger sons are textile engineers.

“Quality, flexibility and service belong to the firm’s philosophy and its integrated position with its broad technical, logistical and human resources to satisfy the markets constantly increasing demands are the guaranty of its success”

“Our core value is to keep those principles and be one of the leading companies in the sectors we invested in Turkey”

“We have to be more professional in working life”

“By adopting globally – known Kaizen System in its production process, Cilek switched to Lean Manufacturing and consequently increased its production performance”

“Sense of lean manufacturing, original designs, functionality, user-friendly products, safety certificates, franchise stores, architectural consultancy services”

“Satisfying the growing demand of energy, in today’s world, is one of the main perquisites for industrial growth and thus rise in living standards”

“We are aware that our success depends on the confidence of our customers in us and our ability to continuously satisfy their changing and challenging needs”

“The innovative, unique and dynamic company profile, which Nuh Mehmet Kucukcalik has started to generate in the 1980’s, continues to be carried a step further every day by his sons Yasar Kucukcalik and Yilmaz Kucukcalik.”

“Through the determination and experience of Nuh Mehmet Kucukcalik and the investments he made in the 1980’s, the Kucukcalik company has placed its signature under significant achievements within a short time.”

- What is cultural background of Anatolian Tigers activity?

To solve this problem author used quantitative approach analysing the existing resource. The secondary data analysis has been used in this research to give an outspread explanation for given questions. Its all data which is used in this research and was not originally collected by the author.

Trzesniewski K., H., et al. (2010, p. 3) mentioned in their research about utilization of secondary data performed by researchers which is known as existing data. This phenomenon reaches long back in the past with its outstanding tradition in the social sciences (p.1). According to Vartanian, T., P., (2010), implementing to the research wide range catalogue of secondary data can be seen as an alternative data to the primary data. It has got an advantage for the research to provide more information and allow researchers to attain wider systematic transmission of knowledge than primary data sets.

Pierre Bourdieu (Bourdieu, 1974, p. 327 and 1986, p. 243-6) believes that cultural capital can be measured by building an index based on variables, such as the level of formal education, the size of the community where one grew up, and the kind of cultural activities in which he frequently participated. Education provided by schools, family and community is a formative agent of cultural capital, since they constitute the cultural accumulation of an individual. Goodwin (2003, p. 5) estimates that in the area of labour economics exist quantifiable proxies (e.g. years of education, years of experience) for human capital that can result to econometric calculations showing, but not always explaining, or justifying, the difference in people's income.

The specific of cultural background of Anatolian Tigers is tested by comparison existing culture between Turkey and Greece. Those two countries are chosen because both of them during the modernization time were marginalized from the point of globalization. They are represented what is called 'provincial cultures'. It means they both are on the East of Europe. They ought to use strict western culture of work. Therefore, the following sub questions are developed: On National level, Greece and Turkey are chosen as sample of the research, and following research question is developed:

“How do cross cultural dimensions differ between two similar and ancient societies?”

Based on this research question, eleven cross cultural dimensions were generated to evaluate the differences in between the two countries, and sub-questions were asked as below:

1. How does *education* factor of cross cultural management differ between Greece and Turkey?
2. How does *political trust* factor of cross cultural management differ between Greece and Turkey?
3. How does *trust in people* factor of cross cultural management differ between Greece and Turkey?
4. How does *fear of others* factor of cross cultural management differ between Greece and Turkey?
5. How does *life satisfaction* factor of cross cultural management differ between Greece and Turkey?
6. How does *trust in people* factor of cross cultural management differ between Greece and Turkey?
7. How does *fear of others* factor of cross cultural management differ between Greece and Turkey?
8. How does *life satisfaction* factor of cross cultural management differ between Greece and Turkey?
9. How does *happiness* factor of cross cultural management differ between Greece and Turkey?
10. How does *income* factor of cross cultural management differ between Greece and Turkey?
11. How does *deprivation index* factor of cross cultural management differ between Greece and Turkey?

Education

The first cross cultural dimension issue of the research is education. Distribution of education levels of participants were given in the Table 1.

Table 1.

