



UNIVERSITY OF GOTHENBURG

Mobile Internet Usage as a Communication Channel Among Turkish Youth

A Communication Research

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I certify that all the material in this dissertation which is not my own work has been identified and that no material is included for which a degree has previously been conferred upon me.

Cagri Alkis

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ABSTRACT

This research focuses on how Turkish youth have embraced mobile internet as a communication tool. The Turkish youth communication styles and patterns have been greatly influenced by mobile internet according to this research. It also describes the influence of culture and communication patterns of Turkey on using mobile internet as a communication channel. The methodology used in this study contains aspects of both quantitative and qualitative research. In this research, questionnaires were chosen as the mode of data collection. This is because questionnaires were the most cost effective way of collecting large amounts of data within a short period of time. The literature review covers various aspects of Turkish Culture based on Trompenaars and Hofstede culture classifications of Turkey and general statistics about mobile internet usage in Turkey covered by other institutions before. The main limitation for this study was insufficient literature available on the digital behavior of youth in Turkey which really made it difficult to acquire adequate background information. The results of the questionnaire were summarized in graphs and analyzed in relation to Hofstede and Trompenaars culture classification. The research concludes by elaborating the use of mobile internet among Turkish youth, the barriers of mobile internet and how Turkish culture influences mobile internet usage.

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1. INTRODUCTION

Communication involves sharing of information, ideas and thoughts with others (Grimshaw & Hussain, 1998). Communication can also be defined as the process of creating meaning between two or more people through expression and interpretation of messages (Cleary, 2007). Communication is a very important aspect of our day today lives since everything we do involves interaction with others.

In the world today, internet plays a very big role in communication. People use internet today to chat, check emails, update their social networking site pages, post photos, make VoIP calls, read news among other activities. Internet has changed the course of communication to lean towards electronic as compared to face to face.

Mobile Internet is a fairly new concept that has been embraced well. The need to be able to constantly communicate through social media or chat has enabled mobile internet to develop tremendously. Mobile internet is growing rapidly and is almost becoming an essential need among the youth. With the sudden rise and popularity of social media networking, the youth want to be able to access the sites like Facebook, Twitter, Instagram and Foursquare instantly regardless of their location or time.

Turkey is classified as a Collectivist society (Hofstede, 2001). This means that socialization is a very important aspect of the Turkish lifestyle. According to my personal observations; people belong to groups and always take care of each other in exchange of their loyalty. A Turks personal life always revolves around and is highly dependent on family, friends and other community groups. The groups always keep in contact with

each other meet very often to keep each other up to date. This means communication is key in a Turk's daily life. Most of the youth in Turkey are young scholars who are located in different parts of the country. In order for them to be able to maintain communication regardless of the distance apart, mobile internet comes in handy.

Young people in Turkey get in contact much more easily using mobile internet and also the social media. In this research I will analyze mobile internet usage among Turkish youth and its effect and influence on the Turkish communication culture. This research focuses on how Turkish youth have embraced mobile internet as a communication tool, in what ways is mobile internet used by the Turkish youth and how mobile internet has affected their communication patterns.

2. PURPOSE OF THIS RESEARCH

This research targets Mobile internet usage as a communication channel among Turkish youth. It illustrates how the Turkish youth acquire and use mobile internet, how they benefit from it, the possible advantages, disadvantages and barriers of mobile internet usage, and their general views about mobile internet. It describes the influence of culture and communication patterns of Turkey on using mobile internet as a communication channel. The paper will analyze how typical Turkish communication patterns might change among youth when they use mobile internet as a communication channel.

The research questions of the work are below;

- How Turkish culture has been influenced by usage of mobile internet among Turkish youth?
- What are the general communication patterns of Turkish youth on mobile internet?

3. METHODOLOGY

3.1 Research Methods

The aim of this research is to observe and understand the mobile internet usage among Turkish youth. I try to gather an in-depth understanding of the communication behavior of the specific group and the reasons that govern such behavior. This research needed a combination of both aspects of qualitative and quantitative research since both numerical and non-numerical data was essential for this research. Quantitative data was used to classify the respondents into users and non-users of mobile internet, the age and education classification and choice of GSM operator. Qualitative research was useful in understanding the behavior of the respondents and why they exhibited such behavior (e.g. if they did or did not use mobile internet), to discover the motivation behind their decisions (why they did or did not use mobile internet) and to collect various ideas about the subject matter (e.g. limitations and barriers of mobile internet usage, influence of culture on mobile internet).

Questionnaires were used as the tool of data collection; mainly to gather the statistics, views, attitudes and opinions of Turkish youth on mobile internet. This is because they were cost effective, less time consuming, easy to analyze, ability to access wide geographical areas, less intrusive and reduced personal bias. However questionnaires exhibited some disadvantages like limited depth of collected information, inability to confirm that the rightfully intended person answered the questionnaire and low response rates. In the questionnaire a mixed variety of questions e.g. closed ended questions like Yes/No questions and factual questions for the quantitative data and ranking questions and opinion questions for qualitative data were included. Graphs and charts were used in presenting the data results the data in the results required a lot of comparison that was best visualized and displayed by graphs and charts.

The target population was Turkish youth. Purposive sampling was also used to ensure that the right audience was targeted. According to Schwandt (1997) sites or cases are chosen because there may be a good reason to believe that what goes on there is critical to understanding some process or concept or to testing or elaborating some established theory. To ensure that the results were not biased, the sampling unit was taken from all over Turkey thus data from all districts of the country was acquired. Representations from different social, cultural, religious and educational backgrounds, ages, sex, locations and financial status were selected. The respondents were sampled according to their different mobile internet usage trends. A sample size of 306 youth was chosen, but due to inadequate data provided by the respondents, some results could not be included in the final report.

The questions in the questionnaire were grouped under four different categories;

- Demographic statistics (Age, Gender and Education of the participants)
- Mobile Phone Usage Details (Mobile phone model, Service Provider etc.)
- Statements for the ones who use mobile internet to communicate.
- Statements for the ones who do not use mobile internet in order to establish the reason behind their choice of not communicating using mobile internet.

The categorized groups of questions targeted to obtain information about a combination of communication and culture of Turkish youth. At this point, it is necessary to mention that all the questions were prepared to help analyze the results of the study of researches like Hofstede's country culture index and Trompenaars's taxonomies. In order to figure out the correlation between the results with the taxonomies that had already been mentioned above, some specific questions were included.

Furthermore; in this research I also used a non-participant research method which is known as observation in order to observe the cultural structure of Turkish Society. According to observation method; I mainly focused the communication of the people, their body language, structure of turn taking, non-verbal communications and etc.

The questionnaire results aimed to answer the following questions:

- Motivations / barriers of Turkish people for using mobile internet
- Perceptions of the people about mobile internet services of the Turkish GSM companies
- Communication patterns of Turkish people via mobile internet
- Cultural changes in Turkish society caused by mobile internet communication especially among youth.

3.2 Limitations

First, in this research it was observed that there is limited literature available on the digital behavior of youth in Turkey which really made it difficult to acquire adequate background and literature information specific to Turkey. However, there is a lot of information on many countries in Europe that have similar trends to Turkey so that literature was used. On the questionnaires, some respondents were reluctant to share personal information and also in some cases it was difficult to establish that the respondents were truthful in their answers. The process of structuring the questions, sampling and acquiring the data was time consuming and expensive. Additionally the large volumes of data made it difficult and complex to analyze and interpret the data. Because the research was conducted in only some parts of Turkey and not the whole country, it was difficult to extrapolate the findings to broader population and draw a generalized conclusion from the findings. There is also a chance that the respondents could have been forgetful when answering some questions hence omitted some relevant data. Since the questions were standardized, it was not possible to explain the questions to the respondents, therefore respondents understand and interpret the questions based on their own context hence there was a possibility of subjectivity. Lastly, because communication technology is a rapidly changing area, the findings and conclusions of the research may be obsolete within a few years and hence not be applicable in the future.

4. LITERATURE REVIEW

According to Schein (1992) culture is what a group learns over a period of time as the group tries to solve its survival problems in an external environment and its problems in internal integration. These values are transferred from generation to generation through observation, social learning, and the effects of individual actions (Bandura, 1986). Culture is comprised of shared beliefs, values and assumptions of a group of people which result in characteristic behaviors (Stubbs, 2002). Cultural values are the shared abstract ideas of what is good, right, and desirable in a society (Williams, 1970). New members of a culture gradually learn culture values and language skills as they grow from the older members of that culture. At the same time, older members pass on the cultural values to the young members through their actions and conversations. Understanding a people's culture can help us to determine how they interact. Cultural value priorities of societal institutions like the family, economic and political systems, religious and education institutions are expressed by their goals and their modes of operation, for example a cultural emphasis on group well-being is likely to be expressed in more cooperative economic and legal systems (e.g. socialism and mediation) (Schwartz, 1997).

Turkish culture has been defined as a collectivist culture (Hofstede, 1980). (Kabasakar & Bodur ,1998) equally second the study that Turkish people score high in the in-group collectivism category. Collectivism has been described by Schwartz (1997) as a society where the group's interests take precedence as compared to individuals. One dimension of looking at a collectivist group are cultures where by an individual is viewed as an entity encapsulated in collectivity and extracting the meaning of life through social relationships, by belonging in the group and participating in its shared way of life (Schwartz, 1997). Schwartz (1994) also highlights that Turkish people score high in egalitarian commitment and

harmony. This means that they voluntarily commit to promoting the welfare of others instead of having personal selfish interests. They support equality, social justice, freedom, responsibility and honesty. They all try to fit in harmoniously in the community.

In order to support these previously established theories, a short brief of Turkish culture is described. As a Turkish person, according to my own observations; family and friendship are a source of belonging in the Turkish society. Turks are loyal and faithful to their families and friends. They keep contact with each other even if they live far apart from each other. During the religious holidays “Bayrams” families visit each other and exchange gifts. Relatives travel back and forth to stay closely connected to each other during these holidays (Yenen, 1997).

Youth mostly acquire their close trusted friends from school and sometimes the neighborhood. Youth socialize well with each other regardless of the gender. They socialize in groups and it can be seen in cafes on weekends and evenings. Close friends and family call each other as often as a number of times a week and they meet at least once a month. Loyalty is highly regarded among these relationships to the extent that youth can fight if one person insults the others family or friends. Eye contact is important as it is a sign of trust. Among friends and family, physical contact is a normal phenomenon. When people meet, they tend to hug and kiss both cheeks. Most of their telephone conversations end with ‘öpüyorum’ which is a Turkish word for ‘I’m kissing you’. When the youth meet their friends, they spend at least an hour and sometimes extend conversations late into the night. Special days like birthdays are usually celebrated by at least five people drinking a Turkish special alcoholic drink called ‘Raki’ and dancing to traditional Turkish music. This is normally accompanied by posts of images and statements on social networking sites like Facebook, twitter and instagram, as well as updating their locations on foursquare mobile application.

As much as the context of communication greatly dictates whether people communicate formally or informally, culture also shapes the formality of the communication. In Informal cultures, everyone is equal, so people speak the same way with everyone. However formal cultures are hierarchical so people follow certain protocols when speaking to different ranks of people. Schwartz (1994, 2004) concluded that Turkey scored above average in values of hierarchy. This implies that Turkish people mainly communicate formally.

According to Hall (1985), there are high context cultures and low context cultures which shape how people speak. In high-context cultures contain various contextual elements assisting members of the culture to understand the rules. Therefore, so much is taken for granted and could be confusing for person who doesn't know the 'unwritten rules' of the culture (Hall 1985). In regard to communication in high context cultures, people assume others have no information on a certain topic so they exhaustively explain everything they want to talk about. In low context cultures, people assume that others understand what they are being told so they don't explain everything. Turkish people according to (Hall, 1985) Edward Hall's classification, Turkish people exhibit a high context culture.

Eye contact can express interest and attentiveness to the message being said. In some cultures, making eye contact means honesty while avoiding eye contact is craftiness and dishonesty. This applies to the Turkish Culture; eye contact depicts trust and it's very important in the Turkish society. Other cultures, however, have the opposite view of eye contact. In these cultures, making a lot of eye contact is believed to be insulting and aggressive so, people in these cultures only glancing occasionally at who they are talking to.

