

DOES ONE SIZE FIT ALL? VALUE-BASED SUBCULTURES AND  
LEADERSHIP PREFERENCES IN TURKEY

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Does One Size Fit All? Value-Based Subcultures and Leadership Preferences in  
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## Dissertation Abstract

### Şebnem Kuzulugil, “Does One Size Fit All? Value-Based Subcultures and Leadership Preferences in Turkey”

The goal of this study is to explore how Turkish people think about a leader, to identify the dimensions of the implicit Turkish concept of leadership, and to examine whether different cultural groups within Turkey differ in their perceptions of implicit leadership traits. The value dimensions specified in analyses are achievement, funseeking, fatalism, benevolence, universalism and conformity. Values are measured through a 29-item Likert-type scale. Preferred leadership attributes, i.e. implicit leadership theories are measured through a 50-item Likert-type scale measuring six leadership factors, participative paternalism, humane activism, aggressiveness, diplomacy, ambition and conventionalism. Snowball sampling produced 400 usable surveys from all geographic regions of Turkey except Southeast Anatolia. Cluster analysis of value orientations revealed three distinct value-based subcultures within the sample. These subcultures differed in their demographic attributes and leadership preferences as well as value orientations as expected. The relationship between demographic variables, value orientations and leadership preferences were examined mainly through extensive multiple regression analyses. Analysis results suggest that demographic attributes are somewhat predictive of value orientations and value orientations in turn affect leadership preferences. Though subcultures did differ in their leadership preferences, analysis results show that the rank ordering of most preferred leadership attributes did not change among subcultures, suggesting the existence of a Turkish Implicit Leadership Theory. Education level of the respondents was shown to affect both value orientations and leadership preferences.

## Tez Özeti

Şebnem Kuzulugil, “Tek Beden Herkese Uyar mı? Türkiye’de Değer Bazlı Altkültürler ve Liderlik Tercihleri”

Bu çalışma Türk insanının liderler hakkındaki düşüncelerini incelemeyi, Türkler için ideal liderlik boyutlarını ortaya çıkarmayı ve farklı kültürel grupların farklı liderlik beklentilerine sahip olup olmadıklarını belirlemeyi amaçlamaktadır. Analizlerde ele alınan değer yönelimleri başarı arayışı, eğlence arayışı, kadercilik, iyilikseverlik, evrensellik ve uyumluluktur. Değer yönelimleri Likert tipi 29 soruyla ölçülmüştür. Tercih edilen liderlik özellikleri, başka bir deyişle örtülü liderlik teorileri, Likert tipi 50 soruyla ölçülmüş ve katılımcı babacanlık, insani hareketlilik, saldırganlık, diplomasi, hırs ve geleneksellik boyutlarında incelenmiştir. Kartopu örnekleme tekniği ile Güneydoğu Anadolu bölgesi hariç Türkiye’nin tüm coğrafi bölgelerinden 400 kullanılabilir anket elde edilmiştir. Değer yönelimlerinin kümeleme analizi ile incelenmiş ve örneklemin üç farklı değer bazlı küme veya altkültür oluşturduğu görülmüştür. Bu altkültürler hem demografik özellikleri ve değer yönelimleri açısından, hem de beklendiği liderlik tercihleri açısından farklılık göstermektedirler. Demografik değişkenler, değer yönelimleri ve liderlik tercihleri arasındaki ilişkiler bir dizi regresyon analizi ile incelenmiştir. Analiz sonuçları demografik değişkenlerin değer yönelimleri üzerinde, değer yönelimlerinin de liderlik tercihleri üzerinde etkili olduğunu göstermektedir. Altkültürler liderlik tercihleri açısından farklılık göstermekle birlikte, analiz sonuçları en çok tercih edilen liderlik özellikleri sıralamasının altkültürler arasında değişmediğini göstermektedir. Bu bulgu, Türkiye’ye özgü bir örtülü liderlik teorisinin varlığına işaret etmektedir. Örneklemin eğitim seviyesi hem değer yönelimlerini, hem de liderlik tercihlerini etkileyen bir faktör olarak öne çıkmıştır.

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*For my son Güneş and my daughter Deniz...*

*You make me complete in a way I can never*

*fully grasp. I love you...*



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## CHAPTER 1. INTRODUCTION

Leadership is a subject that has long excited people. The term usually brings to mind images of powerful and dynamic individuals commanding victorious armies, shaping the future of nations or running corporate empires in pinstripes. Myths and legends feed on deeds of valiant and clever leaders. Much of our history recounts the stories of military, political, social and religious leaders. Despite the interest of historians and philosophers since ancient times, scientific studies on leadership began only in the twentieth century. Providing a working definition of leadership turned out to be a complex problem, with some 350 definitions proposed, mainly because the nature of leadership is complex itself. As one scholar on the subject has stated, leadership “is one of the most observed and least understood phenomena on earth” (Bennis & Nanus, 1985:4). In the recent years however, much progress has been made to understand the nature of leadership.

Leadership and management are two notions that are often used interchangeably. However, these words actually describe two different concepts. Leadership is just one of the many assets a successful manager must possess. The main aim of a manager is to maximize the output of the organization through administrative implementation. To achieve this, managers must undertake the organization, planning, staffing, directing and controlling functions. Leadership is just one important component of the directing function. A manager cannot just be a leader, he also needs formal authority to be effective. Managers think incrementally, whilst leaders think radically. This means that managers do things by the book and follow company policy, while leaders follow their own intuition, which may in turn be of more benefit to the company (Pascale, 1990). A leader is someone who people

naturally follow through their own choice, whereas a manager must be obeyed.

Management usually consists of people who are experienced in their field, and who have worked their way up the company. A manager knows how each layer of the system works and may also possess a good technical knowledge. A leader can be a new arrival to a company who has bold, fresh, new ideas but might not have experience or wisdom (Fenton, 1990). Managing and leading are two different ways of organizing people. The manager uses a formal, rational method whilst the leader uses passion and stirs emotions. This study is concerned about leadership rather than management and leadership should be understood in case of any ambiguity in terms.

Most leadership literature over the past fifty years has focused on leaders. Yet, dyadic relationships were found to vary between leader's direct subordinates (e.g. Graen & Cashman, 1975) and these findings eventually gave rise to the leader-member exchange (LMX) theory. LMX theory describes the role-making processes between a leader and individual subordinates and the exchange relationship that develops over time (Danserau, Graen & Haga, 1975, Graen & Cashman, 1975). Later research has turned its focus to leader attributions on subordinates (Green & Mitchell, 1979; Martinko & Gardner, 1987) and follower attributions on leaders (e.g. Calder, 1977; Konst, Vonk & Van der Vlist, 1999) and their leadership prototypes (implicit leadership theories).

Implicit Leadership Theories (ILTs) represent cognitive structures or schemas of traits and behaviors that followers expect from leaders. These leadership schemas help "sensemaking" in the context of organization by providing organizational members with a cognitive basis for interpreting and responding to managerial behavior (Weick, 1995). Offermann, Kennedy and Wirtz (1994) point out that

implicit leadership theory can serve as the basis for leadership study and provide a conceptual structure to develop explicit leadership theories.

The Turkish culture has long been described, on the national level, as high on collectivism, uncertainty avoidance and power distance and more feminine (emphasis on relationship rather than competition) rather than masculine (Hofstede, 1980). In his value-dimensions study on 34 nations, Schwartz (1994; 2004) concluded that Turkey scored above average in values of hierarchy, conservatism, egalitarian commitment and harmony. A national study by Esmer (1997) revealed similar results. One of the most recent studies on Turkish culture is the GLOBE study conducted in 62 cultures. According to the findings of the GLOBE study, Turkey scores above average on in-group collectivism, power distance and assertiveness while scores below average on gender egalitarianism, uncertainty avoidance and social collectivism (Kabasakal & Bodur, 1998; Kabasakal & Bodur, 2002).

Research on dyadic relationships and attraction suggests that individuals prefer others who are similar to self (Berscheid, 1984, Kandel, 1978). Individuals tend to select partners or friends who adopt similar attitudes, values, and traits (Byrne, 1971; Caspi & Herbener, 1990). Therefore, similarity may be important in implicit leadership theories as individual values may depict ideal leader images.

Though mainstream cultural and cross-cultural research almost exclusively employ national means, some researchers have pointed out the need to investigate intranational variances. Hofstede (1991:15) states that “Regional, ethnic, and religious cultures account for differences within countries; ethnic and religious groups often transcend political country borders”. He also proposes that some



nations, such as some ex-colonies, multilingual and multiethnic countries, may be less culturally integrated than others.

Groups with significantly different work and life values, that is subcultures, among national cultures have been identified in a number of countries (Lenartowicz & Roth, 2001; Dolan et al; 2004; Gentry et al, 1988; Liske, 1993; Thelen, 2002; Cohen, 2007). In the case of Turkey, Kozan (2002) investigated the influence of subcultures on conflict management styles and identified three distinct subcultures in addition to the main culture. In their study to identify the basic dimensions of contemporary values among Turkish university students and adults, Karakitapoğlu Aygün & İmamoğlu (2002:345) concluded that “people in Turkey pursued three pathways as value systems”.

Many researchers have investigated the role of culture in leadership as well as the generalizability of implicit leadership theory. Hofstede (1980) posits that many of the differences in the leadership style can be attributed to differences in culture. In their study on Iranian managers Ayman and Chemers (1983) found that the evaluator’s cultural background had significant effect on leader evaluation. Bass (1990) explains that cultural differences exist in terms of leader’s goals and limits of authority as well as in leadership style and conditions necessary for leadership. Similarly, in a number of studies, cultural background has been shown to affect implicit leadership theories (Holmberg & Åkerblom, 2006; Chong & Thomas, 1997). Reviewing the relevant literature House, Wright, and Aditya (1997) conclude that cultural differences account for significant amounts of variance in preferred leader behavior as well as actual leader behavior. Culture and cultural forces “clearly affect many aspects of leadership such as prototypical requisites for leadership positions,

the degree to which leadership roles are filled by ascription or achievement, modal leader behaviour patterns, preferences for and expectations of leaders, and followers reactions to different kinds of leader behaviour'' (p. 571).

#### Aim of the Study

Social and cultural environment apparently has a noteworthy impact on leadership. Implicit leadership theory is based on the culture in which one lives. Thus, the content and factors of implicit Turkish leadership theory would probably differ from those of Western theories. Thus, the first step for future examinations of Turkish leadership behavior should be acquiring an understanding of the implicit Turkish leadership theory.

Given the historical background, the Turkish culture is bound to embody elements of both Eastern and Western cultures. Accepting earlier findings that cultural environment has an impact on leadership, we have to have a better understanding of the Turkish culture before setting out to examine Turkish preferred leadership behavior.

The goal of this study is to explore how Turkish people think about a leader, to identify the dimensions of the implicit Turkish concept of leadership, and to examine whether different cultural groups within Turkey differ in their perceptions of implicit leadership traits. Thus, the secondary goal of this study is to create an instrument that taps concerns fundamental to the Turkish worldview.

## Contribution

Turkey is an important country bridging Asia and Europe. The country may best be described as an amalgam of eastern, western and endemic Anatolian influences. While particularly the west of the country and businessmen involved in international business have quite a European outlook, there are some differences that continuously confuse Westerners. The author believes there is a need to better understand each other, and a more urgent need for the Turkish to understand themselves better. The results of this study will suggest the ways in which Turkish people view a leader and the meanings attached to leaders. The results shall also provide evidence whether there are differences in implicit leadership theories among the social groups within Turkey. Previous research on Turkish leadership have used mostly Western theories and value sets to describe the underlying culture. This study may be a first step into developing Turkish leadership and management research based on Turkish values and theories.

## CHAPTER 2. REVIEW OF THE LITERATURE

### Culture

Interest in other cultures is probably as old as the exposure of human tribes to other tribes, i.e. ‘foreigners’. However it was not until the late 1950s that a more structured approach was adopted from which a theory was derived as to how to classify cultural patterns. In his review of the history of intercultural communication, Hart (1997) dates the beginning of intercultural communication in the year 1959, the year that Hall’s “The Silent Language” was published. In the book, Hall (1959) outlined a broad theory of culture and described how it controls people’s lives.

### Definitions of Culture

The word “culture” derives from the Latin word “colere”, which could be translated as “to build”, “to care for”, “to plant” or “to cultivate”. Thus “culture” usually referred to something that is derived from, or created by the intervention of humans. Following the original meaning, the word “culture” is often used to describe something refined, especially “high culture”, or describing the concept of selected, valuable and cultivated artifacts of a society. (Dahl, 1998, 2000).

Kroeber & Kluckhohn’s definition of culture on the other hand is as follows: “Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on

the other, as conditional elements of future action.” (Kroeber & Kluckhohn 1952: 181; cited by Adler 1997: 14)

The idea of a shared, yet distinctive, set of values held by one society with resulting behavior is fundamental to the basic idea of culture. Culture shapes the core values and norms of its members. These values are shared and transmitted from one generation to another through social learning processes of modeling and observation, as well as through the effects of individual actions (Bandura, 1986). Therefore, culture is defined as what a group learns over a period of time as that group solves its problems of survival in an external environment and its problems of internal integration (Schein, 1992).

Hofstede (1991) defined culture as “the collective programming of the mind which distinguishes the member of one group or category of people from another”. Hofstede’s definition suggests that culture is situated between human nature that is not programmed and the individual’s personality on the other. This definition allows to explain culture while allowing diversity of personalities. Another explanation is yet from Hall (1984): “Culture has always dictated where to draw the line separating one thing from another. These lines are arbitrary, but once learned and internalised they are treated as real. In the West a line is drawn between normal sex and rape, whereas in the Arab world is much more difficult, for a variety of reasons, to separate these two events.” Within this definition, Hall (1984) compares culture to a control mechanism operating—rather subconsciously—in our thoughts. He believes that members of a given society internalize the cultural components of that society and limits their actions accordingly.

Spencer-Oatey (2000) expands the concept of culture adding “interpretation of other’s behaviour” to the definition: “Culture is a fuzzy set of attitudes, beliefs, behavioural norms, and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and his/her interpretations of the ‘meaning’ of other people's behaviour.”

Summing up, we can say that “culture consists of various factors that are shared by a given group, and that it acts as an interpretive frame of behaviour” (Dahl, 2004).

### Dimensions of Culture: Various Frameworks

#### Kluckhohn and Strodtbeck’s Framework

In the 1940s and 1950s, members of the Harvard Values Project, Kluckhohn and Strodtbeck (1961) proposed that it is possible to distinguish cultures based on how they each addressed five common human concerns. They also proposed from their study that cultures could respond to the problems in at least three ways and that all cultures would express each of the three responses. It was the rank order of responses that gave a culture its character. These responses to the five concerns are called "value orientations.". Table 1 provides a brief description of five common human concerns and the three possible responses as described by Kluckhohn & Strodtbeck (1961).

#### Hall’s Framework

In his books, “The Silent Language” (1959) and “The Hidden Dimension” (1969) Hall identified two classic dimensions of culture. First, he described high-context versus low-context cultures, a dimension primarily concerned with the manner of communication. High-context transactions feature pre-programmed

information that is in the receiver and the setting, therefore minimal information is transmitted with the message. Low-context transmissions are the reverse, requiring more information to be transmitted. (Hall, 1959)

Table 1. Kluckhohn & Strodtbeck Framework: Description of five common human concerns and possible response sets

Concerns/ orientations	Possible Responses		
Human Nature: What is the basic nature of people?	Evil. Most people can't be trusted. People are basically bad and need to be controlled.	Mixed. There are both evil people and good people in the world, and you have to check people out to find out which they are. People can be changed with the right guidance.	Good. Most people are basically pretty good at heart; they are born good.
Man-Nature Relationship: What is the appropriate relationship to nature?	Subordinate to Nature. People really can't change nature. Life is largely determined by external forces, such as fate and genetics. What happens was meant to happen.	Harmony with Nature. Man should, in every way, live in harmony with nature.	Dominant over Nature. It the great human challenge to conquer and control nature. Everything from air conditioning to the "green revolution" has resulted from having met this challenge.
Time Sense: How should we best think about time?	Past. People should learn from history, draw the values they live by from history, and strive to continue past traditions into the future.	Present. The present moment is everything. Let's make the most of it. Don't worry about tomorrow: enjoy today.	Future. Planning and goal setting make it possible for people to accomplish miracles, to change and grow. A little sacrifice today will bring a better tomorrow.
Activity: What is the best mode of activity?	Being. It's enough to just "be". It's not necessary to accomplish great things in life to feel your life has been worthwhile.	Becoming. The main purpose for being placed on this earth is for one's own inner development.	Doing. If people work hard and apply themselves fully, their efforts will be rewarded. What a person accomplishes is a measure of his or her worth.
Social Relations: What is the best form of social organization?	Hierarchical. There is a natural order to relations, some people are born to lead, others are followers. Decisions should be made by those in charge.	Collateral. The best way to be organized is as a group, where everyone shares in the decision process. It is important not to make important decisions alone.	Individual. All people should have equal rights, and each should have complete control over one's own destiny. When we have to make a decision as a group it should be "one person one vote."

Source: Based on Gallagher, 2001 (adapted from Kohls L.R. *Developing intercultural awareness*. Washington, D.C.: Sietar Press.1981)

Hall's (1969) second concept, polychronic versus monochronic time orientation, is a dimension that taps into the way cultures structure their time. The monochronic time concept follows the notion of "one thing at a time", while the polychronic concept focuses on multiple tasks being handled at one time. Table 2 gives a brief overview of the two different time concepts.

Table 2 Hall's framework: Monochronic and Polychronic cultures

	Monochronic Culture	Polychronic Culture
<i>Interpersonal Relations</i>	Interpersonal relations are subordinate to present schedule.	Present schedule is subordinate to Interpersonal relations.
<i>Activity Co-ordination</i>	Schedule co-ordinates activity; appointment time is rigid.	Interpersonal relations coordinate activity; appointment time is flexible.
<i>Task Handling</i>	One task at a time.	Many tasks are handled simultaneously.
<i>Breaks and Personal Time</i>	Breaks and personal time are sacrosanct regardless of personal ties.	Breaks and personal time are subordinate to personal ties.
<i>Temporal Structure</i>	Time is inflexible; time is tangible.	Time is flexible; time is fluid.
<i>Work/personal time separability</i>	Work time is clearly separable from personal time.	Work time is not clearly separable from personal time.
<i>Organizational Perception</i>	Activities are isolated from organization as a whole; tasks are measured by output in time (activity per hour or minute).	Activities are integrated into organization as a whole; tasks are measured as part of overall organizational goal.

Source: Dahl (2004) (adapted from Victor D. A. *International Business Communication*. New York, NY., Harper Collins. 1992)

Many researchers have found supporting evidence for monochronic-polychronic dimension as a cultural diversification in people's understanding and usage of time (Brislin & Kim, 2003; Conte et al., 1999; Cotte & Ratneshwar, 1999; Esmer, 1997; Macduff, 2006)



## Hofstede's Framework

The most famous and most often cited work in the quest of universal cultural dimensions is that of the Dutch organizational anthropologist Geert Hofstede. Hofstede (1980) derived his culture dimensions from examining work-related values in employees of IBM worldwide during the 1970s. In his original work he divides culture into four dimensions at nation-level: power distance, individualism /collectivism, masculinity/femininity and uncertainty avoidance. Brief descriptions of these dimensions from the author are presented in Table 3.