Difference between education levels

| | Greece | | Turkey | | p |
|--|--------|------|--------|------|-------|
| | n | % | n | % | |
| Primary education unfinished | 15 | 1,5 | 205 | 10,1 | <0,05 |
| Primary school | 257 | 25,8 | 763 | 37,7 | |
| Primary education | | | 119 | 5,9 | |
| Gymnasium - 3 grades of secondary education | 152 | 15,2 | | | |
| General Lyceum-High School - 6 grades of sec. edu. | 279 | 28,0 | | | |
| Technical-Vocational Lyceum-High School | 57 | 5,7 | | | |
| Institute of Vocational Training | 39 | 3,9 | | | |
| Higher Technical Educational Institutes | 77 | 7,7 | | | |
| Jr high school/ Vocational school at junior | | | 245 | 12,1 | |
| High school / Vocational school at high school level | | | 473 | 23,3 | |
| Training schools | | | 69 | 3,4 | |
| University/Technical University | 92 | 9,2 | 146 | 7,2 | |
| Postgraduate studies- Master's degree | 25 | 2,5 | 4 | 0,2 | |
| PhD | 4 | 0,4 | 1 | 0,0 | |
| (Completed education abroad) | | | 1 | 0,0 | |

Source: Own source.

According to Table 1, it is seen that Greece has more educated people than Turkey. The difference between two countries are statistically significant ($p < 0,05$). In fact, there are different types of education institutions. In Greek, there is more stable national education system than in Turkey. Turkey has been adopting different national education systems in recent years. However, there are still very serious problems remain which must be solved. Thus, it may be argued that Greek has more qualified human capital than Turkey.

Life Satisfaction Component

For life satisfaction component, six questions were asked to the participants. In the Questionnaire, Q40a, Q40c, Q40d, Q40e, Q40f and Q40g were related with life satisfaction dimension. The following aspects were measured Q40a - education; Q40c - present standard of living; Q40d - accommodation; Q40e - family life; Q40f – health; Q40g - social life. Answers given to the question and analysis results were shown in the Table 2.

Table 2.