While speaking to each other, some people express themselves by touching; contact cultures. In contact cultures, people touch each other when they're speaking and maintain a close distance to each other. However, in non-contact cultures, touching is inappropriate, pushy and aggressive; thus people seldom touch one another and tend maintain far distance from each other when talking. Culture can affect the facial expressions that people use as well as the way they interpret the facial expressions of others. Turkish people have no problem with physical contact. It's evident on the Turkish streets where people walk while holding hands regardless of the gender or age. They also hug and kiss each other on the cheeks very often especially when meeting and parting.

In conclusion, according to my own observations; the Turkish people can be classified as social and friendly. The people really regard relationships highly and would do anything in their power to maintain communication with their loved ones. They also keep up to date with the latest technological advances in communication. Their culture impacts greatly on their communication patterns whereby communication is a very important aspect of their livelihood.

4.1 Internet and Communication

Nowadays there are various ways of communicating owing to the rapidly developing technological innovations. Starting from the 80s till now, we have seen communication tools evolving from Telegrams, Letters, Radio, Television, Computers and Internet, basic Mobile Phones and now Smart Phones and Social Media. With the new communication innovations developing, young people do not want to be left behind, hence adapting to all kinds of the latest communication tools and acquiring the necessary gadgets. Turkish youth are not an exception. According to ‘Turkey in the Global Internet and the Future of Online Measurement’ (Read, 2011), Turkey Has Third Most Engaged Online Audience in Europe.

Overview of European Internet Usage by Country Ranked by Total Unique Visitors August 2011. Total Europe Audience, Age 15+, Home and Work Locations		
Source: comScore Media Metrix		
Location	Total Unique Visitors (000)	Average Hours per Visitor
<i>World-Wide</i>	<i>1,411,178</i>	<i>23.6</i>
<i>Europe</i>	<i>372,066</i>	<i>25.4</i>
Germany	50,410	24.5
Russian Federation	49,991	21.7
France	42,441	24.7
United Kingdom	37,254	34.7
Italy	23,613	15.8
Turkey	23,100	32.7
Spain	20,930	23.9
Poland	18,193	24.1
Netherlands	11,977	32.8
Sweden	6,196	24.0
Belgium	6,006	19.9
Switzerland	4,712	18.3
Austria	4,710	13.8
Portugal	4,216	20.4
Denmark	3,665	21.2
Finland	3,368	24.1
Norway	3,249	26.1
Ireland	2,337	21.0

Table 1 : Turkey accounts for 23.1m internet users of Europe’s 372 m, August 2011.

Additionally the same report states that Facebook was the most visited site with 13.1 billion minutes spent on the site, which is 28.8 percent of all time spent online during the month. (Read 2011).

Top 10 Sites in Turkey by Total Minutes (MM) August 2011. Total Turkey Audience, Age 15+, Home and Work Locations. Source: comScore Media Metrix	
	Total Minutes (MM)
Total Internet : Total Audience	45,282
Facebook.com	13,056
Microsoft Sites	4,014
Google Sites	3,872
Mynet A.S.	1,360
Aksoy Group	991
DK Gazetecilik	973
Hurriyet Internet Group	519
Dogan Gazetecilik	263
Dogan Online	240
Turkuvaz Yayin	237

Table 2 : In Turkey, 13.1 billion mins were spent Facebook (28.8% of all time spent online in August 2011).

According to ‘Mobile stats and Facts, 2011’ mobile internet will overtake desktop internet by 2014. Smart phones guarantee the availability of applications like Facebook, Twitter, Foursquare, at one’s disposal as well as presence of mobile internet. Based on ‘Mobile stats and Facts, 2011’, of the world’s 4 billion mobile phones 1.08 billion are smart phones. From the results acquired in this research, we can also conclude that more than 40% of the Turkish youth own smart phones. According to the researcher’s observation and experience, mobile internet is also proving to be a cheaper means of communication compared to the traditional

phone calls and SMS services. Nowadays you can chat with friends easily, cheaper and faster through applications like Whatsapp, Viber, Blackberry Messenger, Chat On that only use a few kilobytes of data.

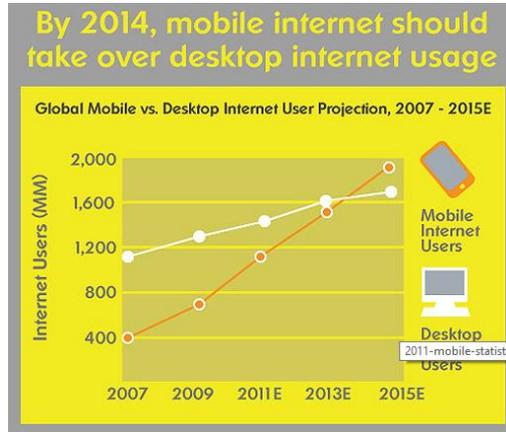


Figure 1: In 2014, mobile internet usage will overtake desktop internet usage, in 2011, more than 50% of all “local” searches are done from a mobile device. Source:<http://www.digitalbuzzblog.com/2011-mobile-statistics-stats>

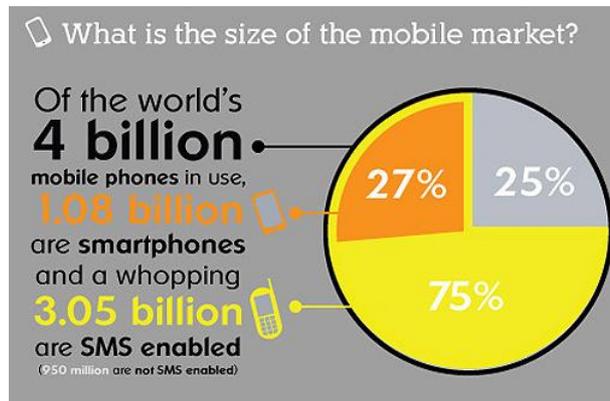


Figure 2 : Over 1 billion of the world's 4+ billion mobiles phones are now smartphones, Source: <http://www.digitalbuzzblog.com/2011>

4.2 The Mobile Internet

Mobile devices e.g. smart phones, tablets and notebooks are becoming the major medium of internet access nowadays. That, together with Wi-Fi networks, faster broadband connections

makes internet accessible and affordable to almost everyone in the world. Mobile apps are also being developed every single day to the point that there's almost an app for every internet based function. Every year new versions of smart phones are emerging and there's currently stiff competition between the iPhone and Samsung galaxy phones. Mobile internet usage continues to be on a sharp upward trajectory (Accenture, Mobile Web Watch, 2012) with 69% of the internet users accessing internet through a mobile device. The research indicates that, those who use mobile internet, 58% use it for personal matters while 20% for work related issues. 45% of mobile internet users conduct mobile banking transactions and 62% access social networking sites. 71% of mobile internet users download apps while 51% download or view short videos (Accenture, Mobile Web Watch, 2012).

Mobile Internet is seen to be used across all age groups. Of the 61% percent of respondents who used smart phones for accessing the Internet, more than 70 percent are in the younger age group (between 14 and 39 years) while of 45% of the older age group (above 50 years) used their smart phones for internet based activities (Accenture, Mobile Web Watch, 2012). The demand for web enabled mobile phone is also very high. An average of 60% of those who do not own a mobile phone or who do not access the Internet through their mobile phone have tried to use mobile Internet at least once; 45 percent said they were considering doing so in the near future (Accenture, Mobile Web Watch, 2012). As of gender, the research reveals that men access internet more than women but the gender bias varies from country to country as shown in the figure below:

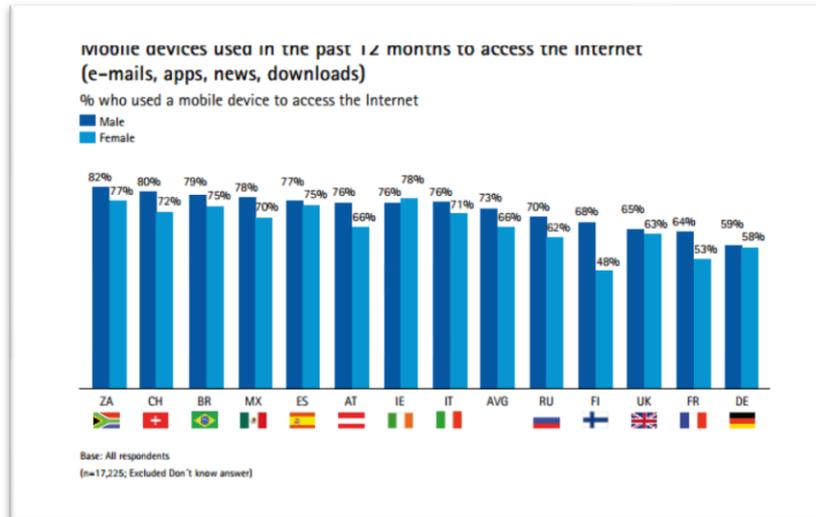


Figure 3 Comparison of Men and Women Mobile internet usage in Europe (Accenture mobile web watch, 2012).

Source: <http://www.accenture.com>

The major use of mobile internet is accessing emails; 70% of mobile internet users have an email app on their phones. 79% of the mobile internet users indicate the importance of phone and video calls over the internet. However there's also a rise of social media interaction through mobile internet such as tweeting, watching videos, blogging and instant messaging. The survey identifies mobile apps as one of the primary drivers of mobile Internet use; mobile apps are a convenient getaway to the internet. At least 70% of mobile internet downloaded apps and music. More than half of mobile internet users have checked weather information, travel information and read news on their mobiles (Accenture, *Mobile Web Watch*, 2012).

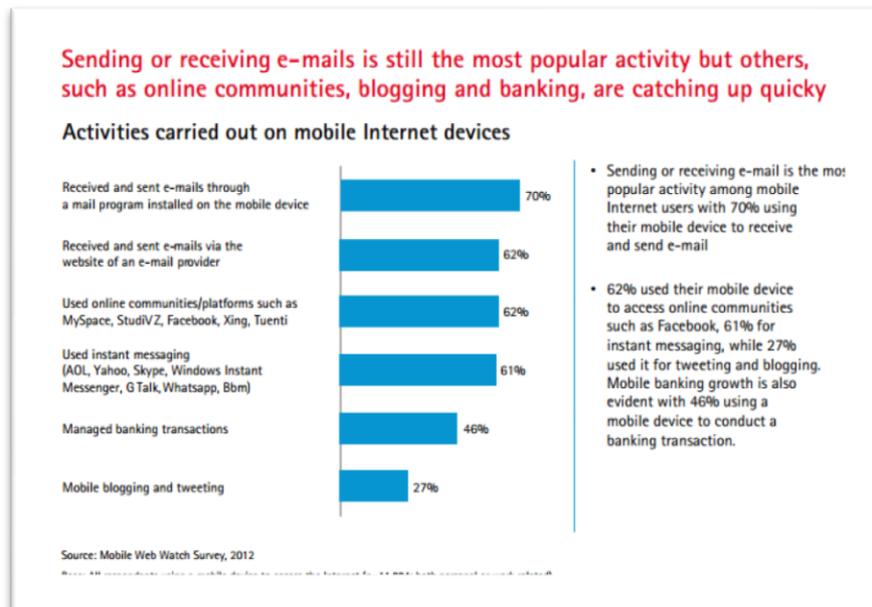


Figure 4 Activities carried out on mobile internet devices (Mobile web watch Survey, 2012.) Source: www.accenture.com

With internet growth, comes the concept of re-imagination and re-invention of everything. Activities that were done manually are now being re-created to be done on the internet. Mobile apps and websites are now carrying the day. Some examples of these re-developments are shown in the figures below:

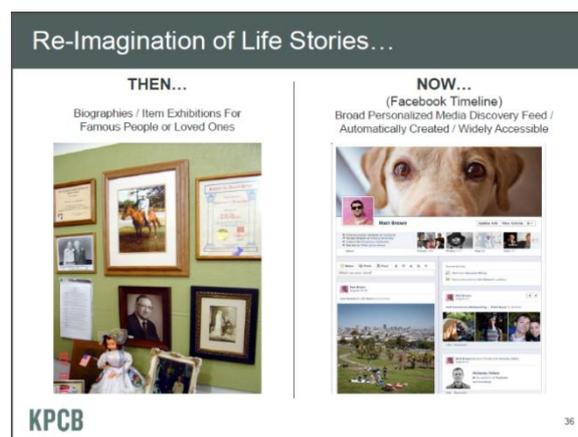


Figure 5 Re-imagination of life stories using internet by KPCB. Source <http://www.kpcb.com>



Figure 6 Re-imagination of news using internet by KPCPB. Source <http://www.kpcb.com>

4.3 Mobile Internet in Turkey

The Turkish ICT sector has been rapidly growing, with a compounded annual growth rate (CAGR) of 14% in the period 2005-2009. Business Monitor International predicts that Turkey will be the highest growing IT market in the world in the 2011-2015, with Compound Annual Growth Rate of 11% (Business Monitor International, Turkey and Information Technology Report Q2, 2011). In the last ten years there has been an impressive growth of 130% in total ICT equipment sales in Turkey, Software sales have expanded by over 500%, communication technologies by 225%, and telecommunication equipment by 75% (Republic of Turkey Prime Ministry Investment Support and Promotion Agency). The growth in ICT sales depicts the demand and development in the ICT sector in both Turkish households and enterprises.