Table 3 Hofstede's dimensions of culture

<i>Dimension</i>	<i>Author's Description (Hofstede, 1991)</i>
Power distance	"the extent to which the less powerful members of institutions and organisations within a country expect and accept that power is distributed unequally"
Individualism/Collectivism	"individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onwards are integrated into strong, cohesive in-groups, which throughout people's lifetime continue to protect them in exchange for unquestioning loyalty."
Masculinity/femininity	"masculinity pertains to societies in which social gender roles are clearly distinct (i.e., men are supposed to be assertive, tough, and focused on material success whereas women are supposed to be more modest, tender, and concerned with the quality of life); femininity pertains to societies in which social gender roles overlap (i.e., both men and women are supposed be modest, tender, and concerned with the quality of life)."
Uncertainty avoidance	"the extent to which the members of a culture feel threatened by uncertain or unknown situations."

In his later work, Hofstede (1991) introduced a fifth dimension, the result of his cooperation with Michael Bond. The long-term orientation dimension is linked to the Confucian work values (Hofstede & Bond, 1988). Hofstede describes long-term orientation as characterized by persistence, ordering relationships by status and observing this order, thrift, and having a sense of shame, whereas short-term

orientation is characterized by personal steadiness and stability, protecting your "face", respect for tradition and reciprocation of greetings, favors, and gifts.

#### Trompenaars and Hampden-Turner's Framework

Trompenaars and Hampden-Turner (1997) classified cultures along a mix of behavioral and value patterns. The starting point of their framework is the assumption that people are confronted with three major sources of challenge: their relationships with other people, with time and with the external nature of the world. As for relationships with other people, they identify five dimensions: universalism versus particularism, communitarianism versus individualism, neutral versus emotional, diffuse versus specific and achievement versus ascription. Sequential versus synchronic dimension relates to relationship with time, and internal versus external control relates to the relations with the external nature.

In all the seven dichotomies identified above, the two extremes can always in a sense be found in the same person. This idea is found also in Triandis' work (Triandis & Gelfand, 1998), where he distinguishes individualism and collectivism in individual and cultural levels and argues that all people have the potential to behave in an either individualistic or collectivistic manner according to the situation at hand and the general tendency of the collective. A brief description and discussion of the dimensions proposed by Trompenaars and Hampden-Turner (1997) are presented in Table 4.

Table 4 Trompenaars & Hampden-Turner culture dimensions

	Description	Comment
Universalism vs. particularism	What is more important, rules or relationships?	May be interpreted as part of Hofstede's (1991) uncertainty avoidance dimension, and to some extent the collectivism-individualism dimension.
Individualism vs. communitarianism	Do we function as individuals or in a group?	Virtually identical to Hofstede's (1991) individualism-collectivism dimension.
Neutral or affective	Do we display our emotions?	A behavioral aspect rather than a value in itself.
Specific vs. diffuse	Is responsibility specifically assigned or diffusely accepted?	Related to Hall's (1959) high- and low-context dimension
Achievement vs. ascription	Do we have to prove ourselves to receive status or is it given to us?	Related to Hofstede's (1991) power distance dimension.
Sequential vs. synchronic	Do we do things one at a time or several things at once?	Closely related to Hall's (1969) monochronic-polychronic dimension.
Internal vs. external control	Do we control our environment or are we controlled by it?	Closely related to the Human-Nature relationship in Kluckhohn and Strodtbeck's (1969) Value Orientations.

### Schwartz's Framework

A different approach to finding (cultural) value variations has been taken by Shalom Schwartz (1992, 1994). Schwartz (Schwartz & Bilsky, 1987) distinguishes between value types and value dimensions. A value type is generally a set of values that can conceptually be combined into one meaningful description. Values located in that value-type have other values that are located at the opposite, or in the opposing value type. Together these two value types form the value dimension.

Using his "SVI" (Schwartz Value Inventory), Schwartz did not ask for preferred outcomes, but asked respondents to assess 57 values as to how important they felt these values are as "guiding principles of one's life". Schwartz's work is separated into an individual-level analysis and a culture-level analysis, a major difference compared to the works of researchers mentioned above.

From data collected in 63 countries, with more than 60,000 individuals taking part, Schwartz (1992) derived a total of 10 distinct value types (power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security) at an individual-level analysis.

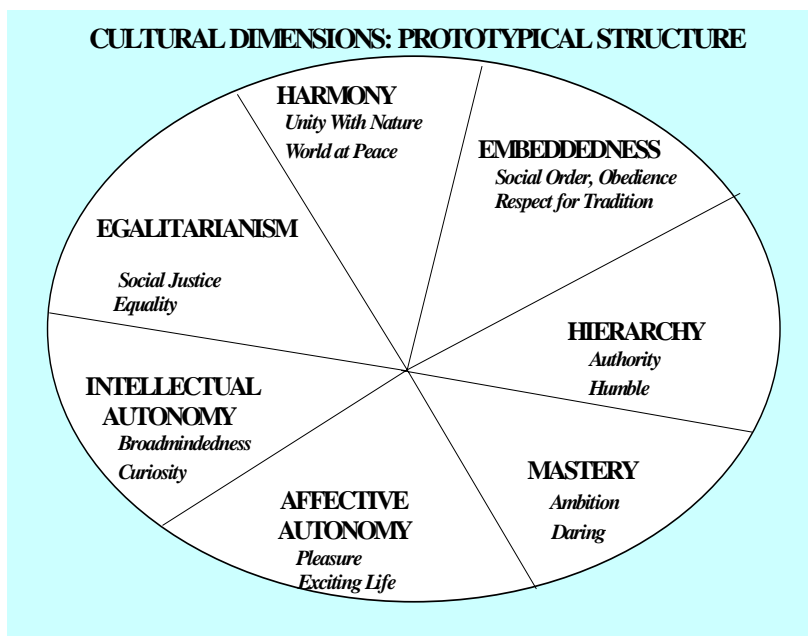
These individual level value types each represent a number of values which can be combined in a joint 'idea': Values located in the 'power' value type are likely to indicate an individual that values social status and prestige or control and dominance over people and resources. High scores in the 'achievement' value type would indicate a high priority given to personal success and admiration. 'Hedonism' represents a value type where preference is given to pleasure and self-gratification. 'Stimulation' represents a group of values that express a preference for an exciting life, and 'self-direction' a distinct group of values that value independence, creativity and freedom. The 'Universalism' value type on the other side represents a preference for social justice and tolerance, whereas the 'benevolence' value domain contains values promoting the welfare of others. The 'Conformity' value type contains values that represent obedience and the 'tradition' value type is made up out of values representing a respect for traditions and customs. Lastly, the 'security' value type is a value orientation containing values relating to the safety, harmony and welfare of society and of one self (Schwartz, 2001).

Viewed in a circular order, these ten types of values can be ordered into four higher order value types (quadrants): 'openness to change' combines stimulation, self-direction and a part of hedonism, 'self- enhancement', combines achievement and power as well as the remainder of hedonism. On the opposite side of the circle, 'conservation' combines the value orientations of security, tradition and conformity -

and ‘self- transcendence’ which combines universalism and benevolence. These four higher order value types form two bipolar conceptual dimensions. This type of order is derived from the location of values depending on their (negative) correlation within the circle – hence values situated on one side of the circle will be strongly negatively correlated with values on the opposing side of the circle, yet positively correlated with values located nearby. In practical terms, this means that a person who assigns high scores to values which are located in the ‘security’ value type is also likely to regard values located in the ‘conformity’ value type as ‘guiding principles of his life’ – and s/he will be unlikely to assign high scores to values located in the ‘stimulation’ or ‘self-direction’ value types.

Similar to the value domains types at individual level, Schwartz also derives seven distinct value types when analyzing the values at a culture-level. The seven value types are shown in Figure 2-1.

Figure 1 Schwartz Cultural Dimensions



Source: Schwartz, 2004.

### Intracultural variation: Subcultures

Cultural comparative research typically accepts national boundaries defining the unit of analysis and inappropriately assumes that domestic populations are culturally homogeneous (Adler, 1984, Lenartowicz & Roth, 1999). Thus, in the literature the terms nation and culture have been used interchangeably, as if they were synonyms. Following the definition of culture provided in the above section, it becomes clear that cultural factors are only loosely related to the nation state. Clark (1990) raises concerns when he states that the nation has been used as a proxy for culture because it is easy to define and delimit, whereas, in reality, culture is border-free. Only a few large countries are culturally homogeneous and many—such as Belgium, Canada and India—are visibly or even legally multicultural. This situation may cause systematic within-country measurement differences (Calatone et al., 1985). Hofstede (1983, p. 77) also states that “statements about national culture or national character smell of superficiality and false generalization”. He proposes that the same dimensions that were found to differentiate among national cultures should also apply to subcultures within countries (Hofstede, 1991).

Fortunately, some cross-cultural researchers have published empirical studies that examine the intra-country cultural variation and verify the existence of distinct subcultures. Kahle (1986) found some significant differences among values of nine subcultures in US. Muller (1989) identified distinct regional subcultures in US and Canada on the basis of differences of values.

In a marketing study, Gentry et al. (1988) found that geographic regions vary in terms innovativeness and perceived risk. The authors also found significant

differences between subcultures regarding adherence to traditional values, religious commitment and fate-orientation.

Mayton & Sangster (1992) found that in a single geographic area in Pacific Northwest, there were significant differences between Caucasian and American Indian adolescents. The authors concluded that American Indians placed a higher priority on the values of family security, social recognition, helpfulness and obedience than their Caucasian peers.

In another study in US, Lieske (1993) made combined use of principal component analysis and cluster analysis to identify 10 distinctive, homogeneous and contiguous subcultures among the entire US population.

In a study to investigate motivational work values of Chinese managers, Ralston et al (1994) found significant differences in individualism, openness to change and self-enhancement within the country.

Comparing managerial values in the three regions of Greater China, Cheung & Chow (1999) they found significant differences despite their economic and religious integration. The study showed that managers in the PRC demonstrated higher power distance and less concern about deadlines and plans than managers in Hong Kong and Taiwan. Materialism was also found to be greater in the PRC and Hong Kong than in Taiwan.

Liao et al. (2005) in an attempt to examine intra-cultural variation, compared the perception of quality of life between Taiwan and Hong Kong, at both societal and individual levels. Based on data from 2,266 participants, they concluded that comparisons between the two societies demonstrated a different priority placed on the economy.

A number of intra-cultural studies are available for Latin America.

Lenartowicz & Roth (2001) have shown in their study on Brazilian business people that individuals' values vary across sub-cultures and subculture effect was found for both motivational domains and business performance.

In an attempt to explore the cultural similarity and dissimilarity within and across national borders, Lenartowicz et al. (2003) conducted a study in two pairs of neighboring countries; Brazil and Uruguay, and Colombia and Venezuela. Empirical data suggest that two locations within Brazil and within Colombia represent distinct subcultures and that there is greater cultural similarity across than within national borders.

In an effort to show that common perceptions of Latin America as a culturally homogeneous region are stereotypical and incorrect, Lenartowicz and Johnson (2003) compared value orientations of managers in 12 Latin American countries. Data from 1,105 participants indicate similarities among values relating to group interests, but significant variation among values serving individual interests. In addition, several groups of countries were identified as culturally similar, whereas Brazil and Mexico remained culturally discrete.

Some scholars have also focused on Europe. Dolan et al. (2004) in their study on Spanish business students in two geographically separate regions, found significant differences in terms of work values and life values between the two locations.

Thelen (2002) in his dissertation on antecedents and consequences of consumer ethnocentrism in Russia, cites Mikheyev (1996). In his study that addresses the impact of subcultures in Russia, he employs the subcultures as defined



by Mikheyev (1996), namely; Traditional Russian Culture, the Industrial Subculture and the Emerging Technocratic Culture.

More recently, Cohen (2007) examined the relationship between commitment forms, personal cultural values and in-role performance and organizational citizenship behaviors. Cohen (2007) employed Hofstede's (1980) culture dimensions to measure personal cultural values, these dimensions being individualism–collectivism, power distance, uncertainty avoidance, and masculinity– femininity. The sample represented different cultural groups, namely secular Jews, orthodox Jews, kibbutz members, Druze, and Arabs. The findings showed substantial differences among the five groups in the four cultural values.

Finally, Schwartz (1994) through his empirical investigations has identified subcultures in Bulgaria, Germany, Israel and China based on differences in values

### Leadership

Leadership is a fascinating subject for almost everyone from scientists to business people to the average man on the street. This widespread interest may be because “[leadership] is such a mysterious process, as well as one that touches everyone's life” (Yukl, 2005:1). In recent decades many researchers from various disciplines have undertaken a systematic and scientific study of leadership. While taking on this mammoth of a task, researchers had to incorporate a common word into the technical vocabulary of scientific discipline. As such, the term still carries superfluous connotations that create ambiguity (Janda, 1960). Stodgill (1974:259), after an extensive review of leadership literature, stated that “there are almost as many definitions of leadership as there are persons who have attempted to define the concept.” Table 5 presents some definitions selected from relevant literature.

Table 5 Sample definitions of leadership

Leadership is “the behavior of an individual ... directing the activities of a group toward a shared goal.” (Hemphill & Coons, 1957:7)
Leadership is “the influential increment over and above mechanical compliance with the routine directives of the organization.” (Katz & Kahn, 1978:528)
“Leadership is exercised when persons ... mobilize ... institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers.” (Burns, 1978:18)
“Leadership is realized in the process whereby one or more individuals succeed in attempting to frame and define the reality of others.” (Morgan & Smircich, 1982:258)
Leadership as influence processes affecting the interpretation of events for followers, the choice of objectives for the group or organization, the organization of work activities to accomplish the objectives, the motivation of followers to achieve the objectives, the maintenance of cooperative relationships and teamwork, and the enlistment of support and cooperation from people outside the group or organization (Yukl, 1994).
Leadership is “the process of influencing the activities of an organized group toward goal achievement.” (Rauch & Behling, 1984:46)
Leadership is the ability of an individual to motivate others to forego self interest in the interest of a collective vision, and to contribute to the attainment of that vision and to the collective by making significant personal self-sacrifices over and above the call of duty, willingly (House & Shamir, 1993).
“Leadership is about articulating visions, embodying values, and creating the environment within which things can be accomplished.” (Richards & Engle, 1986:206)
“Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve purpose.” (Jacobs & Jaques, 1990:281)
Leadership is defined in terms of a process of social influence whereby a leader steers members of a group towards a goal (Bryman, 1992).
Leadership “is the ability to step outside the culture ... to start evolutionary change processes that are more adaptive.” (Schein, 1992:2)
“Leadership is the process of makings sense of what people are doing together so that people will understand and be committed.” (Drath & Palus, 1994:4)
Leadership is “the ability of an individual to influence, motivate, and enable others to contribute toward the effectiveness and success of the organization ...” (House et al., 2001:494)

Source: Based on Yukl G. *Leadership in Organizations*. (New Jersey: Pearson-Prentice Hall, 2005).

### Major Leadership Research Approaches

Early efforts to understand leadership phenomenon focused on leadership traits.

Fundamental to this approach was the idea that some people are born with traits—distinguishing personal characteristics such as intelligence, honesty, self-confidence and appearance—that make them natural leaders. Many researchers compared leaders to non-leaders or examined the attributes of emergent leaders in groups. Stodgill (1948, 1974) made two reviews of trait studies (including 124 studies in the first and 163 in the second review) and found only a weak relationship between personal traits and leader success.

Another approach in leadership studies is the behavior approach. The behavior approach states that anyone who adopts the appropriate behavior can be a good leader. This line of research has attracted considerable attention from the business world because behaviors can be learned more readily than traits, enabling leadership to be accessible to all. One of the most influential studies is the one by Lewin, Lippitt & White (1939). The authors have defined three leadership behaviors based on experiments on groups of children:

The *autocratic leader* is given the power to make decisions alone, having total authority. This leadership style is good for employees that need close supervision to perform certain tasks. Creative employees and team players resent this type of leadership, since they are unable to enhance processes or decision making, resulting in job dissatisfaction.

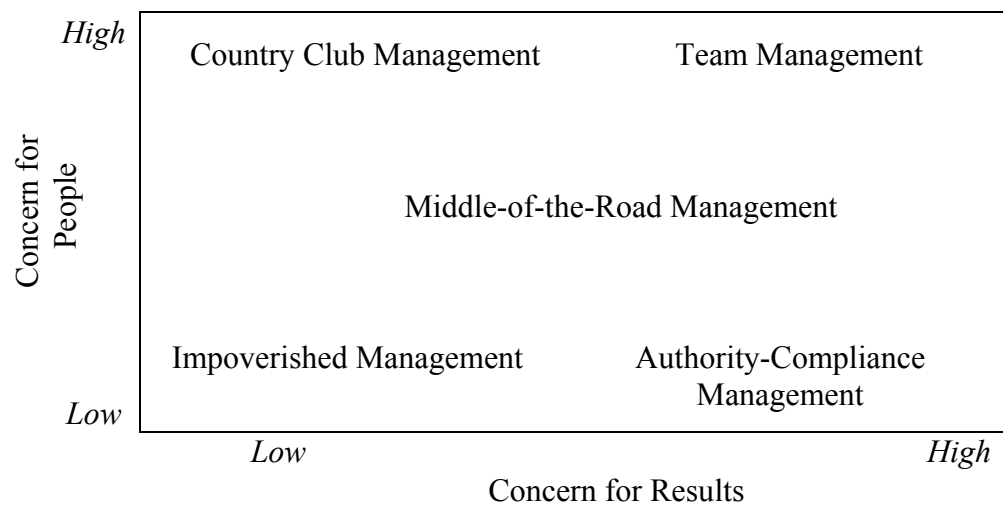
The *democratic leader* listens to the team's ideas and studies them, but will make the final decision. Team players contribute to the final decision thus increasing employee satisfaction and ownership, feeling their input was considered when the final decision was taken. When changes arise, this type of leadership helps the team assimilate the changes better and more rapidly than other styles, knowing they were consulted and contributed to the decision making process, minimizing resistance and intolerance. A shortcoming of this leadership style is that it has difficulty when decisions are needed in a short period of time or at the moment.

The *laissez-faire* ("let do") *leader* gives no continuous feedback or supervision because the employees are highly experienced and need little supervision to obtain the expected outcome. On the other hand, this type of style is also

associated with leaders that don't lead at all, failing in supervising team members, resulting in lack of control and higher costs, bad service or failure to meet deadlines.

Based on the Leadership Behavior Description Questionnaire (LBDQ) at Ohio State University (Hemphill & Coons, 1957) and Survey of Organizations Study at University of Michigan (Taylor & Bowers, 1972), Blake and Mouton (1985) proposed a two-dimensional leadership theory called the Leadership Grid (Figure 2).

Figure 2 The Leadership Grid



Source: Based on *Leadership Dilemma-Grid Solutions* by Blake R. & McCauley A.A. (Houston:Gulf) formerly the Managerial Grid by Blake & Mouton (1985).