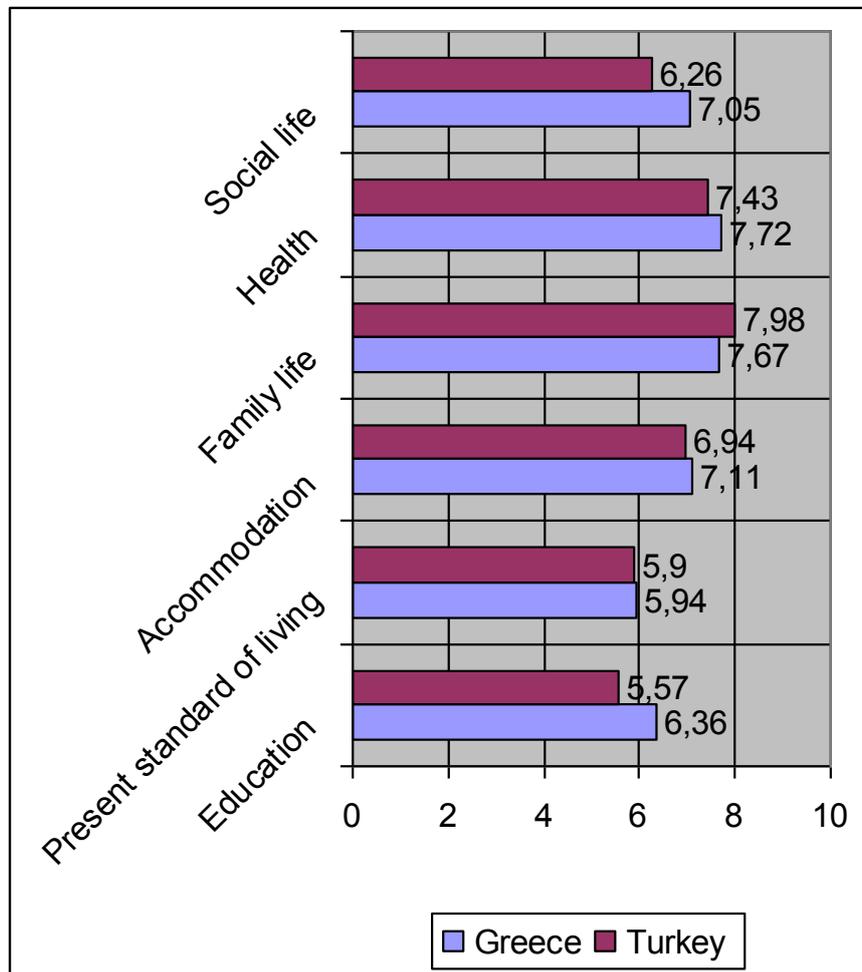
Life satisfaction component differences

| | Greece | | | Turkey | | | P |
|---------------------------------|--------|------|------|--------|------|------|-------|
| | N | X | SD | N | X | SD | |
| Q40a-education | 1002 | 6,36 | 2,17 | 2005 | 5,57 | 3,09 | 0,000 |
| Q40c-present standard of living | 1001 | 5,94 | 2,07 | 2016 | 5,90 | 2,78 | 0,735 |
| Q40d-accommodation | 1003 | 7,11 | 1,96 | 2025 | 6,94 | 2,74 | 0,398 |
| Q40e-family life | 1001 | 7,67 | 2,01 | 2024 | 7,98 | 2,30 | 0,000 |
| Q40f-health | 1002 | 7,72 | 2,20 | 2026 | 7,43 | 2,59 | 0,200 |
| Q40g-social life | 1001 | 7,05 | 2,11 | 2019 | 6,26 | 2,85 | 0,000 |

Source: Own source.

Table 2, shows that there are statistically significant difference between Greeks and Turkish participants based on education, family life and social life satisfaction ($p < 0,05$). On the other hand, satisfaction levels for present standard of living, accommodation and health were not showed statistically significant difference ($p > 0,05$). These distributions were also shown in the Scheme 1.

Life satisfaction component differences



Source: Own source.

As seen in the Scheme 1, satisfaction levels of Greeks are higher than Turkish participants in general. The most extreme differences are seen in education and social life. On the other hand, family life satisfaction is higher in Turkish participants. In general, it may be argued that Greeks are more satisfied than Turks.

Income

For income factor of cross cultural dimension, monthly income levels of participants in Euros were compared. Results were given in the Table 3.

Table 3.

Income differences

| | Greece | | | Turkey | | | p |
|---------------------|--------|---------|---------|--------|--------|--------|-------|
| | N | X | SD | N | X | SD | |
| Income in PPP Euros | 704 | 1990,67 | 5489,67 | 1660 | 931,21 | 703,22 | 0,000 |

Source: Own source.

As seen in the Table 3, participants in Greece have $1990,67 \pm 5489,67$ €, while Turkish participants have $931,21 \pm 703,22$ €. According to difference analysis, there was a statistically significant difference based on participant groups ($p < 0,05$). In general, it may be argued that Greeks have more income than Turkish.

In the research, participants are asked how many hours per a week they would prefer to work at present. Answers given to the question and difference analysis results are given in the Table 4.

Table 4.

Working hours' preferences

| Country | | N | Mean | Std. Deviation | t | p |
|---|--------|------|-------|----------------|--------|-------|
| Q8 How many hours per week would you prefer to work at present? | Greece | 905 | 35,00 | 14,639 | -5,484 | 0,000 |
| | Turkey | 1442 | 38,44 | 14,845 | | |

Source: Own source.

As seen in the Table 4, participants in Greek prefer to work $35,00 \pm 14,64$ per week, whereas Turkish participants prefer to work $38,44 \pm 14,84$ hours per a week. According to t-test results, it is clear that Turkish people want to work more than Greeks. On average by 3 hours and 44 minutes a week. And the difference is statistically significant ($p < 0,05$). Here, it can be said that economic structure difference between two countries are also important to get

these results. In Turkey, GDP rates are lower than in Greece. In addition, Greece is a member of EU, and this may also affect the result.

Table 5.

Value of life for participants and difference results

| Q29b I generally feel that what I do in life is worthwhile | Greece | | Turkey | | X ² | p |
|--|--------|------|--------|------|----------------|-------|
| | n | % | n | % | | |
| Strongly agree | 104 | 10,5 | 434 | 21,8 | 215,64 | 0,000 |
| Agree | 369 | 37,3 | 1048 | 52,6 | | |
| Neither agree nor disagree | 316 | 32,0 | 321 | 16,1 | | |
| Disagree | 149 | 15,1 | 147 | 7,4 | | |
| Strongly disagree | 51 | 5,2 | 42 | 2,1 | | |

Source: Own source.