To enable improvements in access and Service, the Turkish Government has increased its investment in mobile communications infrastructure from 2.6 billion TL in 2008 (Republic of Turkey Prime Ministry Investment Support and Promotion Agency) to 5.4 billion TL in 2009 (Republic of Turkey Prime Ministry Investment Support and Promotion Agency). There are

currently three mobile operators in Turkey: Turkcell 56%, Vodafone 25% and Avea 19% of mobile users.

According to a research conducted by Kleiner Perkins Caufield Byers (KPCB), Internet Trends, (Meeker Mary 2012) states that "Internet growth remains robust, rapid mobile adoption is still in early stages." However, the adoption to mobile internet is rather rapid thanks to the growing use of smart phones. It also shows that Turkey is the tenth country in the world in mobile internet usage growth in 2011 as well as Turkey ranked as no 19th in the world in 3G mobile usage.

1.1B Global Mobile 3G Subscribers, 37% Growth, Q4 – @ Only 18% of Mobile Subscribers

Rank	Country	Q4:11 3G Subs (MM)	3G Penetr ation	3G Sub Y/Y Growth	Rank	Country	Q4:11 3G Subs (MM)	3G Penetr ation	3G Sub Y/Y Growth
1	USA	208	64%	31%	16	Canada	16	62%	34%
2	Japan	122	95	9	17	Taiwan	14	48	17
3	China	57	6	115	18	South Africa	13	21	49
4	Korea	45	85	10	19	Turkey	13	20	62
5	Italy	44	51	25	20	Portugal	13	78	19
6	UK	42	53	25	21	Vietnam	12	11	358
7	Brazil	41	17	99	22	Mexico	11	11	55
8	India	39	4	841	23	Malaysia	10	27	7
9	Germany	38	36	23	24	Sweden	10	73	25
10	Spain	33	57	21	25	Philippines	10	11	45
11	France	30	45	35	26	Saudi Arabia	10	19	17
12	Indonesia	29	11	27	27	Netherlands	9	44	34
13	Poland	28	57	17	28	Egypt	8	10	60
14	Australia	22	76	21	29	Austria	7	58	24
15	Russia	17	8	45	30	Nigeria	6	6	51

Global 3G Stats: Subscribers = 1,098MM Penetration = 18% Growth = 37%

KPCB Note: *3G includes CDMA 1x EV-DO and Rev. A/B, WCDMA, HSPA. One user may have multiple mobile subscriptions and may be counted as multiple subscriber. Source: Informa WCSI.

Figure 7 World mobile subscriber numbers, 3G penetration and subscriber growth by KPCB. Source <http://www.kpcb.com>.

Türkiye Ekonomi Politikaları Araştırma Vakfı (TEPAV) conducted a research entitled “*How does Internet Usage Change in Turkey? An Assessment on Internet Users, 2011*”. According to this report, the individuals using the Internet in Turkey concentrate in the 16-24 age group.

	16-24	25-34	35-44	45-54	55-64	65-74
2007	50.4	32.3	23.8	14.8	4.8	1.4
2008	54.8	41.4	29.3	19.4	6.9	1.6
2009	59.4	45.1	30.2	18.6	6.2	2
2010	62.9	50.6	34.7	22.4	7.8	2.7

Source: TURKSTAT

Figure 8 TURKSTAT internet usage age comparison 2007 to 2010. Source www.tepav.org.tr

There's a correlation between education and internet usage in Turkey. According to TURKSTAT surveys, more than 50% of individuals with educational attainment at primary level higher have accessed the Internet in the last three months.

	Literate without a diploma		Primary school		Secondary and vocational secondary school		High and vocational school		Higher education	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
2007	2.6	0.2	9.0	3.9	36.4	23.3	66.8	49.1	83.9	80.7
2008	6.5	0.8	14.0	5.9	45.2	35.6	69.7	57.0	87.6	85.1
2009	5.6	1.1	14.5	7.7	58.6	43.5	76.0	62.4	89.0	85.8
2010	8.7	1.1	18.7	9.6	59.7	46.2	72.1	66.6	90.1	88.8

Source: TURKSTAT

Figure 9 TURKSTAT Internet usage in Turkey; Education and Age comparison. Source: www.tepav.org.tr

TURKSTAT survey also reveals that internet usage rates are similar across the unemployed, the Employers, the regular and casual employees and that in the 2007-2010 period Internet usage has increased particularly across the employers and the unemployed by more than 10%.

	2007	2008	2009	2010
In the labor force				
Regular and casual employee	63.2	72.6	56.8	62.6
Employer	54.2	67.7	66.1	69.2
Unemployed	42.2	48.7	41.6	50.0
Not in the labor force				
Student	82.8	83.3	88.2	91.6

Figure 10 TURKSTAT Internet Usage, Employment status. Source: www.tepav.org.tr

According to Mobile, Tablet and Internet Usage 2012 SEEMEA Report by Google 91% of Turkish people use mobile phones. 14% use smartphones while 78% use basic mobile phones. In the same report, 13% access mobile internet through Wi-Fi at home, 13% access it via Wi-Fi out of home while 69% use mobile service provider options like 3G and 4G. 45% of the Turkish population consists of youth aged between 16 and 35.

The European Interactive Advertising Association (EIAA) represents the leading European interactive media companies across Europe. The January 2011 European mobile internet use Executive summary by EIAA states that 21% of Turkish internet users use internet on their mobile phones. Youth are nowadays spending more time on internet than any other activity. The EIAA report confirms that as of 2011, youth aged 16-24 spend 7.2 hours while age 25-34 years old spend 6.6 hours on mobile internet weekly.

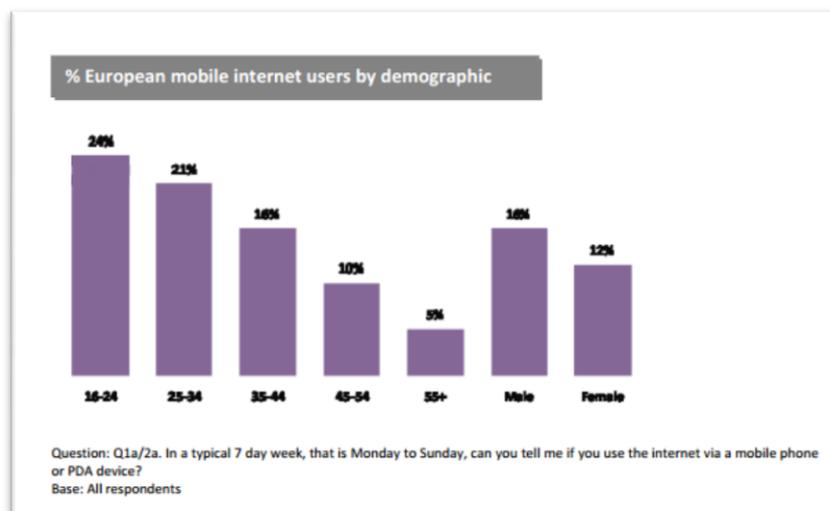


Figure 11 EIAA Report of mobile internet usage by age. Source: www.eiaa.net

Mobile internet is mostly used as a tool of communication with 78% of mobile internet users communicating via their internet enabled mobile phones with other methods aside from verbal conversation – 69% send and receive emails, 33% state they communicate using social media via their mobile and 26% use mobile instant messenger (EIAA, 2011). Turkish youth use mobile internet to interact with their friends and family. In substitution of the traditional phone calls and SMS messages, there is now Smart phone applications like Whatsapp and Viber that are cheaper and more reliable ways for one on one communication. To also manage to talk to their friends and family members far from them, in other towns and countries, they use Skype and VoIP calls on-line. As of 2010, telephone/video conference over the Internet made by individuals that used the Internet in the last three months increased by more than 100% compared to 2008 and reached 47.1%. There are social media interaction sites like Facebook and twitter where the youth share ideas, feelings, pictures, videos, and other kinds of information with 36 percent of internet users logging on to these websites every day (TNS Digital Life survey, 2012).

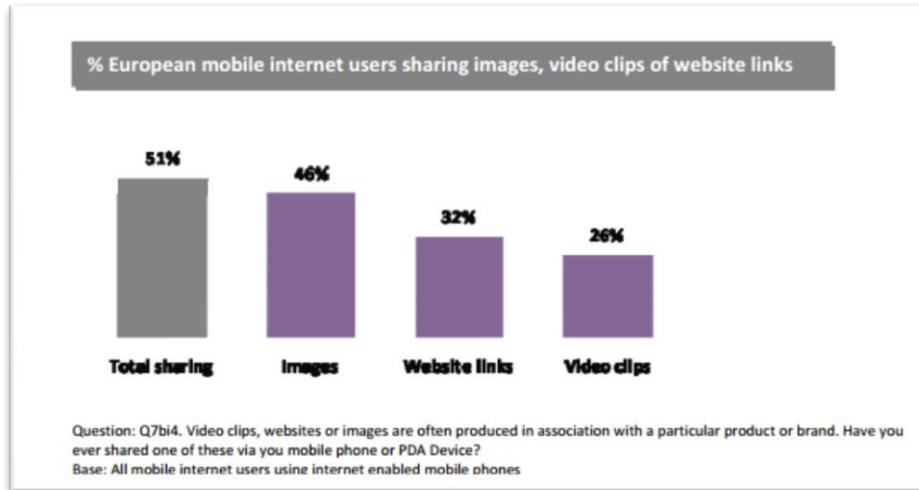


Figure 12 EIAA Report, Mobile Internet usage activities. Source: www.eiaa.net

According to the TNS Digital Life survey of Feb 7 2012, Turkish people mainly go on-line for entertainment. More than half (51%) of mobile internet users claim to share video clips, websites or images with friends or family via their internet enabled mobile phone (EIAA, 2011) using apps like keek (video sharing), instagram (photo sharing), foursquare (location sharing), Facebook and twitter. They use their smartphones to download games e.g. Angry Birds, Fruit Ninja, Temple Run are some of the most popular games. There are also Turkish games like *okey*, *batak* and *tavla* are also available on-line. Over a quarter of mobile internet users use it for watching (28%) or downloading (27%) films, TV or video clips via their internet enabled mobile phone (EIAA, 2011). There several Turkish TV apps online that Turkish people watch e.g. *TRT TV*, *Kanal D*, *Canlı TV İzle* and also online film apps like *Film izle HD*. Some youth use mobile internet to read newspapers using apps like *Tum gazeteler*. Turkish people love football and are so passionate about it (Silva, 2012). There are some mobile internet apps that show the status of football matches in Turkey e.g *Mac Kac Kac* and *iddaa*. Lastly most Turkish youth on the streets walk with earphones on. They use

mobile internet to listen to music online or on radio. Some of the music apps are TNet Muzik.

