

KONDA

Barometer

THEMES

Society's Perception of Uncertainty
February 2013



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1. EXECUTIVE SUMMARY

DEFINITION OF THE SURVEY

The survey which forms the basis for this report was conducted on February 9 - 10, 2013 by face-to-face interviews with 2617 individuals in 150 neighborhoods and villages of 99 districts –including central districts- of 30 provinces.

THEME OF THE MONTH: UNCERTAINTY AVOIDANCE

“Uncertainty Avoidance”, our selection for the theme of the month for Barometer survey, pertains to the feelings of the individuals in a society against uncertain situations, how they get along with rules and orders and to what degree the society can tolerate uncertainty. The state of avoiding uncertainty is very important for gaining an understanding of intercultural differences and utilizing it in the comparison of cultures.

The interviewees were firstly asked 4 questions regarding the practices in order to determine the relation of the society with uncertainty and differences among the groups forming the society in this matter and then they were asked 4 value questions in order to assess their opinion as to what degree uncertainty should be avoided. The answers to these questions revealed the following:

- 53 percent of the society thinks that the rules and laws *cover* “some circumstances” however 72 percent believe that the rules and laws *should cover* “all circumstances;”
- 58 percent of the society thinks that order and consistency in a society *are* important and more prevailing than change and 77 percent believe that it *should* be so;
- 54 percent of the society thinks that in Turkey people do not lead orderly lives and they *may experience unexpected events* whereas 79 percent believe that people *should* lead orderly lives without experiencing unexpected events;
- 40 percent of the society thinks that the expectations from them as citizens *are vague* and 89 percent believe that the expectations *should* be put forward in a detailed and clear manner.

Afterwards, 7 further questions on practices and values peculiar to Turkey revealed the following:

- 44 percent of the society thinks that the ethical standards *are very clear* in the Turkish society, whereas 86 percent believe that they *should be*.
- 41 percent of the society think that in Turkey election dates *are set and unchanged* whereas 79 percent believe that they *should be set* and they *should not change*;
- 47 percent of the society thinks that in Turkey it *is definite* for each working person at which age he/she will retire and 94 percent believe that the retirement age *should be definite*;
- Half of the society thinks that people *follow* weather forecasts and *act* accordingly whereas two third believe that weather forecasts *should be* taken into consideration;
- 54 percent of the society thinks that the air time of TV shows *are set and unchanged* and 64 percent believe that they *should be set and unchanged*;



- 59 percent of the society thinks that people *neither know nor practice* the manners of waiting in a queue whereas 97 percent believe that people *should know and practice* these manners;
- 70 percent of the society thinks that people *donate* the meat of the animals they sacrifice during the Feast of Sacrifice whereas 96 percent believe that it *should be donated*.

All these results show that the perception of uncertainty differs in various groups in the society. The perception of individuals on the “as is” varies according to their lifestyle, educational level, incomes and media preferences. On the other hand the answers on values, i.e. “should be”, all segments of the society wish for a social life and social order that are more devoid of uncertainty, more unambiguous and defined, and in fact everybody has the same feelings in this regard.

Therefore the difference presents itself in the distance between the practices and the values. The difference between the “should be” / values and the “as is” / actual practices points to a “demand for change.” Everybody knows what is right and where it is, however acts differently according to his/her distrust against social and public institutions which lead to the creation of a personal security zone between the values and practices. Although there is a common demand for change, there is also a differentiation in “how” this change will take place.





2. THEME OF THE MONTH: UNCERTAINTY AVOIDANCE

2.1. Why the Theme of Uncertainty Avoidance

The increase in globalization, activities of multinational companies in many different countries and the increase of trade relations between different states necessitated a thorough understanding of the business manners of different cultures and cultural values which shape these business manners. Although academic studies devoted to cultural values and cultural differences in this regard have been continuing for a long time, the turning point for the reflection of these studies to the business world was the research made by Geert Hofstede in 1960's. During Hofstede's employment as staff manager at IBM, he interviewed 117 thousand employees of IBM from 50 different countries worldwide from 1961-1967. Afterwards, the scope of this study was enhanced both by his own further works and by the contribution of other academics and eventually became one of the most prominent studies in understanding the cultural values of different countries.

In his study, Hofstede grouped similar cultural values together and named them "cultural dimensions." One of the dimensions used in intercultural comparisons is "uncertainty avoidance."

Uncertainty avoidance is the extent to which individuals feel ambiguous situations as threatening, the extent to which they prefer rules and order and the extent to which society tolerates uncertainty. For instance, in some societies, the statement "Let's meet after work around 7" will be tolerable even though it involves ambiguity whereas the members of a society which has high uncertainty avoidance will require a statement such as "Let's meet at 7:15 this evening."

When the business world brings together people of different cultures, it may be problematic that people handle uncertainty on different levels. For instance, during a business agreement process between two companies from different countries, one of the parties may wish to meet regularly in order to work on the details of the agreement in writing whereas the other party may prefer to leave the details of the agreement ambiguous until the last minute. Especially if the two parties are not familiar with each other's cultures and cultural values, one party will be bewildered as to why the agreement is not being concluded and the other party will not understand why the agreement should be brought to written form as soon as possible.

At a social level, there are three basic mechanisms for people to cope with uncertainty, which are technology, law and religion. The aim of technology is to protect people from unexpected and unpredictable natural events such as weather conditions and disasters. The aim of law is to protect people from the conducts of others and aims to put the conducts into order. Religion, on the other hand, is considered as a mechanism that helps us accept the factors that we cannot protect ourselves from.

The Barometer survey this month studies the cultural dimension of uncertainty avoidance in Turkey and aims to determine not only to what extent the society tries to avoid



uncertainty but also the differences between different segments of the society in this regard.

2.2. Introduction

Those interviewed with regard to the theme of uncertainty avoidance were firstly asked how much they think that the society avoids uncertainty, in other words the extent to which they find life in Turkey uncertain in practice. After that, they were asked how much the society should avoid uncertainty, i.e. their values as to uncertainty and how certain they wish their life to be.

The general opinion of the interviewees with regard to the practices and values were determined by the following 4 questions which were asked in two variations.

Uncertainty Avoidance – Questions on Practice

What do the rules and laws of this society cover?

Order and consistency are important in this society and are more prevailing than change.

In this society, most people lead orderly lives and they do not experience unexpected events.

The expectations and directions in this society are very detailed therefore citizens are well aware of what is expected of them.

Uncertainty Avoidance – Questions on Values

What should the rules and laws of this society cover?

Order and consistency should be important in this society and should be more prevailing than change.

In this society, most people should lead orderly lives and they should not experience unexpected events.

The expectations and directions in this society should be very detailed therefore citizens should be well aware of what is expected of them.

Differences between the answers on practices and answers on values express the expectations of the interviewees as to which direction the society should evolve towards. For instance to the question “What do/should the rules and laws of this society cover?” 30.1 percent answered that the rules and laws cover all circumstances at present whereas 71.9 percent said that they *should cover* all circumstances which means that the society thinks that in the current state there is not enough certainty and the rules and laws should cover more circumstances. In



other words, according to the results obtained from this question, the society believes that uncertainty is not avoided but it should definitely be avoided in a greater extent.

Following these four questions involving general statements, the interviewees were asked further questions relating to 7 matters and situations peculiar to the society in Turkey inquiring as to how uncertain some matters are and how much more certainty is expected in these matters.

In the next section, firstly the general opinions and secondly the matters and situations peculiar to Turkey shall be dealt with in detail, and practices and values shall be jointly evaluated.



Values and daily practices

The changing rhythm of life and social and political problems which remain unsolved in the hands of politics in the past 30-40 years lead to two important changes in the mentalities of ordinary individuals, as I stated in my previous article.

The first change is the separation of personal and national levels that have separate timings, emotions and points of view. The second change is that the differentiation between the values and daily life practices has gradually enhanced.

Value is after all a criterion which somewhat stands for the measurement and evaluation of the thoughts, behaviors and attitudes of individuals in daily life in relation to the common values of the society. It is the criteria of what is good, beautiful and right or what is bad, ugly and wrong. It is the unwritten ethical principles of a group or a society which the individual belonging to said group or society has to comply with or at least take into consideration in his/her behavior and attitudes.

According to the theoretical definition, in order for a group or society of belonging to exist, said group or society should embrace common goals; norms and values that will be resorted to in relevant matters and punishments and rewards that shall be applied for respecting or violating said norms.

The problem arises from conflict that exists between the theoretical definitions and life practices of the society because it has been a long while since the definition of “we” has disintegrated and the social ghetto-ization started in Turkey.

In the modernization, Westernization or social transformation, whatever we name it, i.e. the transformation and evolution this society went through within the past century, no social or cultural cluster could participate in said process with their own identity. For instance, as put by Murat Somer, the Kurdish problem may be considered as the result of the fact that the Kurds could not participate in their modernization process and the solution to the problems created by said process, is in their own identity.

All this transformation and evolution was designed and carried out by a Turkish, secular and Sunni elite. All differences were ignored during these processes therefore not only Kurds but also Alevis, religious people and proletarians never found the chance to join any of the social or cultural clusters.

As a result of this process to which a majority of the society has become the targets rather than the actors, a failure to produce common references and definitions for good, right and beautiful occurred, as put by Şerif Mardin.

Different definitions and references for good, right and beautiful developed within different clusters. The scope of common values shrank.

Again due to similar reasons, the apparatus of state and law were established by the founders and sovereigns with the purpose of controlling the citizens and therefore they could not be embraced by large clusters of the society.

The state and its law were perceived as institutions and powers that should be left outside of personal lives and avoided as much as possible.



Parallel to the changes that occurred in Turkey and in the world in general within the past 30-40 years, this founding model could only be reformed through politics. However the politics, which had no capacity for solving the problem, failed to do so and the trust of the society to the state, law and politics eroded even more.

On one hand there was the absence of formation of new and common values that the society could hold on to and on the other hand there was distrust against the state and law. Under these circumstances the individuals started to claim the right to act contrary to their values and their beliefs in said values in their daily practice.

Nobody defends the right to engage in unlicensed constructions or to violate traffic lights however since they do not trust the state, law and the values of others on the national level, they claim the right to violate values and rules in order to solve personal problems.

Even a young person, who lives an urban life-style, does not defend his own actions but the values such as traditions and ethical values when asked.

The difference between the values and practices on a personal level is partly natural and present in all societies but the unusual situation in Turkey is that this gap is common, systematic and ever growing.

Therefore the situation reveals itself as individuals living in different layers, times and mentalities on personal and national levels and the gap between these values and daily practices.

Such a mentality leads to a very problematic daily life that involves a decay in the will for a common social life, polarization on the basis of almost all kinds of differences and using all problems as grounds for tension and conflict, which makes the formation of “us” very difficult.