According to Table 5, 10,5% of Greece participants think that their life is strongly worthwhile, whereas the rate in Turkish participants is 21,8%. Both Greece and Turkish participants mainly agree that their life is worthwhile. On the other hand, Turkish people more often believe what they do in life is worthwhile than Greeks. The difference between the two is statistically significant ($p < 0.05$) and the gamma coefficient of -0,4 indicates a moderately strong negative association between one nationality and whether one feels what one does in life is worthwhile. In other words, being from Turkey rather than from Greece increase the likelihood of claiming what you do in life is worthwhile.

In this research question “Do you generally feel that what you do in life is worthwhile?” was answered by responders, may be connected with the approach of Milliman who associated meaningful work with “search for deeper meaning and purpose, living one’s dream, expressing one’s inner life needs by seeking meaningful work, and contributing to others”. The fundamental pillar of spirituality in the organization is deeply rooted sense of meaning by individuals, as well as, to possess the aim of being valuable member in the organization environment (Ashmos & Duchon, 2000; Milliman et al., 2003). Another approach has been stated by Vandenberghe (2011) and Moore (1992), in which their highlight the importance of giving the meaning for every individual member in organizations

could be also linked to this question. The tension between poor and rich people in the country was also asked to the participants. Results are given in the Table 6.

Table 6.

Tension between poor and rich people

| Q25a Poor and rich people / How much tension is there in this country? | Greece | | Turkey | | X ² | p |
|--|--------|------|--------|------|----------------|-------|
| | n | % | n | % | | |
| A lot of tension | 504 | 51,6 | 763 | 39,6 | 63,13 | 0,000 |
| Some tension | 379 | 38,8 | 784 | 40,6 | | |
| No tension | 94 | 9,6 | 382 | 19,8 | | |

Source: Own source.

Results given to the question showed that there is more tension in the Greece than in the Turkey. The difference analysis results also showed that this difference is statistically significant ($p < 0,05$). In this respect, it may be argued that Turkey has more homogenous structure than in Greece. In literature, there are many researches showing that higher economy and life styles may also cause tension between poor and rich people. For this reason, results of the research are also suitable in general literature view. Another tension issue is tension between managers and workers. In the research questionnaire, there was a question asking tension between managers and workers in the country. Results are given in the Table 7.

Table 7.

Tension between managers and workers

| Q25b Management and workers / How much tension is there in this country? | Greece | | Turkey | | X ² | p |
|--|--------|------|--------|------|----------------|-------|
| | n | % | n | % | | |
| A lot of tension | 574 | 59,5 | 675 | 35,7 | 166,43 | 0,000 |
| Some tension | 331 | 34,3 | 885 | 46,8 | | |
| No tension | 59 | 6,1 | 330 | 17,5 | | |

Source: Own source.

As seen in the Table 7, there is more tension between managers and workers in Greece than in Turkey. This finding is also parallel with tension between poor and rich people. The difference analysis results showed that the difference between two countries is statistically significant ($p < 0,05$). In fact, managers are rich and workers are poor people. On the other hand, modern business literature and sociality literature say that relationship between managers and workers must be different than in social life. Namely, managers must manage the relationship between different levels of the workplace, and must organize workplace conditions. In this respect, based on the fact that there are more tensions in between managers and workers in Greece it may be argued that the managers in Greece may be more professional than in Turkey. In addition, it can also be argued that social life can also reflect in work life. Religion groups are another tension area of the interest. In the research, participants were asked to evaluate tension between religion groups. Results are given in the Table 8.

Table 8.

Tension between religion groups

| Q25f Different religious groups / How much tension is there in this country? | Greece | | Turkey | | χ^2 | p |
|--|--------|------|--------|------|----------|-------|
| | n | % | n | % | | |
| A lot of tension | 292 | 30,4 | 620 | 33,7 | 32,78 | 0,000 |
| Some tension | 447 | 46,6 | 659 | 35,9 | | |
| No tension | 221 | 23,0 | 559 | 30,4 | | |

Source: Own source.