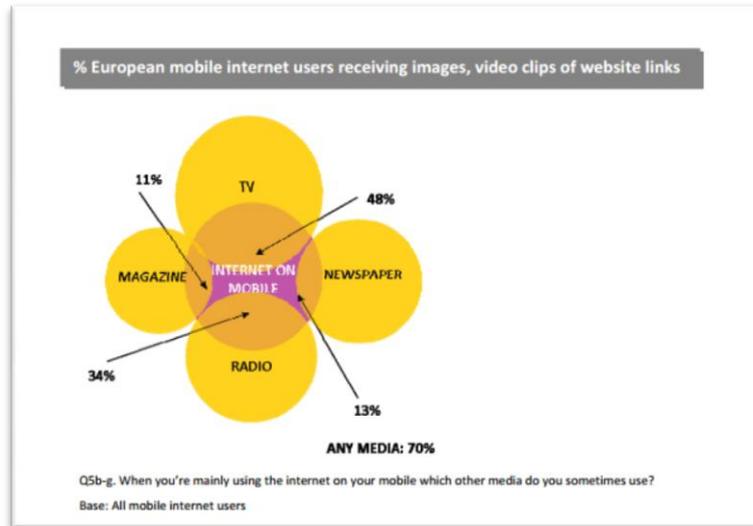


Figure 13 EIAA report mobile internet usage with other activities. Source: www.eiaa.net

Mobile internet in Turkey is also used as a medium of online payment. Most Turkish youth use mobile internet apps to transfer money from one account to another via using mobile banking apps like *İş Cep*, *Garanti Cep Şubesi*, *Akbank direkt* and *Yapı Kredi Mobil*. Shopping has also gone mobile with apps like *Hepsiburada*, *Gittigidiyor* and *sahibinden.com* being used for shopping. Food shopping is also popularly being done using *yemeksepeti.com* application.

Mobile internet is also being used by Turkish youth to learn and ask for information with nine out of every ten internet users make on-line queries about brands, which is above the global average. The *TNS Digital Life survey*, 2012 indicates that 1.5 billion people use the internet to conduct search about a product or a service they would like to buy. Nearly 850 million users post comments on blogs about brands and 1.4 billion people read and get influenced by these comments. As for education, apps like *İngilizce öğreniyorum* to learn

English, *Vucut geliřtirme* app is used to learn about body building diets and exercises, *e-Devlet Kapısı* is being used to provide information about the government. *Namaz Vaktular* and *Ezan Vakti* apps are being used to inform people about prayer times. Apps like kariyer.net and LinkedIn are also being used to search for jobs online.

An interesting observation is that the traffic and mobile internet connection rush hours coincide, as well as before going to sleep. “Most Turkish internet users check Facebook or Twitter just before going to bed, and go online when stuck in the traffic”, the *TNS Digital life survey* indicates. The number of “virtual friends” for an average Turk has risen from 191 to 219 over the previous year, according to *the TNS Digital Life survey, 2012* and the country ranks 8th in the digital world.

4.4 A summary of Mobile Service Providers in Turkey

4.4.1 Turkcell

Turkcell started its operations in February 1994. In April 27 1998, Turkcell signed a 25-year GSM license contract with the Turkish Ministry of Transportation. From then till September 30, 2011, Turkcell had 34.4 million subscribers and has made 7.9 billion USD worth of investments in Turkey. Turkcell is the leading operator in Turkey, and in terms of subscriber number, it is the third largest GSM operator in Europe.

4.4.2 Vodafone

Vodafone started its operations as Telsim in 1994. In April 27, 1998 Telsim signed a 25-year GSM license contract with the Ministry of Transportation of Turkey and reached a maximum market share of 31.5%. In February 2004 Telsim was seized by the Savings Deposit Insurance Fund in and was put up for sale in August 2005 through an auction held in December 13, 2005. Vodafone submitted the winning bid of \$4.55 billion then the sale process was 21 completed on May 24, 2006. Telsim then joined Vodafone Group as Vodafone Telekomünikasyon A.Ş. in December 31, 2010, with 16.68 million subscribers (27.01% market share). Vodafone is the second biggest mobile operator in Turkey. In the last 2 years, Vodafone Turkey has made 2.1 billion TL technological infrastructure investments.

4.4.3 Avea

Avea was founded in 2004. Driven by innovation, Avea is currently the youngest operator of Turkey, with nationwide customer base of 12.5 million as of the third quarter of 2011. The company is growing fast in the corporate and individual services and is constantly investing in technology and infrastructure. Avea has roaming agreements with 656 operators in 201 countries.

4.5 Hofstede's Cultural Dimensions

Professor Geert Hofstede is a world renowned researcher who has conducted immense studies on Culture. He has written books like "Culture's Consequences" (1980, new edition 2001) and "Cultures and Organizations: Software of the Mind" (1991, new edition 2010). Geert Hofstede (1928) founded the comparative inter cultural research. Geert Hofstede's articles have been published in social science and management journals around the world. He is internationally recognized for developing the first empirical model of dimensions of national culture. This gave birth to a new paradigm for taking account of cultural elements in international economics, communication and cooperation. Additionally, he developed a model for organizational cultures that is now being used in many institutions to establish corporate culture.

Professor Geert Hofstede conducted an extensive research on how culture affects workplace values with the help of IBM (1967-1973). He analyzed a large database covering more than 70 countries of employee values scores. In his book "*Cultures and Organizations: Software of the Mind*" (1991, new edition 2010) Hofstede introduces four dimensions of national culture. The dimension scores are listed for 76 countries. Some of the scores are partly based on extensions and the replications of the IBM study on different international populations. The culture dimensions are relevant to this research in classifying and analyzing the Turkish culture and thus determining the influence of Turkish culture on communication patterns of the Turkish youth. Hofstede's cultural dimensions will also be used to explain some behaviors exhibited in the results of this research. The dimensions are listed below:

- Power Distance (PDI)
- Individualism versus Collectivism (IDV)
- Masculinity versus Femininity (MAS)
- Uncertainty Avoidance (UAI)

Later, (Bond & Michael, 2010) added a fifth dimension based on Confucian Dynamism. It was applied on 23 countries. Bond's research was done using a survey instrument developed by Chinese employees and managers. This was the Long Term Orientation (LTO) score. Later (Minkov, 2010) extended the number of countries on this score to 93. Latest research by (Minkov, 2010) adds a sixth dimension known as Indulgence versus Restraint. The significance of this study is to correlate the country scores of Turkey with the mobile internet usage in Turkey and thus illustrate how culture plays a role in the mobile internet usage among youth in Turkey.

4.5.1 Power distance (PDI)

“This dimension expresses the degree to which the less powerful members of a society accept and expect that power is distributed unequally” (Hofstede, 2010). This is how societies handle inequalities. High power distance depicts a hierarchical order. Low power distance depicts struggle for equality for every member of the society. It is also described as contrasting individualism–communalism, independence–interdependence, autonomy–relatedness, and separateness–interdependence (Kagitcibasi 1990, Bellah et al 1985; Markus & Kitayama 1991, Geertz 1984).

Turkey scores 66 on this dimension. This depicts turkey as hierarchical and dependent. Power is centralized to superiors who are often inaccessible. Inferiors do not directly communicate

with superior and information flow is selective. An example is in the Turkish family unit, the father is the leader to whom other members submit (Hofstede, 2010).

4.5.2 Individualism versus collectivism (IVD)

In individualist societies, people prefer to take care of themselves and immediate families only as compared to caring about the society. It's a loosely-knit society (Hofstede, 2010). Collectivism on the contrary represents a tightly-knit society whereby individuals can expect their relatives or members of a particular in-group to look after them in exchange for unquestioning loyalty (Hofstede, 2010). People's self-image is represented by 'we' and not 'I'.

Turkey, scores 37 which is collectivistic society. There is importance in "We" (in-groups e.g. families, clans or organizations). Members of a group look after each other in exchange for loyalty and the group harmony is maintained. There is an extent of Nepotism. Communication and feedback is indirect even in the business arena and open conflicts are avoided. The relationship takes priority over task fulfillment and has a moral base. However, it takes time to establish a relationship of trust. (Hofstede, 2010).

4.5.3 Masculinity versus femininity (MAS)

Masculine societies regard heroism, assertiveness, material reward and achievement as success. Feminine societies highly regard cooperation, modesty, caring for the weak and quality of life (Hofstede, 2010).

Turkey scores 45 in this dimension. This means it lies in the middle of the scale but leans a bit on the feminine side. This means that as much as Turkey appreciates masculine aspects

such as achievement, it also values and encourages feminine soft aspects of culture e.g. sympathy and caring for the underdog, leveling with others. (Hofstede, 2010).

4.5.4 Uncertainty avoidance (UAI)

Uncertainty Avoidance reflects how a society deals with the fact that the future is be unknown either by trying to control it or just let it happen. Cultures with strong UAI maintain strong of beliefs and behavior and do not tolerate unorthodox behavior and ideas. Weak UAI cultures however, maintain a relaxed attitude with emphasis on practice rather than principles. (Hofstede, 2010).

Turkey scores 85 on this dimension. This means Turkey to enforce laws and rules. They seem religious because they always refer to God (Allah). However, they make use of lot of rituals and traditions in specific situations to ease tension (Hofstede, 2010).

4.5.5 Long term versus short term orientation (LTO)

The long-term orientation reflects the extent of the society's search for virtue. Short-term orientation is interpreted as a strong inclination to searching for the absolute truth. They are characterized by respect for traditions, normative thinking, focus on achieving quick results and a relatively small propensity of saving for the future. Long-term oriented societies believe that truth depends on the situation at hand, the context and the time. They are able to adapt traditions in relation changed conditions, thriftiness, and perseverance in achieving results (Hofstede, 2010). Turkey is considered a Short Term oriented culture because Turks care for tradition and religion.

4.5.6 Indulgence versus restraint (IRV)

An indulgent society freely gratifies basic and natural human drives inclined to enjoying life and having fun. Restraint societies use strict social norms to suppress and restrict gratification of needs (Hofstede, 2010). No score is available for Turkey on this dimension.

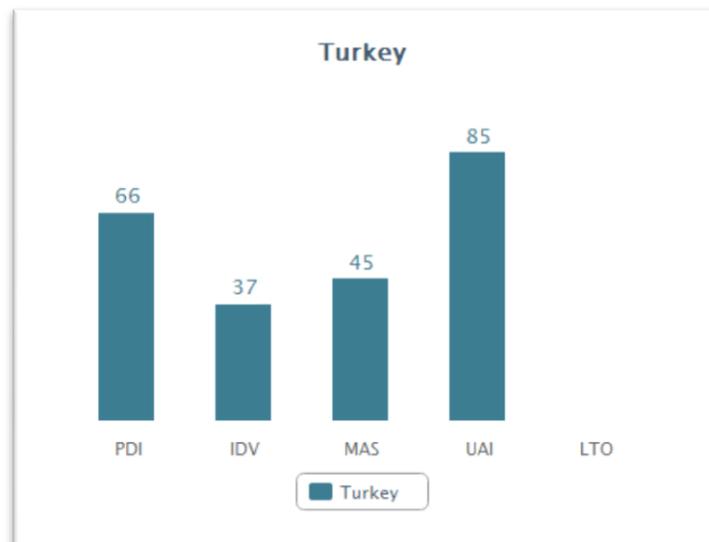


Figure 14 Graph of Turkey's Hofstede Dimension Scores. Source: www.geert-hofstede.com

4.6 Trompenaars Seven Dimensions of Culture - Understanding and Managing Cultural Differences

Fons Trompenaars and Charles Hampden-Turner, through their 1997 book "*Riding the Waves of Culture*", identified the Seven Dimensions of Culture. They researched about preferences and values of people in many cultures for 10 years, using questionnaires that were filled by more than 46,000 managers in 40 countries. They discovered that the difference of people in different cultures is not just random but is specific and even predictable. This is because cultures have different ways of thinking, different values and beliefs and different preferences placed on various different factors. Similar to Hofstede, Trompenaars cultural dimensions are

also very crucial in this research because they assist us in classifying the Turkish culture and therefore communication behaviors. Some of the dimensions of Trompenaars and Hofstede are very similar. In their conclusion, Trompenaars (1997) stated that what distinguishes people from different cultures is what they prefer on each of the following seven dimensions:

4.6.1 Universalism versus Particularism

This is depicted in the extent to which a culture values either the law or personal relationships (Trompenaars & Turner, 1998). Universalistic people assign more importance to observance of rules, laws, codes, values, obligations and standards than to the needs and claims of friends and other relationships (Trompenaars & Turner, 1998). A Universalist generally applies the same rules in all situations, therefore what is considered right is always right across every situation and according to everybody. Universalistic people look objectively at the situation and if possible, personal feelings and emotions are put aside. Everyone is equal and there are no exceptions allowed (Trompenaars & Turner, 1998).