A number of theorists believe that the relationship between leader and follower is not as simple as stated by the trait or behavior theories. They focus on the concept of exchange between a leader and a follower, a relationship known as a dyad. Vertical Linkage Dyad (VLD) model examines why leaders have more influence over and greater impact on some followers than on other followers (Graen & Cashman, 1975; Dansereau, 1995). Eventually VLD model evolved into the leader-member exchange (LMX) model. LMX theory describes the role-making processes between a leader and individual subordinates and the exchange relationship that develops over time (Dansereau, Graen & Haga, 1975, Graen & Cashman, 1975). LMX at present is

mostly a universal theory with little explanation to offer about development process of the relationship (Schriesheim et al, 1999) or the effect of situational variables on the exchange process (Green, Anderson & Shivers, 1996).

The failure to find universal leader traits or behaviors that would reliably determine effective leadership led researchers to look into the situation in which leadership occurred along with leader behavior. The basic tenet of the aptly named contingency approach is that effectiveness of leader behavior is contingent upon organizational situations. Fiedler's (1964, 1967) least preferred coworker (LPC) contingency model describes how the situation moderates the relationship effectiveness and a trait measure called LPC score. Reviews of this line of research concluded that the research tends to support the model though not always very strongly (Strube & Garcia, 1981; Peters, Hartke & Pohlmann, 1985).

The path-goal theory of leadership was developed by House (1971) based on an earlier work (Evans, 1970) sets out to explain leader behavior influence on follower satisfaction and performance. Path-Goal Theory identifies achievement-oriented, directive, participative, and supportive leadership styles.

In *achievement-oriented leadership*, the leader sets challenging goals for followers, expects them to perform at their highest level, and shows confidence in their ability to meet this expectation. This style is appropriate when the follower suffers from a lack of job challenge.

In *directive leadership*, the leader lets followers know what is expected of them and tells them how to perform their tasks. This style is appropriate when the follower has an ambiguous job.

*Participative leadership* involves leaders consulting with followers and asking for their suggestions before making a decision. This style is appropriate when the follower is using improper procedures or is making poor decisions.

In *supportive leadership*, the leader is friendly and approachable. The leader shows concern for the followers' psychological well being. This style is appropriate when the followers lack confidence.

A large number of studies have been conducted to test the path-goal theory, but they have shown inconclusive results (Wofford & Liska, 1993; Podsakoff et al., 1995).

Hersey and Blanchard (1977) developed the situational leadership theory that specifies the appropriate type of leadership based on the level of follower maturity in relation to work, which is described as a continuum. According to the theory, an immature subordinate lacks the ability and self-confidence to do a task, while a mature subordinate has both ability and self-confidence. When a subordinate is very immature, the leader should use considerable task-oriented behavior and little relations-oriented behavior. As the subordinate becomes moderately mature, the relations-oriented behavior is increased. Accordingly as subordinate moves from immaturity to maturity, leader's task-oriented behavior decreases. Mature subordinates require low levels of task- and relations-oriented behavior.

Burns (1978) later introduced the concepts of transformational and transactional leadership. According to Burns (1978), transformational leadership is not a set of specific behaviors but rather a process by which "leaders and followers raise one another to higher levels of morality and motivation" (Burns, 1978:20). He stated that transformational leaders are individuals that appeal to higher ideals and

moral values such as justice and equality and can be found at various levels of an organization. He contrasted transformational leaders from transactional leaders which he described as leaders who motivated by appealing to followers' self interest. Working with Burns' (1978) definition of transformational leadership, Bass (1985) concluded that transformational leaders motivate their followers by inspiring them, offering challenges, and encouraging individual development. A series of studies reviewed by Bass (1996) support the distinction between transformational and transactional leadership. Since the late 1980s, a considerable amount of leadership research has concentrated on characteristics and influences of charismatic and transformational leadership (Kanungo & Jaeger, 1990; Sashkin, 1988; Tichy & Devanna, 1990).

#### Implicit Leadership Theories (ILTs)

While the leadership studies during the last century have gained momentum and resulted in a number of different approaches as summarized in the previous section, the common denominator has been the centrality of the leader until recently. This approach has been criticized and a drastically different notion, that “leadership is predominantly in the eyes of the followers” (Holmberg & Åkerblom, 2006:312) has started a “cognitive revolution in leadership research” (Lord & Emrich, 2001:551) that has aroused growing attention.

Cognitive studies on individuals in and out of organizational context show that individuals are constantly exposed to a number of images, stories and actions, and they create and recreate cognitive schemas to deal with the complex world (Weick, 1979). Such schemas or maps help individuals interpret and understand what they experience. The basic premise in leadership categorization theory (Lord &

Maher, 1991) is that in any leadership attempt, a prerequisite for being successful and exerting influence on followers is to be perceived as a leader. Perception involves an act of categorization which, in turn, occurs in a process using cognitive categories or “typifications” (Schütz, 1973), which in the context of leadership research are referred to as leadership prototypes (Lord & Maher, 1991) or implicit leadership theories.

Implicit leadership theory states that the term “leader” is a label used to classify individuals into cognitive categories such as leaders and non-leaders (Lord et al., 1986; Calder, 1977). Observing individuals (followers-to-be) compare stimulus individuals (leaders-to-be) to their idiosyncratic leader prototypes, and if there is acceptable resemblance then the leadership schema becomes activated. Once activated, the leadership schema may cause individuals to selectively attend and retrieve information consistent with the schema as well as to mis-remember schema consistent information where such information does not exist (Lord et al., 1984, Lord & Maher, 1990, Phillips & Lord, 1982). In a number of studies, Implicit Leadership Theories have been shown to be a possible bias in the measurement of actual leader behavior (Gioia & Sims, 1985; Rush, Thomas & Lord, 1977). Thus, the better the fit between the stimulus individual and the leadership prototype, the more likely this person will be seen as a leader (Offermann, et al., 1994; Foti & Luch, 1992). Implicit Leadership Theories have been used in research to explain leadership attributions and perceptions (e.g. Lord et al., 1982; Lord et al., 1984; Offermann et al., 1994).



## Cross-Cultural Leadership

Decades of comparative leadership research has argued that there are etic (i.e. universal) and emic (i.e. culture-bound) dimensions of leadership, and have pointed out distinguishing aspects of leadership across nations (Joynt & Warner, 1996; Ronen, 1986). Indeed, Hofstede (1980) states that many of the differences in leadership style, motivation and so forth can be explained through the effects of culture. Bass (1990) explains that cultural differences exist in terms of leader's goals and limits of authority as well as in leadership style and conditions necessary for leadership.

As explained in the previous sections, definition of culture is of central concern to all cross-cultural research. For the purposes of this study, cross-cultural research can be categorized in two approaches; cross-national comparisons and intercultural interaction and multiple cultures perspectives (Boyacıgiller et al., 2003; Boyacıgiller & Adler, 1991). The first approach, that is cross-national comparisons, assume that culture is a correlate of and mainly equivalent to nation. This stream of research accepts culture as a "...relatively stable, homogenous, internally consistent system of values and norms transmitted by socialization to the next generation." (Holmberg & Åkerblom, 2006) and seeks to investigate effective and productive actions in relation to a number of values and behaviors (e.g. Gupta, Hanges, & Dorfman, 2002; Hofstede, 1984, 1980; Maznewski, Gomez, DiStefano, Noorderhaven, & Wu, 2002; Trompenaars & Hampden-Turner, 1997). The relationship between national culture and leadership has been empirically displayed, regarding role conflict, ambiguity and overload in 21 countries (Peterson et al, 1995),

leadership preferences in 61 countries (House et al. 2001), and business leaders' goals in 15 countries (Hofstede et al., 2002).

The second stream of research regards culture as a collective and socially constructed phenomenon and country is avoided as the unit of analysis. These researchers assume forms of identification other than nationality play a major role, thus prefer studies with other units of analysis such as tenure or demographic based employee groups (e.g. Gilbert, Collins, & Brenner, 1991; Harris & Ogbonna, 1998; Hofstede, 1998; Chow, 2005; Gökşen & Üsdiken, 2001). This study will follow the second approach and employ individual level of analysis.

### Leadership Prototypes and Culture

Members of cultural groups are likely to have similar implicit theories of leadership because they share values, beliefs, assumptions and meanings. When members of a culture share the idea of what forms the major attributes and behaviors that differentiate desirable and effective leaders from others, this represents a culturally endorsed implicit theory of leadership (House et al., 1997).

Studies on culturally endorsed implicit leadership theories are relatively few in the cross-cultural leadership research literature. Yet, evidence that leadership prototypes are reflections of cultural values is presented by Gerstner and Day (1994) in a study of eight different nationalities. Respondents completed a questionnaire asking them to assign prototypicality ratings to 59 leadership attributes. Comparing the ratings from a sample of American students to small samples of foreign students from 7 countries, they found that the traits considered to be most, moderately or least characteristic of business leaders varied by respondents country or culture of origin.

The GLOBE project, one of the most extensive cross-cultural leadership studies carried out, further examined cross-cultural differences in leadership prototypes in 62 countries and found significant differences in a number of leadership dimensions (e.g. House, 2001; Abdalla & Al-Hamoud, 2001; Dastmalchian et al., 2001; den Hartog et al., 1997; Koopman et al., 1999; Bakacsi et al, 2002; Kabasakal & Bodur, 2002; Gupta et al., 2002; Konrad, 2002).

Similarly in a number of cross-cultural studies, implicit leadership theories are found to be highly correlated (Smith, Dugan & Trompenaars, 1996; Brodbeck et al, 2000).

Ardichvili & Kuchinke (2002) compared preferred leadership styles in Russia, Georgia, Kazakhstan, Kyrgyzstan, Germany, and the US. The authors conclude that, given the significant differences they found between the individual countries, cross-cultural leadership and human resource development issues cannot be simplified to east versus west dichotomies.

Litrell and Valentin (2005) investigated the leadership preferences of managers from Romania, Germany and UK. Significant differences are observed between all three samples, indicating different leader style preferences. A similar study on the leadership preferences of business managers in England and Germany (Schneider & Litrell, 2003) indicated significant differences between the two national groups.

Some intra-cultural studies on implicit leadership theories also exist in the literature. Bryman (1987) found strong support for the operation of implicit theories of leadership in Great Britain and US.

Ayman & Chemers (1983) in their study of Iranian managers, found that evaluator's cultural background had a significant effect on the evaluation of leadership behavior.

In their quest to identify a meaningful and valid Swedish leadership style, Holmberg and Åkerblom (2006) compared Swedish data on “outstanding leadership” with similar data from 61 other nationalities. While they found evidence for universally endorsed aspects of leadership, they also concluded that implicit theories for Swedish leadership are marked with participative and autonomous leader characteristics.

In an attempt to identify an implicit theory of leadership among Chinese people, Ling et al. (2000) developed an indigenous scale (CILS). The results from the application of this scale indicate that age, occupation and education level affects the participant's perceptions of implicit leadership theories.

Omeltchenka & Armitage (2006) studied implicit leadership theories of Russian employees. Employing a questionnaire adopted from the GLOBE project they found that leadership prototypes of Russian employees differ depending simultaneously on gender, organizational position and age.

Another study comparing implicit leadership theories of female Arab business students to European female business students supported the existence of pan-Arab implicit leadership theories (Neal et al., 2007). The study further indicates that the Pan-Arab ILT has multidimensional characteristics that may be rooted in paternalism; a cultural dimension that is found to be prevalent in the region.

An often cited study (Chong & Thomas, 1997) examined two ethnic groups', Pakeha and Pacific Island people's, perceptions of the leadership style of leaders who

were culturally similar or different to themselves in four organizations in New Zealand. The authors conclude that in terms of leadership prototypes, and given sufficient experience with the relevant ethnic group, followers' expectations and interpretations of a culturally different leader's actions differ significantly. A similar study by Pfeifer and Love (2004) on New Zealand's Maori and Pakeha subcultures suggests that leadership concepts are culturally endorsed in New Zealand. Savery (1994) in a study on preferred and perceived style of leadership in Australia found evidence of different subgroups based cluster analysis.

### The Turkish Experience

Turks have had an essential role in the history of humanity. They have roamed three continents of the world-Asia, Europe and Africa for two thousand years, co inhabiting regions with endemic populations. Famous and dedicated Turkologist Jean-Paul Roux (2004:19) states that "...Turks are a living organism with distinguishing characteristics and authentic rules; a group of people comprised of various elements yet forming a solid whole with mathematical precision..."

### Roots of the Turkish Nation: A Not-So-Brief History

When discussing history it is always difficult to delineate periods and chose a point in time to start with. Some historians, based on Chinese records, consider appearance of Turks in political history of Asia with the Huns, whereas others consider the advent of the Turks into Anatolia in the 11C as the "beginning". If these were to be the case then history is limited to dating from the nomadic Turks.

It has to be noted that civilizations are never built without foundations, they are all established upon former civilizations. Therefore it is quite possible to see traces of the very earliest cultures inherent in those that followed.

If we are to discuss the Turkish culture, the earlier civilizations in Anatolia cannot be ignored. Thus we have to begin by going back to the very early ages as the present country is an extension and mixture of people who came from various origins.

### Men in Anatolia

Neanderthal man appeared in the middle Paleolithic age (Old Stone Age) 600,000-10,000 BC. Homo Sapiens, the ancestor of modern man, were first seen in the upper Paleolithic age. Karain in Anatolia is a cave where all the phases of the Paleolithic age are represented without interruption. The Neolithic period (8,000-5,500 BC) begins with man taking advantage of his environment by cultivating plants and domesticating animals. In Anatolia, the earliest evidence of agricultural life was found in Hacilar 25 km southeast of Burdur, dating back to 7040 BC. Generally speaking, the peoples of the Anatolian plateau may well have played a leading part in the Neolithic Revolution (Yenen, 2001).

5500-3000 BC is called the Chalcolithic age which means Copper Stone Age because copper started to be used in addition to stone. The Bronze Age (3000-1200 BC) in Anatolia starts with the use of bronze, a mixture of tin and copper. The Hatti or Hattians were a race of indigenous people who lived in Central Anatolia. The roots of Hatti and later Hittite religious belief may be inferred as extending as far back as the Neolithic Age in Anatolia.

Written history started in Anatolia with the introduction of the Assyrian language, the cuneiform script and the use of cylinder seals by the Assyrian traders. When the Hittites, who lived north of the Black Sea, migrated into Anatolia that region was already occupied by native people, the Hattians. Hittites named their own state as the land of the Hatti. As Yenen (2001) argues, this does not show the tolerance of the conquering Hittites, but their meeting of a much higher level of civilization than their own. For approximately 600 years they continued this habit of borrowing from wherever it suited them. In addition to the cuneiform script imported from Mesopotamia, the Hittites also used a picture writing form (hieroglyphs) which can be seen on their seals and public monuments. Their rapid adoption of a new cuneiform script made the Hittites the first known literate civilization of Anatolia.

The Iron Age (1200-700 BC) marks the period when iron came into general use, replacing bronze as the basic material for implements and weapons. It is the last stage of the archaeological sequence known as the three-age system; Stone Age, Bronze Age and Iron Age.

Following the collapse of Hittite power, Anatolia entered a dark age until about 800 BC. The Urartians established a state around Lake Van in 1000BC. For about 300 years, from 860-580BC until the invasion of the Medes from the north, Urartu was a formidable regional power. The Phrygians were among those migrating peoples known as the "Sea People" who were responsible for the final destruction of the Hittite Empire. During the period of Midas (800 BC), they rose to be a powerful kingdom and dominated central and southeastern Anatolia. From 1100 BC to 6 BC, three Hellenic tribes of Hellas Ionians, Dors and Aeolians sent out colonies to western Anatolia and some Aegean islands. In 499-494, when the Ionian cities fell

under the domination of the Persians, all the philosophers and artists migrated to Athens and Italy. Thus, as Professor Ekrem Akurgal ( cf. Yenen, 2001) argues, the Ionian golden age passed from Anatolia to Athens. In other words, the foundations of the highly admired Greek Civilization were built much before in Anatolia. The first steps of democracy which had been taken in Ionia, were later established in Athens in 508BC.

In ancient times Lydia was the name of a fertile and geologically wealthy region of western Anatolia. In 640 BC, the first time in history, coins made of electrum (a natural mixture of gold and silver) were used in exchange for goods and facilitated regularization of commercial transactions by the Lydians. This was Lydia's most significant contribution to human history.

Alexander the Great, King of Macedonia, is one of history's foremost military leaders who established an empire that extended from Greece to India. In 334 BC he marched through Anatolia with little opposition, then defeated a large Persian army at Issus (near modern İskenderun) in 333 BC. He occupied Syria and then entered Egypt, where he was declared pharaoh. The cultural policy of Alexander the Great was very respectful and tolerant towards the Eastern World and he contributed to the unification between East and West. The period between Alexander's death and the Roman conquest of Anatolia is called the Hellenistic age (300-133 BC). The mixture of Greek and Anatolian cultures resulted in a new civilization, the Hellenistic. After Alexander's death wars reshaped the scene and led to the rise of a number of independent states in Anatolia all of which were eventually absorbed by the Roman Empire in the 100BC.



A Roman administrative reorganization took place in Anatolia which brought the Roman culture to Anatolia. At this point according to historians (Yenen, 2001) Anatolia "hellenized" Rome while Rome colonized her, for she possessed a creative and well-developed culture, the roots of which already stretched back thousands of years. The Byzantine (Roman) Empire is one of the longest-lasting empires in world history. In 395 AD Theodosius I divided the Roman Empire into two, Eastern and Western. Culturally, the Western part was Latin and the Eastern part was Hellenistic. Soon after, in 476 AD, the Western Roman Empire collapsed and the Eastern Empire survived. Byzantine Empire constantly had to face threats from Westerners and from Turks in the East. Gradually reduced in area, the empire finally gave way in 1453 AD to the Ottoman Turks, who pronounced Constantinople to be the capital of the Ottoman Empire.

#### Pre-Anatolian and Anatolian Turks

Turks, or Turkic peoples, are the principal descendants of large bands of nomads who roamed in the Altai Mountains (and thus are also called the Altaic peoples) in northern Mongolia and on the steppes of Central Asia before 300BC. Their language is a branch of the Ural-Altaic family. Physically, most of the Turkic peoples resemble the Mongols, although those of the West have been so mixed with native peoples that they cannot be distinguished from other Mediterranean ethnic groups. (Roux, 2004)

The original Central Asian Turkic nomads established their first great empire in the 600AD, a nomadic confederation that they called *Göktürk*. Shamanistic in religion and tribal in organization, Göktürks broke up in the 700s. The Eastern part of the confederation became assimilated with the Chinese civilization and gave rise

to the Mongols. The Western part contracted and was ultimately influenced by the Islamic civilization of the Middle East.

The Uighur remained in northern Mongolia and the Kyrgyz wandered in the steppes to the north. The Oguz Turks, called the Turkmen (Turkoman) in Europe, dominated the area between Mongolia and Transoxiana. Under the leadership of the Seljuk warrior family, the Oguz tribes entered Iran and then other parts of the Middle East. They went as raiders and mercenaries in service of the weakening Abbasid caliphs and also were hired by many towns to provide defenses against the anarchical conditions of the time. In the meantime, in Central Asia the Kyrgyz pushed the Uighur out of Mongolia in the late 900. The Uighur moved south, into northern China and west into Transoxiana. The Kyrgyz also moved, finally settling in the mountains of what is now the Commonwealth of Independent States, where they remain today.