Looking to no tension answers of both countries, it may be argued that there is not more tension between different religion groups in Turkey than in Greece. The difference analysis results indicate that there is statistically significant difference between countries ($p < 0,05$). Similar to racial and ethnic group results, religious group tension is lower in Turkey. The main reason for this difference may be seen Ottoman legacy and homogenous structure of Greek. In Ottoman Empire, subjects of the empire were divided into two categories as Muslims and Non-Muslims. Although there are many different religion groups in Turkey, main religion in the country is Islam and there are many constitutions related to religion such as religious schools, religion places, templates etc. Sexual orientation is another important cultural perspective and problem area of different societies. Even today, many countries banned to get married with the same-sex. In addition, military obligations,

employing, even accommodation of different sex oriented people are still seen as a problem in many countries. In the research, this issue was also asked to participants. Results are given in the Table 9.

Table 9.

Tension between different sex orientations

| Q25g Groups with different sexual orientation / How much tension is there in this country? | Greece | | Turkey | | χ^2 | p |
|--|--------|------|--------|------|----------|-------|
| | n | % | n | % | | |
| A lot of tension | 213 | 26,7 | 743 | 44,0 | 75,14 | 0,000 |
| Some tension | 326 | 40,8 | 585 | 34,6 | | |
| No tension | 260 | 32,5 | 361 | 21,4 | | |

Source: Own source.

As seen in the Table 6, there is higher tension in Turkey than in the Greek. Participants in Greek expressed that there is no tension for different sexual orientation at 32,5% rate. On the other hand, this ratio was 21,4% in Turkey. The main reason for this difference may be seen difference of religion. In Islam, different sexual orientation is not as same as in Christianity. In addition, religion states of both counties are not the same, Turkish people are more conservative.

Conclusion

The initial rhetoric analysis of this research allows us to understand the way of globally successful Turkish companies' approach for persuading audience by using the 3 structures of persuasion which are logos, pathos and ethos. The analysed interviews with the companies' owners and web pages' analyses emphasize that usage of logos is predominating which makes the audience to be persuaded by rational and evidential arguments. Ethos approach has also a high number of usage in both analysed texts and web pages. Where the company owners touch the ethical and morality importance during their speech and explanations on company web page. Karakas, Sarigollu and Kavas (2014) specified that Anatolian Tigers beliefs and business ethics are based on rules of Islam and combine

collective spirituality in their business entities by three factors such as Transcendence, Connectedness and Virtuousness which are generated from six discourses. As a result, in their work which is deliberated in Transcendence can be defined as a culture of organization in which values as a positive balance as well as self-assessment, foresight and reflection have got significant meaning for its members. Following spiritual rules of transcendence is not very complicated. All members in organization try to keep the positive balance between their minds and hearts, as well as they trying to transcend their egos. Due to continuation of modesty managers, entrepreneurs follow the believe to forget about their success regarding to the Anatolian Tigers accomplishments. The family relations' importance is also predominately suggested in analyses by company owners and web pages.

In the interviews, which have been contacted in my research, the company's owners underline the importance of "trust" as well as "family" highlighting it as a necessary subject for their organizations. In research paper of Kurt (2016) trust and network commitment has been distinguished as a significant factor as well as, the positive influence for the network. Trust is emerged as a source of the network commitment. By the networks, people can develop the trust, as well as, they may obtain the information about the others who are members of networks. In my research paper analysis has been showed that the trust is a significant element in the process of creating networks between Anatolian Tigers company's owners. This statement has been also indicated in the mentioned researches.

One of the Anatolian Tigers' company owner has indicated in the interview that "Our employee's motivation is very important for us. We do enjoy to organize activities together with our staff" could be also understood in connectedness approach of the other research which connectedness is as a second theme of Major Theoretical Categories has been developed between Anatolian Tigers regarding to its wide range of interpersonal relationships. In abovementioned research the spirit of organization is determined by some features such as trust, belonging and interpersonal sensitivity, friendship, whereas it resembles to findings in hereby results of rhetorical analysis such as relations, integrity, and emotions. Aforementioned features are came into prominence at the findings of this rhetorical analysis, where the responders mentioned the friendly atmosphere. There is an effort to develop social capital. The companies praise the social responsibility of their business and work ethic. Trust, honesty, fairness, solidarity and hard work; such terms where the owners of companies used to question during their interviews establishes the valuation of spiritual thinking as well as good character, ethics, modest and loyalty factors are mentioned by Anatolian Tigers companies' owners as values which are existing in their daily life. Whereas,