In particularistic societies, the behavior in any situation depends on the prevailing circumstances. Rules applied depend on the circumstance and the relationship and in every situation their response changes, depending on what's happening, or who is involved. What's right in one situation could not be right in another (Trompenaars & Turner, 1998). A pluralistic culture is defined in terms of friendship and intimate relationships. Rules exist in a pluralistic culture just to codify how people relate with each other (Trompenaars & Turner, 1998). People in such societies take good care their family, friends and members of their in-group and ignore other people around them because the in-group they belong to takes care of

them. In particularistic society, no one is seen as the same, individuals are unique and different.

Turkish people are particularistic. They attach more importance to relationships than rules. This shouldn't be assumed that they are against rules, they just aim to show that people can count on their family and friends. Rules come after humanity. Even Business loyalties are tied to personal relationships and mutual trust is more credible than signed business contracts.

4.6.2 Individualism versus Communitarianism

It refers to the level at which people in a culture function either as a community or as individuals and it is similar to Hofstede's Individualism vs Collectivism. (Trompenaars & Turner, 1998) In individualism an individual comes before the community. Each person grows or fails on his own. Individualistic people believe that group-focus as denies the individual of their inalienable rights (Trompenaars & Turner, 1998). Individual makes their own decisions and takes care of themselves, their happiness, fulfillment and welfare. People believe in personal freedom and achievement (Trompenaars & Turner, 1997).

In a communitarian culture, the community (family, group, company and country) comes before the individual and provides help and safety to the member in exchange for loyalty (Trompenaars & Turner, 1998). It fights for the rights of the society other than the individual rights. Individualism is seen as selfish and short-sighted. An individual is expected to act in ways which serve society.

Just as Hofstede (1997; 2010) classified Turkish people as collectivist, so does Trompenaars (1997; 1998) classify Turkish culture as communitarian since they operate in groups instead of individuals. People belong to groups of friends or extended family. A Turk is held

responsible for the good functioning of the society. The degree of his involvement in society development represents the health of the society. Decisions are made as a group.

4.6.3 Specific versus Diffuse

It defines whether a society specifically assigns or is diffusely accepts responsibility (Trompenaars & Turner 1998). This dimension can be compared to Hofstede's Uncertainty avoidance. It is also known as "concern-/commitment-dimension". Specific cultures members are very closed in the private space but open in the public arena, i.e. they keep public and personal lives separate. They believe that relationships do not affect public objectives, even though good relationships are essential, people can work or live together without having good relationships. Specific people focus on hard facts, standards and contracts (Trompenaars & Turner 1997) where principles and consistent moral stands apply independent of the person addressed. Communication here is very well-defined, direct and purposeful (Trompenaars & Turner 1997).

In diffuse-oriented cultures public areas such as work and private life areas like family are closely linked and overlap (Trompenaars & Turner, 1998). They are very open in private space but more closed in public space. Diffuse-oriented people relate indirectly, circuitously and seemingly aimlessly (Trompenaars & Turner, 1998). High situational morality depends on the person and context. They believe in maintaining good relationships in order to achieve business objectives. One cannot distinguish their work and social relationships; they spend time outside work hours with colleagues and clients (Trompenaars & Turner, 1998).

Turkish people are diffuse. Their private life and business inter-penetrate. They relate and socialize the same way with their friends or colleagues. They frequently meet colleagues and

clients outside work hours in informal settings. They regard relationships highly. They have a large private sphere made up of family, workmates, friends and a small public one.

4.6.4 Neutral versus Emotional

This dimension represents a culture's expression of feelings and emotions. It represents the extent to which individuals in a culture display their emotions (Trompenaars & Turner, 1995). In a neutral culture, people do not show thoughts or feelings but carefully control and subdue their emotions (Trompenaars & Turner, 1997). People in such a culture should not be assumed to be cold or unfeeling, emotionally constipated or repressed but irrepressible joy or grief will still signal loudly. Instrumentality and rationality can be seen in foreground.

Members of cultures that are highly emotional, express their feelings plainly by laughing, smiling, grimacing, smiling and gesturing (Trompenaars & Turner, 1998). These people let out for their feelings openly because it is allowed and acceptable to show emotion (Trompenaars & Turner, 1997). The only limitation is that strongest feelings almost lack words or expressions to express, since they have all been used up to express less stronger feelings (Trompenaars & Turner, 1998). When communicating, one looks for corresponding emotions in the opponent.

Turkish people are generally emotional. They outwardly express their feelings and thoughts through facial and verbal communication. They have vital and animated expressions. Even in on-line chats, they use smilies to express their emotions.

4.6.5 Achieved Status versus Ascribed Status

This refers to how individuals receive status either by working hard to prove themselves or status simply given to them because of religion, origin or age (Trompenaars & Turner, 1997).

In a culture with achieved status, people accomplish a lot in order to achieve high status and must prove themselves time and time again and the status will be accorded (Trompenaars & Turner, 1997). These cultures value performance, a title is used only when it is relevant to the competence an individual brings to the task. Individuals and organizations earn and lose their status easily. Achieved People believe that a person's worth is based on what they do. Respect for managers is based on their knowledge and skills and decision-making is challenged on technical and functional grounds (Trompenaars & Turner, 2004).

In an ascribed-status culture, status is accorded on the basis of the person's being. People gain their status through factors such as seniority, birth, age, gender, origin, religion or wealth (Trompenaars & Turner, 1997). Status is acquired by right and not performance. Ascribed status cultures value people by who they are. Power, title, and position are significant in these cultures, and these ranks define behavior (Trompenaars & Turner, 2001; 2004) for example a title is extensively used to clarify one in an organization. Respect for a manager is based on their seniority and hierarchy and decision-making is challenged by people with higher authority.

Turkish culture is ascribed. People are generally respected and honored because of their age and hierarchy in organizations. Decisions are made by superiors.

4.6.6 Sequential Time versus Synchronic Time

This dimension deals with how people in different cultures structure and manage time as well as the importance they assign to the past present or future (Trompenaars & Turner, 1998). Trompenaars (1998) defines in this dimension two ways of managing time; a sequential and a synchronic or a past, present or future oriented. Sequential and Synchronic time refers to

whether individuals do things one at a time or several things at once (Trompenaars & Turner, 1997). Different cultures acquire their own time response according to their lifestyles.

Sequential time cultures prefer events to happen in order one after another and therefore has crucial work plan in advance. They schedule very tightly, with very short breaks between time slots (Trompenaars & Turner, 1998). They value punctuality, planning (and sticking to your plans) and staying on schedule to the extent that it is rude to be few minutes late because it affects the whole day's schedule. In this culture, "time is money," a commodity to be used up, thus people don't appreciate it when their schedule is thrown off (Trompenaars & Turner, 1998).

Synchronic time cultures view the past, present and future as interwoven time periods so ideas about the future and memories of the past shape the present action (Trompenaars & Turner 1997, 2001). Time as synchronization sees events in parallel, synchronized together (Trompenaars & Turner, 1997). People of this culture work on several projects at once, and plans and commitments are flexible. They show how they value other people by giving them time, even if they unexpectedly show up (Trompenaars & Turner, 1997). They rarely insist on punctuality (Trompenaars & Turner, 1997). They look at the last activity as a goal and other activities before as possibly unordered interchangeable and stepping-stones to reach the goal. Further Trompenaars (1997) notes that people create instruments to measure time and that the experience of time means that people consider a past event now, or envision a future event (Trompenaars & Turner, 1997). Time orientation could either be:

Past-oriented cultures believe that the future is a repetition of past events and experiences (Trompenaars & Turner, 1998) so they tend to respect the ancestors and hold collective historical events. *Present-oriented cultures* do not attach great value to either the past or

future but individuals are directed by the daily needs of life (Trompenaars & Turner, 1998). *Future-oriented cultures* view the past as insignificant to the future and only concentrate on future prospects and tend to plan a lot (Trompenaars & Turner, 1998).

Turkish people are synchronic time oriented. They tend to do many things at the same time. They are also past and future oriented. They respect their history, traditions and older people while at the same time focus on strategically building the future.

4.6.7 Inner-Directed versus Outer-Directed

Individuals believe the environment can be controlled by them or that the environment controls them (Trompenaars & Turner, 1998). In an inner-directed (also inner locus of control) culture, people have a mechanistic view of nature; nature is complex but can be controlled and dominated with the right expertise and effort (Trompenaars & Turner, 1998). Inner direction considers thinking as the most powerful tool and that thought of ideas and intuitive approaches are the best way (Trompenaars & Turner, 1998).

In an outer-directed (also external locus of control) culture, people have an organic view of nature. Man is regarded as one of nature's forces and should live in harmony with the environment by adapting oneself to external circumstances (Trompenaars & Turner, 1998). Outer directed people believe that their environment controls them; so they have to work with their environment to achieve their goals (Trompenaars & Turner, 2000). They focus their actions on others and avoid conflict where possible at work or with friends. They need reassurance that they are doing a good job (Trompenaars & Turner, 2000).

Turkish people are generally outer directed / external. Because they don't believe they are in full control of their destinies, they adapt to external circumstances. They are often flexible to adjust and compromise. They are comfortable with changes and shifts.

5. RESULTS

As explained above that the questionnaire are designed under 4 different sections that each of them were targeting the different purposes in order to analyze the results. The total numbers of the participants are 306 and almost most of them reached the survey by using social media channels like Facebook, Twitter etc.

5.2 Section 1: Demographic Information

This section of the questionnaire is mandatory for all the participants that all include demographic information. See Appendix Part 1

Question 1: How Old Are You?

Age	< 18	18	19	20	21	22	23	24	25	26	>=27
Number of participants	5	6	21	30	39	34	36	41	37	33	24

Table 3 Results of age of participant

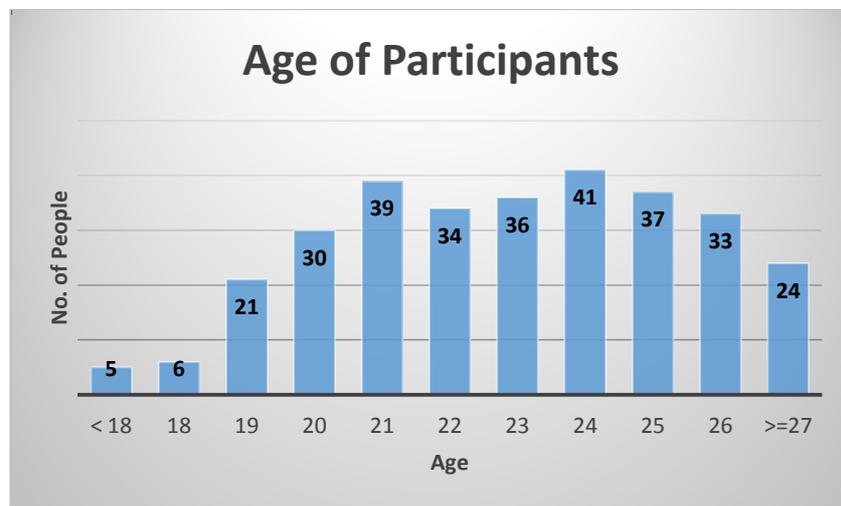


Figure 15 Graph age of participants

The participants are mainly aged between 18 and 26, but mainly concentrated between 21 and 25 years old.

Question 2: What is your gender?

Gender	Percentage	Count
Female	50.30%	154
Male	49.70%	152

Table 4 Results gender of participants

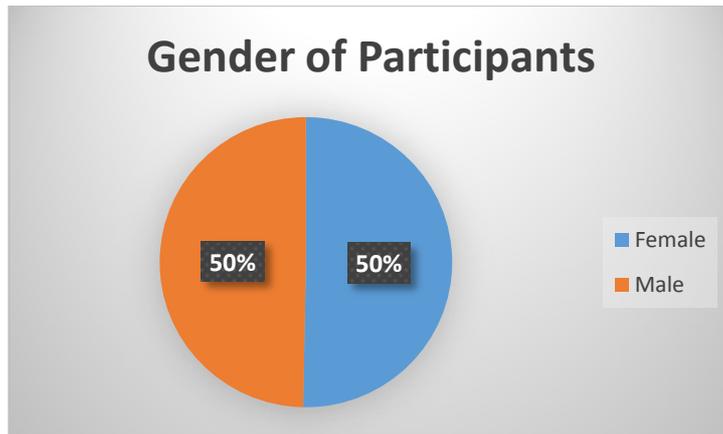


Figure 16 Chart of gender results

The gender of participants is almost balanced with both male and female participants.