The Oguz Turks, under the leadership of the grandsons of Seljuk, established the Great Seljuk Empire in 1040 AD. In 1071 Seljuk leader Alparslan defeated the Byzantine emperor in the Battle of Manzikert (Malazgirt) which marked the beginning of the period of Turks and that of Islam in Anatolia. It was after this victory that the Turks fully conquered the whole of Anatolia and established the Anatolian Seljuk State as part of the Great Seljuk Empire. The Turks were the first people who invaded Anatolia completely. The previous invaders captured only parts of Anatolia. Although Persians and Romans invaded completely, they kept the land under political control rather than settling.

The Seljuk understood the importance of transit trade and adjusted their military and economic policies accordingly. For the first time in history, Seljuk

created state insurance for the losses of tradesmen. For the caravans, they developed the kervansaray (caravansary) which was designed to meet the needs of any trader on the account of the state. Parallel to well-organized international trade, cities in this period developed in wealth and population. That period also recorded universal teachings of enlightened sages like Mevlana Celaleddin Rumi or Yunus Emre. The Arabic language was used by scholars, Persian was the state language and Turkish was the daily or business language. Seljuk art blended those of Central Asia, Islamic Middle East and Anatolia.

Political unity in Anatolia was disrupted with the collapse of the Anatolian Seljuk state at the beginning of the 1400. As a result, some regions fell under the domination of *Beyliks* (Principalities) until the beginning of the 1600. The Ottoman Empire is an extension of one of these principalities.

The Ottoman Empire was a Moslem Turkish state that encompassed Anatolia, Southeastern Europe, the Arab Middle East and North Africa from the 1400 to the early 2000. In addition to the many ethnicities populating its vast area, the empire accepted vast numbers of immigrants and refugees from Crimea, Balkans, various European countries such as Spain, Italy and Germany numerous times, thus adding to the ethnic and cultural mix. The empire was involved in World War I to take sides with Germany and Austria-Hungary. The defeat of these Central Powers led to the breakup and foreign occupation of the Ottoman Empire. The attempt of the victorious Allies to control the Anatolian territory led to the Turkish War of Independence (1918-23) and established the Republic of Turkey, formally recognized by the Treaty of Lausanne in 1923.

## Modern Turkey

The early years of the Republic were characterized by various economic and social reforms. Western institutions such as the legal system, secular education, Latin script as well as dress codes and calendar were adopted wholesale (Lewis, 1968).

These attempts to break the traditional ways of the Empire were a source of tension and were not equally embraced by all elements of the society. With the decline of the Empire, many Muslim groups living in former Turkish territories in Southeastern Europe and around the Northern Black Sea migrated to the home country. At that time these migrations also created a subculture with a Western orientation, which still prevails today. Currently, Turkish culture may be characterized as having elements of modernity, tradition, and Islam. These cultural orientations are not homogeneously and equally adopted by citizens. Rather, there are groups pressing for westernization and modern ways of life and groups trying to preserve traditional values and lifestyles. The former groups are more secularistic while the latter hold on to more traditional and Islamic values, at different levels of fundamentalism.

Military, civil bureaucracy (to a certain extent, as of 2002 the ruling moderate Islamist party AKP is frequently accused of changing the established values of civil bureaucracy to more traditional values) and established populations of large cities have a westernized and secularist attitude. With the worldwide globalization trends, new lifestyles are being created, especially among the younger population. In rural areas, small towns and fringes of large cities traditional values dominate. The rise of the Islamist movement in the country contributes to the traditional groups leading to a new subculture (Kabasakal & Bodur, 2007). "The subculture that identifies itself with Islamism includes not only the aspiring middle class of the towns, but also some

university students and young professionals of the middle class, owners of small- to medium-size firms, and the lower socioeconomic groups of the metropolises.”

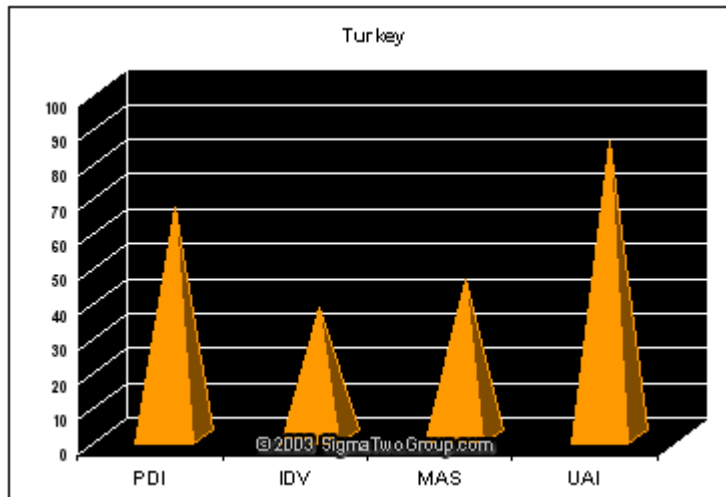
(Kabasakal & Bodur, 2007)

Turkey has the intention of becoming a full member of the European Union (EU) in the near future, and has entered into a Custom Union with EU countries. Turkey was officially recognized as a candidate state at the Helsinki meeting in 1999, and started the accession process in 2005. On the other hand, proponents of Turkish nationalism claim that Turkey should initiate closer ties with the Turkic countries (the former Soviet states Azerbaijan, Kazakhstan, Krgyzstan, Uzbekistan, and Turkmenistan) whereas the proponents of the Islamist movement claim the same for the Islamic countries. Thus, a variety of ideologies are leading to a culture that has a mixture of traditional, modern, and Islamic values, embodying both an Eastern and Western orientation at all layers of society and organizations (Kabasakal & Bodur, 2007).

### The National Turkish Culture

The earliest data on Turkey in cross-cultural comparison studies may be found in Hofstede's (1980) influential work. Hofstede described Turkey as being high on collectivism and uncertainty avoidance, slightly high on power distance and slightly low on masculinity, i.e. high on femininity (Figure 3).

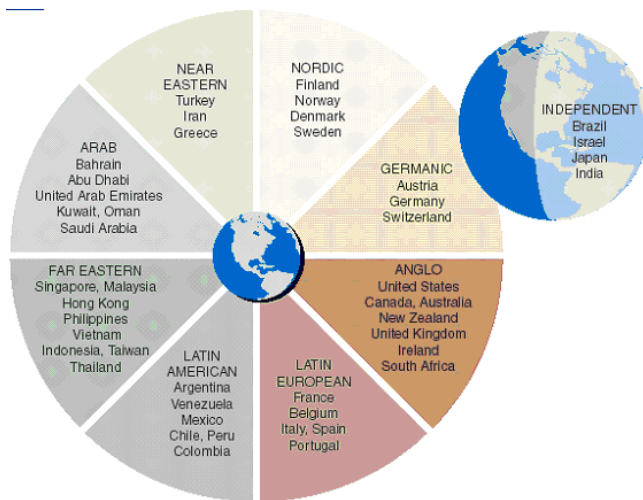
Figure 3 Hofstede's Cultural Dimensions; Turkish data



Source: [www.geert-hofstede.com](http://www.geert-hofstede.com)

Ronen and Shenkar (1985) clustered countries based on patterns of similarity in employees' attitudes toward work and how well it met their needs. The underlying dimensions of country clusters have been identified as geography, language and religion. According to their findings, Turkey is categorized in the Near East cluster along with Greece and Iran (Figure 4). The justification for this grouping is the cultural proximity between these countries deduced from the similar profiles these countries exhibit along Hofstede's (1980) four cultural dimensions.

Figure 4 Ronen & Shenkar's culture clustering

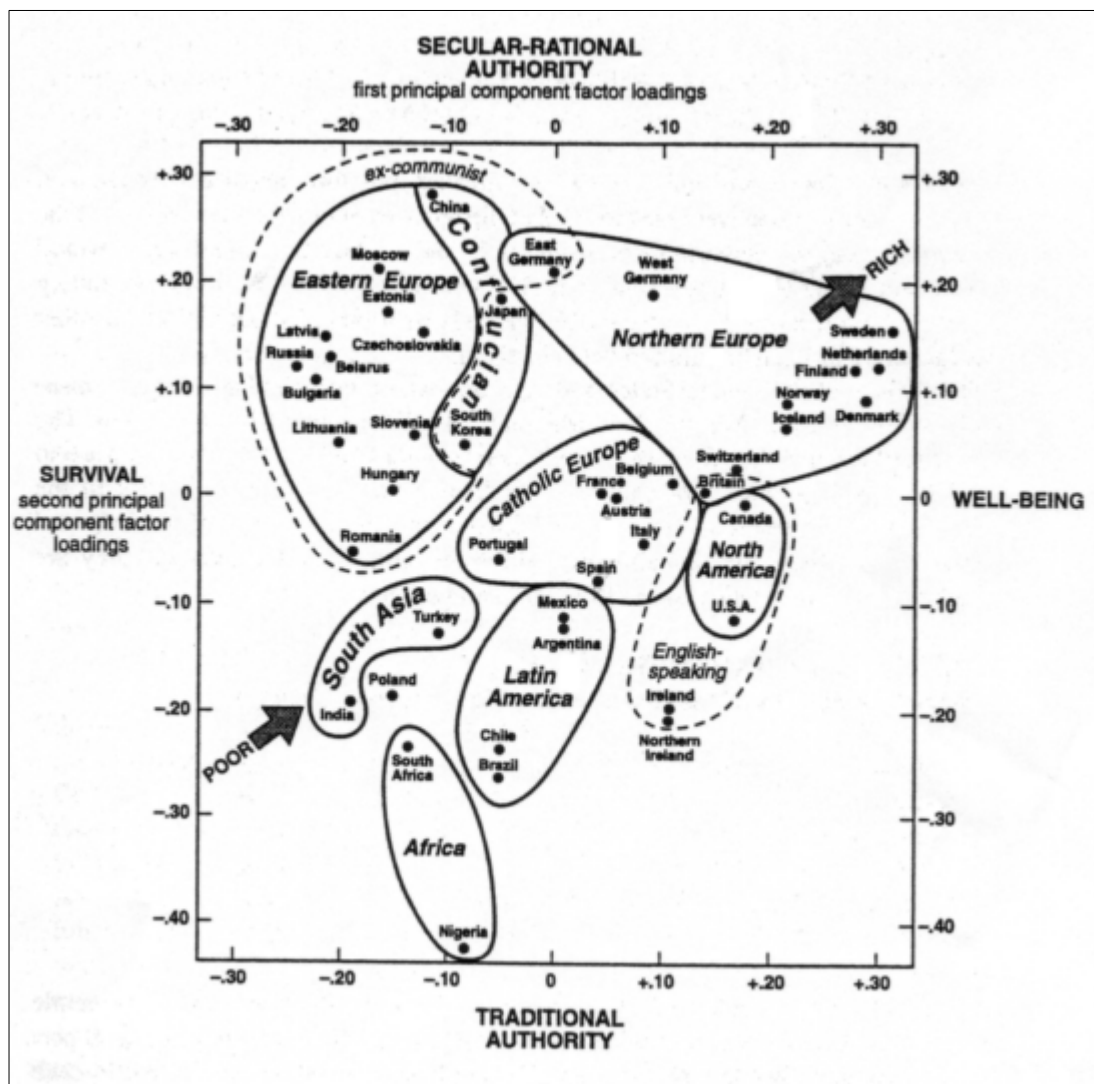


Inglehart (1997) in his study compared cultures in relation to the process of modernization and postmodernization. The study is based on a survey administered to more than 60,000 respondents in 43 societies. He identified two broad dimensions:

1. Traditional authority vs. Secular-Rational authority: This dimension is based on a large number of items that reflect emphasis on obedience to traditional authority (usually religious authority), and adherence to family and communal obligations, and norms of sharing; or, on the other hand, a secular worldview in which authority is legitimated by rational-legal norms, linked with an emphasis on economic accumulation and individual achievement.

2. Survival values vs. Well-being values: This reflects the fact that in post-industrial society, historically unprecedented levels of wealth and the emergence of the welfare states have given rise to a shift from scarcity norms, emphasizing hard work and self-denial, to postmodern values emphasizing the quality of life, emancipation of women and sexual minorities and related postmaterialist priorities such as emphasis on self-expression.

Figure 5 Inglehart's Cultural Map of the World



Source: R. Inglehart. (1997). *Modernization and Postmodernization: Cultural, Economic and Political Change in 43 Countries*. Princeton: Princeton University Press.

According to Inglehart's (1997) study, Turkey scores somewhat low on the Survival versus Well being dimension (indicating a Survival orientation) and again somewhat low on Traditional versus Secular-Rational Authority dimension (Fig 5).

According to Schwartz (1994), in a culture-level value dimension survey of 34 cultures, Turkey ranked above average in values of conservatism (twentieth), hierarchy (fifth), egalitarian commitment (thirteenth) and harmony (sixteenth). (Figure 6)



Figure 6 Sample country rankings on Schwartz's dimensions

	<b>Embeddedness</b>	<b>Affective Autonomy</b>	<b>Intellectual Autonomy</b>	<b>Hierarchy</b>
High	Singapore Taiwan Poland Turkey	France Switzerland Germany Denmark	Switzerland France Slovenia Spain	China Thailand Turkey Zimbabwe
Low	Japan United States Brazil China	Turkey Brazil China Hungary	Hong Kong Poland Greece Turkey	Italy Slovenia Denmark Greece
	<b>Egalitarianism</b>	<b>Mastery</b>	<b>Harmony</b>	
High	Estonia Mexico Australia Hungary	Hong Kong Switzerland Brazil Spain	Italy Mexico Finland Spain	
Low	Thailand China Malaysia Taiwan	Finland Estonia Slovenia France	Israel Malaysia Hong Kong United States	

Aycan and Kanungo (2000) found that, together with hierarchy and collectivism, paternalistic orientation is also pervasive for Turkish people. Kağıtçıbaşı (1994) concluded that considering values regarding personal relations, the Turkish society tended to be more collectivistic.

Parallel studies done on Turkish people have emphasized some values such as respecting authority, avoiding conflicts, and choosing indirect communication over direct communication (Ronen, 1986; Kozan, 1993).

In the extensive GLOBE study conducted in 62 cultures, Turkey scored comparatively high on in-group collectivism and power distance (Kabasakal & Bodur, 1998). According to the country rankings of the GLOBE study, Turkey was above average on in-group collectivism (4<sup>th</sup>), power distance (10<sup>th</sup>) and assertiveness (12<sup>th</sup>), while it was below average on gender egalitarianism (56<sup>th</sup>), uncertainty avoidance (49<sup>th</sup>), performance orientation (45<sup>th</sup>), societal collectivism (42<sup>nd</sup>), humane orientation (37<sup>th</sup>) and future orientation (36<sup>th</sup>) (Kabasakal & Bodur, 1998).

A longitudinal research on values of Turkish university students revealed (Çileli, 2000), in terms of terminal values, a trend towards hedonistic orientation,

with the value of an exciting life, along with individualistic values, reflecting an concern for psychological stability. The least important terminal values were wisdom, freedom, true friendship and social recognition. In terms of instrumental values, the most important were ambition, cheerfulness, capability and courage, whereas the least important were found to be politeness, helpfulness, honesty and imagination. The study also revealed that the values of Turkish university students have changed considerably in the span of a mere six years, from 1989 to 1995.

Sargut (1994) mentions the external locus of control prevalent in the Turkish society. Wasti (1998) explains Turkish people tend to perceive happenings to be beyond their control and exert little effort to change any adverse conditions they might face, relating this finding partly to the Islamic tradition. She also cites an extensive survey by TÜSİAD (1991) where 46% of the sample were found to be fatalists.

In a comparative study to measure horizontal and vertical individualism-collectivism Çukur et al. (2004) reported that Turkish participants scored significantly lower than Philippine or US participants on horizontal individualism. For vertical individualism, Turkish and US participants scored higher than the Filipino sample, while on vertical collectivism Philippine participants scored higher than both Turkish and US participants.

Relating Turkish societal values to work values, Karabatı & İşeri Say (2005) identified eleven social value dimensions: complexity of relationships, good will and equality, simplicity of human nature, internal locus of control, powerlessness, low trustworthiness, dispositional superiority, independence, paternalism, cynical fatalism and dignity.

### Subcultures in Turkey

Identification of clear-cut value orientations is not easily arrived at in Turkish society because intracultural variation tends to be high. Coexistence of seemingly opposing values are frequently detected. Göregenli (1995) discovered that the Turkish culture embodies strong individualistic elements along with a generally collectivistic orientation. In a similar vein, Esmer (1998) explains that Turkish society exhibits a mixed and not altogether consistent set of values; neither democratic nor authoritarian, open to change but also very conservative, valuing achievement as well as security.

An interesting research on Turkish societal values makes use of well-known Turkish proverbs as well as survey questions (Esmer, 1997). The findings show the coexistence of opposing values in the society. Esmer (1997), based on his study, defines the Turkish culture as mostly collectivistic with individualistic dispositions, somewhat particularist, compromising and tolerant under certain conditions, slightly fatalist, partially analyzing and partially integrating, patriarchal yet siding with the weak (feminine), high on uncertainty avoidance, conservative, partially past and partially future oriented, with mostly a linear time orientation although cyclic time orientation is also evident.

Karakitapoğlu Aygün & İmamoğlu (2002) offer to explain the coexistence of opposing values by the fact that Turkey is a developing country in a state of transition. The authors, after reviewing a number of studies, state that throughout this transition period “one might expect that Turkish people to retain their conservation and self-transcendence-related values but, at the same time, to assume more individualistic, achievement and self-enhancement concerns.” (Karakitapoğlu Aygün

& İmamoğlu, 2002). They found that their sample generally placed importance on values like comfort, pleasurable life along with achievement, attainment of power and social recognition. Yet, the authors suggest that "... in a period of social change, people in Turkey pursue three pathways as value systems." (Karakitapoğlu Aygün & İmamoğlu, 2002:345) The first pathway they identify is the traditional pathway indicated by normative patterning and tradition-religiosity domains. The second pathway involves power and achievement related domains. The third pathway is the universalistic pathway marked by enhancement and the welfare of other people and nature. The authors also found that the better educated and younger respondents more readily endorsed universal values.

An extensive review of the literature revealed a single study that directly investigated the existence of subcultures in Turkey. Kozan (2002), defined the subcultures in Turkey to investigate the effect of subcultural differences on conflict management styles in Turkey. He used Schwartz's (1992) values inventory and subjected it to an individual level of analysis to identify major subcultures in Turkish society. Cluster analysis of the data retrieved from 435 respondents revealed four clusters. Brief definitions of these clusters are as follows (Kozan, 2002):

*Cluster 1- Traditionals.* This group represents the main Turkish culture with its emphasis on collectivistic norms and traditional ways. The values endorsed by this cluster roughly correspond to Schwartz's conservation quadrant. Members of this cluster are likely to be of rural and small-town origin and have a desire for upward mobility. Although this may sound in contrast to collectivistic cultures, the Turkish society is historically recognized by a two way stratification (Roux, 2004; Göka, 2008); relatively impermeable horizontal strata and permeable vertical strata.