Bekir AĞIRDİR (published in the daily newspaper TARAF on January 24, 2013)



2.3. General opinion

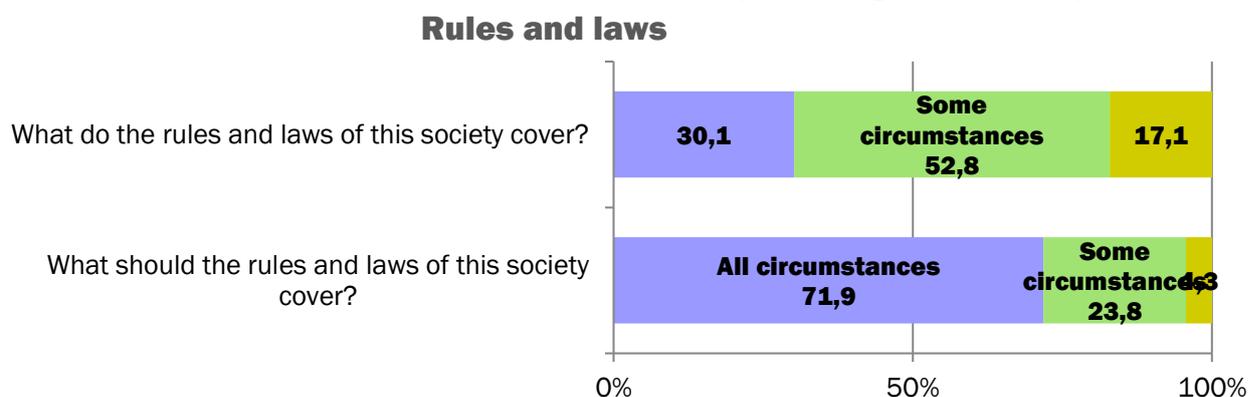
2.3.1. Rules and laws

The first question we posed to the interviewees regarding practices was “What do the rules and laws of this society cover?” in order to find out to what extent people think that they avoid uncertainty in the current circumstances, in other words how much uncertain they consider life in Turkey in general.

The answers reveal that 30 percent of the society thinks that the rules and laws cover all circumstances whereas 53 percent think that they cover some circumstances and 17 percent think that they cover few circumstances.

The question “What should the rules and laws of this society cover?” which aimed at finding out to what degree uncertainty should be avoided, i.e. their values on uncertainty, brought the result that 72 percent of the society wish that the rules and laws should cover all circumstances. On the other hand, 24 percent wish that the rules and laws cover some circumstances while there is a small group of 4 percent who wish that the rules and laws cover few circumstances.

These results reveal that in **practice** it is believed that rules and laws cover some circumstances. However the majority believes that the rules and laws should cover all circumstances as understood from the answers to the question **as to how it should be**. That is to say, in almost all segments of the society, the dominating opinion is that the practice is not sufficiently certain and there is an anticipation that the scope of the rules and laws should be enhanced thereby providing more certainty.



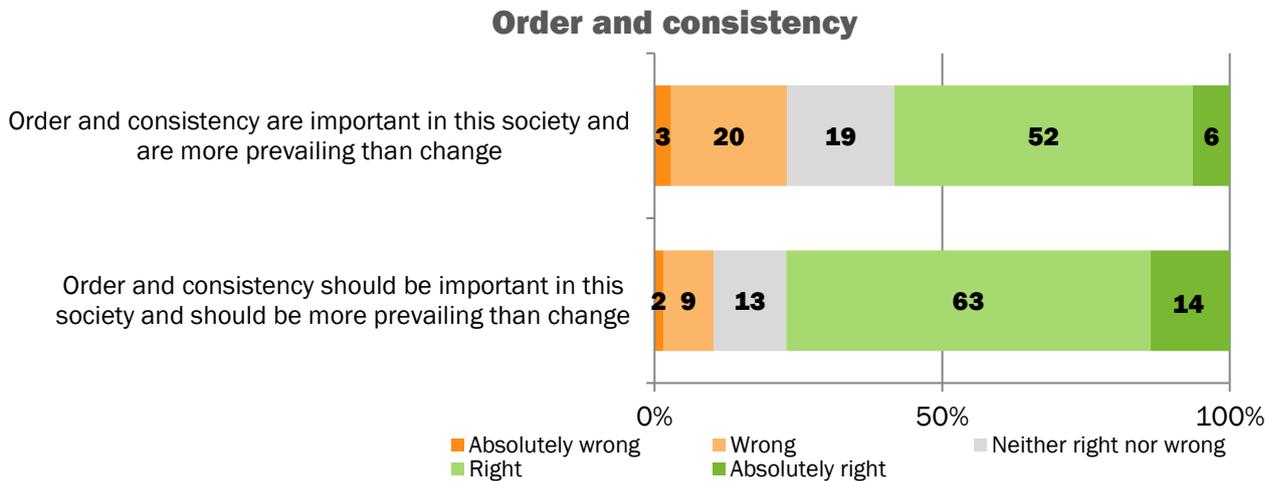


2.3.2. Order and consistency

The second question we used in order to understand the general opinion on practices was whether or not they agreed with the statement “Order and consistency are important in this society and are more prevailing than change”.

The answers show that 58 percent of the society thinks that in the current order of the society, order and consistency are more important and prevailing than change whereas 23 percent do not agree.

The statement of value regarding the same situation brought the result that 77 percent of the society believes that order and consistency in the society should be more important and prevailing than change. On the other hand, a small group of 11 percent expresses the contrary.



More than half of the society thinks that **in practice**, order and consistency are more important and prevailing than change. The rate climbs up to 77 percent when it is asked **how the situation should be**. These results show that for this society, maintaining order and consistency is more important than bringing change and novelty. Changes are not welcomed due to the fact that they inherently possess the possibility of uncertainty. Therefore it is concluded that in all segments of the society, there is a desire for the existence and maintenance of a certain order and consistency, in other words a desire for uncertainty avoidance prevails.



The effort of the society to maintain order should not be interpreted as maintenance of the political order because the real intention of the society in this regard is the protection of traditions.

It will be useful at this point to invoke some of the findings of previous KONDA surveys.

In the 2008 survey of “Who Are We? Lifestyles” those who stated that they fear detachment from traditions in Turkey were 79.4 percent.

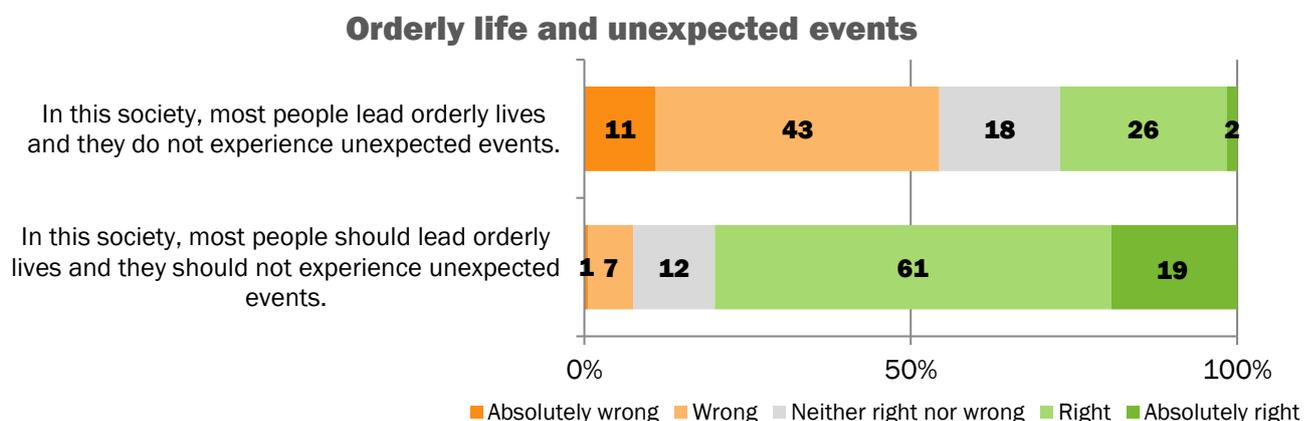
In the 2011 survey “Youth of Turkey”, those who stated that our traditions inherited from past generations should remain unchanged were 81.2 percent.

2.3.3. Orderly life and unexpected events

A further question we used in order to understand the opinion of the interviewees with regard to the general situation in Turkey in terms of practices and values was whether they agreed with the statement “In this society, most people lead orderly lives and they do not experience unexpected events.”

54 percent of the interviewees did not agree with this statement whereas 28 percent agreed.

On the other hand, 79 percent believes that people should lead orderly lives and they should not experience unexpected events.





The results of this question **regarding uncertainty in their daily lives** clearly puts forward that people in Turkey do not consider their daily lives orderly and they believe that unexpected events might happen. On the other hand, the **answers to the question measuring value** reveal that people wish to have orderly lives and they do not want to be occupied with the possibility of unexpected events. There is a state of uncertainty in the daily life of this society. People cannot foresee what they will face during the day and what will happen to them. The society's desire for avoiding uncertainty is apparent in the answers to this question. They find the current situation wrong and desire an orderly and unambiguous life where they can avoid uncertainty.

From the survey "Youth of Turkey": Those who agree with the statement "I obey all rules of the society in my daily life" are 53.7 percent, those who do not are 19.7 percent.

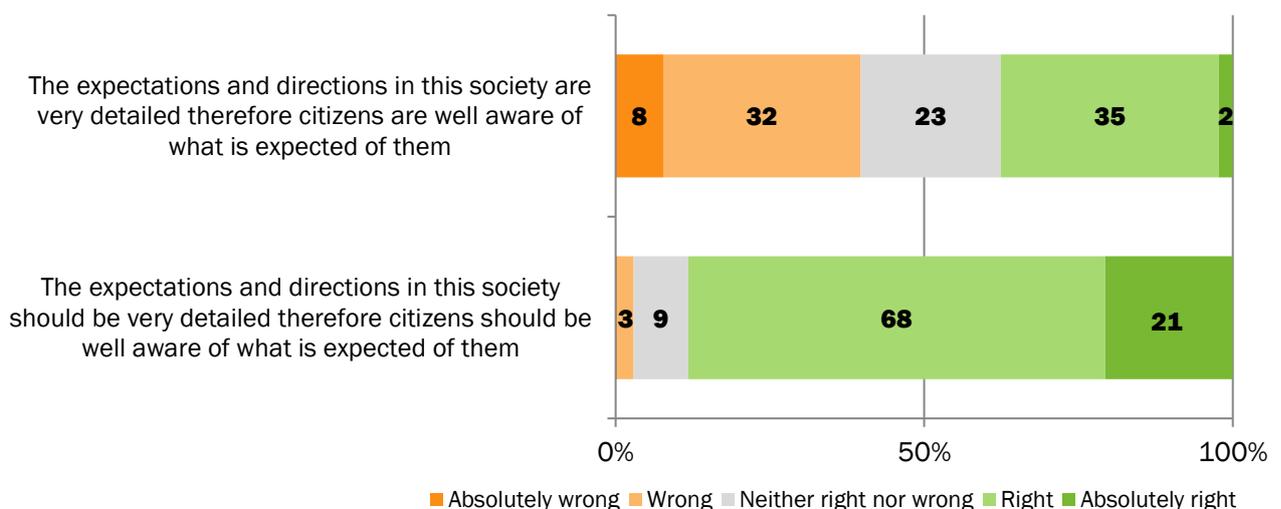
2.3.4. Expectations and directions of society

The final question posed in order to measure the general practices and values in Turkish society was directed to the interviewees' degree of approval to the statement "The expectations and directions in this society are very detailed therefore citizens are well aware of what is expected of them."