Question 3: What is your education level?

Education Level	Number of People	Response Percent
Elementary School	4	1.30%
High School	36	11.80%
Bachelor (Current student or completed)	185	60.50%
Master Degree (Current student or completed)	72	23.50%
Phd (Current student or completed)	9	2.90%

Table 5 Results of education level

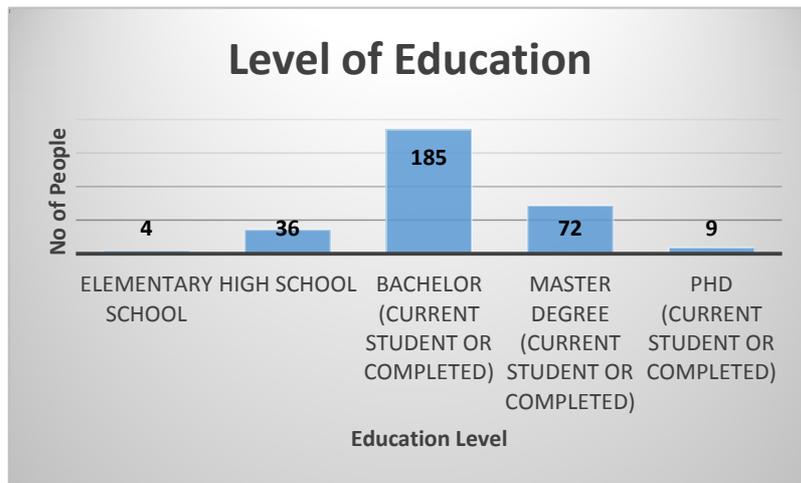


Figure 17 Graph of education level results.

The graph reveals that the participants were mainly current undergraduate students.

5.3 Section 2: Mobile Phone Usage Details

This part of the section includes the questions about the mobile phone usage details of the participants. In order to see the questions of the section please see the Part 2 in the attached Appendix.

Question 1: What is your GSM Operator?

Service Provider	Number of people	Percentage
Avea	68	22.20%
Turkcell	172	56.20%
Vodafone	58	19.00%
Diğer (Yur dışı Hatlar)	8	2.60%

Table 6 GSM Operator Results

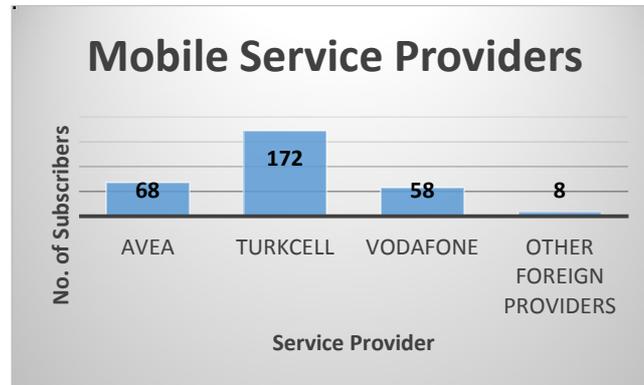


Figure 18 Graph of the GSM operator results.

The graph reveals that most people use Turkcell followed by Avea then lastly Vodafone

Question 2: Do you have an internet enabled mobile phone?

	Number of People Who Use Mobile Internet Enabled Phones	Percentage
Use Mobile Internet Enabled Phone	272	88.90%
Do not use Mobile Internet Enabled Phone	34	11.10%

Table 7 Results of Mobile internet users

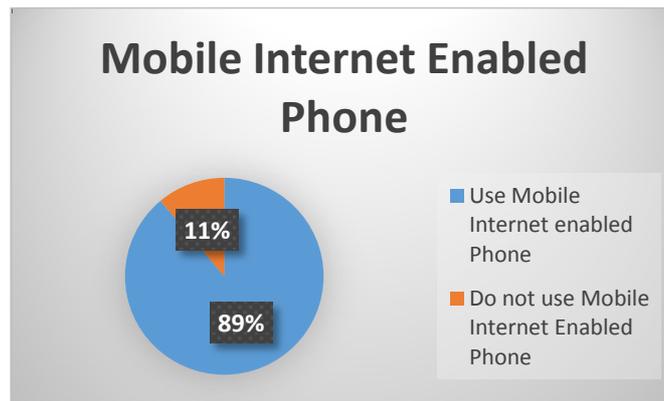


Figure 19 Chart of Mobile internet enabled phone users.

The results show that 89% of Turkish youth use mobile internet enabled phones.

Question 3: What is your phone model?

Phone Model	Number of People Using Phone	Percentage
Apple iPhone	86	28.10%
Blackberry	31	10.10%
Samsung	52	17.00%
Nokia	97	31.70%
HTC	9	2.90%
Sony Ericsson	14	4.60%
Motorola	2	0.70%
LG	4	1.30%
General Mobile	1	0.30%
Other	10	3.30%

Table 8 Results of Mobile phone Model

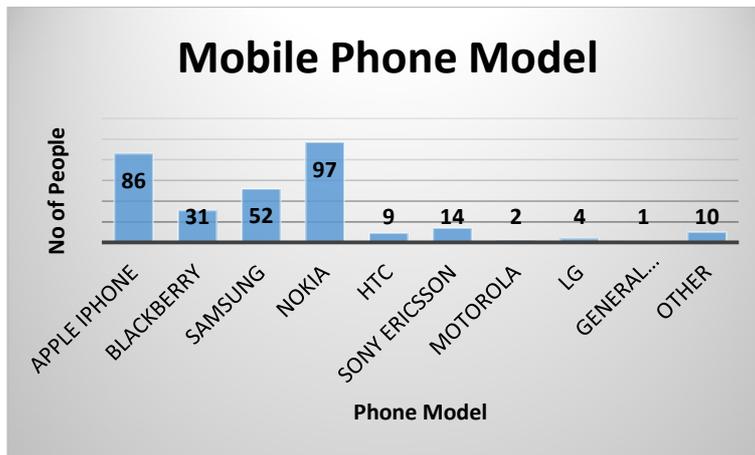


Figure 20 Chart of Mobile phone Model.

The graph reveals that 32% Turkish youth use Nokia closely followed by Iphone 28% then Samsung 17% .

Question 4: Why did you prefer this phone?

Reasons for Phone Choice	Number of People	Response Percent
It's given by my company, it is not my choice	9	2.90%
It has a large screen	12	3.90%
Useful keyboard	23	7.50%
Good price	59	19.30%
Enables to connecting to the internet	11	3.60%
To check my e-mails	14	4.60%
To check my social media accounts (Facebook, twitter, friend feed, LinkedIn)	10	3.30%
To use many applications like games, social applications and useful applications, news etc.	65	21.20%
It has many features that makes my life easier	99	32.40%
It is fast	4	1.30%

Table 9 Results of Reason of Mobile phone Model preference

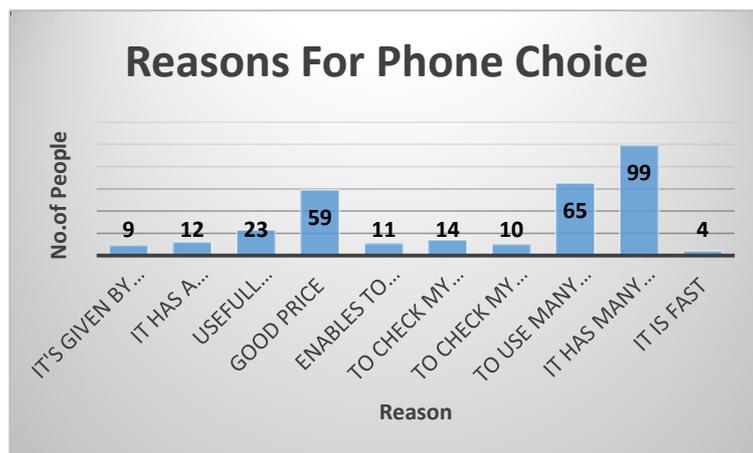


Figure 21 Graph of Reason of Mobile phone Model preference.

The graph shows that 32% Turkish youth choose their phones because of the features, 28% because of applications and 19% because of the price.

Question 5: Is your phone bills paid by your company or by yourself?

Who pays phone bill	Response Count	Response Percent
Self	281	91.80%
Company	21	6.90%
Both Company and Self	4	1.30%

Table 10 Results of Who pays telephone bills

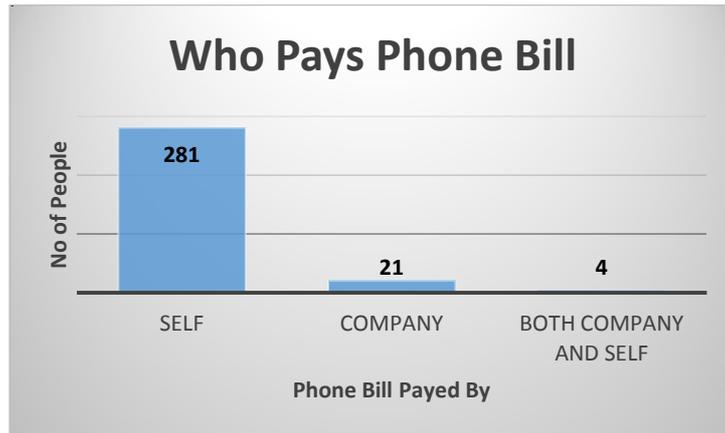


Figure 22 Graph of Who pays telephone bills.

The results show that majority Turkish youth pay their own phone bills.

Question 6: Do you use mobile internet?

Mobile Internet Use	Response Count	Response Percent
Yes	255	83.30%
No	51	16.70%

Table 11 Results of number of mobile internet users

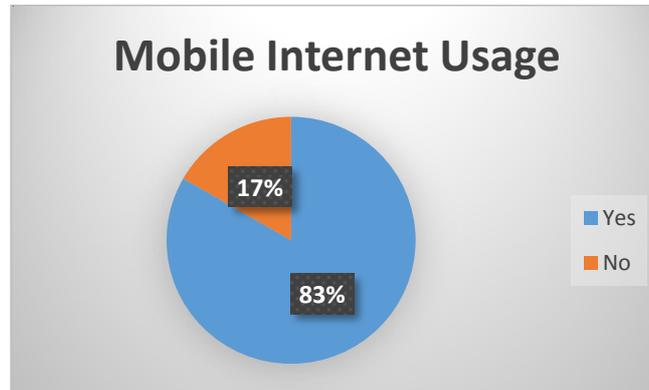


Figure 23 Chart of number of mobile internet users.

The graph reveals that 83% of Turkish youth use mobile internet.

5.4 Section 3: Mobile Internet Non-Users

As mentioned above that this part of the questionnaire includes the questions for the ones who don't use internet in their mobile phones. See Appendix Part 3

Question 1: The most important reason that I do not use mobile internet is...

Reasons for not Using Mobile Internet	Response Count	Response Percent
It's Expensive	10	19.60%
I am too busy	4	7.80%
Slow mobile internet connections	5	9.80%
Underdeveloped mobile phone technology	4	7.80%
Small screen of Mobile	10	19.60%
Not interested	18	35.30%

Table 12 Results of Reason for not using Mobile internet

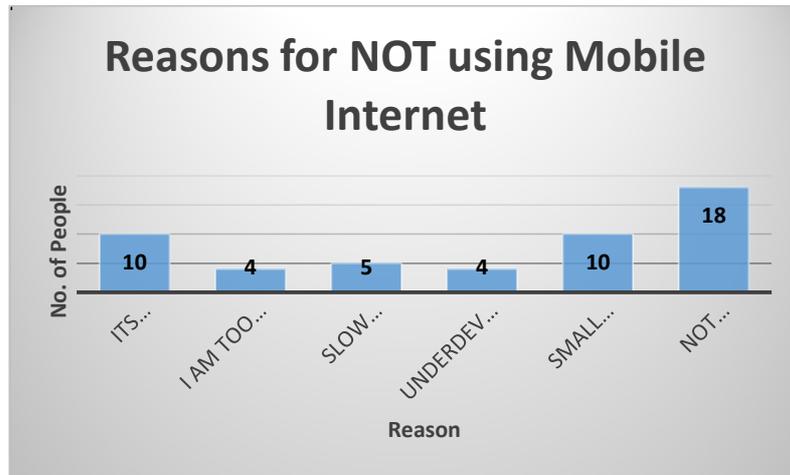


Figure 24 Chart of Reason for not using Mobile internet.