Horizontal strata was primordially based on relationships such as clan, kinship and bloodline but the contemporary measures to define horizontal strata appears to be place of birth and family hometown (Kurtoğlu, 2004). As such, horizontal strata are relatively impermeable by definition. Yet, vertical strata are defined in terms of wealth, power and prestige (Berber, 2003) and are inherently permeable given that an individual attains the necessary qualities to move upwards to the next stratum.

*Cluster 2- Power Seekers:* The members of this cluster place importance on values such as social power, authority, wealth and pleasure. This subculture emphasizes personal competence, mastery over others, quick riches and luxurious consumption.

*Cluster 3- Egalitarians:* This cluster mostly corresponds to the universalism and benevolence quadrant of Schwartz. The members of this cluster adhere to values such as being humble, forgiving, social justice, honesty and equality.

*Cluster 4- Stimulation Seekers:* This group corresponds to individualists in a collectivist society, i.e. Triandis's (1994) idiocentrics and Schwartz's (1992) openness to change quadrant. They value a varied life, independence, unity with nature and an exciting life.

### Leadership in Turkey

A review of the Turkish leadership research literature reveal the ideal leader perceptions and actual leadership styles in Turkey. One of the earliest studies in the Turkish context (Kenis, 1977 cf. Marcoulides et al., 1990) found that Turkish first-line supervisors used participative leadership less often than their American counterparts and had a slightly lower need of independence. Marcoulides et al. (1990) on the other hand, compared Turkish and US managers on six leadership

styles on a directive versus non-directive continuum, namely; autocratic, benevolent autocratic, consultative, participative, consensus and laissez-faire leaders. In general, Turkish managers were found to have higher scores at the directive end of the continuum (i.e., for the Autocratic style) and US managers had higher scores for the nondirective end of the continuum (i.e., for the Consensus style).

Turkish managers and leaders consistently score high on achievement orientation (McClelland, 1961; Zel, 1999; Arslan, 2001). Arslan (2001) in his study comparing British, Irish and Turkish managers also found that in addition to higher achievement orientation Turkish managers tend to score lower on power orientation. In a similar vein, Zel (1999) compared British and Turkish managers in total agreement with Arslan (2001). According to Zel (1999) Turkish managers;

- are not very social but they are good at relations with people,
- prefer to be managed rather than to manage,
- the personalities of the Turkish managers are not the 'dominant' type,
- have a high level of tolerance,
- have a strong 'emphatic' ability,
- like conceptual rather than concrete,
- prefer to use 'intuitive' (heuristic) approaches to their decisions,
- use their innovative ability as much as possible but they are bound to the traditional methods as well,
- are detail conscious.
- don't like to change their jobs often,
- are not risk takers,
- are not good at controlling their emotions,
- take work as an end in itself.

The prevalent type of leadership in the Turkish context is autocratic or benevolent autocratic leader whereas the workforce reports preference to work under democratic leaders (Wasti, 1994; Esmer, 1997). Turkish leaders are reported to take

risks when there are expected material gains (such as investment in an unstable country) but avoid risks when their personal well-being (i.e. health) is at stake (Erdem, 2001).

Comparative studies between private and public sectors in Turkey (Tengilimođu, 2005; řahin & Temizel, 2007) suggest that transactional leadership style is more prevalent in the Turkish public sector, while private sector enjoys more relational-oriented leadership styles.

A comparative study of 17 nations (Kozan, 1993) reveal that Turkish managers tend to score low in sharing information and objectives, participation and internal control and tend to score higher in belief in individuals' capacity for leadership and initiative.

Paternalism, an emic cultural dimension in the Turkish society apparently effects leadership styles. In a paternalistic relationship, the role of the superior is to guide, protect, nurture and care for the subordinate and the role of the subordinate is to be loyal to the superior. A number of studies (Aycan et al., 2000; Pellegrini & Scandura, 2006; Pařa, Kabasakal & Bodur, 2001; Kabasakal & Bodur, 2002) show that, together with hierarchy and collectivism, paternalistic orientation is also pervasive for Turkish society.

Two extensive studies on Turkish leadership are worth mentioning here. The first one is the Pařa, Kabasakal and Bodur (2001) study on society, organizations and leadership in Turkey, where the authors state that there are four types of observed leadership behaviors. These types are described briefly in rank order from most frequently observed to least frequently observed.

*Autocratic and hierarchical leaders* control the work closely to ensure that it is well done and try to keep the hierarchy in the organization.

*Paternalistic and considerate leaders* support and care for their employees and their families, helps out with their problems and want to be loved and respected by them.

*Transactional and team-oriented leaders* consult and collaborate with their staff and use contingent rewards and punishments.

*Laissez-faire leaders* do not exert any control and let their employees work their own way.

The authors also found paternalism as an emic attribute of leadership along with the etic attributes.

In terms of ideal leader attributes, in other words implicit leadership theories, the authors conducted a quantitative analysis and found that implicit leadership theories can be grouped under four basic behaviors of relationship-orientation manifested as team-integration and paternalism; task-orientation manifested as administrative qualities and being knowledgeable; participative manifested as collaboration and involvement though at times in a superficial manner; and charismatic/transformational leadership manifested in action-orientation, assertiveness, decisiveness and non-procedural behavior. The image of an ideal leader, while in line with the high power distance and highly assertive characteristics of the Turkish society, also appears to be a combination of leadership styles. “An ideal leader is described as a decisive, ambitious, assertive person who is somewhat aggressive but controlled at the same time, and has a hands-on approach to problems.” (Paşa, Kabasakal & Bodur, 2001)



The second study is the GLOBE study. Kabasakal and Bodur (2002), as co-researchers in the project have studied the Arabic cluster which Turkey is a part of. Based on the findings of the study, the authors assert that team-oriented and charismatic leadership styles are perceived to be the most effective in Turkey. “Team oriented leaders are group-oriented and team builders. They exhibit characteristics that are collaborative, loyal, and consultative. They coordinate and integrate the activities of others, are diplomatic, intra-group conflict avoiders, and are win-win problem solvers. They are administratively skilled and organized; carry attributes that are considered to be honest, dependable, non-hostile and non-irritable.” (Kabasakal & Bodur, 2002:49). This type of leadership is consistent with the in-group collectivist and paternalistic culture of the region. Requirements of tasks force leaders to acquire charismatic qualities and be future oriented, visionary, inspirational, motivational, performance-oriented and sacrificial. To put briefly, implicit leadership theories in the Turkish society depict a leader who sets a vision and promotes performance-orientation in a collectivist manner (Kabasakal & Bodur, 2002).

## CHAPTER 3. RESEARCH DESIGN & METHODOLOGY

This chapter provides a discussion of the procedures and methods for this study of value orientations and ideal leadership preferences of Turkish people. It includes a description of the study's sample and setting. Three instruments were used in this study; one was a demographic questionnaire, second was a value orientation scale adapted from Schwartz (2002), and the third was Turkish Implicit Leadership Theories scale. Complete descriptions of these instruments are included in this chapter along with specific procedures used for sampling, data collection and data analysis.

### Research Objectives

Turkey is an important country bridging Asia and Europe. The country may best be described as an amalgam of eastern, western and endemic Anatolian influences. The results of this study will suggest the ways in which Turkish people view a leader and the meanings attached to leaders. The study also investigates whether there are differences in implicit leadership theories among the social groups within Turkey. Previous research on Turkish leadership have used mostly Western theories and value sets to describe the underlying culture. Given the fact that very few studies were conducted on culture-specific attributes in Turkey, this study aims at contributing to our understanding of leadership in Turkey, as well as investigating the culture-specific perceptions of ideal leadership attributes. This study may be a first step into developing Turkish leadership and management research based on Turkish values and theories.

The main research questions associated with this study are:

- What are the implicit leadership theories held by the Turkish people?
- Are there different cultural sub-groups based on their value orientations?
- Do demographic attributes play a role in the formation of such subcultures?
- Do the implicit leadership attributes differ by subcultures?

### Theoretical Foundations

The cross-cultural and psychological variations in leadership preferences are among the preferred research topics of the last two decades (cf. den Hartog et al, 1999; Wreth et al., 2006). Attributes of four leadership ideals , based on the findings of Paşa, Kabasakal and Bodur (2001) are investigated in this study.

*Relationship-oriented leaders* (Yukl, 1998) provide support and encouragement to and express confidence in their subordinates. They foster two-way communication and provide participation opportunities in decision-making. Team-integration behaviors are also found in relationship-oriented leaders (Paşa et al., 2001).

*Bureaucratic/transactional leadership* as described Bass and Avolio (1994) seeks to motivate followers by appealing to their own self-interest. Its principles are to motivate by the exchange process. Transactional behavior focuses on the accomplishment of tasks and good worker relationships in exchange for desirable rewards. The transactional leader works through creating clear structures whereby it is clear what is required of their subordinates, and the rewards that they get for following orders. Punishments are not always mentioned, but they are also well-

understood and formal systems of discipline are usually in place. Transactional leadership is considered to be the ‘telling’ style.

*Transformational leadership* (Bass & Avolio, 1994) brings about change in status-quo and promotes development of individual followers through individualized consideration, intellectual stimulation, charisma and inspirational motivation (Aycañ & Fikret-Paşa, 2003). Transformational leaders motivate and inspire people by helping group members see the importance and higher good of the task. Transformational leaders are focused on the performance of group members, but also want each person to fulfill his or her potential. These leaders often have high ethical and moral standards. As opposed to transactional leadership, transformational leadership is considered to be the ‘selling’ style.

*Paternalistic leadership* is a widely employed style in South-East Asia, Latin America, Middle East and Asia (Aycañ et al, 2000). Westwood and Chan (1992) defined paternalism as a father-like leadership style in which strong authority is combined with concern and considerateness and the leader is involved in subordinates’ professional as well as personal matters. More recent research from India, Turkey, China and Pakistan also suggest that paternalism does not connote “authoritarianism” but rather a relationship in which subordinates willingly reciprocate the care and protection of paternal authority by showing conformity (Aycañ et al., 2000; Pellegrini & Scandura, 2006).

### Implicit Theories

The way people perceive other people and how they process this information largely depends on the characteristics like attractiveness, status and behavior of the rate, the context the individual is within and the features of the rater such as abilities and

confidence (Werth et al., 2006). The perceiver's subjective assumptions about social structures were argued to have considerable effect, even in the early theories of perception (Heider, 1958; Kelly, 1955 cf. Werth et al. 2006; Ross, 1989). These assumptions, or implicit knowledge, can be based on several sources such as feelings, impressions or actual perceptions. Likewise, implicit theories about a person can be based on expectations, assumptions (stereotypes) or knowledge about that person (Nelson, Kruglanski & Jost, 1998 cf. Werth et al., 2006). Research on various areas has shown that implicit theories influence everyday judgments even if they occur automatically and without awareness (Banaji & Greenwald, 1995; Fazio, 2001). Implicit expectations can also influence the evaluation of information in deciding what information is relevant to a concept like leadership and how to interpret evidence on the topic (Werth et al., 2006). Research by Dweck (1996) and Hong et al. (1997) have shown that, for example, individuals' implicit beliefs about the changeability or fixedness of human nature influences information processing and perceptions of the person in question. More specifically, they found that evaluators who believe in fixed personality (so-called entity theorists) use traits as a basis for drawing inferences, more than those evaluators who believe in changeable personalities (so-called incremental theorists). Moreover, Levy et al. (1998) found that entity theorists endorsed existing stereotypes to a significantly greater degree than did incremental theorists. Research also shows that entity theorists tend to base their inferences on traits even when situational factors and psychological process information such as target's thoughts, intentions and goals are made salient (Erdley & Dweck, 1993). That is, especially entity theorists tend to process information selectively, in accordance with their implicit theories. Different implicit theories lead

to differences in individual's judgments of the behavior of others (Levy et al., 1998). The influence of the implicit theories on perception and consequent inferences leads us to the assumption that these theories may also influence leadership perceptions and styles in the organizational context.

Based on the relevant literature, it is predicted that an employee's subjective theory will change the way he/she constructs his/her implicit leadership theory. Specifically, employees who believe in the changeability of human nature will place significantly more weight on dynamic dimensions of leadership, like ability to deal with change and flexibility. On the other hand, employees who endorse the belief that human nature is fixed are more likely to focus on static dimensions such as the stability and dependability of the leader.

Hypothesis 1a: Individuals who believe in the changeability of human nature (incremental theorists) are likely to place more importance on dynamic aspects of leadership such as "ability to deal with change" and "flexibility".

Hypothesis 1b: Individuals who believe in the fixedness of human nature (entity theorists) are likely to place more importance on static aspects of leadership such as "stability", "intelligence", "building dependable relationships".

Leadership is essentially a reciprocal relationship between followers and leader and mutual dependability is shown to be an essential ingredient of this relationship (Graen & Cashman, 1975). Thus, no significance difference between ratings of the two groups on the "dependability" of the leader is expected.

Hypothesis 1c: There will be no significant difference between the expectations of both entity and incremental theorists on the “dependability” of the leader.

In developing the hypotheses, two key assumptions on the bases of individual’s preferences for particular types of leaders were use: individuals are likely to be drawn to and be considerably satisfied with

- a) leaders with whom they perceive they share similar attributes and values (similarity attraction); and/or
- b) leaders whom they perceive will meet their needs (need complementarity).

#### Similarity Attraction Principle

Research on attraction and similarity suggests that individuals prefer others who are similar to self (cf. Keller, 1999). Individuals select partners who are similar in terms of attitudes, values, and traits. Similarity may be important in implicit leadership theories as personality may correspond to idealized leadership images. Assuming that becoming a leader and leadership are construed as socially desirable (e.g. Meindl, Ehrlich & Dukerich, 1985), individuals may embrace albeit unrealistic expectations of assuming a leadership position and project their own traits onto idealized leadership images. In other words, the ideal leader is likely to be analogous to self.

The importance of the similarity between manager and employee on performance judgments (Pulakos & Wexley, 1983), job satisfaction (Turban & Jones, 1988), and the relationship between managers and employees (Bauer & Green, 1996) has already been evidenced. Where similarity exists, the exchange between manager and employees is better and accompanied by a greater number of positive feelings

(Bauer & Green, 1996). It has also been shown that employees prefer managers who are similar to themselves (Taylor & Brown, 1988).

A large number of research regarding social relationships (e.g. Byrne, 1971) and motivation (e.g. McClelland, 1961) document the substantial influence of similarity attraction on attitudes. An extensive literature review revealed few studies investigating the impact of cultural similarity or congruence between leaders and subordinates and virtually none looking at subcultural congruence between leader-follower dyads. However, those studies investigating cultural congruence at the national culture level may still provide useful inferences. One such study by Pillai et al. (1999) examined the relationship between transformational leadership and leader-member exchange to organizational justice and job satisfaction in five different cultures. Using a total sample of 775 MBA students and working professionals from the USA, Australia, India, Columbia and the Middle East, the authors determined that differences exist between western and non-western samples.

In another research on cultural congruence and employee outcomes Testa (2002) used a sample of 367 members of culturally congruent and incongruent dyads from a large cruise organization. He found that members of congruent dyads reported greater levels of trust and satisfaction with their supervisor than their incongruent counter parts. In a follow-up study Testa (in press) surveyed 640 workers from over 50 different countries working in cruise lines. The findings support the conclusions of previous study, specifically that subordinates within congruent dyads perceive and react differently to their leaders than their incongruent counterparts.

Similarity between leaders and followers have been found to significantly impact positive reactions to leaders (Engle & Lord, 1997). Following the Similarity-

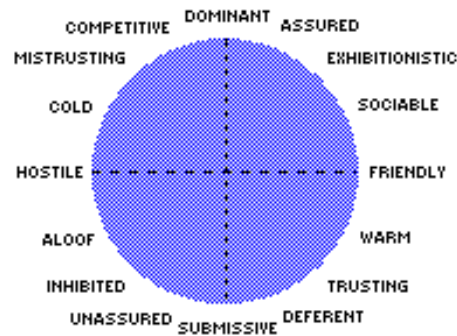


Attraction paradigm by Byrne (1971 cf. Testa, in press), positive outcomes should emerge when both demographic and attitudinal similarity between leaders and followers exists (Graen & Cashman, 1975; Engle & Lord, 1997). Such attraction also increases the tendency to “like” those who are more similar compared to those who are different (Engle & Lord, 1997).

#### Need Complementarity Principle

Elaborated in 1969 by Robert Carson, the interpersonal principle of complementarity specifies ways in which a person's interpersonal behavior evokes restricted classes of behavior from an interactional partner, leading to a self-sustaining and reinforcing system (Carson, 1969). The principle of complementarity is defined on the interpersonal circle (Figure 7), such that correspondence tends to occur on the affiliation axis (friendliness invites friendliness, and hostility invites hostility), and reciprocity tends to occur on the power axis (dominance invites submission, and submission invites dominance). In other words, the principle of complementarity or need complementarity states that people tend to be attracted to others who have complementary needs to their own. This brings to mind the definition of leadership by Burns (1978:18): “Leadership is exercised when persons ... mobilize ... institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers.”

Figure 7 Interpersonal circle



Source: Adapted from Gurtman (2001)

Based on principle of complementarity explained above, the second assumption in this study is that individuals are likely to be drawn to leaders whom they perceive will meet their needs. Theory and research on social relationships (e.g. Byrne, 1971) and motivation (e.g. McClelland, 1985) document the substantial influence of need satisfaction on attitudes. Path-goal leadership theory (House, 1971; House & Mitchell, 1974) build on these works, pointing out that individuals are most likely to be motivated by leaders who provide a means toward need satisfaction. A more recent study by Hetland et al. (2008) also provides some evidence to this effect.

#### Development of Research Hypotheses

This study sets out to investigate leadership preferences in Turkey and the effect of subcultural differences on these preferences. This is a country where change in forms of industrialization and modernization has taken place in an uneven pace at various segments of the society. The country's geographical location at the intersection of Europe and Asia has also contributed towards a more heterogeneous cultural structure. These factors make Turkey a good choice for studying intra-cultural effects.

Hypothesis 2a: There are significantly different subcultures based on their value orientations..

Hypothesis 2b: The subcultures will differ significantly in their leadership preferences..

The way in which the social environment is interpreted is strongly influenced by the cultural background of the perceiver (Engles & Lord, 1997). This implies that the attributes that are seen as characteristic or prototypical for leaders may also strongly vary in different cultures. Hunt, Boal and Sorenson (1990) propose that societal culture has an important impact on the development of superordinate category prototypes and implicit leadership theories. They hold that values and ideologies act as a determinant of culture-specific category prototypes, dependent on the strength or uniformity of the culture. In strong or uniform cultures category prototypes will be widely shared, whereas in a country with a weak culture or multiple subcultures, a wider variance among individual category prototypes is expected. Shaw (1990) suggests that much comparative management research can be interpreted as showing culturally influenced differences in leadership prototypes.

In the following sections of this chapter, the possible relationship between values, culture and leadership attributes will be investigated and hypotheses will be developed. The underpinning theories of this section are mainly similarity attraction need complementarity principles.