37 percent of the society thinks that expectations and directions are detailed and clear whereas 23 percent are indecisive and 40 percent believe that the expectations and directions are uncertain.

On the other hand, the majority of the interviewees, i.e. 89 percent, believe that the expectations and directions should be detailed and clear.

Expectations and directions of society



This means that there are no contrasting opinions on the **current situation** however those who believe that the civic responsibilities that are expected of them are not clear,



slightly dominate. On the other hand, the majority of the society is in consensus with **the situation that should exist**. Most people (89 percent) believe that the expectations from the citizens should be put forward in a detailed and clear manner and such expectations should not be vague.



2.4. Uncertainty on Matters and Situations Peculiar to Turkey

2.4.1. Ethical standards

In our evaluation of uncertainty on matters peculiar to Turkish society, the first question was to what extent the statement “Ethical standards are very clear in this society” was accepted.

44 percent of the society thinks that the ethical standards are clear whereas 35 percent believe the contrary. On the other hand 86 percent of the society thinks that the ethical standards should be very clear.

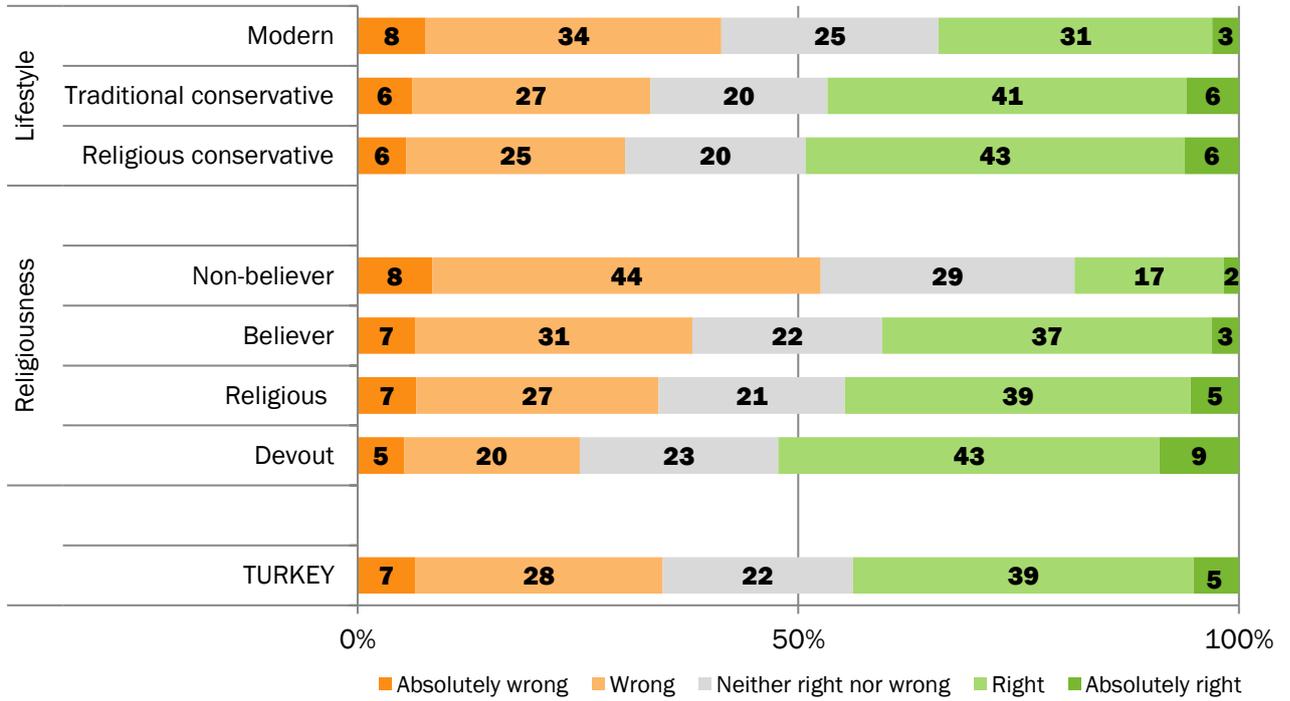
Increase in religiousness and conservativeness brings a parallel increase in the belief that the ethical standards are clear in the society. In addition, increase in religiousness and conservativeness also leads to an increase in the desire for uncertainty avoidance regarding ethical standards, i.e. the importance of the clarity of ethical standards.



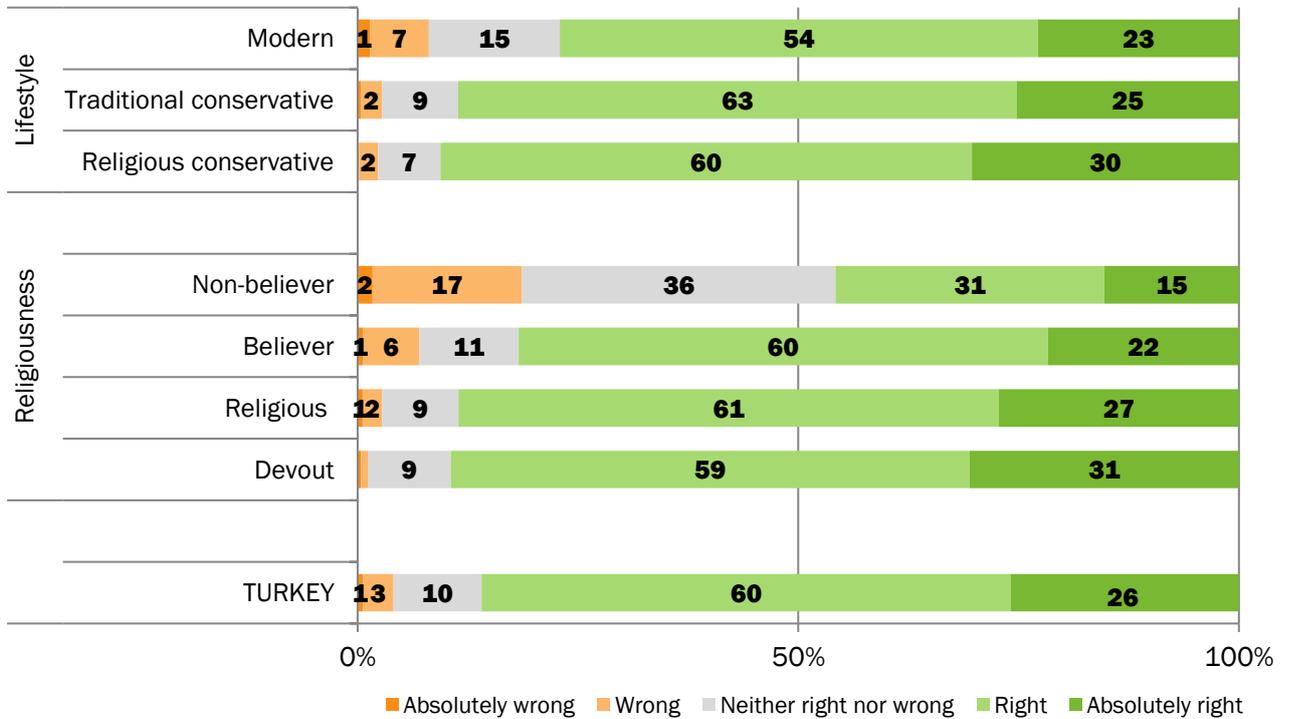
These results reveal that in **practice**, there is no dominant opinion regarding the clarity of ethical standards in the society. On the other hand, there is a dominating opinion that ethical standards should be clear. It is important for the Turkish society that the clarity of ethical standards has a determinative influence on the flow of social life and personal attitudes.

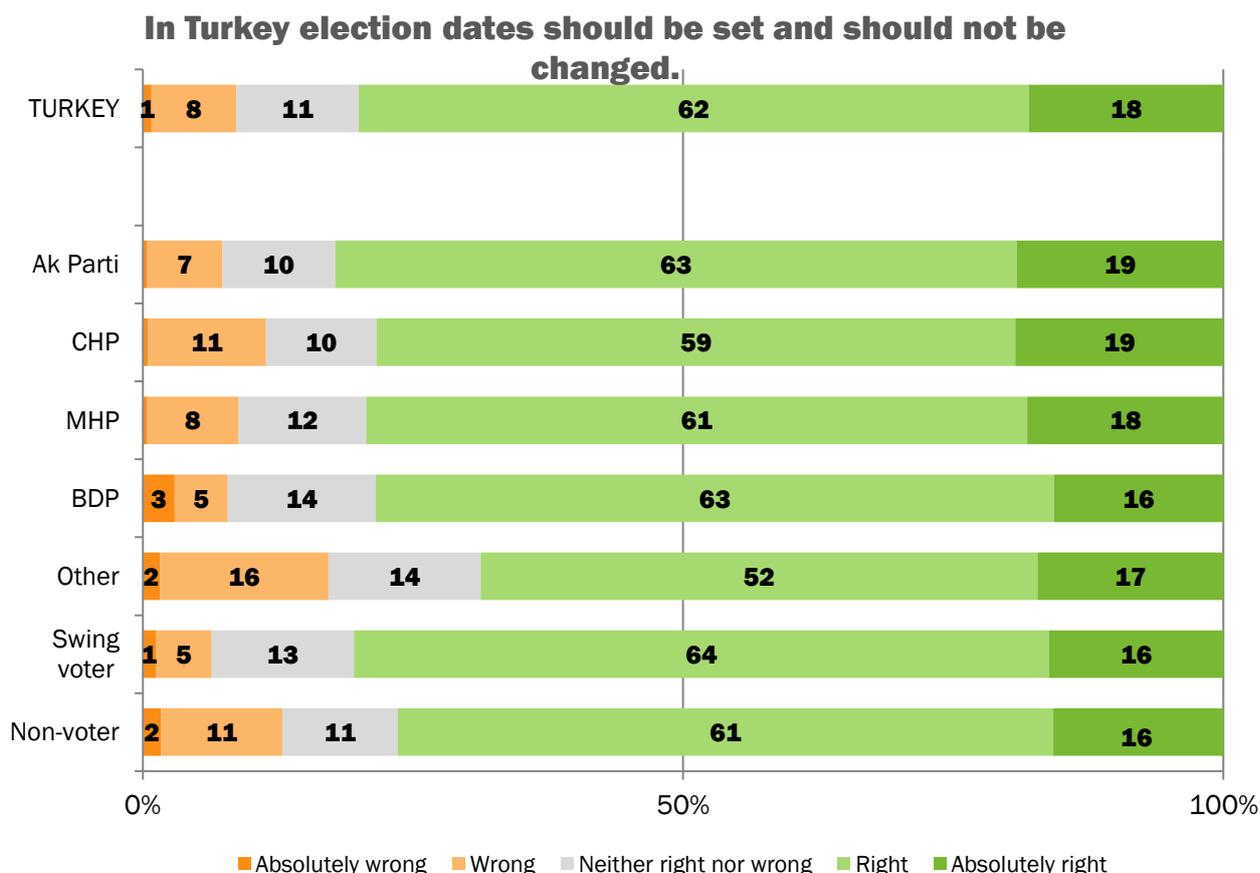


Ethical standards are very clear in this society.