The main reasons why Turkish youth do not use mobile internet is first lack of interest 35%, followed by Expensive 20% then unsuitable phone 20%

Question 2: I think the best GSM operator for using mobile internet is..

Best Mobile Service Provider for Mobile Internet	Response Count	Response Percent
Avea	0	0.00%
Turkcell	45	88.20%
Vodafone	6	11.80%

Table 13 Results of best GSM operator choice

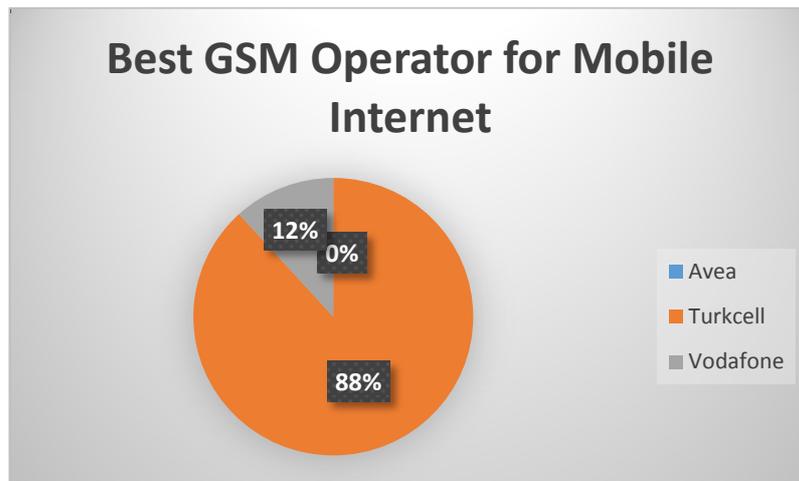


Figure 25 Chart of best GSM operator choice.

The graph reveals that the leading choice of GSM operator for internet is Turkcell.

Question 3: I would use mobile internet if..

Reasons why Participant would use mobile internet	Response Count	Response Percent
Prices were cheaper	19	37.30%
Had more time	6	11.80%
Had an internet enabled mobile phone	13	25.50%
The mobile phone technology had been more developed	5	9.80%
Mobile internet connections was faster	4	7.80%
Was more active in social media sites.	0	0.00%
Other	4	7.80%

Table 14 Results of reasons why mobile internet non-users would use mobile internet

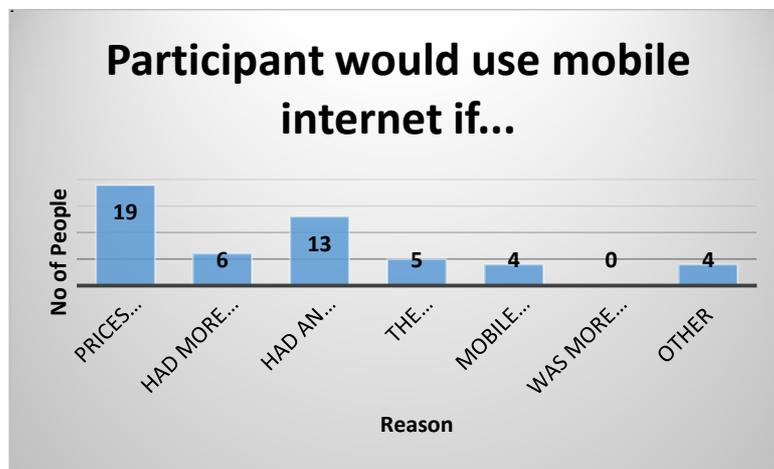


Figure 26 Graph of reasons why mobile internet non-users would use mobile internet.

The graph shows that Turkish youth are willing to use mobile internet if it becomes cheaper 37%, they had an internet enabled phone 26%, and if they had more time 12%

5.5 Section 4: Mobile Internet Users

The Section 4 includes the questions about mobile internet usage details of the participants who use internet in the mobile phones. See Appendix Part 4

Question 1: Which size of data plan do you use in you mobile phone?

Data Bundle Per month	Response Count	Response Percent
100 Mb	31	12.20%
250 Mb	20	7.80%
500 Mb	19	7.50%
1 Gb	68	26.70%
2 Gb	14	5.50%
4 Gb	28	11.00%
Daily when urgently needed	22	8.60%
Unlimited	53	20.80%

Table 15 Results of data bundle choice

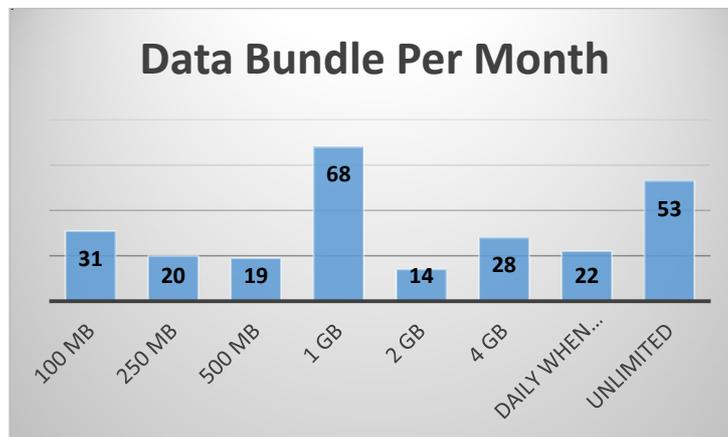


Figure 27 Chart of data bundle choice.

The graph illustrates that 26% of Turkish youth consume the 1GB data bundle per month, 20% the unlimited package and 12% the 100MB bundle.

Question 2: Is your data plan sufficient for your mobile phone?

Data Bundle Enough	Response Count	Response Percent
Enough	154	60.40%
Not enough	49	19.20%
Sometimes enough Sometimes not	52	20.40%

Table 16 Results of sufficiency of data bundle

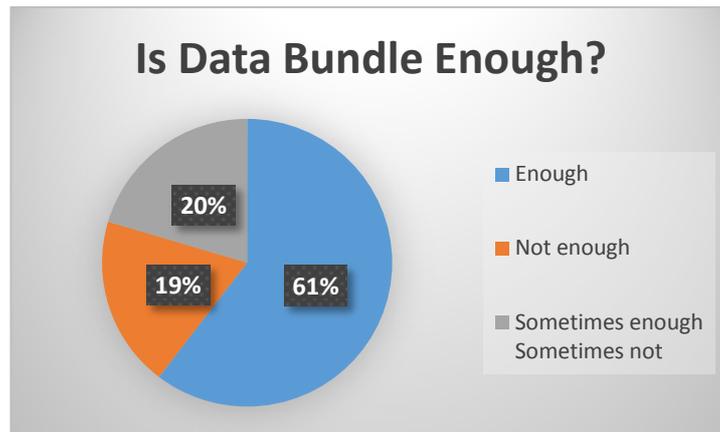


Figure 28 Chart of sufficiency of data bundle.

60% of the Turkish youth choose a bundle that is sufficient for their use, 20% find the package either sufficient or insufficient depending on the frequency of use, while the remaining 19% find the data bundle insufficient.

Question 3: The most important reason that I use mobile internet is..

Reason for using mobile internet	Response Count	Response Percent
Killing the time	12	4.70%
Cheap internet prices	1	0.40%
Check my social media accounts	67	26.30%
Check my e-mails	27	10.60%
Playing game via mobile internet	0	0.00%
Chat with my friends	94	36.90%
Reaching any information at any time	54	21.20%

Table 17 Results of reason for mobile internet usage

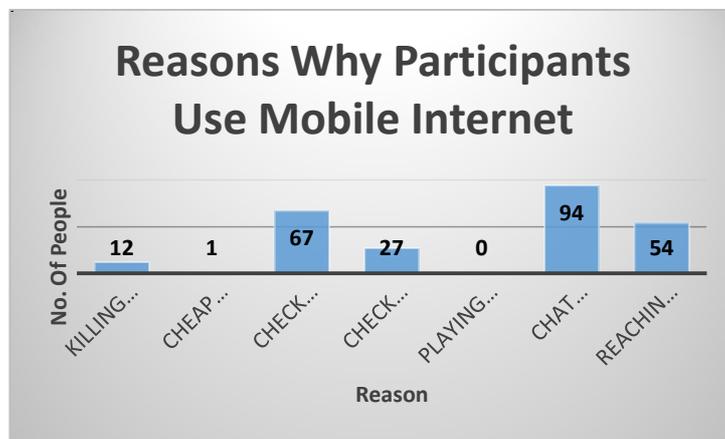


Figure 29 Graph of reason for mobile internet usage.

The results show that 37% of Turkish youth use mobile internet for chatting, 26% for social media and 21% for information search.

Question 4: I think the most important barrier of using mobile internet is..

Barrier for Mobile Internet Use	Response Count	Response Percent
High prices	91	35.70%
Busy Schedule	25	9.80%
Slow internet connections	87	34.10%
Underdeveloped mobile phone technology	16	6.30%
Small screen of mobile phones	36	14.10%

Table 18 Results of barriers of mobile internet usage

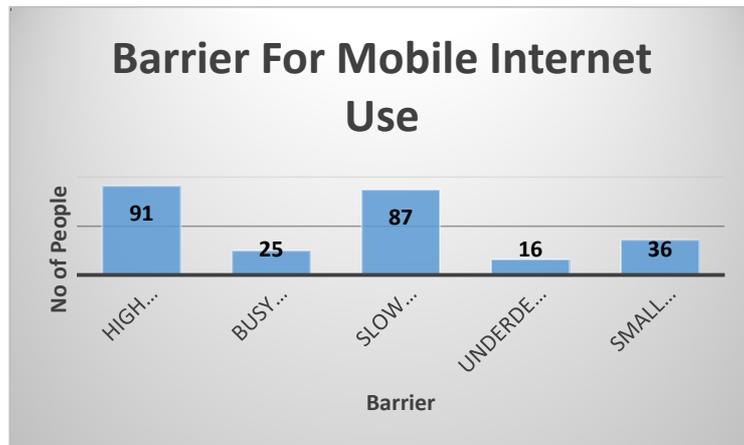


Figure 30 Graph of barriers of mobile internet usage.

The graph reveals that the biggest barriers for mobile internet use are the prices 36%, slow internet 34% and unsuitable mobile phones 10% which almost agrees with the results of Table 12.

6. ANALYSIS AND DISCUSSION

6.2 Section 1

Youth are generally classified as people between 15 to 26 years old according to the United Nations. As we can see in the table that, only 5 of the participants are younger than 18 years old and 24 participants are older than 26 years old (either 27 or older). Since we can observe that almost 90.5 % of the participants are between 18 – 26 years old, our research mainly concentrated on youth. Other researchers conducted before also exhibit the same results. According to the UNICEF *Youth of Turkey online* 2011 report; rates of computer and Internet use in Turkey are highest among adolescents and young people, at 65.2 per cent and 62.9 per cent respectively for 16- to-24-year-olds, as compared to 36.9 per cent and 34.7 per cent respectively for 35- to 44-year-olds. For Turks aged 55 and older, less than 11 per cent use computers and only 10 per cent use the Internet. According to Trompenaars' culture classifications, Turkish people are outer directed (external). This means that they readily adapt to change and are flexible. This research generally focuses on youth, the results show that most participants are between 18 and 26, therefore we can conclude that young people generally embrace change easily as they are the biggest users of mobile internet.

The Gender of participants was equally balanced with 154 female and 152 male youth. This is to ensure that the results are gathered across both genders so that the conclusion is not based on a subjective perspective. However, according to a study done by Ibid, an examination of the level of ICT usage in Turkey reveals a profound gender participation gap. While 78.5 per cent of males aged 16-24 use a computer, only 52.7 per cent of females in the same age range do so. Likewise, while 76.6 per cent of males aged 16-24 use the Internet, only 49.9 per cent of females aged 16-24 do so. The number of females using internet less

than one hour a day is higher than males and males using internet more than five hours a day is significantly higher than that of females.