the third theme of Major Theoretical Categories given by of Karakas, Sarigollu and Kavas (2014), is virtuousness. This theme is highly connected with the ethical values such as a good life and being a good person. Virtuousness has got similar results in the rhetoric analysis which I performed. One of the samples which has been underlined in interview by one of the Anatolian Tigers company's owner is "instead of having everlasting money, to have never ending esteem" which was a quote of his father that is similar to the approach which has been developed in above appointed research.

The results of my research agreed with the outcomes of the research which was conducted by Karakas., Sarigollu., & Uygur, (2017) where they have identified the forms of virtues in Turkish organizations. The outcome of their research was the nine forms of moral imagination which are based on integrity, affection, diligence, inspiration, wisdom, trust, gratefulness, justice, and harmony. In my research, these clusters are highly common grounded with the findings.

Among Anatolian businessmen religion is a key factor which creates their overview for business, it means spirituality has got a huge impact on their companies (Kurt, Yamin, Sinkovics & Sinkovics, (2016). They argue the success of their enterprises with those listed values. The companies show their orientation towards the audience, seeking the best employees and production. Although Anatolia which has a rural economy and patriarchal, Islamic culture, with a deeply rooted tradition, it seems that in business the global work ethics and adaptation the new philosophies in business are widely accepted. One of the Anatolian Tigers city Kayserian entrepreneurs thanks to globalization process which has been implemented into the Anatolian Tigers city's economy approach gave them new opportunities to find a niche in the markets. Culture and religion very often undertake a tremendous role in the process of stagnating European markets since 2000. That led the Anatolian Tigers businessmen to create new opportunities such as new investment strategies in African countries where the highest percentage of population are Muslims. The reason why Anatolian tigers choose to export their products is the culture similarity which is helpful with trading between those countries (TOK, 2016)

Anatolian Tigers are generally centralized cities in local environment but also they have a vision to reach to global commercial areas out of Turkey. The globally success of Anatolian Tigers entrepreneurs got recognition in Turkey and worldwide from the aspects of economic growth and create a healthy region with local ownership. Anatolian Tigers companies took an advantage of flexibility in an unstable global market conditions. Religiously spiritual traditional businessmen Anatolian Tigers are deeply rooted to their

traditional background. The spirit of Anatolian Tigers can be apprehended in social trust, solidarity and fidelity. The cultural capital of those entrepreneurs may have an effect to their success.

Cultural capital is defined as forms of knowledge, tangible and intangible aspects which have value in society which can define social status and power. In my research the cultural capital of Anatolian Tigers shows that how the way that they engage each other which can be considered as social and how they engage their resources this may be considered as economic. Anatolian Tigers managed to transform those abovementioned values which are tangible and intangible that have a value in Turkish society into economic capital. Anatolian Tigers company's owners' qualifications, as well as their knowledge, and their skills in motivation, interaction which are as human skills, in addition to it their technical skills where they have advance knowledge and proficiency in trade nationwide and globally, further to these, the conceptual skills of Anatolian Tigers which allows them to understand how to approach to business, develop new ideas and implement business strategies in their companies. These values, traditions and skills are the cultural capital which helps the Anatolian Tigers achieve social statues in their own society as well as a sustainable success in their business all around the world. The values which are highlighted by company owners in this analysis results shared by each member of Anatolian Tigers have a definite influence on them. Traditions which consist in beliefs, behaviours and cultural attitudes passed down within the group where they are grown may characterise their decisions. All these aspects which creates the cultural capital are existing in between Anatolian Tigers' company owners where these aspects got into the general circulation to develop other types of capital. Anatolian Tigers using their cultural capital to build the new foundations for changes. One should also bear in mind that cultural capital is present in such an order with exchange economic and social capitals. These three forms of capital are always linked and in an exchange between each other Cultural capital is used among Anatolian Tigers businessmen. It may be defined that these three capital forms' usage by Anatolian Tigers' company owners is firmly resolved to reach the success.