#### Characteristics of Followers Who Prefer Bureaucratic/Transactional Leaders

According to Bass (1985, 1990) transactional leaders clarify for their followers their responsibilities, the tasks that must be accomplished, the performance

objectives, and the benefits to the self-interests of the followers for compliance. It has been suggested that transactional exchanges focusing on practices such as performance evaluation and giving feedback and rewards or punishment, serve to differentiate one subordinate from another and tend to overemphasize individual contributions vs. collective goals (Lord et al., 1999). Since at the core of transactional leadership lies an equitable exchange where the leader fulfills the needs of the follower in exchange for meeting performance expectations (Epitropaki & Martin, 2005), such a form of leadership is more likely to tap upon followers' individual achievement desires rather than collective identity.

Hypothesis 3a: Individuals who value achievement and power highly are likely to prefer procedural attributes of transactional leadership styles.

Transactional leaders usually operate within the boundaries of the existing system or culture, have a preference for risk avoidance, and emphasize process rather than substance as a means for maintaining control. These characteristics, following the similarity attraction principle, are likely to appeal to subordinates who have a high need for structure, stability and security.

Hypothesis 3b: Individuals scoring high on security values are likely to show a preference towards risk-avoiding attributes of transactional leaders.

Finally, subordinates who are eager to take risks are unlikely to be drawn to transactional leaders because of their focus on routine and risk-avoiding task achievement.

Hypothesis 3c: Individuals who place importance on stimulation values are likely to show low preference towards risk-avoiding attributes of transactional leaders.

#### Characteristics of Followers Who Prefer Relationship-oriented Leaders

A review of the literature suggests that relationship-oriented leaders treat subordinates with kindness and respect, emphasize two-way communication with their subordinates, show trust and confidence in subordinates and provide recognition for subordinates' accomplishments (Yukl, 1998; Erhart & Klein, 2001). Accordingly, employees who value security may be attracted to relationship-oriented leaders because these leaders try to create a supportive work environment that might provide socio-emotional security needed by these followers.

Hypothesis 4a: Individuals who value security are highly likely to prefer trusting and respectful attributes of relationship-oriented leaders.

On the other hand, achievement oriented followers may feel that the relatively weaker focus of relationship-oriented leaders on task achievement is detrimental to followers' success. Thus, followers who value achievement are likely not to prefer relationship-oriented leaders.

Hypothesis 4b: Individuals who value achievement are less likely to prefer participation and empathy attributes of relationship-oriented leaders.

Similarly, the relationship oriented leaders' collaborative and participative values may run counter to those followers who value risk-taking and may not meet these followers' needs.

Hypothesis 4c: Individuals who value risk-taking are less likely to prefer participative attributes of relationship-oriented leaders.

Paşa et al. (2001), based on the qualitative section of their study, argue that Turkish respondents describe ideal relationship-oriented leadership as a combination of team-integrator and paternalist qualities.

Hypothesis 4d: Participative and paternalistic leadership attributes shall be significantly correlated.

#### Characteristics of Followers Who Prefer Transformational Leaders

Transformational leadership (Bass & Avolio, 1994) brings about change in status-quo, articulate a value-based overarching vision and collective identity and promotes development of individual followers through individualized consideration, intellectual stimulation, charisma and inspirational motivation (Aycan & Fikret-Paşa, 2003). Using this description, it is reasoned that followers who are achievement oriented and enjoy risk taking should find the transformational leader's attributes in achievement orientation and risk-taking behavior highly similar to themselves. These types of behavior also may satisfy the follower's needs for achievement.

Hypothesis 5a: Individuals who value risk-taking are more likely to prefer similar attributes of transformational leaders.

Transformational leaders are focused on the performance of group members, but also want each person to fulfill his or her potential Ehrhart & Klein (2001). To this end, they tend to maximize the participation of each individual follower. This type of behavior may also satisfy followers with a need for power because

transformational leaders are less likely to insist on group conformity and more likely to let ambitious and successful individuals slip through the crowd.

Hypothesis 5b: Individuals who value achievement and power are more likely to prefer similar attributes of transformational leaders.

Followers who are low in these traits, or have a high need for structure and security may find transformational leader's challenge of status-quo and risky strategies unnerving and posing a threat to their security.

Hypothesis 5c: Individuals who value security and conformity are less likely to prefer transformational leaders.

The possible moderating role of individual's own individualistic or collectivistic tendencies were pointed out by De Cremer (2002). De Cremer found that leaders perceived as charismatic and willing to sacrifice personal interests for the collective good, were increasing group member cooperation more among individuals with a pro-self orientation (i.e., individuals aimed at maximizing their own self interest) and less among those with a pro-social orientation (i.e., individuals aimed at maximizing joint or collective outcomes and thus more inclined to cooperate).

Hypothesis 5d: Individuals with individualistic tendencies, i.e. who value self-direction highly are likely to prefer leaders willing to sacrifice personal interest for the collective good (charismatic/transformational leaders).

#### Characteristics of Followers Who Prefer Paternalistic Leaders

Early behavioral management theorists believed that managers should be paternalistic and nurturing to build work groups that are productive and satisfied

(Follett, 1933; Munsterberg, 1913 cf. Pellegrini & Scandura, 2008). At roughly the same time, Max Weber (1947) in Europe argued that paternalistic practices would become obsolete as organizations became more bureaucratic and relied on rules and the protection of individual rights. Studies carried out in Asia on paternalism opposed Weber's purely authoritarian view and argued that paternalistic managers provide support, protection, and care to their subordinates (Redding, Norman, & Schlander, 1994). Westwood and Chan (1992) defined paternalism as a father-like leadership style in which strong authority is combined with concern and considerateness. More recent research from India, Turkey, China, and Pakistan also suggests that paternalism does not connote "authoritarianism" but rather a relationship in which subordinates willingly reciprocate the care and protection of paternal authority by showing conformity (Aycaan et al., 2000; Pellegrini & Scandura, 2006).

Although paternalistic leadership is perceived as authoritative and manipulative in the Western context, it is congruent with the values of collectivistic and high-power distance cultures. This is because a paternalistic leader's involvement in employees' personal lives is desired and expected in collectivistic cultures, whereas it can be perceived as a violation of privacy in individualistic cultures. Collectivists place a premium on maintaining relationships and place more emphasis on obligation and loyalty (Sullivan, Mitchell, & Uhl-Bien, 2003). The importance of "obligation and loyalty" in personal exchange relationships fits well with the dynamics of paternalistic relationships. Also, this type of relationship is based on the assumption of a power inequality between a leader and his or her subordinates, which is accepted in high-power-distance societies.



Following the need satisfaction principle, it is possible that subordinates with certain values, such as a high need for affiliation or high respect for authority, may desire paternalism and be more productive under paternalistic leadership. An empirical research on Turkish university students' career choices, job selection criteria, and leadership preferences by Aycan and Fikret-Paşa (2003) provides evidence to the need satisfaction aspect. The authors show that individuals who were guided by self-interests were likely to prefer leaders who will contribute to their career advancement (i.e. transformational and participative). On the other hand, individuals who were influenced by their parents, families and significant others preferred paternalistic and bureaucratic leadership. The authors also argue that those individuals who have a high tendency to please others and conform to rules are likely to have a tendency to be submissive to authority and as such, may prefer paternalistic or bureaucratic leadership.

Hypothesis 6: Individuals who value conformity and tradition highly are likely to prefer paternalistic leaders.

### Qualitative Research

The qualitative study aims to check, verify and develop findings collected from the review of literature. The results of the qualitative study shall be used in the measurement scales and theoretical model. Two sets of qualitative research were conducted; one to determine the values of Turkish people, one to determine the qualities of Turkish leaders.

#### Turkish Value Dimensions

To determine the value set, a number of Turkish social scientists (N=7) from two Turkish universities and professionals (N=5) were asked to prepare a list of

fundamental and basic values of Turkish people in autumn 2007. Some of these value lists were provided in writing while nine of them were obtained in unstructured interviews. Interviews took place at the offices of the participants and lasted 30 to 90 minutes; a second interview was held with three of the participants approximately two days after the first interviews, because they felt like they should clarify some values in the list they have provided. The items thus obtained were supplemented with items driven from the readings of Turkish literature, especially from Göka (2008), Roux (2004) and Esmer (1997). Kluckhohn & Strodtbeck's (1961; as cited in Gallagher, 2001) value orientation method initially looked eligible to form the theoretical backdrop for the item selection process. But when the values obtained from the above sources were combined and classified, it was apparent that the values mostly clustered around Schwartz's value dimensions with an additional few dimensions. Table 6 provides a comparison of historical findings from selected authors and relevant items consistently mentioned by interviewees.

Jean-Paul Roux in his book titled "History of Turks" (2004) tracks the history of Turks as an ethnic entity from their first appearance in Central Asia two thousand years ago to the modern Turkish nations. Göka (2008) in his book titled "The Psychology of the Turks" tries to explain modern Turkish people's sociological and psychological orientation based on historical events and traditions. Thorough examination of these two books in particular gives the reader a better understanding of the Turkish psyche. The following section briefly describes the items presented in Table 6.

Fatalism is frequently considered as a consequence of Islamic world view by many scholars (Huntington, 1993; Manguelle, 2000). Roux and Göka explain that

Turkish people have been fatalists in some sense, long before Islam. But this fatalism is mainly limited to the acceptance that whatever takes place is by the power of heavens, but able men with a strong will and a keen mind may eventually ‘turn the wheel of heavens’ and achieve their goals. Modern view is not altogether different. Most interviewees listed fatalism as an important value, but pointed out that Turkish people tended to use fatalism as a way of consolation when faced with unpleasant events while changing the fate is frequently regarded as a possibility.

Table 6 Sample value items derived from literature and mentioned in interviews

Roux (2004)	Göka (2008)	Interviewees
Fatalism; with a possibility to change fate	Possible to avoid/change fate	Practical fatalism
Ironic cynicism towards higher-ups	Inadequate internalization of authority	Latent cynicism towards higher-ups
Subordinance to power	Obedience consciousness: mores	
Tolerance	Tolerance	Tolerance
Lack of racism	Lack of racism	
Resistance to change	Resistance to change	Resistance to change
Adaptability	Adaptability	Adaptability (selective)
Historically gender equality in a masculine society	Historically gender equality in a masculine society	Gender inequality
Permeable class borders	Vertical (permeable) and horizontal (impermeable) segmentation of society	Desire for upward mobility
	Constant benchmarking with “other”	Constant benchmarking with others
	Need for “absolute other” (archenemy)	
	Group-ethnocentric	In-group collectivism
Honor and pride	Honor	Honor and pride
	A pronounced like for pomp (pompousness)	Pompousness
		Story-telling (mostly for bragging purposes)
Dauntlessness		Pronounced interest in heroic actions
	External locus of control	External locus of control
	Flexible usage of time (cyclical time)	Poly-chronic / multitasking
Interest in administrative skills	Interest in administrative skills	

Historical findings indicate that although Turks come from a warrior lineage and accordingly place high value on obeying their leaders, authority figures are not always feared or respected. Göka (2008) explains that submission does not stem from the authority figure himself, but rather from the deeply embedded acceptance of mores. Thus authority figures may be secretly despised, their skills questioned or even ridiculed but they nevertheless will be obeyed as long as they hold power. Interviewees have also pointed out to this characteristic, even reminding some Turkish proverbs such as “call the bear ‘uncle’ until you cross the bridge” or “madmen and statesmen act as they like”.

Another characteristic that has come up in both historic studies and the interviews is the tolerance of Turkish people. This tolerance is not demonstrated towards the members of the group where mores takes precedence (Göka, 2008) but rather towards outsiders, such as other nations or religions (Roux, 2004). Interview findings indicate that not much has changed in the hundreds of years since Turks left the steppes of Central Asia; Turks are still found to be tolerant to strangers but not that tolerant towards their family or group members. Sociologist Prof. Dr. Şerif Mardin in an interview with a journalist (Ruşen Çakır, Gazete Vatan, 20.05.2007) coined the term “neighborhood pressure” to explain how values settle, sink in and internalize within the neighborhood, particularly concerning the religious realm. Heated discussions around the term continue to this date.

Two recurring items that appear contradictory, are ‘resistance to change’ and ‘adaptability’. Historical findings indicate that Turkish people have essentially been resistant to change to protect their mores (Roux, 2004). Yet, at the same time, they have been and still are regarded as highly adaptive. Göka (2008) explains this

seemingly contradictory situation with Turkish people's curiosity towards and tolerance for outsiders. He explains that the Turks have never attempted at assimilating the inhabitants of any land they have conquered but rather preferred to tolerate and coexist with them. This preference, coupled with the curiosity towards their lifestyles has led to quick adaptation in some areas (such as administrative processes, culinary, architecture, language and even religion) but areas under the rule of the mores (mainly social relations within the society) have been left intact. In a similar sense, interviewees frequently made references to quick adaptation to technological advances, languages and music but also mentioned that this adaptation was selective, because modern Turkish people seemed to resist to change in their social lives.

One interesting value was gender (in)equality. Historically, Turkish men and women ruled different domains; men being the warrior/breadwinner and women being the protector/nurturer. When it came to decision-making, women had as much say in the tribal (administrative) matters people as men did (Göka, 2008). Yet, according to the interviewees gender inequality is very evident in modern Turkish society. This, unfortunately, is confirmed by the UNDP Human Development Report (2008) where among 177 world countries Turkey ranks 78<sup>th</sup> in Gender Empowerment Measure, which measures parliament seats and managerial positions held by females and female to male income ratio, and ranks 90<sup>th</sup> in Gender Development Index, which measures life expectancy, education levels and income levels of females.

Although, the society has almost always been organized into social classes, there has never been a form of caste system in the Turkish society. Roux (2004)

mentions mostly occupational classes, while Göka (2008) goes farther and explains that the society is segmented both horizontally and vertically. Horizontal segments are mainly defined by family lineage, and thus are impermeable. Vertical segments on the other hand, are defined by occupation and socioeconomic status and are permeable. Any individual with the right skills, education or other necessary qualities could move upwards through the vertical strata. The Turkish history provides ample examples (e.g. Yunus Emre-poet, Ali Kuşçu-astronomer, Mimar Sinan-architect, Turgut Reis-marine admiral) of ordinary man rising in the society. This virtually uninhibited upward mobility, according to interviewees, today manifests itself with a desire for upward mobility. Modern examples (e.g. Ahmet Nazif Zorlu-Zorlu Holding, Celal Aras-Aras Holding, Sinan Öncel-Twiggy Footwear, Süleyman Demirel-former President) both show that upward mobility is not inhibited and reinforce the desire in the society. The need to benchmark self with others at all times, mentioned both in historic resources (Göka, 2008) and interviewees may be regarded as a consequence of the possibility and the desire to move upwards in the society.

In-group collectivism of Turkish society has been evidenced in earlier research (Kabasakal & Bodur, 2002). In-group collectivism refers to defining self in relation to the group formed through family, region, and kinship relations, and subordinating self interest to the interests of the group (Kabasakal & Bodur, 2002). Göka (2008) describes this orientation with the term “group-ethnocentric behavior”. He also adds that, such groups have been in need of an “absolute other”, i.e. a common enemy, to enhance in-group cohesion.

Honor and pride is another recurring value, both in historic and modern times. Research shows that cultures of honor are likely to develop where a man's resources can be thieved in full by other men and the governing body is weak and thus cannot prevent or punish theft (Shackelford, 2005). A key element of cultures of honor is that men in these cultures are prepared to protect the reputation for strength and toughness with violence. Though most research on cultures of honor are performed in South America, the conditions above apply equally well to the nomadic Turkish tribes. In addition, wealthy or influential Turks traditionally organized great feasts called "potlaç" (Göka, 2008). These feasts were shows of generosity to the lower/weaker/poorer to the level of extravagance. These feasts served a dual purpose; to show the wealth of the host and to prove his fearlessness and toughness by openly displaying his wealth. These tendencies continue to manifest themselves in Turkish daily life through ceremonies, guest visits and most apparently in the lifestyle of the so-called Turkish mafia, the part of the society who has the utmost need to prove its toughness.

Other value items of interest are external locus of control, which is related to fatalism; cyclical time perception and polychronicity, that is working on multiple tasks concurrently (Hall, 1969); and a historic interest in administrative procedures and skills.

A variety of items were proposed as additional value dimensions as summarized in Table 6 and described above. Values are described as the core of culture, and widely endorsed values are not expected to change in short periods of time (Hofstede, 1980; Chinese Culture Connection, 1987). In an effort to identify values unique to the Turkish worldview, values with historical roots that persist to

modern times were selected for pilot study. The initial selection included fatalism, cynicism, human nature orientation, time orientation and gender equality. Other possible values were not pursued because of data collection considerations. A pilot study was conducted (N=24) for scale refinement. Factor analysis of the scale items revealed 12 factors explaining 83.941 percent of the variance. 7 of the 36 items had loadings lower than .30 and were dropped from further analysis. The final value scale included three dimensions in addition to the Portrait Values Questionnaire (PVQ) items; fatalism, human nature orientation and gender equality.

### Turkish Implicit Leadership Theories

To determine the culture-specific characteristics of Turkish leaders interviews were conducted with one focus group of eight participants. All participants were academics from the Economics and Management departments of two Turkish universities who are experts on Turkish leadership and management practices. The focus group interviews were conducted in autumn 2007. Each meeting lasted two hours on average and five meetings were held in a matter of two months. The interviews were not recorded; instead the author took notes during the interviews and the notes were reviewed and approved by the participants after the interviews. Table 7 summarizes the focus group findings for Turkish leadership dimensions.

Table 7 Focus group findings for Turkish leader dimensions

Courage (entrepreneurship, calculated risk taking)
Paternalism (caring, guiding, benevolent autocratic, regarding employees as his/her “children”)
Focus on collective (vs. individual) success
Justice (for both internal and external stakeholders), fairness
Solidarity
Modesty
Avoiding waste
Generosity
Flexibility (energetic and alert)



In the search for culture-specific leadership dimensions, focus group members suggested the Ahi system as the starting point. The Ahi associations had been the major economic, social and cultural power in the Islamic Turkish Society for centuries. They survived from the 12<sup>th</sup> to the 16<sup>th</sup> century. The Ahi associations were established after the Nomadic Turks came to Anatolia and settled down. The origins of the name is not clear; the word ahi means ‘brother’ in Arabic, some historians (e.g. Ekinçi, 1991) argue that the word ahi comes from “aki” which means “generous”. There were several moral and social rules an Ahi should obey called ‘Ahi system’. The aim was to live as a perfect-mature person (insan-ı kamil). The main philosophy of Ahi system was to help the individual to have peace of mind both in this world and the next. This was to be achieved through a balanced way of living by investing both in this world where one leads one’s present life, and in the next world where one is supposed to go after death. In the Ahi system, society was perceived as an integral whole. Each individual’s well-being was the concern of the whole society. The basic aim of the Ahi system was to provide social equality and economic and occupational help to everybody.

The Ahi system depended on a paternalistic authority (Ülger & Ülger, 2005). Focus group participants argued that the most influential business leaders today still rely on paternalistic leadership qualities. Caring and guiding attribute of the leaders, leaders regarding employees as their children and even calling them “my child” were in particular mentioned in relation to paternalistic attributes of leaders. Focus group participants also pointed out that Ahi leaders focused both on collective success (the well being of the society) and on individual success (mastering a craft), priority being on the former. They suggested that successful modern time leaders also

encouraged individual success but never at the expense of collective well-being. They seem to think that the group usually takes precedence over the individual. Four interrelated items came up during the focus group interviews: solidarity is regarded an important characteristic of a Turkish leader. It was generally agreed that a leader should be generous in charity and helping the society. At the same time it was stressed that generosity should be limited to helping behavior but not extent to personal or business life; leaders should live a modest life and should be sensitive towards wastefulness. Flexibility was frequently mentioned along with energetic and alert behavior. Finally, courage in the sense of entrepreneurial activism and calculated risk taking in business deals, the leaders' emphasis on justice and fairness were the dimensions that were identified in the focus group meetings. Vehbi Koç, founder of Koç Group and Elginkan family, founders of Elginkan Group were mentioned as examples of successful business leaders adhering basically to the Ahi-based values mentioned above.