Ethical standards should be very clear in this society.





2.4.3. Retirement date

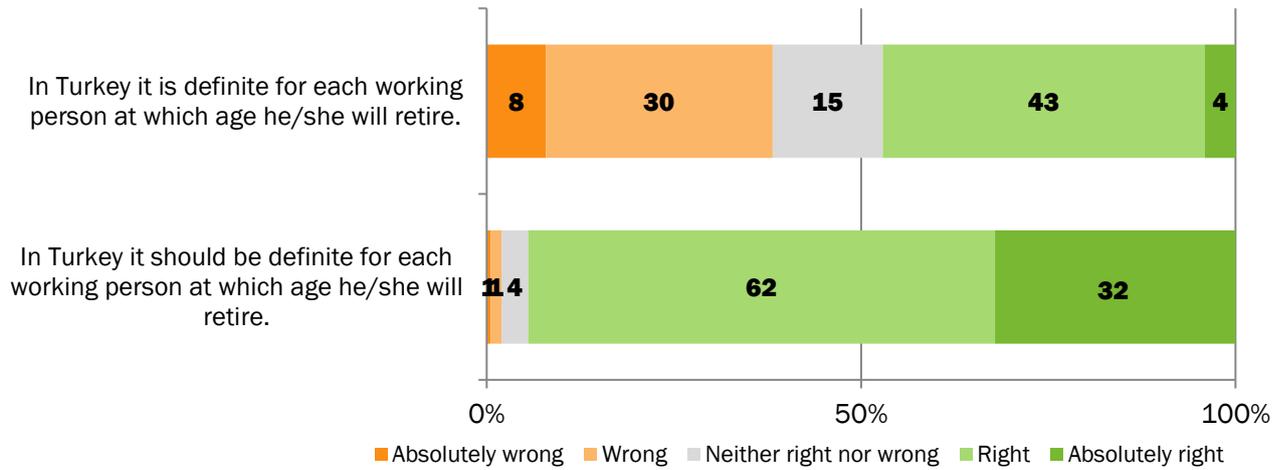
Another subject peculiar to Turkey was the perception of uncertainty with regard to the retirement age. We evaluated this matter via collecting the interviewees' opinions on the statement "In Turkey it is definite for each working person at which age he/she will retire."

47 percent of the interviewees agreed with this statement, whereas 38 percent did not.

On the other hand, 94 percent of the interviewees mentioned that the retirement age should be definite. This rate is not only extremely striking but also the highest approval rate among the questions relating to matters peculiar to Turkey which means that irrespective of demographical or political differences, almost the whole society agrees that the retirement age should be definite and should not change. That is to say, the desire of the society to avoid uncertainty regarding retirement age is high.



Retirement date



2.4.4. Following weather forecasts

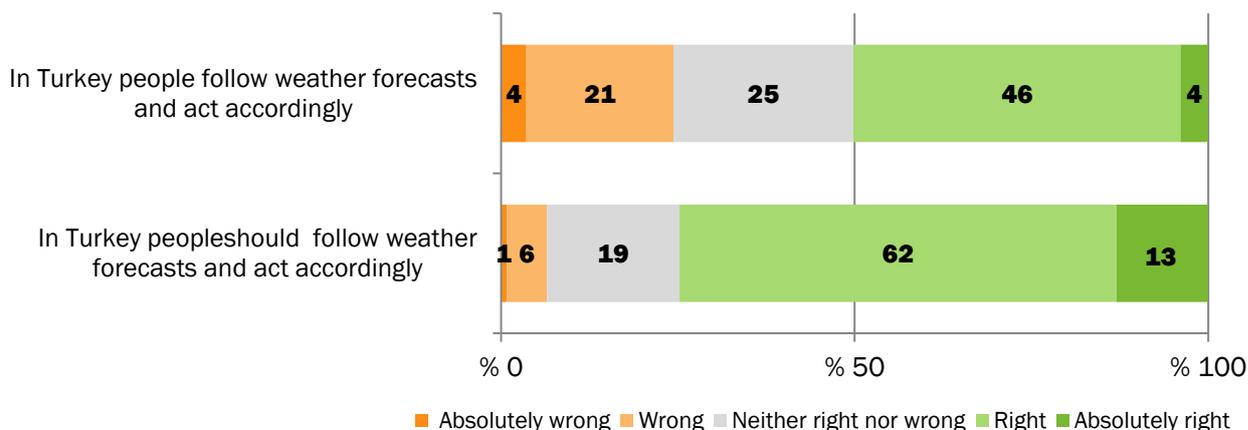
We have previously mentioned that one of the mechanisms for people to cope with uncertainty on a social level is technology which aims to protect people from unexpected and unpredictable natural events such as weather conditions and disasters. In this regard, we chose weather forecasts as a means of avoiding uncertainty and we asked the interviewees whether weather forecasts are taken into consideration in Turkey.

The statement “In Turkey people follow weather forecasts and act accordingly” was agreed by half of the interviewees whereas 25 percent were indecisive and the remaining 25 percent did not agree.

As for the statement “Everyone should follow weather forecasts and act accordingly” 75 percent think that this is correct. Hence two thirds of the society believes that technological facilities should be utilized in order to avoid uncertainty. As an indication of this opinion, the acts of following and taking into consideration the weather forecasts were approved by the society.



Following weather forecasts

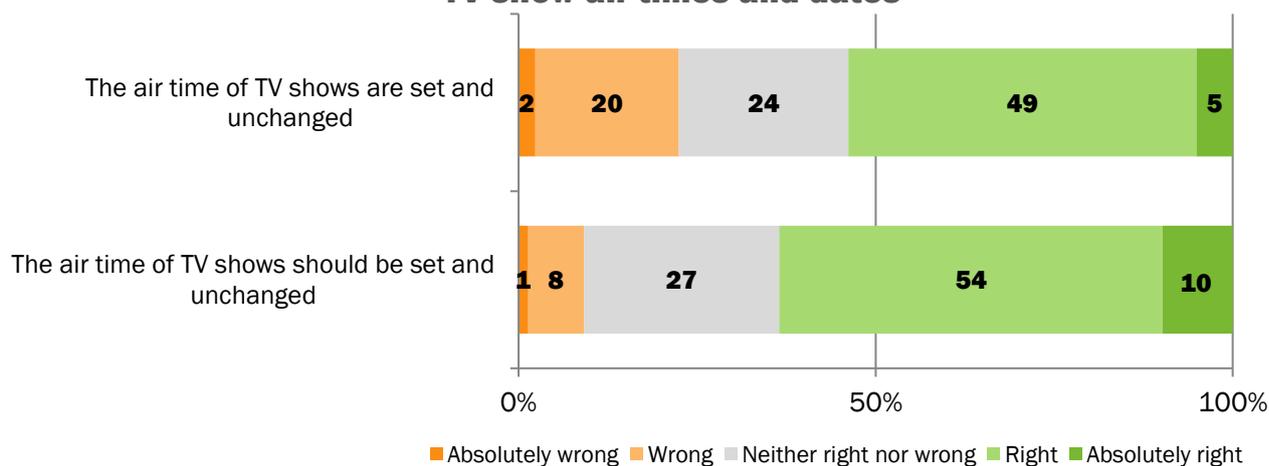


2.4.5. TV show air times and dates

Another matter which had potential interest for all segments of the Turkish society was TV shows. Accordingly, we evaluated the relationship between uncertainty avoidance and TV shows which influence almost every inhabitant in Turkey and are frequently a part of both political and public agenda.

In response to the statement “The air time and date of TV shows are set and unchanged” 54 percent answered as correct and in response to the statement “The air time and date of TV shows should be set and unchanged” 64 percent answered as correct.

TV show air times and dates



These results show that **there is no significant difference between the practice and value rates of the air times of TV shows.** Other questions with regard to matters peculiar to Turkey revealed higher differences between practices and values. Contrary to the



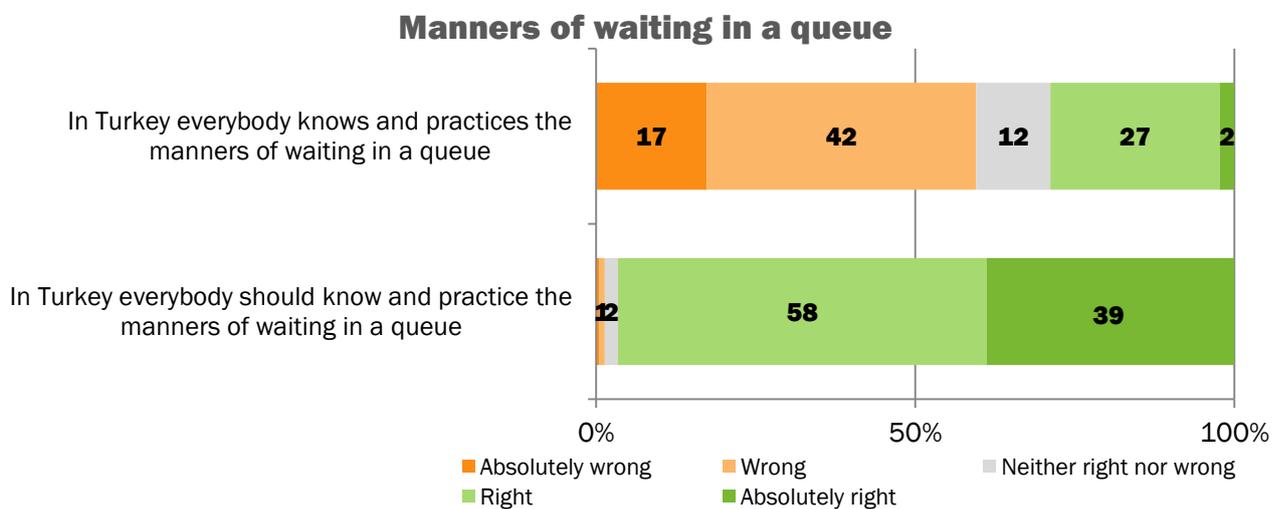
common belief, unambiguity regarding the air times of TV shows is not very influential on the society. The society indeed has a desire for uncertainty avoidance regarding TV shows however it is not as high as the desire for uncertainty avoidance in other matters. However reruns and internet airings should also be taken into consideration while interpreting this low rate.