The cultural capital which Anatolian Tigers have and the way how Anatolian Tigers' rhetoric approach within the deep rooted Islamic tradition may conducive to reflection on their globally success in the region. The existence of cultural capital in the organizations and a rhetoric approach to the audience made by Anatolian Tigers company's owners may have a positive effect on the regional economy as well as social and cultural progress.

In the rhetoric analysis, which was conducted with Anatolian Tigers companies' owners there were generated some values which have the significant level of importance on their business success. These are Achievement, Experiences, Ethics, Faith, Fairness, Family, Flexibility, Gratefulness, Helpfulness, Honesty, Integrity, Judiciousness, Loyalty, Modest, Religiousness, Respect, Trust.

In this research, cross cultural dimensions of two ancient and similar countries were examined on the national level. Cross cultural management is an important issue of today's business world and organizational management. Since globalization process is proceeding, and customer and employee structures are continuously changing, firms of nowadays have to deal with cross cultures. Hence for a firm to have a successful cross cultural management, it have to examine and mention cross cultural dimensions and factors affecting cross culture management. In the research, it was shown with both quantitative and qualitative analysis that there may be significant differences between two socialites, although globalization approaches and they look similar. Results of the research may be summarized as in the follows.

Comparison of Greece and Turkey

1. Turkey has more crowded family structure than in the Greece.
2. There was not a statistically significant difference between countries based on gender distribution of respondents.
3. Male participants were higher in Turkey for two person living houses. For eight and more person living in a house was seen only in Turkey.
4. Age mean of respondents and second person living in house in Greece were higher than in Turkey and these differences were statistically significant.
5. Turkish people reliable on work more than Greeks.
6. Turkish people more often believe what they do in life is worthwhile than Greeks.
7. Turkish people more trust other people than Greeks.
8. Turkish people more think that immigrants are not integrated in their society than Greeks.
9. Turkish participants think that immigrants have more effect on their welfare system than Greeks.
10. Turkish people more believe that immigrants undermine their culture than Greeks.
11. Turkish participants are not as satisfied as Greek participants from their accommodation.

12. Greek participants also have more satisfaction level from their social life than Turkish participants.
13. Turkish participants are keener to get support from other people except their family or relatives than Greeks.
14. There is more tension in Greece than in Turkey between poor and rich people.
15. There is more tension between managers and workers in Greece than in Turkey.
16. There is more tension in Greece between racial and ethnic groups than in Turkey.
17. There is not more tension between different religion groups in Turkey than in Greece.
18. There is higher tension in Turkey than in the Greek between different sex orientations.
19. Greek people feel more left out of society than Turkish people.
20. Turkish people more feel close to people around them.

Results of comparison of Greece and Turkey show that there are many significant and important differences between Greece and Turkey. On the other hand, it is also seen that the main reasons are income or welfare system differences and conjuncture differences or political differences. In Greece, there is a serious immigration similar as in Turkey. On the other hand, their immigration structures are different. Since Greece is an EU member, immigrants going to Greece have aim to have more comfortable and welfare conditions. In other words, immigrants of Greece want a better life conditions. However, immigrants in Turkey aim to have a safe life due to war in the Middle East countries. For this reason, effects of immigration in two countries are quite different. Another issue should be addressed in this respect is measures taken against immigrations. Turkey takes less measure against immigrations than Greece. Since most immigrants of Turkey come due to war in their hometown, they cannot be sent back to their country. In addition, Turkey is not a member of a union such as EU in which there is free trade, Turkey can give its own decision. On the other hand, Greece does not have its own decision right, since it is a member of EU. Because of this membership, Greece has to control immigration; even it does not want to send back immigrations to their countries.

Another difference between two countries or another important difference factor is income level. In literature, there are many researches expressing that increase in income level affects structure of sociality, and individuals within the country become more separated from each other. In other words, closed sociality becomes more dominant. In Greece, income levels of people are higher, and they have less social relations than in Turkey. They have less volunteer works, and they have not adopted as a society as in Turkey.

Another important point is financial status. In Greece, there has been an important financial crisis for years. Many governments have tried to solve this problem, but none of them become successful. For this reason, it is seen that political participation and trust level of Greek people were found lower than in Turkey.