#### The Instrument

This sections describes the development process of measurement instruments, the instruments themselves and their characteristics.

#### The Turkish Value Scale (TVS)

The most commonly used measures of culture, such as those of Hofstede (1984) or Trompenaars (1997) are designed to compare national cultures with each other; they are at the societal level. In an attempt to remedy this problem, Triandis (1994) proposed measures of different types of individualism and collectivism that may be used at both societal and individual levels. Similarly, Schwartz (1992) developed a

list of values which could be used to construct scales at both societal and individual levels. Although factors obtained at the individual and societal level of analyses are highly correlated, both authors recommend a separate analysis for each culture studied. This study takes Schwartz's (1992) values inventory as a starting point and subjects it to an individual level of analysis to identify major subcultures in Turkey.

The Turkish Values Scale was constructed as a combination of Schwartz's value dimensions and the three value dimensions as proposed by the qualitative study. The problem here was that the original Schwartz value survey is quite long (57 items) and it is somewhat a cognitively challenging task to fill in the survey appropriately (Schwartz, 2001). The Portrait Values Questionnaire (PVQ) by Schwartz et al. (2001) and the revised form proposed for the European Social Survey (2002) satisfies the research requirements for a more user-friendly format and fewer survey items. It is a tested and established scale, suitable for use with all segments of the population with little or no formal schooling (Schwartz, 2002).

The PVQ includes short verbal portraits of different people. Each portrait describes a person's goals, aspirations, or wishes that point implicitly to the importance of a single value type. By describing each person in terms of what is important to him or her—the goals and wishes he or she pursues—the verbal portraits capture the person's values without explicitly identifying values as the topic of investigation. For each portrait, respondents answer: "How much like you is this person?" They check one of six boxes labeled: very much like me, like me, somewhat like me, a little not like me, not like me, and not like me at all. Thus, respondents' own values are inferred from their self reported similarity to people who are described in terms of particular values.

Respondents are asked to compare the portrait to themselves rather than themselves to the portrait. Asking them to compare other to self directs attention only to the aspects of the other that are portrayed. Thus, the similarity judgment is also likely to focus on these value-relevant aspects. In contrast, asking to compare self to other would focus attention on self and might cause respondents to think about the large number of self characteristics accessible to them. (Schwartz, 2001)

Table 8 Definitions of Schwartz’s motivational types of values in terms of their goals and the single values that represent them

Value Type	Value items
Power	Social status and prestige, control or dominance over people and resources. (social power, authority, wealth, preserving my public image)
Achievement	Personal success through demonstrating competence according to social standards. (successful, capable, ambitious, influential)
Hedonism	Pleasure and sensuous gratification for oneself. (pleasure, enjoying life, self-indulgence)
Stimulation	Excitement, novelty, and challenge in life. (daring, a varied life, an exciting life)
Self-direction	Independent thought and action-choosing, creating, exploring. (creativity, freedom, independent, curious, choosing own goals)
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. (broadminded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment)
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact. (helpful, honest, forgiving, loyal, responsible)
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self. (humble, accepting my portion in life, devout, respect for tradition, moderate)
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. (politeness, obedient, self-discipline, honoring parents and elders)
Security	Safety, harmony and stability of society, of relationships, and of self. (family security, national security, social order, clean, reciprocation of favors)

The PVQ demonstrates adequate psychometric properties for a short scale intended to measure multiple constructs. There is sound evidence of its predictive validity,

evidence based on studies in many different countries. (Schwartz, 2002) Table 9 shows the 21-item questionnaire as recommended by Schwartz in the ESS Questionnaire Development Report (see Appendix A for the original questionnaire). Each item is followed by one of the ten dimensions it represents (Table 8).

Table 9 Human value items recommended for the first wave of the ESS and their classification into the ten basic values.

ITEM	VALUE DIMENSION
1. Thinking up new ideas and being creative is important to him/her. He/she likes to do things in her own original way.	Self-direction
2. It is important to him/her to be rich. He/she wants to have a lot of money and expensive things.	Power
3. He/she thinks it is important that every person in the world be treated equally. He/she believes everyone should have equal opportunities in life.	Universalism
4. It's very important to him/her to show his/her abilities. He/she wants people to admire what he/she does.	Achievement
5. It is important to him/her to live in secure surroundings. He/she avoids anything that might endanger his/her safety.	Security
6. He/she likes surprises and is always looking for new things to do. He/she thinks it is important to do lots of different things in life.	Stimulation
7. He/she believes that people should do what they're told. He/she thinks people should follow rules at all times, even when no-one is watching.	Conformity
8. It is important to him/her to listen to people who are different from him/her. Even when he/she disagrees with them, he/she still wants to understand them.	Universalism
9. It is important to him/her to be humble and modest. He/she tries not to draw attention to herself.	Tradition
10. Having a good time is important to him/her. He/she likes to "spoil" him/herself.	Hedonism
11. It is important to him/her to make his/her own decisions about what he/she does. He/she likes to be free and not depend on others.	Self-direction
12. It's very important to him/her to help the people around him/her. He/she wants to care for their well-being.	Benevolence
13. Being very successful is important to him/her. He/she hopes people will recognize his/her achievements.	Achievement
14. It is important to him/her that the government insure his/her safety against all threats. He/she wants the state to be strong so it can defend its citizens.	Security

ITEM	VALUE DIMENSION
15. He/she looks for adventures and likes to take risks. He/she wants to have an exciting life.	Stimulation
16. It is important to him/her always to behave properly. He/she wants to avoid doing anything people would say is wrong.	Conformity
17. It is important to him/her to be in charge and tell others what to do. He/She wants people to do what he/she says.	Power
18. It is important to him/her to be loyal to his/her friends. He/she wants to devote herself to people close to him/her.	Benevolence
19. He/she strongly believes that people should care for nature. Looking after the environment is important to him/her.	Universalism
20. Tradition is important to him/her. He/she tries to follow the customs handed down by his/her religion or his/her family.	Tradition
21. He/she seeks every chance he/she can to have fun. It is important to him/her to do things that give him/her pleasure.	Hedonism

Source: Schwartz (2002)

The PVQ questionnaire was translated into Turkish by the author then the translated version was back-translated into English by a professional translator. Backtranslating is a procedure to avoid a language bias of the data recommended by researchers in the field of cross cultural management (see e.g. Brislin, 1986). The bias does not only occur because of incorrect translations, but also as a result of misunderstandings of specific terms or concepts used in the questionnaire. The back-translation procedure led to a small number of changes before the final Turkish version (Appendix B) of the questionnaire was printed and distributed. Back-translation is one way to ensure ‘meaning equivalence’ of the items studied across several countries (Smith & Schwartz, 1997).

Apart from PVQ, three value dimensions were included as discussed in the section on qualitative research. The first dimension selected is fatalism. Fatalism particularly in Islamic countries has been a topic of heated debate starting with Samuel P. Huntington’s (1993) controversial “Clash of Civilizations” thesis and its

emphasis on fatalism as an inherent characteristic of Islamic religion. For Clash of Civilizations theorists, a fatalistic collective mindset can be described as one that is adverse to the ideals of self-empowerment and individualism that characterize many democratic, Christian nations. Instead, it places the burden of life's outcomes at the hands of omnipotent, metaphysical forces. For Manguelle (2000 as cited in Acevedo, 2008) and other contributors to the Clash of Civilizations scholarship, control in Islamic societies is often removed from the will of the individual and instead placed at the authority of the sacred.

A major shortcoming of the mentioned view of Islamic fatalism, and of much of the literature on fatalism in general, is a failure to fully conceptualize a multidimensional concept (Acevedo, 2008). Elder (1966) introduces two dimensions of fatalism. "Empirical fatalism" is characterized by "a belief that empirical phenomenon occur for no comprehensible reason, and [that consequently] they cannot be controlled". Theological fatalism is, "the belief that God or some moral order such as karma control's man's destiny and the outcome of his actions." (Elder, 1966). However, Elder also points out that such theological fatalism may in fact stimulate specific types of social action that are interpreted by the individual as necessary for the achievement of desired outcomes. So while "man may be powerless in terms of the outcome of any specific action... over a longer time span man can shape his identity by being virtuous, carrying out God's will, or accumulating merit." (Elder, 1966). Acevedo (2008) in his study of five countries (Indonesia, Lebanon, Iran, Saudi Arabia and Turkey) concludes that Turkey seems to be characterized by relatively moderate levels of empirical fatalism and high levels of theological fatalism. This finding is in line with the qualitative study findings where

participants used the phrase “practical fatalism” to describe what Elder names as “theological fatalism”; that is acknowledgement of the controlling power of God along with the possibility of human effort to shape destiny.

Based on the discussion above, fatalism was measured as two constructs by four items. The first construct is “belief in existence of fate” and the second construct is “malleability of fate”. One item in each construct is reverse coded to reduce bias.

Table 10 Items measuring fatalism

Existence of fate	He/she believes that it is not in his/her fate if he/she does not succeed at something despite all his/her efforts. He/she thinks that he may succeed another time.
	He/she thinks that succeed is the result of skills and hard work. He/she believes that fate or luck have no effect on success.
Malleability of fate	He/she believes that every good or bad thing that happens to someone is the consequence of his/her good or bad behavior.
	He/she believes that whatever happens to him/her is written in his/her fate. He/she believes that he/she can never change his/her fate.

The second dimension selected is based on a Kluckhohn & Strodtbeck dimension (1961; as cited in Gallagher, 2001); ideas about inherent human nature. Are humans basically good or bad? Is that inherent nature mutable or immutable? These differences in the perception of human nature have led to the development of different management systems. According to Kluckhohn and Strodtbeck (1961) the nature of people might influence the dominant leadership style of its managers. In cultures that view humans as good, management tends to be less rigid and more likely to emphasize collaboration. On the other hand, in cultures that view humans as inherently prone to evil, autocratic management systems with close supervision tends to be developed. In such cultures, trusting others is the exception rather than the



norm, and this tendency manifests itself in centralized organizational structures (Chang, 2002). In mixed cultures, leadership is likely to emphasize participation with close controls to quickly identify possible deviations (Kluckhohn & Strodtbeck, 1961). Similarly, “changeable” with its notion of change reflects the culture’s reaction to attempts at change at the more societal level. In a society that tends to view human nature as unchangeable, calls for even modest change may encounter resistance.

Research in Turkey using Kluckhohn-Strodtbeck dimensions is limited. Şahin (2003) in his research on students in the Eastern and Southeastern regions of Turkey, found that perceptions about human nature effectively were reduced to two categories; “humans are evil” and “humans have both good and evil tendencies”. In a study on healthcare workers, particularly nurses and doctors, Erdem (2003) found that the dominant orientation was that humans were regarded as a mixture of good and evil. Studies on trusting behavior also show that Turkish people in general do not tend to trust ‘strangers’, people out of their immediate group (Demirkaya, 2007; Esmer, 2008)

The original measure developed by Kluckhohn & Strodtbeck uses vignette like oral questions to measure value dimensions. For the purposes of this research, three items were adapted from Akarsu (2001) worded and formatted according to PVQ format to maintain survey integrity. One item measures perceptions about changeability of human nature and two items, one of which is reverse coded, measure the human nature orientation (good or evil).

Table 11 Items measuring orientation about human nature

Changeability	He/she believes that people do not tend to change. He/she thinks that a person is the same in his/her old age as he/she is in his/her childhood
Human nature orientation	He/she believes that people are essentially good. He/she thinks that circumstances force people toward evil actions.
	He/she believes that ticket collectors should be employed on all public transportation. He/she thinks that without ticket collectors, most people will take free rides.

The third value dimension selected was gender equality because this value has long been negatively associated with less developed societies, Islamic societies and lower education levels (Inglehart & Norris, 2003; Clark et al., 1991; Mernissi, 1987; Ahmed, 1992; Kandiyoti, 1991). This value dimension was measured with a reverse coded single item.

Table 12 Item measuring gender equality

Gender equality	He/she thinks that women are not suitable for managerial positions. He/she believes that less women should be in positions of authority.
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The Turkish Value Scale in Turkish is presented in Appendix B, and the English version is presented in Appendix C.

#### The Turkish Implicit Leadership Theories (TILT) Scale

Although studies on leadership dates further back, it was only in the late 1980s that the effect of Implicit Leadership Theories (ILTs) on people's leadership perceptions was investigated. Lord et al. (1984) designed a series of experimental studies to test directly the categorization-based model of leadership perceptions. Using a free-narrative methodology with a sample of undergraduates, they generated a pool of 59

traits characterizing leadership, for example, intelligent, honest, educated and dedicated. They found that these attributes differ in the level of prototypicality defined as the degree the traits listed matched the image of a leader participants had in mind. Some traits, such as intelligent, honest, and understanding, were rated high on prototypicality (i.e., positive or prototypic traits), whereas another category of traits, such as authoritarian and dishonest, were rated low in prototypicality (i.e., negative or antiprototypic traits).

After Lord et al.'s (1984) study, among many attempts to measure ILTs Offerman et al.'s (1994) study produced one of the most recent and well-established scales. This study is important because it used samples of both undergraduate students and working professionals and has been subjected to a vigorous validation process. Offerman et al.'s scale consists of 41 items explained by eight factors. Epitropaki & Martin (2004), in an attempt to cross-validate Offerman et al.'s scale and assess its generalizability and stability over time, re-applied the scale to two groups of independent organizational members. The resulting six-factor 21-item scale has been tested and validated (Epitropaki & Martin, 2004) and is shown in Table 13. Four of these dimensions (Sensitivity, Intelligence, Dedication and Dynamism) are prototypical while two (Tyranny and Masculinity) are antiprototypical. The section of the TILT scale to measure emic leadership attributes are adapted from this scale.

Table 13 Six factor universal ILT scale

<u>Factor</u>	<u>Items</u>
Sensitivity	Understanding, Sincere, Compassionate, Helpful, Sensitive, Warm, Sympathetic, Forgiving
Intelligence	Intelligent, Clever, Knowledgeable, Educated, Wise, Intellectual
Dedication	Motivated, Dedicated, Hard-working
Dynamism	Bold, Dynamic, Strong, Energetic, Charismatic
Tyranny	Domineering, Pushy, Dominant, Manipulative, Conceited, Selfish, Loud
Masculinity	Masculine, Male

Source: Adapted from Epitropaki & Martin (2004)

In their article based on the findings from the GLOBE study Paşa et al (2001) analyze leadership behaviors that are accepted and performed in Turkey. In a later study Kabasakal & Bodur (2007) describe the unique aspects of society, organizations, and leaders in Turkish culture drawing implications for culture specific leadership (Table 14). The section of the TILT scale that is intended to measure the culture bound leadership attributes is adapted from the above author's studies as well as the qualitative study findings.

Table 14 Ideal leader attributes in Turkey

<u>Leadership Type</u>	<u>Value dimension</u>	<u>Sample items</u>
Charismatic- transformational	Action oriented and assertive	Assertive, ambitious, need not be well educated, aggressive approach to life, intelligent, likes challenges...
	Decisive	Decides fast, asks for opinions but makes own decisions
	Diplomatic	Skilful in convincing others, rewards and punishes by non-monetary means
	Equanimity	Mature, not afraid of working with people better than themselves...
	Inspirational	Gives room to people to learn from mistakes, makes people feel secure, empowers followers, dynamic...
	Integrity	Trustworthy, fair...
	Nonprocedural	Avoids bureaucracy, challenges status quo, risk-taker...
	Self-confident and development oriented	Open to self-development, open to criticism, self-confident...
	Visionary	Recognizes change and opportunities that come with change, creative and curious, has vision, interprets rules with a flexible mind...
Participation	Collaborative team orientation	Encourages participation, instills corporate/team culture, seeks acceptance ...
Relationship orientation	Consideration	Communicates and shares information, accessible, empathetic...
	Paternalistic	Shows/directs people, concerned with the private problems of the followers...
Task-orientation	Administrative attributes	Knows what is going around; when delegates work, does not interfere until there is a mistake

Source: Adapted from Kabasakal & Bodur (2007)

The resulting scale consists 50 items; eight items representing the dimensions established by Epitropaki & Martin (2004), nine items representing focus group findings and 33 items were adapted from Paşa et al (2001). It is worthwhile to note here that there was some overlap of items from the Paşa et al. (2001) study with the

focus group findings and emic leadership attributes (Epitropaki & Martin, 2004).

One tenth of the items were reverse coded to reduce bias.

The final version of the questionnaire included a cover letter that explained the purpose of the study and confidentiality issues. The questionnaire consisted of three sections. The first section includes the Turkish Values Scale (Appendix B and Appendix C), the second section includes the Turkish Implicit Leadership Theories scale (Appendix D and Appendix E) and the last section inquired the demographic data of the respondents (Appendix F and Appendix G).

#### Data Collection and Sample Characteristics

In the current study, the questionnaires were distributed through a mixture of convenience, judgment and snowball sampling.

In the pilot study, students attending the MBA program at a private foundation university were administered the survey (N=24). All respondents were treated as anonymous. Participation was completely voluntary in nature, students who have completed the assignment in full received no extra credit for their coursework. Factor analysis of the scale items revealed 12 factors explaining 83 percent of the variance. Seven of the 36 items had loadings lower than .30 and were dropped from further analysis. The final value scale was used in the actual study.

The actual study was aimed at a more extensive sample in line with the research objective. This study, though having sociological connotations, is basically interested in leadership in the organizational context. Therefore the target population was defined as the workforce in Turkey. The dimensions of the study population may be summarized as follows:

*Sample universe:* Turkish workforce; i.e. all Turkish citizens who have work experience.

*Unit:* The unit of analysis is at the individual level.

*Extent:* The geographic extent is Turkey.

*Time:* The time period of the qualitative research was two months from February 2009 to March 2009.

The author identified personal contacts from all over Turkey falling into any of the managerial/entrepreneurial categories labeled worker, employer, manager, business owner and professional. These contacts were then asked to hand out the survey to their personal contacts falling into the defined managerial/entrepreneurial categories in any region of the country. After the initial snowball sampling, the author visited underrepresented regions and personally administered surveys at a number of locations like state bodies, firms in industrial areas and hospitals. Unfortunately, no surveys were administered in the Southeast Anatolia region despite all efforts. All respondents were treated as anonymous. Of the 442 surveys received, 42 were discarded due to missing data, leaving 90.5% of valid surveys for analysis. The number of respondents from managerial/entrepreneurial categories defined is listed in Table 15 below.