2.4.6. Manners of waiting in a queue

Another question about social rules was about the manners of waiting in a queue which we chose not because it is peculiar to Turkey but it materializes the concept of social order.

59 percent did not agree with the statement “In Turkey everybody knows and practices the manners of waiting in a queue” whereas 29 percent agreed. The agreement rate drops from older to younger ages, with higher educational levels, from conservative to modern lifestyles, from metropolitan to rural areas and with lower religiousness levels.

On the other hand, the response to the statement “In Turkey everybody should know and practice the manners of waiting in a queue” was agreed upon by 97 percent which makes up almost all interviewees. This shows that all segments of the society desire that manners of waiting in a queue should be learned and practiced.



We have already mentioned that law is the mechanism which protects people from the conducts of others and aims to put conducts into order. Waiting in a queue not only signifies concrete conditions, such as, waiting in line to get on public transportation or waiting for banking transactions or services in a public office but also more abstract situations that put social life into order, such as, waiting for an operation day at a hospital, observing traffic rules or allocations upon the results of the Public



Personnel Selection Examination. In this regard this question about waiting in a queue is the most suitable way to assess the mechanism of law.

The results show that more than half of the society think that the society of Turkey does not know nor practices the manners of waiting in a queue, i.e. there is unlawfulness in the society. The most striking point is that almost all participants believe that the manners of waiting in a queue should be learned and practiced, that is, they demand legal order. This is the highest positive rate obtained among the questions peculiar to Turkey, i.e. waiting in queue has become the matter which people have the strongest desire to avoid uncertainty.

Survey on law (May 2010 Barometer):

*The definition of a constitutional state revealed **that the society is quite hesitant about the existence of a constitutional state.** Hence about one fourth to one third of the subjects found all statements about the constitutional state incorrect.*

That is to say, 25 to 35 percent of the society does not believe that the citizens and the state are equal before the laws. Moreover, they believe that in case of a failure of the state or its officials and even if the citizen himself is not guilty, the jurisdiction will not protect the latter and that the courts operate for their own benefit.

40 percent believe that certain institutions and officials of the state act outside of the provisions of law in their acts and transactions.

One third of the society think that no institution or individual protects personal rights. It is especially noteworthy that trust in courts is very low among Kurds and more than half of the Alevi believe that nobody protects their rights.

Two thirds of the society is of the opinion that in a court action, the judges will make decisions on the basis of financial status or partisanship of the government.

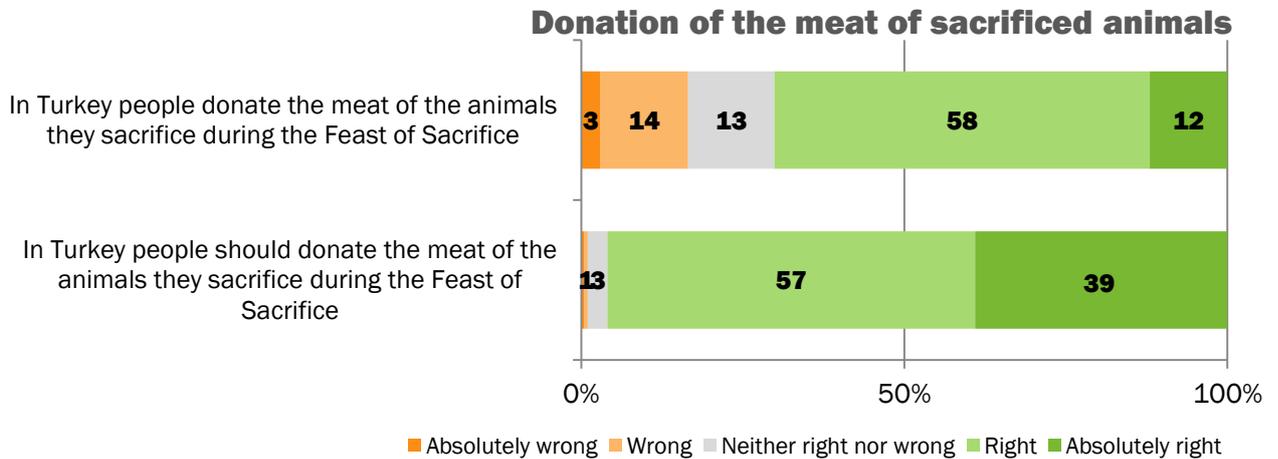
2.4.7. Donation of the meat of sacrificed animals

The final example on matters peculiar to Turkey regarding uncertainty avoidance was donation of the meat of sacrificed animals during the Feast of Sacrifice which we believe is a matter that interests a large part of the society.

70 percent of the interviewees agree with the statement that “In Turkey people donate the meat of the animals they sacrifice during the Feast of Sacrifice” whereas 17 percent disagree.



96 percent of the participants, i.e. almost all participants agreed with the statement “In Turkey people should donate the meat of the animals they sacrifice during the Feast of Sacrifice.”



As the above results reveal, there is no significant difference between the practices and values regarding the donation of meat of sacrificed animals. That is to say, it is a common understanding within the society that meat is donated and similarly, there is consensus that it is the right thing to do. Donation of the meat of sacrificed animals, which is a religious matter, is a subject that the society thinks that uncertainty is avoided and the society also believes almost as a whole that such uncertainty should indeed be avoided. As a result, the society is highly clear on this matter.



2.5. Turkey, in the Axes of Practices and Values

The findings up until this point revealed the extent to which the people in Turkey cope with uncertainty and in which matters they dislike uncertainty and wish to avoid it. And where does this put Turkey in comparison to other societies? What is our tolerance to uncertainty compared to the US where the presidential elections are being conducted on Tuesdays following the first Monday of November for decades? Or how much more do the uncertainties disturb us in relation to Libya where the first elections after 40 years were held last year and the parties participating in the elections were not known but for a few months before the elections?

The GLOBE (*Global Leadership and Organizational Behavior Effectiveness Research Program*) survey conducted at the beginning of the 1990's in 62 countries disclose findings that make such a comparison possible. The 4 questions in our survey that involve more generalized statements regarding uncertainty avoidance were also asked in the GLOBE Survey, but on a 7-point Likert scale. We calculated averages of the answers of the 4 questions present in this month's survey with the same scale and came up with two axes namely "Uncertainty Avoidance Practices" and "Uncertainty Avoidance Values."

According to the Barometer survey, within the axis of Uncertainty Avoidance Practices, the average score of Turkey is 4.07 in the range of 1 to 7 points. In this scale where 1 point means tolerance to all uncertainties and 7 points mean complete avoidance of uncertainty, a score of 4.07 shows that Turkey is right in the middle of the scale.

The score of Turkey on Uncertainty Avoidance Values is 5.54 which means that when asked how a society should be, people are inclined towards avoiding uncertainty.

The 1.47 points of difference between the 4.07 points on the practice axis and the 5.54 points on the value axis indicates that in Turkey people believe that the social order should be more unambiguous than it currently is.



Axis	Feb.'13 Barometer average for Turkey (7-point Likert scale)	GLOBE average for Turkey (7-point Likert scale) ¹
Uncertainty Avoidance Practices	4.07	3.63
Uncertainty Avoidance Values	5.54	4.67
Difference between axes	1.47	1.04

As a first reaction, it may sound obvious that everybody wishes for a society with more certainty and order however some societies demand just the opposite. For instance according to the GLOBE survey, Switzerland, which has the highest uncertainty avoidance rate, turns out to be a country where people have the highest rate for requesting uncertainty and being disturbed by the extreme certainty in the society. On the other hand, although China is among the states with the highest rate of uncertainty avoidance, when asked how it should be, people seem to support the current certainty and the defined state of the society and do not seem to have any complaints about it; moreover, they wish to avoid uncertainty even more. In summary, the distance between the practices and values define the cultural values and provides clues as to why cultures are so different from one another.

The table below shows the practices and value scores of 62 states in the GLOBE survey.

¹ Although there are differences in the scores of Barometer survey and GLOBE survey, they in fact confirm each other because Turkey is in the middle section of both scales and the scores on the value axes are higher than those of the practice axis in both surveys. The possible reasons for the differences in two surveys are as follows: 1) In the GLOBE survey, all questions are in 7-point scale whereas in the Barometer survey, they are in either 3-point or 5-point scale. 2) In the GLOBE survey, the interviewees are middle level managers of large companies. 3) The GLOBE survey was conducted in the beginning of the 1990's however many important social evolutions took place in Turkey within the past two decades.



States	Practice	Value	States (continued)	Practice	Value
Switzerland	5.37	3.16	South Africa (Whites)	4.09	4.67
Sweden	5.32	3.60	Japan	4.07	4.33
Singapore	5.31	4.22	Egypt	4.06	5.36
Denmark	5.22	3.82	Israel	4.01	4.38
Germany (West)	5.22	3.32	Qatar	3.99	4.82
Germany (East)	5.16	3.94	Spain	3.97	4.76
Austria	5.16	3.66	Thailand	3.93	5.61
Finland	5.02	3.85	Portugal	3.91	4.43
Switzerland (French)	4.98	3.83	The Philippines	3.89	5.14
China	4.94	5.28	Costa Rica	3.82	4.58
Malaysia	4.78	4.88	Italy	3.79	4.47
New Zealand	4.75	4.10	Slovenia	3.78	4.99
The Netherlands	4.70	3.24	Ecuador	3.68	5.16
Great Britain	4.65	4.11	Iran	3.67	5.36
South Africa (Blacks)	4.59	4.79	Kazakhstan	3.66	4.42
Canada	4.58	3.75	Morocco	3.65	5.32
Albania	4.57	5.37	Argentina	3.65	4.66
France	4.43	4.26	Turkey	3.63	4.67
Australia	4.39	3.98	El Salvador	3.62	5.32
Taiwan	4.34	5.31	Poland	3.62	4.71
Hong Kong	4.32	4.63	Brazil	3.60	4.99
Ireland	4.30	4.02	Columbia	3.57	4.98
Nigeria	4.29	5.60	South Korea	3.55	4.67
Kuwait	4.21	4.77	Georgia	3.50	5.24
Namibia	4.20	5.13	Venezuela	3.44	5.26
Mexico	4.18	5.26	Greece	3.39	5.09
Indonesia	4.17	5.23	Bolivia	3.35	4.70
India	4.15	4.73	Guatemala	3.30	4.88
Zimbabwe	4.15	4.73	Hungary	3.12	4.66
USA	4.15	4.00	Russian Federation	2.88	5.07
Zambia	4.10	4.67	WORLD AVERAGE	4.16	4.62

Source: *Culture, leadership and organizations: The GLOBE study of 62 societies*, edited by Robert J. House et al., 2004