In the research, also west and Anatolia were compared. Results from data analysis were given as in the below.

Comparison of West and Anatolia

1. There was not a statistically significant difference between Anatolia and West participants according to trusting other people.
2. There is similar tension between poor and rich people in Anatolia and West
3. Anatolia expressed that there is less tension between management and workers in Anatolia than West.
4. Tension between racial and ethnic groups was higher in Anatolia than in the West.
5. Tension between different religion groups was higher than in the West.
6. There is same tension in Anatolia and West for different sexual orientation.
7. Participants in Anatolia more feel them left out of society than in the west
8. Participants in Anatolia more get support from a member of their family or a relative than in the West.
9. Anatolian participants feel more close to other people than in the West.
10. There is a strong opinion that immigrants not integrated to society in West than in the Anatolia.
11. In the West, more participants have opinion that immigrants are strain on the welfare system.
12. According to Anatolian participants, immigrants have less impact on local culture than in the West
13. participants from Anatolia have higher satisfaction level from their accommodations than in the West
14. Although participants in the West not as happy as in Anatolia for accommodation, they have higher satisfaction level from social life
15. People in the West are more likely to say what they do in life is worthwhile.

Differences between Anatolia and West were similar with difference between Turkey and Greece, although much of these differences were statistically found to be insignificant. In

this respect, it may be argued that life quality, income level and modernity theory applications increase from Anatolia to West, but a slight change was seen in the research.

Hypothesis test results were given as in the below.

Hypothesis results

1. Greek has more educated people than Turkey. The difference between two countries is statistically significant.
2. All political institutions are more trustful in Turkey, and all differences between countries are statistically significant
3. There were statistically significant differences for community and social services, social movements and other voluntary organizations. Greek participants are less volunteer for community and social services than in Turkish participants.
4. Turkish participants more volunteer for political party or trade union participation. Greek people attended more protest, demonstration or political events than Turkish people.
5. There are statistically significant difference between Greeks and Turkish participants based on education, family life and social life satisfaction. On the other hand, satisfaction levels for present standard of living, accommodation and health were not showed statistically significant difference
6. Greeks have less trust point than Turkish participants. Analysis results showed that the difference between participant groups was statistically significant.
7. There are more fear in Turkish participants than Greeks. Greek participants have less life satisfaction level than Turkish participants. The difference analysis results were also statistically significant.
8. Greek participants have less life satisfaction level than Turkish participants. The difference analysis results were also statistically significant
9. Greek participants also have less happiness level than Turkish participants. The difference here is also statistically significant.
10. Greek participants have more income than Turkish participants, and there was a statistically significant difference based on participant groups.
11. Deprivation index of Greece participants is lower than deprivation index of Turkish participants. The difference between participant groups is statistically significant.

Hypothesis test results are also parallel with differences between Greece and Turkey. It is also seen in the hypothesis results that income, political and reality factors have effect on sociality. In this respect, it may be argued that an important point of the research is that modernity theories, income level approaches or life satisfaction theories are accepted only in ordinary conditions. In a case that individuals in a society exposed to a restriction, they act as a pure structure of humanity. For example, although there were serious differences between Greece and Turkey, financial crisis and immigration problems affect differs.

Those 11 factors were used to measure the culture capital on national level. Thesis explains cultural capital as a main reason of Anatolian Tigers companies' success. Although it changes the level of the importance of the above mentioned factors in rhetorical analysis between Anatolian Tigers; there is something to keeping them in a harmony and to be always in a sustainable growth in their business. This can be defined as a result of cultural capital, which can explain their tremendous success in regional and global market. One could consider them as a group with a "subculture" formed by deeply rooted in the region traditional values, which create strong bonds between them and facilitates local entrepreneurs. But in this case the dominant culture of the country tends to promote and exemplify and not marginalize this "subculture".

Research results show that although they may be similar, there may be serious differences between various social or cultural groups. In modern business literature, human sources and customers are seen the most important capital components of firms. For this reason, in order to use human capital effectively, a firm has to analyse and understand properties of human capital components, their differences, cross cultural dimensions and factors affecting cross cultural dimensions. In this respect, it may be argued to literature that today's firms need to develop and process a "cultural dimension management".

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