This study reveals that most mobile internet users are either in university or have graduated. Education provides some kind of exposure to new technologies and their use. However, high school and elementary students rarely use mobile internet. According to a study conducted by Ibid, more educated Turks are also more likely to use Internet. While 89.6 per cent of individuals with some higher education use the Internet, only 14.0 per cent of primary school graduates reported doing so. According to TURKSTAT surveys (section 4.3 pg 27), more than 50% of individuals with educational attainment at primary level or more have accessed the Internet in the last three months therefore, the striking point is that the increase in the educational attainment is directly translated into the Internet usage. Hofstede's reveals that Turkish culture scores a high Power Density (PDI), because of the hierarchical nature, and the formal tradition of the Turkish people, parents generally make decisions for their children e.g. of how their children can use the internet. Generally, very young adolescents are not allowed by their parents to use the internet in Turkey because of bad exposure and also the time wasted on internet instead of studying. This explains the low mobile internet usage by high school and elementary school students.

6.2 Section 2

In this study, Turkish youth show a preference to Turkcell more than any other service provider. While Avea is cheaper and more affordable, Turkcell is a bit expensive but has excellent network coverage according to *Turkcell annual Report 2010*, thus clear faster internet connection. This makes it the best choice for mobile internet. 88% of the respondents use mobile internet, which reveals that mobile internet, is a popular communication tool. The collectivist nature of Turkish people according to Hofstede and Communitarian culture according to Trompenaars is the motivation behind them maintaining frequent communication with each other. Turkish youth, being up to date with technology and social networking in addition to their collectivistic culture and traditions, greatly influences them to use mobile internet to communicate to friends and relatives far from them, share their pictures and arrange for meetings. Moreover, Trompenaars classifies Turkish people to be diffuse. This means that their private and public lives are related and their work and family life interpenetrate. Turkish population consists of mainly the youth (*Consumer and Economic Trends Europe*, 2010) and because from these results 83% of Turkish youth use mobile internet, it means mobile internet is widely used in Turkey. Because Turkish culture is diffuse (intermingling business with family and friends), Turkish youth thus use mobile internet to conduct business and work activities and it is not considered unofficial a clear example can be seen that teachers and students communicate through Facebook and twitter to give information about homework and classes.

Turkish youth prefer the Nokia phones the most followed closely by iPhones. iPhones have smartphone technology in use currently and probably have some features regarding mobile internet usability, could be the reason of choice of the phone.

Moreover, as mentioned in section 4.3 (pg 20 and 21), Turkish youth use a lot of mobile internet applications to carry out a lot of activities, and because Nokia phones do not have those attractive features and apps, the majority choose the latest phone in the market, iPhone and then Samsung phones.

In these results, Turkish youth chose their phones because of mainly three reasons: availability of many features, useful applications and good price. Nowadays people choose the phones that will guarantee maximum satisfaction in terms of features and applications like social networking, news, weather applications, suitability for mobile internet and affordability. Since Turkish youth mostly use the mobile internet as a communication tool, they need a phone that is well optimized for internet usage so that they can be able to easily share their information. Turkish youth need applications like Instagram to share photos, Facebook and Twitter to share their feelings and opinions, Foursquare to share their location and Whatsapp to cheaply and frequently send messages to each other. Trompenaars classified Turkish Culture to be emotional; it is evident in section 4.1 that Turks freely share their feelings in the most expressive way possible. That is why they choose phones that have apps that can enable them to communicate in a variety of ways as well as most expressively.

Majority of the Turkish youth pay their own telephone bills. They choose to have mobile internet and pay for the cost of the service. 83% of the Turkish youth have mobile internet. Because they are collectivist and communitarian, they need a reliable means of keeping in touch with each other. Mobile internet provides that cheap reliable way of communication. Turks being particularistic rather than universalistic regard relationships highly and also keep strong loyal relationships.

6.3 Section 3

It is evident that most of the people who do not use mobile internet are not interested. This is probably because they get the same services on their computers and do not need to access the same on the phone. Others however do not use mobile internet because they feel it is expensive. Another interesting group feels like the screens of the phones are too small and uncomfortable to use internet.

According to the participants to the survey; Turkcell is the best service provider for mobile internet. The amazing 88% score puts Turkcell far apart from other service providers like Avea and Vodafone. The choice is accredited to the good and clear network coverage of Turkcell according to *Turkcell annual Report 2010*.

Lots of Turkish youth who do not use mobile internet would use mobile internet if prices were a bit cheaper. Mobile internet prices in Turkey are high, for example Turkcell 1GB per month subscription is 15 USD while the unlimited daily social network costs 1USD, which is too expensive to youth of age 15-24 years old since majority do not work. The same applies to the second reason why they do not use mobile internet. The cost of internet enabled mobile phones is too high, so they youth settle for the cheaper basic mobile phones where they can only communicate by text or by calls. If both telephones and internet costs were lower, mobile internet would be highly used. The other group consists of mature working youths who have too busy schedules to find time to use mobile internet.

6.4 Section 4

Most of the mobile internet users use the 1GB followed by the unlimited bundle. This implies that they use applications that consume a lot of bandwidth, these could be social interaction applications or games involve a lot of multimedia e.g. pictures, videos, and audio material. It also indicates that they download a lot of material on the internet. This can be tied down to their emotional and collectivist culture that encourages expressive communication.

The mobile internet users mostly choose a bundle that is sufficient for their use. The larger the bundle the more one can communicate. Simple communication apps e.g. Whatsapp consume very little bandwidth hence require cheaper bundles and are used every single day by Turkish youth to communicate. However, social media interaction, which is the biggest reason of mobile internet usage, takes a lot of bandwidth and since mobile internet is expensive, some users tend to buy bundles that are affordable but not sufficient for them. In order to be able to communicate frequently throughout the month, 20% of the Turkish youth buy much more bundles than they need.

Almost 37% of the Turkish youth use mobile internet to chat with their friends while 26.3% use mobile internet to check and update their social accounts. Trompenaars and Hofstede classified Turkish culture as Communitarian and Collectivist, Diffuse, Particularistic, and Emotional. This means that there's lots of communication and interaction among all youth. Mobile internet is a portable, cheap and multi-functional communication tool, which can be a great framework to support the Turkish youth communication patterns if used exhaustively and effectively.

The major barrier for mobile internet usage is the high cost of both internet enabled mobile phones and mobile internet bundles. However in some cases slow internet is a huge barrier

for mobile internet usage. In some remote places and places with lots of buildings, the network coverage can be so poor thus slow internet. Service providers must thus make an effort to ensure that such areas have good network coverage in order not to lose potential customers.

7. CONCLUSION

This section of my study intended to underline the main findings at the end of the research while combining the previous researches with this paper in order to answer two main research questions which I mentioned at beginning of the paper.

Communication is a very important aspect of our day today lives since everything we do involves interaction with others. Nowadays there are various ways of communicating owing to the rapidly developing technological innovations. Mobile internet is a fairly new concept that has been embraced well. The need to be able to constantly communicate through social media or chat has enabled mobile internet to develop tremendously. According to my observations; Turkish people can be classified as social and friendly. The people really regard relationships highly and would do anything in their power to maintain communication with their loved ones. They also keep up to date with the latest technological advances in communication. Their culture impacts greatly on their communication patterns whereby communication is a very important aspect of their livelihood.

During this study, both qualitative and quantitative methods were used while the questionnaire includes the questions under four main categories. In order to conduct the results with the culture and communication patterns of Turkish Society, the observation method was also used by the author to figure out the correlation of previous research and this paper. The questionnaire was prepared by using an online survey program and distributed via social media channels like Facebook and Twitter. The total numbers of the participants were 306 all around the Turkey that lead the results of this paper. However; as a 30 years old Turkish person the author was also used his own experiences and his observations in order to obtain the non-verbal communication patterns of Turkish Society.

When it comes to relate the research questions with the findings; it would be useful to memorize the research questions;

- 1- How Turkish Culture has been influenced by usage of mobile internet among youth?
- 2- What are the general communication patterns of Turkish youth on mobile internet?

7.1 What are the findings of this paper?

Turkey according to Hofstede, is classified as Collectivist, hierarchical, feminine and weak uncertainty avoidance. Trompenaars classifies Turks as particularistic, communitarian, diffuse, emotional, ascribed status, synchronic time oriented and outer directed.

The results obtained from the questionnaire and observations revealed that; Turkish Culture doesn't certainly influenced from usage of mobile internet among youth. When we remember the results of the survey, the biggest percentage of the participants are between 18 – 26 years old. The young people generally embrace change easily as they are the biggest users of mobile internet and smartphones. According to Trompenaars' culture classifications, Turkish people are outer directed (external). This means that they readily adapt to change and are flexible. As we can infer the age range of the participants that especially young people who are between 18 – 26 are much more open to discover and use of new technologies like smart phones. As Trompenaars claim that Turkish people are outer directed which could help them to adopt themselves for acting flexible. In other words; Their cultural background of being outer could be also shown in this paper while conducting their interest for using smart phones as a communication channel. The External culture of Turks according to Trompenaars means Turkish youth are flexible and readily embrace change. Trompenaars classified Turkish Culture to be emotional, It is evident that Turkish youth have the constant need to share their

feelings in the most expressive way possible. That is why they choose phones that have apps that can enable them to communicate in a variety of ways as well as most expressively.

Hofstede's reveals that Turkish culture scores a high Power Density (PDI) and Trompenaars classifies Turkish people as Ascribed status; these two classifications could also explain the low mobile internet usage by high school and elementary school students. Because of the hierarchical nature of the Turkish people and as mentioned in section 6.1, parents generally make decisions of how their children can use the internet, thus internet usage of youth under 18 is low. (See section 1)

The main findings of this paper could help us to infer and perceive that the previous researches of Trompenaars and Hofstede described Turkish Culture as collectivist, hierarchical, emotional and diffuse. Regarding to results of the survey could help us to conduct the results with the previous writings that, Turkish culture doesn't certainly influenced of usage of mobile internet in terms of usage among youth generation.

The findings about the general communication patterns of Turkish youth on mobile internet, we could also infer that Turkish youth are also so much expressive and collectivistic based on the results. The collectivist nature of Turkish people according to Hofstede and Communitarian culture according to Trompenaars, is the motivation behind them to using mobile internet to communicate to friends and relatives far from them, share their pictures and arrange for meetings. In order to maintain strong relationships Turks have to keep frequent communications with each other. Using mobile internet they express their emotions to each other using various mobile apps, since they are an emotional culture. Mobile internet is an acceptable alternative communication tool in the Turkish culture.

Moreover, Trompenaars classifies Turkish people to be diffuse. This means that their private and public lives are related. Their work and family life interpenetrate, as much as they use mobile internet to communicate to their friends and relatives, they also use mobile internet to conduct business and work activities.

The major barrier for mobile internet usage is the high cost of both internet enabled mobile phones and mobile internet bundles. However in some cases slow internet is a huge barrier for mobile internet usage. In some remote places and places with lots of buildings, the network coverage can be so poor thus slow internet. Service providers must thus make an effort to ensure that such areas have good network coverage in order not to lose potential customers.

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APPENDIX

Thesis Research Questions

Part 1: User details

1. How Old Are You?

a)18 b)19 c)20 d)21 e)22 f)23 g)24 h)25 i)26 j)older k) younger

2. What is your education?

3. What is your gender?

Part 2: Mobile phone usage details

1. What is your GSM Operator?

2. Do you have an internet enabled mobile phone?

3. What is your phone model?

4. Why did you prefer this phone?

5. Is your phone paid by your company or by yourself?

6. Do you use mobile internet?

Part 3: mobile internet non-users' details

1. Why you are not using mobile internet?
2. I would use mobile internet if...
3. Even though I am not using mobile internet; I think the best mobile internet service provider GSM Operator is;
a) Turkcell b) Avea c) Vodafone d) Others

Part 4: Mobile internet users' details

1. What is your internet data bundle?
2. Is your data bundle sufficient for your internet needs?
3. What is the most important reason that you use mobile internet?
4. What are the barriers of using mobile internet?
5. I think the best mobile internet service provider GSM operator is
a) Turkcell b) Avea c) Vodafone d) Others