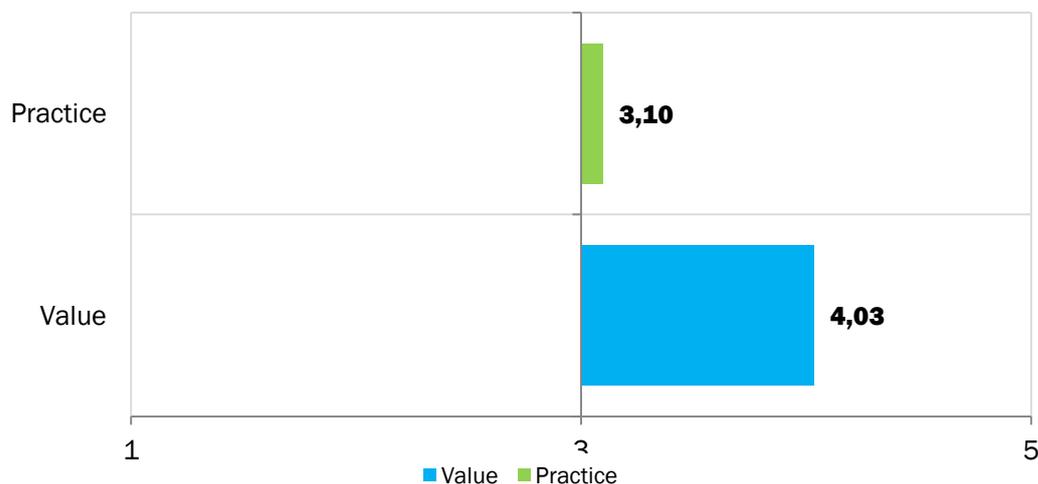
2.5.1. Axes and demographics

In the preceding sections, we studied each question of the theme of uncertainty avoidance.

In this section, we shall deal with uncertainty avoidance from a more general point of view. Two scales were formulated by measuring the average of each of the eleven questions regarding the practices and values of uncertainty avoidance in which 5 points reflect the highest degree of avoidance of uncertainty and 1 point reflects the highest tolerance to uncertainty (The 7-point scale used in the page above was left out in order to utilize the usual 5-point scale of Barometer reports).

Accordingly, the perception of the society of Turkey regarding the practices of uncertainty avoidance is 3.10 points while regarding values it is 4.03 points. In other words, this average shows that uncertainty is neither avoided nor tolerated, i.e. remains moderate however the value score of 4.03 shows that there is a need for more uncertainty avoidance and the society demands for a social life where everything is more unambiguous.

Average Score of Turkey on Uncertainty Avoidance



We already stated in the previous section that as a result of each question, we arrive at the conclusion that the society expects more certain circumstances than the current state in every matter. Bringing the questions together we again reach the same expectation. What about the different segments of the society? Does every segment share the same evaluations and expectations regarding the uncertainty in social life?

Analysis of the axes in the framework of clusters brings an interesting result: The perception of the different segments of the society concerning the practices varies. Where one segment believes that the society avoids uncertainty, another segment may think that there is not much avoidance of uncertainty. However upon the questions of value, i.e. as to how much the society should avoid uncertainty, the expectation of all segments, namely the envisagement of all segments as to how the society should be is identical.

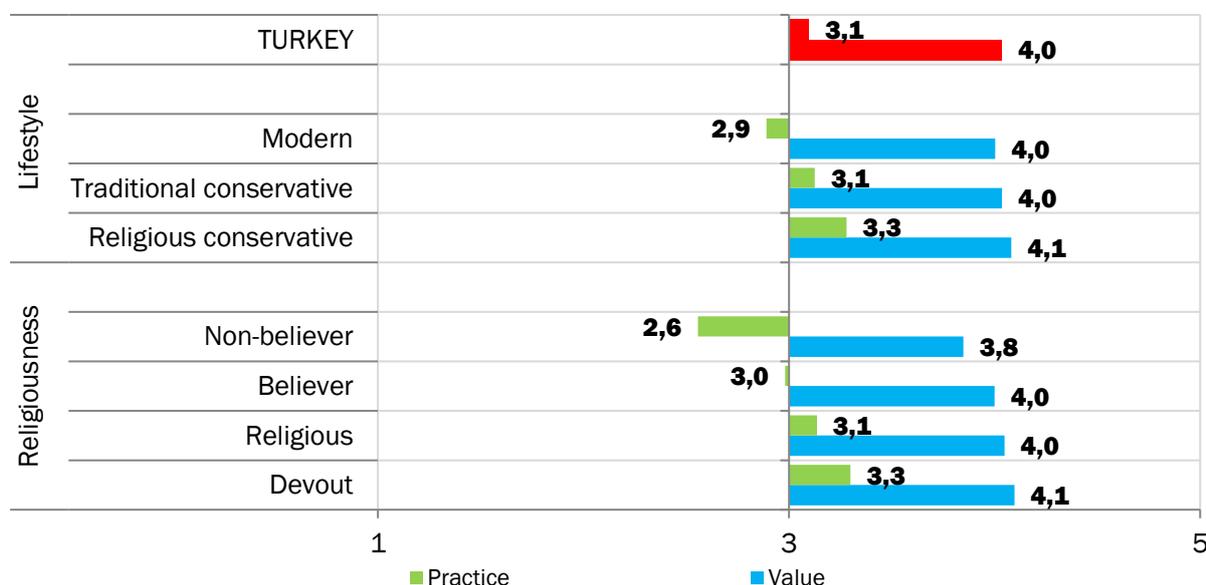


The difference is seen in the distance between the practice and the value. The findings that shape this determination are analyzed in detailed below.

Lifestyle

The most prominent factor shaping the interest of the people in uncertainty is the lifestyle that they think that they belong to. Those who define themselves as modern believe that the society currently does not avoid uncertainty, with 2.9 points which is below average whereas the same score is 3.1 points in traditional conservatives and 3.3 points for religious conservatives making it above average. Although the difference in scores is not high, the lifestyle brings the most obvious difference among demographical characteristics.

Uncertainty avoidance according to lifestyle and religiousness



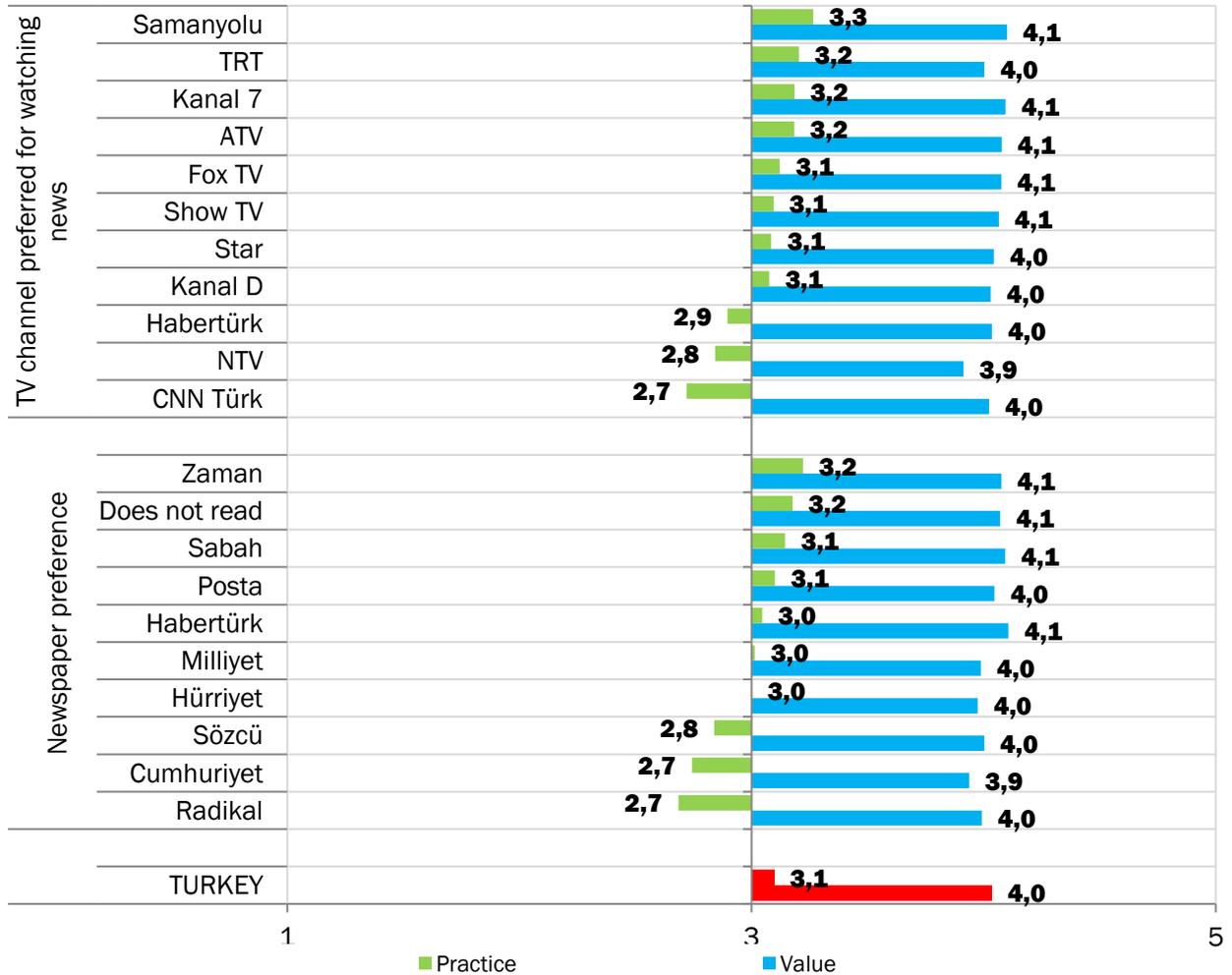
Similar to lifestyle, the higher the degree of religiousness, the higher the belief that uncertainty is avoided. At the same time, the expectations concerning to what extent of uncertainty should be avoided, gradually increases a small degree.

Media preference

TV channel and newspaper preferences, one of the indications of lifestyle, are closely related to the evaluation as to how much social life is uncertain. The graph below shows that according to the viewers of CNNTürk, NTV and Habertürk channels and the readers of Radikal, Cumhuriyet and Sözcü newspapers, the answer to the question “Do we avoid uncertainty?” is “no” because their evaluations in the practice axis is below average. On the other hand, the viewers of Samanyolu, TRT, Kanal 7 and ATV channels and the readers of Zaman newspaper have an above average understanding of social order .



Uncertainty avoidance according to TV channel and newspaper preferences



The perception of the practice varies up to 0.5 points according to media preference. However the perception of values is quite stable within a range of 0.2 points which does not necessitate further evaluation.

Educational level, income and type of residence

Educational level has always been a very descriptive factor in many Barometer surveys however in this case of uncertainty avoidance; it is less influential than lifestyle. The higher the educational level is, the lower the consideration that uncertainty is avoided. It can be concluded that those who have higher education have more tendency to judge the society on uncertainty. However there is no significant difference in the evaluation of values, i.e. how certain the social order should be. A gradual increase could have been expected in the value axis of educational level similar to religiousness however such an increase is non-existent.

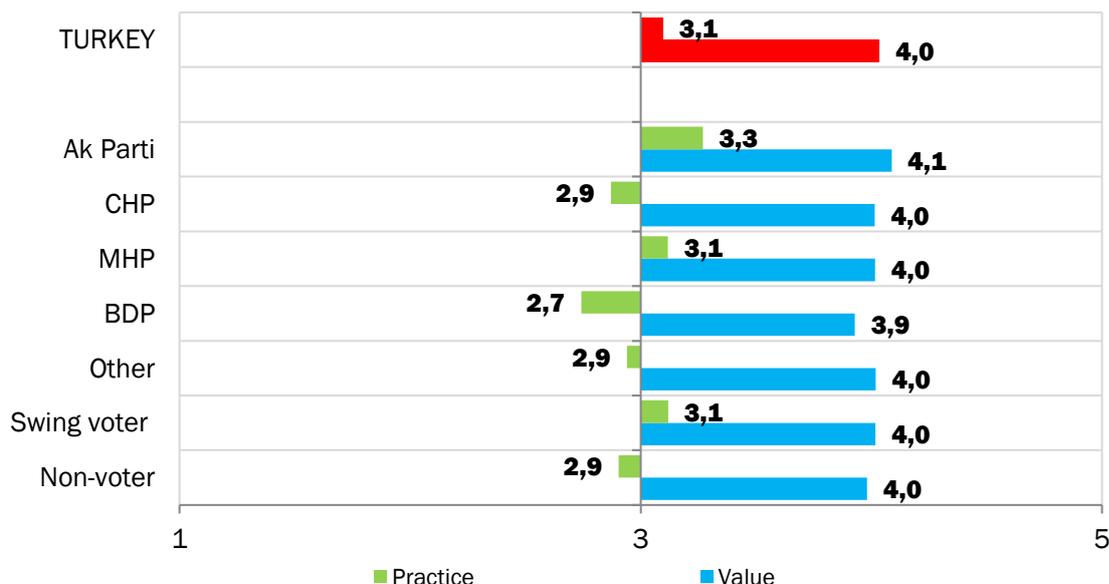
Analogous to educational level, the increase in income and improvement of the type of residence bring a shift towards seeing the society as uncertain.



Party preference

Those who claim that there is uncertainty in a higher degree are BDP voters followed by CHP voters. Ak Parti voters, on the other hand, mention uncertainty less, that is they more frequently mention that we avoid uncertainty. Again, the value axis does not show a significant difference between voters.

Uncertainty avoidance according to party preference



The society shares a common envisagement for order

Even though there are slight differences between the different social clusters regarding practices on uncertainty avoidance, their evaluations on how the situation should be are identical. The clusters share a common dream of a society although their perception of the actual situation is different so much so that it is not even necessary to interpret the values because the value score which has the average of 4.03 points slightly shifts from cluster to cluster between 3.8 to 4.2 points making only a 0.4 point difference. The society shares a common anticipation as to how much unambiguous the society/life should be.

Therefore the real **difference is observed in the distance between the practice and the value.**

For instance, whereas modern people think that a distance of 1.2 points from 2.9 points to 4.0 should be compensated for uncertainty avoidance, for religious conservatives the same distance is on the level of 0.8 points.

2.6. Evaluation and Commentary



All demographic clusters of the society without exception anticipate more certain and defined social and life order. The society in Turkey demands more order which is relevant for all clusters of the society and there is no cluster of contrary anticipation.

The clusters do have slim differences about their idea as to the degree of society's avoidance of uncertainty, however no significant difference is observed on their opinions as to what extent the society should avoid uncertainty. It can be concluded that all clusters of the society are in consensus as to the extent which the society should avoid uncertainty. In other words, everybody has the same dream about this matter.

Therefore, as mentioned above, the real **difference is observed in the distance between the practice and the value**. The general structure regarding this distance is in fact parallel to the structure repeatedly observed in Barometer surveys: The perception of the society on uncertainty avoidance changes on the axis of lifestyle and is dependent on other factors shaping lifestyle, such as education, income and media preference.

The higher educated, more modern and well-off segments of the society envisage a greater distance between the practice and value of uncertainty avoidance which may be objectified by way of the following example: For a person who for the first time takes the metrobus, the metrobus stops may seem chaotic because of the way people get on the bus. The arrival of the buses and the way people get on them might seem to have a random and disorderly nature however upon further observation, it will be understood that there is a certain order to the queue at the metrobus stops: Since the buses halt as closely as possible to the boarding zone, people walk toward the front. Buses never randomly pass by, they would do so only if they are completely full of passengers. Those passengers who wish to take a seat on the bus shall wait for the next bus.

The perception of uncertainty avoidance may be interpreted in a similar manner. The modern segments of the society may interpret the social order as more chaotic and uncertain than it actually is, according to their distance from the general society. For instance they may consider the rules ambiguous unless they are made into laws or put into written form. For those individuals who are used to living in uncertainty in their daily lives, the uncertainty has its own order or unwritten rules, and may be considered as regulating the society. For a society that already anticipates that unexpected events will occur in daily life, the change in the air time of TV shows is an ordinary situation.

In fact, the difference between the "should be" / values and "as is" / practices, reflects "the demand for change." The difference between the values and actions of the society also stands for the disintegration of the society from their values. Everybody knows what is right however acts differently due to their distrust against law and social and public institutions. The findings of the previous KONDA Barometer surveys on "trust" (September 2012) and "the other" (July 2012) show that the society's self-confidence and the confidence in others are low. This leads to the creation of a personal security zone between the values and practices.

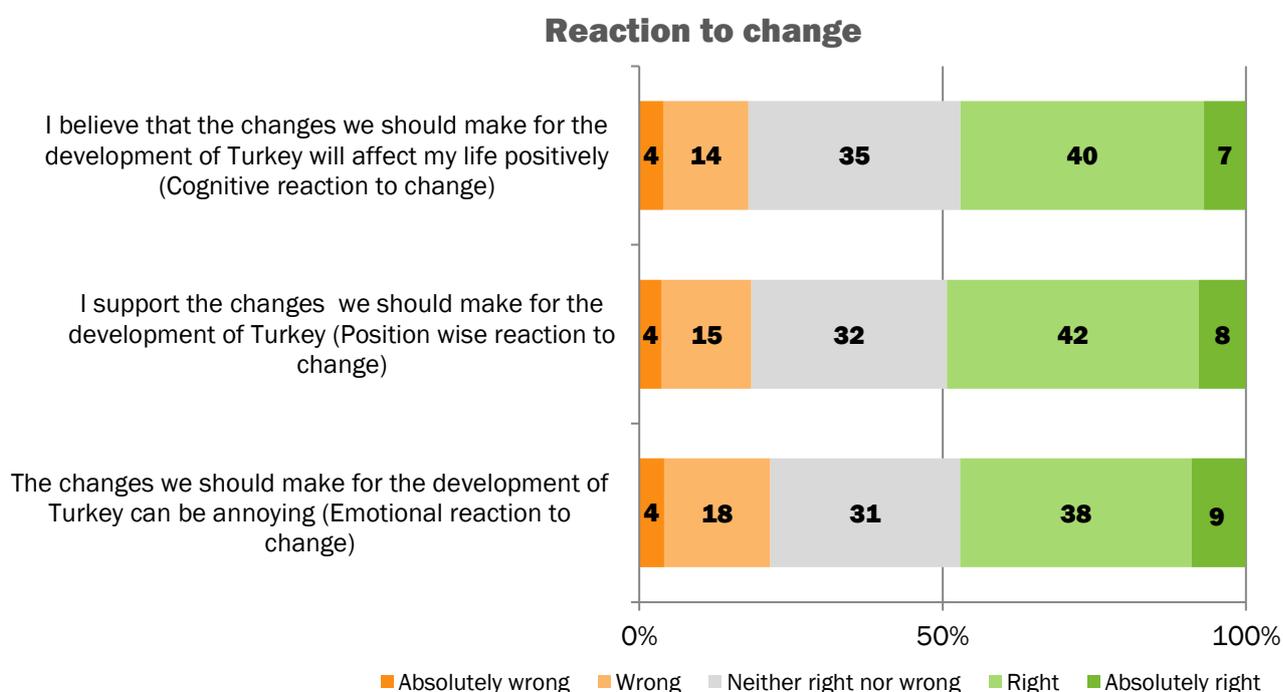


This situation also reflects the demand for change of present conditions. The society knows what is right therefore it does not resist its formation thereof, on the contrary demands it. Moreover no sociological or cultural cluster feels differently on this demand.

Another finding of a previous survey is worth mentioning in this regard. The findings of the KONDA Life Styles survey on reformism are shown in the graph below.

The society reacts positively to changes and reforms cognitively, emotionally and position wise. The society is aware that changes and reforms might be annoying however they state that they will be able to cope with it.

Again the findings in the aforementioned survey reflected no difference in any demographic, sociological or cultural cluster.



As a result, the current situation can be summarized as follows: There is no special difference in the society's demand for change in terms of demographical, sociological or cultural clustering. but there is a common demand for change in the society. The difference, however, comes up in "how" this change will take place.



3. METHOD OF THE SURVEY

3.1. General Definition of the Survey

The survey on which this report is founded was conducted by KONDA Araştırma ve Danışmanlık Ltd. Şti. for KONDA Barometer subscribers.

The field survey was conducted on February 9 – 10, 2013. This report reflects the current political tendencies, preferences and profiles of the adult population above the age of 18 in Turkey.

The survey was designed and applied for the aim of determining and monitoring the tendencies and changes in the preferences of the subjects that represent the adult population above the age of 18 in Turkey.

The error margin of the findings in the survey is +/- 2 in the confidence interval of 95 percent and +/- 2.6 in the confidence interval of 99 percent.

3.2. Sampling

The sample was prepared by stratification of the data on population and educational level of neighborhoods and villages based on Address-Based Population Registration System with the neighborhood and village results of the general elections dated June 12, 2011.

Residential areas were first graded as rural/urban/metropolitan and then the sample was determined based on 12 regions.

Within the scope of the survey, face-to-face interviews were carried out with 2617 individuals in 150 neighborhoods and villages of 95 districts -including central districts- of 30 provinces.

Provinces visited	30
Districts visited	95
Neighborhoods/villages visited	150
Subjects interviewed	2617

Age and sex quotas were applied to 18 surveys conducted in each neighborhood.



Age Groups	Female	Male
Ages 18-28	3 subjects	3 subjects
Ages 29-44	3 subjects	3 subjects
Ages 44 and above	3 subjects	3 subjects

	Level 1 (12 regions)	Provinces visited
1	İstanbul	İstanbul
2	Western Marmara	Balıkesir, Tekirdağ, Edirne
3	Aegean	İzmir, Denizli, Kütahya, Uşak
4	Eastern Marmara	Bursa, Eskişehir, Kocaeli
5	Western Anatolia	Ankara, Konya
6	Mediterranean	Antalya, Adana, Hatay, Mersin
7	Central Anatolia	Kayseri, Sivas,
8	Western Black Sea	Samsun, Bartın, Tokat
9	Eastern Black Sea	Trabzon, Giresun
10	Northeastern Anatolia	Kars
11	Middle Eastern Anatolia	Malatya, Van
12	Southeastern Anatolia	Gaziantep, Şanlıurfa, Diyarbakır



The table below shows the distribution of subjects according to regions and residential areas.

	Region	Rural	Urban	Metropolitan	Total
1	İstanbul			19.9	19.9
2	Western Marmara	1.9	3.4		5.3
3	Aegean	4.1	6.2	4.8	15.1
4	Eastern Marmara	1.4	2.8	5.3	9.6
5	Western Anatolia	0.8		10.2	11.0
6	Mediterranean	3.3	2.8	6.2	12.3
7	Central Anatolia	1.4	2.1	1.4	4.8
8	Western Black Sea	2.6	3.4		6.1
9	Eastern Black Sea	1.4	2.1		3.5
10	Northeastern Anatolia	1.4			1.4
11	Middle Eastern Anatolia	1.4	2.1		3.4
12	Southeastern Anatolia	1.4	2.1	4.2	7.7
	Turkey	21.1	26.9	52.1	100.0





4. FREQUENCY TABLES

4.1. Profile of Subjects

Sex	Percentage
Female	47.8
Male	52.2
Total	100.0

Age	Percentage
Ages 18 - 28	27.9
Ages 29 - 43	34.4
Ages 44 and above	37.6
Total	100.0

Educational Status	Percentage
Illiterate	5.0
Literate without degree	2.4
Primary school graduate	35.9
Secondary school graduate	15.7
High school graduate	27.3
University graduate	12.5
Post graduate / Doctorate	1.2
Total	100.0



Paternal educational status	Percentage
Illiterate	15.4
Literate without degree	8.1
Primary school graduate	52.7
Secondary school graduate	9.0
High school graduate	11.0
University graduate	3.5
Post graduate / Doctorate	.3
Total	100.0

Monthly household income	Percentage
TRY 300 and below	3.3
TRY 301 - 700	10.0
TRY 701 - 1200	38.5
TRY 1201 - 2000	30.5
TRY 2001 - 3000	10.8
TRY 3001 and above	6.9
Total	100.0

Household population	Percentage
1 - 2 persons	15.8
3 - 5 persons	62.6
6 - 8 persons	13.5
9+ persons	8.1
Total	100.0



Head covering status	Percentage
No head cover	29.6
Head scarf	49.4
Hijab	7.2
Chador, purdah	.5
Bachelor men	13.2
Total	100.0

Ethnicity	Percentage
Turkish	81.8
Kurdish	12.7
Zaza	1.2
Arab	1.9
Other	2.3
Total	100.0

Religion/Sect	Percentage
Sunni Muslim	92.9
Alevi Muslim	6.0
Other	1.1
Total	100.0

Religiousness	Percentage
Non-believer	2.3
Believer	25.0
Religious	62.3
Devout	10.4
Total	100.0



Lifestyle cluster	Percentage
Modern	27.1
Traditional conservative	47.1
Religious conservative	25.7
Total	100.0

Work status	Percentage
Public officer	5.3
Private sector	5.3
Worker	11.2
Small retailer	7.6
Industrialist / Businessman	.2
Self-employed	1.4
Farmer, agriculturalist, stock breeder	5.1
Works, Other	3.8
Retired	12.7
Housewife	31.2
Student	10.1
Unemployed, seeking job	4.5
Disabled	1.5
Total	100.0



Which TV channel do you usually prefer for watching the news?	Percentage
Kanal D	23.5
ATV	13.1
TRT	12.9
Samanyolu	8.0
Fox TV	7.9
Show TV	6.4
NTV	4.9
Star	5.8
Kanal 7	3.9
Haber Türk	3.0
CNN Türk	1.8
Ulusal	1.6
Roj TV	.6
TRT 6 (Şeş)	.1
Local Channels	.6
Other Channels	5.8
Total	100.0

Newspaper preference	Percentage
Cumhuriyet	2.8
Habertürk	3.7
Hürriyet	9.0
Milliyet	4.6
Posta	13.5
Radikal	1.0
Sabah	7.1
Sözcü	3.6
Zaman	10.9
Other newspapers	15.0
Does not read newspaper	17.1
No answer	11.9
Total	100.0



Birthplace	Percentage
İstanbul	8.2
Western Marmara	5.1
Aegean	12.8
Eastern Marmara	7.9
Western Anatolia	7.1
Mediterranean	11.5
Central Anatolia	8.1
Western Black Sea	9.3
Eastern Black Sea	6.7
Northeastern Anatolia	5.3
Middle Eastern Anatolia	5.7
Southeastern Anatolia	10.9
Abroad	1.4
Total	100.0

Paternal birthplace	Percentage
İstanbul	3.6
Western Marmara	5.4
Aegean	12.1
Eastern Marmara	6.9
Western Anatolia	5.3
Mediterranean	10.8
Central Anatolia	9.8
Western Black Sea	10.3
Eastern Black Sea	8.7
Northeastern Anatolia	7.0
Middle Eastern Anatolia	6.4
Southeastern Anatolia	11.6
Abroad	2.2
Total	100.0



Region of Survey	Percentage
İstanbul	19.9
Western Marmara	5.3
Aegean	15.1
Eastern Marmara	9.6
Western Anatolia	11.0
Mediterranean	12.3
Central Anatolia	4.8
Western Black Sea	6.1
Eastern Black Sea	3.5
Northeastern Anatolia	1.4
Middle Eastern Anatolia	3.4
Southeastern Anatolia	7.7
Total	100.0

Residential area	Percentage
Rural	21.1
Urban	26.9
Metropolitan	52.1
Total	100.0

Type of residence	Percentage
Traditional residence	35.4
Slum	6.6
Standard urban area	53.1
Luxury residence	4.9
Total	100.0

Automobile ownership	Percentage
Yes	38.3
No	61.7
Total	100.0



4.2. Uncertainty Avoidance

What do the rules and laws of this society cover?	Percentage
All circumstances	30.1
Some circumstances	52.8
Few circumstances	17.1
Total	100.0

Order and consistency are important in this society and are more prevailing than change.	Percentage
Absolutely wrong	2.9
Wrong	20.1
Neither right nor wrong	18.7
Right	51.9
Absolutely right	6.4
Total	100.0

In this society, most people lead orderly lives and they do not experience unexpected events.	Percentage
Absolutely wrong	10.9
Wrong	43.5
Neither right nor wrong	18.5
Right	25.5
Absolutely right	1.6
Total	100.0

The expectations and directions in this society are very detailed therefore citizens are well aware of what is expected of them.	Percentage
Absolutely wrong	7.7
Wrong	32.0
Neither right nor wrong	22.7
Right	35.3
Absolutely right	2.2
Total	100.0



Ethical standards are very clear in this society.	Percentage
Absolutely wrong	6.6
Wrong	28.1
Neither right nor wrong	21.5
Right	38.6
Absolutely right	5.1
Total	100.0

In Turkey election dates are set and unchanged.	Percentage
Absolutely wrong	5.2
Wrong	34.0
Neither right nor wrong	19.2
Right	38.5
Absolutely right	3.2
Total	100.0

In Turkey it is definite for each working person at which age he/she will retire.	Percentage
Absolutely wrong	7.9
Wrong	30.3
Neither right nor wrong	14.7
Right	43.0
Absolutely right	4.1
Total	100.0

In Turkey people follow weather forecasts and act accordingly.	Percentage
Absolutely wrong	3.6
Wrong	20.8
Neither right nor wrong	25.5
Right	46.3
Absolutely right	3.9
Total	100.0



The air time and date of TV shows are set and unchanged.	Percentage
Absolutely wrong	2.4
Wrong	20.1
Neither right nor wrong	23.7
Right	48.7
Absolutely right	5.1
Total	100.0

In Turkey everybody knows and practices the manners of waiting in a queue.	Percentage
Absolutely wrong	17.3
Wrong	42.2
Neither right nor wrong	11.7
Right	26.6
Absolutely right	2.2
Total	100.0

In Turkey people donate the meat of the animals they sacrifice during the Feast of Sacrifice.	Percentage
Absolutely wrong	2.9
Wrong	13.7
Neither right nor wrong	13.3
Right	58.1
Absolutely right	12.0
Total	100.0

What should the rules and laws of this society cover?	Percentage
All circumstances	71.9
Some circumstances	23.8
Few circumstances	4.3
Total	100.0



Order and consistency should be important in this society and should be more prevailing than change.	Percentage
Absolutely wrong	1.5
Wrong	8.7
Neither right nor wrong	12.6
Right	63.4
Absolutely right	13.7
Total	100.0

In this society, most people should lead orderly lives and they should not experience unexpected events.	Percentage
Absolutely wrong	.6
Wrong	6.9
Neither right nor wrong	12.5
Right	60.7
Absolutely right	19.3
Total	100.0

The expectations and directions in this society should be very detailed therefore citizens should be well aware of what is expected of them.	Percentage
Absolutely wrong	.3
Wrong	2.6
Neither right nor wrong	8.8
Right	67.6
Absolutely right	20.7
Total	100.0

Ethical standards should be very clear in this society.	Percentage
Absolutely wrong	.7
Wrong	3.5
Neither right nor wrong	10.0
Right	59.9
Absolutely right	25.9
Total	100.0



In Turkey, election dates should be set and should not change.	Percentage
Absolutely wrong	.8
Wrong	8.1
Neither right nor wrong	11.4
Right	61.9
Absolutely right	17.8
Total	100.0

In Turkey it should be definite for each working person at which age he/she will retire.	Percentage
Absolutely wrong	.5
Wrong	1.4
Neither right nor wrong	3.6
Right	62.3
Absolutely right	32.1
Total	100.0

Everyone should follow weather forecasts and act accordingly.	Percentage
Absolutely wrong	.8
Wrong	5.7
Neither right nor wrong	18.7
Right	61.8
Absolutely right	13.0
Total	100.0

The air time and date of TV shows should be set and unchanged.	Percentage
Absolutely wrong	1.3
Wrong	7.9
Neither right nor wrong	27.3
Right	53.7
Absolutely right	9.8
Total	100.0



In Turkey everybody should know and practice the manners of waiting in a queue.	Percentage
Absolutely wrong	.4
Wrong	.9
Neither right nor wrong	2.0
Right	57.8
Absolutely right	38.8
Total	100.0

In Turkey people should donate the meat of the animals they sacrifice during the Feast of Sacrifice.	Percentage
Absolutely wrong	.4
Wrong	.6
Neither right nor wrong	3.0
Right	56.9
Absolutely right	39.0
Total	100.0