For populations that are large, Cochran (1963:75) developed an equation to yield a representative sample for proportions.

$$n_0 = \frac{Z^2 pq}{e^2}$$

where  $n_0$  is the sample size,  $Z^2$  denotes the corresponding value of 95% confidence interval (1.96 for 95% confidence),  $e$  is the desired level of precision,  $p$  is

the estimated proportion of an attribute that is present in the population, and q is 1-p. Assuming there is a large population but that we do not know the variability, we assume p=.5 (maximum variability).

$$n_0 = \frac{(1.96)^2 (.5)(.5)}{(.05)^2} = 385$$

The current valid sample size of 400 is thus appropriate for the study.

Table 15 Sample distribution of managerial/entrepreneurial categories.

		Frequency	Percent	Valid Percent
Valid	Worker	84	21.0	23.3
	Employer	108	27.0	30.0
	Manager	86	21.5	23.9
	Business owner	38	9.5	10.6
	Professional	44	11.0	12.2
	Total	360	90.0	100.0
Missing		40	10.0	
Total		400	100.0	

The mean age of the sample is 34.01 (std=9.5; median 32; N=368). The distribution of age is found to be non-normal at a significance level of .000 for Kolmogorov-Smirnov test of normality. Yet, the observed frequency of the age groups is in accordance with the 2008 findings of Turkish Statistical Institute (TUIK, 2009) for the Turkish working population. Among 400 respondents, 30 did not report gender. Of the remaining 370 respondents 160 are females (40.0% of total sample) and 210 are males (52.5% of total sample). Mean age for females is found to be 31.67 with a standard deviation of 8.82 while the male sub-sample had an average age of 35.70 with a standard deviation of 9.76. Independent samples t-test reveal that the two groups differ in terms of age distribution at the .05 significance level. On average, the respondents are active in business for 12.41 years (std=9.56, median=10, N=347). The average education level observed in the sample is university level. According to



the 2008 findings of Turkish Statistical Institute (TUIK, 2009), 73.9% of those employed were male and 59.8% had education below high school. Thus, in this study sample females and population with a university degree are overrepresented. A breakdown of respondents in terms of the geographic regions are given in Table 16 below.

Table 16 Sample characteristics by region

	Mediterranean		East Anatolia		Aegean		Central Anatolia		Marmara		Black Sea		Total
Gender	Male	39	44	11	23	88	3	208					
		10.7%	12.0%	3.0%	6.3%	24.0%	0.8%	56.8%					
Gender	Female	32	24	8	21	66	7	158					
		8.7%	6.6%	2.2%	5.7%	18.0%	1.9%	43.2%					
Managerial Position	Manager	26	23	9	16	80	3	157					
		7.3%	6.5%	2.5%	4.5%	22.6%	0.8%	44.2%					
Managerial Position	Non-manager	44	44	9	29	64	7	197					
		12.4%	12.4%	2.5%	8.2%	18.1%	2.0%	55.6%					
Education	Elementary	6	2	0	2	3	0	13					
		1.6%	0.5%	0.0%	0.5%	0.8%	0.0%	3.6%					
Education	High school	26	19	3	10	30	8	96					
		7.1%	5.2%	0.8%	2.7%	8.2%	2.2%	26.2%					
Education	University	38	41	13	26	87	2	207					
		10.4%	11.2%	3.6%	7.1%	23.8%	0.5%	56.6%					
Education	Graduate	2	6	3	7	32	0	50					
		0.5%	1.6%	0.8%	1.9%	8.7%	0.0%	13.7%					
Age (Banded)	<25	15	10	1	3	11	3	43					
		4.1%	2.7%	0.3%	0.8%	3.0%	0.8%	11.8%					
Age (Banded)	25-34	33	40	8	15	74	7	177					
		9.0%	11.0%	2.2%	4.1%	20.3%	1.9%	48.5%					
Age (Banded)	35-44	13	10	4	16	41	0	84					
		3.6%	2.7%	1.1%	4.4%	11.2%	0.0%	23.0%					
Age (Banded)	45-53	7	5	4	10	21	0	47					
		1.9%	1.4%	1.1%	2.7%	5.8%	0.0%	12.9%					
Age (Banded)	>53	2	4	1	1	6	0	14					
		0.6%	1.0%	0.3%	0.3%	1.6%	0.0%	3.8%					

## CHAPTER 4. FINDINGS

### Factor Analysis

In the first two sections of the survey, respondents were asked to rate their value orientations and leadership preferences. These two sections were factor analyzed separately. Since a set of variables were to be analyzed, R type exploratory factor analysis was preferred. The primary objective was to identify underlying factors or dimensions that reflect what the variables share in common, thus common factor analysis (principal axis factoring) was used.

#### Factor Analysis of Turkish Value Scale

The results of the factors analysis applied to the Turkish Value scale items is presented in Table 18. The results Bartlett's test results (Table 17) indicated the existence of significant relationships among variables. The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy (MSA) is a statistic which indicates the proportion of variance in the variables which is common variance, i.e. which might be caused by underlying factors. MSA is 0.761, indicating that the correlation matrix is over the threshold level of 0.50 (Table 17). The individual measures of MSA of the variables from the anti-image matrix are also over the threshold level of 0.50. Communalities indicate the amount of variance in each variable that is accounted for. Unfortunately, the communalities of the items do not exceed the threshold value of 0.50. Further analysis is carried on based on Bartlett's test of sphericity and MSA.

Table 17 Factor analysis of Turkish Values Scale: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.761
Bartlett's Test of Sphericity	Approx. Chi-Square	2200.612
	df	406
	Sig.	.000

In determining the number of factors to retain, if the author were to employ the latent root criterion with a cutoff value of 1.0 for the eigenvalue, 9 factors that explain 39.126 percent of the variance would be retained. However, analysis of the scree plot indicated that six factors provide a more parsimonious solution. The retained factors explain 33.281percent of the variance. Equamax rotation was employed to facilitate interpretation of the factor model (Table 18). Common factor analysis is used to identify underlying dimensions that reflect what the variables share in common. With common factor analysis, communalities are inserted in the diagonal of the correlation matrix, so that only common variance is brought into the factor matrix. Lower communalities of variables used in the analysis have resulted in lower variances explained by the factor structure.

Findings of the common factor analysis has been found to be in general agreement with the values model of Schwartz (1992). The first factor corresponds to Self-enhancement dimension and the second factor to openness-to-change dimensions identified by Schwartz (1992). The third factor includes fatalism items combined with one traditionalism item. The fourth factor generally corresponds to benevolence type (Schwartz, 1992), while the fifth factor corresponds to universalism and the sixth to conformity types (Schwartz, 1992).

Table 18 Factor analysis results for Turkish Values

Factor Name	Factor Loadings	Variance explained-unrotated	Variance explained-rotated
<u>Factor 1-Achievement</u>		13.040%	7.174%
Being very successful is important to him/her...	0.723		
It's very important to him/her to show his/her abilities....	0.644		
It is important to him/her to be in charge....	0.515		
It is important to him/her to be rich. ...	0.513		
<u>Factor 2-Funseeking</u>		7.999%	6.127%
He/she looks for adventures and likes to take risks....	0.632		
He/she is always looking for new things to do...	0.559		
He/she seeks every chance he/she can to have fun...	0.501		
Having a good time is important to him/her...	0.439		
<u>Factor 3-Fatalism</u>		5.190%	5.384%
Tradition is important to him/her ...	0.598		
He/she believes that whatever happens to him/her is in his/her fate...	0.571		
He/she believes that it was not his/her fate when he/she fails despite all efforts...	0.510		
<u>Factor 4-Benevolence</u>		2.977%	5.312%
It is important to him/her to be loyal to his/her friends...	0.660		
It's very important to him/her to help the people around him/her...	0.436		
He/she strongly believes that people do not change easily...	0.354		
<u>Factor 5-Universalism</u>		2.281%	4.657%
Thinking up new ideas and being creative is important to him/her...	0.509		
He/she strongly believes that people should care for nature...	0.399		
It is important to him/her to listen to people who are different from him/her....	0.359		
<u>Factor 6-Conformity</u>		1.794%	4.627%
It is important to him/her always to behave properly...	0.479		
He/she believes that people should do what they're told...	0.443		
It is important to him/her to be humble and modest ...	0.434		
He/she believes that success is the result of skills and hard work ...	0.349		
He/she believes that women are not fit for managerial positions...	0.327		
Total Variance explained		33.218%	33.281%

Extraction Method: Principal Axis Factoring.

Rotation Method: Equamax with Kaiser Normalization.

### Factor Analysis of Turkish Implicit Leadership Theories (TILT) Scale

Common factor analysis using principal axis factoring as the extraction method was applied to the 50 item TILT scale. The inspection of the anti-image matrix revealed that one variable had an MSA statistic under 0.50. Analysis was repeated after deleting this item. The results Bartlett's test results with 49 variables (Table 19) indicated the existence of significant relationships among variables. MSA statistic is 0.812, indicating that the correlation matrix is over the threshold level of 0.50. The individual measures of MSA of the variables from the anti-image matrix are also over the threshold level of 0.50. Unfortunately, the communalities of the items do not exceed the threshold value of 0.50. Further analysis is carried on based on Bartlett's test of sphericity and MSA.

Table 19 Factor analysis of TILT Scale: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.812
Bartlett's Test of Sphericity	Approx. Chi-Square	4296.597
	df	1176
	Sig.	.000

In determining the number of factors to retain, if the author were to employ the latent root criterion with a cutoff value of 1.0 for the eigenvalue, 14 factors that explain 45.853 percent of the variance would be retained. However, analysis of the scree plot indicated that six factors provide a more parsimonious solution. The retained factors explain 32.508 percent of the variance. Orthogonal varimax rotation was employed to facilitate interpretation of the factor model (Table 20). Common factor analysis is used to identify underlying dimensions that reflect what the variables share in common. With common factor analysis, communalities are inserted in the diagonal

Table 20 Factor analysis results for TILT

Factor Name	Factor Loadings	Variance explained	
		unrotated	rotated
<u>Factor 1- Participative Paternalism</u>		16.032%	8.82%
Does not interfere when delegates work...	0.623		
Takes into account all spoken ideas...	0.622		
Communicates and shares information...	0.542		
Creates family atmosphere at work...	0.538		
Guides and directs followers...	0.533		
Is balanced...	0.509		
Is empathetic...	0.505		
Is fatherly...	0.490		
Is accessible...	0.441		
Encourages participation...	0.390		
Shows respect to followers...	0.373		
Favors group benefit while making decisions...	0.364		
<u>Factor 2-Humane Activism</u>		5.767%	7.414%
Is aware what is going on in the workplace...	0.762		
Is open to self-development...	0.666		
Is self-confident...	0.584		
Is dynamic...	0.565		
Is creative and curious...	0.554		
Is fair...	0.414		
Is open to change...	0.374		
Is mature...	0.360		
Is dependable...	0.350		
<u>Factor 3-Aggressiveness</u>		3.19%	6.243%
Has difficulty accepting his/her mistakes...	0.661		
Is intolerant to criticism...	0.626		
Is afraid of working with people better than him/her...	0.593		
Is intolerant to failure...	0.531		
Avoids challenge...	0.506		
Criticizes followers publicly ...	0.494		
Is procedural...	0.436		
<u>Factor 4-Diplomacy</u>		2.769%	4.036%
Is a good speaker...	0.565		
Makes followers feel secure...	0.463		
Values solidarity...	0.386		
Uses non-verbal communication...	0.378		
Believes in and empowers followers...	0.333		

Factor Name	Factor Loadings	Variance explained	
		unrotated	rotated
<u>Factor 5-Ambition</u>		2.611%	3.092%
Avoids risks...	-0.549		
Is ambitious...	0.540		
Asks for opinions but makes own decisions...	0.469		
Is decisive...	0.435		
<u>Factor 6-Conventionalism</u>		2.141%	2.905%
Is religiously devout...	0.414		
Avoids wastefulness...	0.396		
Is male or has masculine characteristics...	0.391		
Is well educated...	0.362		
<b>Total Variance Explained</b>		<b>32.508%</b>	<b>32.508%</b>

Extraction Method: Principal Axis Factoring.

Rotation Method: Varimax with Kaiser Normalization.

Findings of the common factor analysis has been found to be in general agreement with the qualitative findings of Paşa et al. (2001) and Kabasakal and Bodur (2007).

The first dimension named Participative Paternalism includes participative and paternalist leadership attributes and thus provides preliminary support to H4d; that participative and paternalistic leader attributes are correlated. The correlation shall be further pursued in the analysis section. The second factor Humane Activism includes assertive and self-confident attributes of charismatic leadership as well as humane attributes such as dependability and fairness.

As stated earlier, approximately one fifth of the survey items were reverse coded to reduce bias. Interestingly, 8 of these 11 items loaded positively on the third factor, which is named Aggressiveness. This factor is marked by attributes showing lack of self-confidence and lack of equanimity. These negative attributes somewhat overlap with Epitropaki & Martin's (2004) Tyranny antiprototype (negative traits). The fourth dimension, Diplomacy includes diplomatic and inspirational attributes as well as solidarity. Assertive and decisive behavior load significantly on the fifth



factor named Ambition. The last factor mainly includes attributes proposed in the qualitative phase of the study and thus is named Conventionalism. The name was selected as such because the first three variables loading on this factor are historical traditional values frequently related with Ahism. The term Ahism signifies an alliance that was influential in the progress of Turkish tradesmen and craftsmen in terms of professionalism and ethics between the thirteenth and the nineteenth centuries (Ülger & Ülger, 2005).

## Reliabilities

### Reliability of Turkish Values Scale

Schwartz (2002) explains that the internal reliabilities of several PVQ indexes are relatively low Cronbach's alpha ranging between 0.37 to 0.79. He argues that it reflects two facts. The items in the indices were selected to cover the different conceptual components of the value, not to measure a single concept redundantly. For example, the power value items tap both wealth and authority, and the universalism items tap understanding, concern for nature, and social concern. Moreover, each of these indexes is based on only two to three items. A similar concern is valid for the current study. The factors retained closely resemble Schwartz's value types, each of them covering different conceptual components of the value. Similarly, the reliability of the subscales in this study are also not very high, alpha ranging between 0.495 and 0.682 (Table 21). Based on the reliabilities calculated, equal-weight summated scales were computed for each of the value factors for use in further analysis.

Table 21 Reliabilities of Turkish Value subscales

	Cronbach's Alpha	Hotelling's T-squared Sig.	Item deleted to improve Alpha	Alpha after item deleted	N of Items
Achievement	.682	.000	-	-	5
Funseeking	.659	.000	-	-	5
Fatalism	.568	.000	Fate is malleable.	.604	3
Benevolence	.447	.000	Human nature is fixed.	.561	3
Universalism	.495	.000	-	-	4
Conformity	.570	.000	Women are not competent managers.	.583	4
Total Values Scale	.763	.000	Women are not competent managers	.770	28

The reliabilities of the Turkish Implicit Leadership Theories (TILT) scale and the subscales obtained from the factor analysis is shown in Table 22. Items with loadings lower than 0.30 were excluded from the scales to improve Cronbach's alpha. Based on the reliabilities calculated, equal-weight summated scales were computed for each of the value factors for use in further analysis.

Table 22 Reliabilities of TILT subscales

	Cronbach's Alpha	Hotelling's T-squared Sig.	Item deleted to improve Alpha	Alpha after item(s) deleted	N of Items
Participative paternalism	.839	.000	Solves problems personally. Challenges status-quo.	.839	13
Humane Activism	.857	.000	Is able to say "no".	.869	10
Aggressiveness	.740	.000	Monetary reward and punishment.	.753	7
Diplomacy	.595	.000	-	-	5
Ambition	.480	.000	-	-	5
Conventionalism	.419	.000	Is well educated Is extraordinary.	.477	3
Total Values Scale	.759	.000			50

## Testing Assumptions of Multivariate Analysis

The basic assumptions of multivariate analysis, namely normality, homoscedasticity and linearity is tested and discussed in this section.

### Normality

Many data analysis methods depend on the assumption that data were sampled from a Gaussian distribution. Normality refers to the shape of data distribution for an individual metric variable and its correspondence to the normal Gaussian distribution (Hair et al., 2006).

Table 23 Distribution shape descriptors for value dimensions

	Mean	Std. Dev.	Skewness		Kurtosis	
			Statistic	Std. Error	Statistic	Std. Error
Achievement	4.323	.914	-.478	.122	.121	.244
Funseeking	4.583	.914	-.713	.122	.531	.244
Fatalism	4.047	1.181	-.453	.122	-.097	.244
Benevolence	5.419	.692	-2.012	.122	6.151	.244
Universalism	5.089	.678	-.986	.122	1.316	.244
Conformity	4.297	1.046	-.380	.122	-.429	.244

All of the value dimensions, which are metric variables, show some negative skewness tailing off to the left (Table 23). Yet all are within 2 and -2 range. The Kurtosis statistics are well within limits save for Benevolence. Yet, the modified Kolmogorov-Smirnov and Shapiro-Wilk test (Table 24) show that the assumption of normality is not met for any variable. To eliminate the problem of normality violation various transformations including inverse, exponential, square root and log transformations were performed. None of these transformations improved the normality of the variables. Therefore the original data values will be used in subsequent analysis.

Table 24 Tests of normality for value dimensions

	Kolmogorov-Smirnov <sup>(a)</sup>		Shapiro-Wilk	
	Statistic	Sig.	Statistic	Sig.
Achievement	.093	.000	.978	.000
Funseeking	.094	.000	.959	.000
Fatalism	.083	.000	.970	.000
Benevolence	.206	.000	.784	.000
Universalism	.145	.000	.926	.000
Conformity	.089	.000	.971	.000

a Lilliefors Significance Correction

All of the TILT dimensions, metric variables, show mostly negative skewness tailing off to the left (Table 25). Yet all but one are within +2 and -2 range. The Kurtosis statistics are not within limits for four of the six variables. The modified Kolmogorov-Smirnov and Shapiro-Wilk test (Table 26) showed that the assumption of normality was not met for any variable. To eliminate the problem of normality violation various transformations including inverse, exponential, square root and log transformations were performed. No improvement was possible, therefore the original data values will be used in subsequent analysis.

Table 25 Distribution shape descriptors for TILT dimensions

	Mean	Std. Dev.	Skewness		Kurtosis	
			Statistic	Std. Error	Statistic	Std. Error
Participative Paternalism	5.408	.562	-1.561	.128	3.335	.255
Humane Activism	5.721	.465	-3.155	.128	13.740	.256
Aggressiveness	2.301	.951	.996	.127	.842	.254
Diplomacy	5.561	.550	-1.988	.128	5.051	.255
Ambition	4.805	.865	-.855	.128	1.121	.254
Conventionalism	4.051	1.038	-.225	.128	-.328	.256

Table 26 Tests of normality for TILT dimensions

	Kolmogorov-Smirnov(a)		Shapiro-Wilk	
	Statistic	Sig.	Statistic	Sig.
Participative Paternalism	.140	.000	.876	.000
Humane Activism	.271	.000	.640	.000
Aggressiveness	.112	.000	.925	.000
Diplomacy	.208	.000	.783	.000
Ambition	.133	.000	.947	.000
Conventionalism	.081	.000	.981	.000

a Lilliefors Significance Correction

### Homoscedasticity

Homoscedasticity refers to the assumption that that the dependent variable exhibits similar amounts of variance across the range of values for an independent variable. Homoscedasticity is desirable because the variance of the dependent variable being explained in the dependence relationship should not be concentrated in only a limited range of independent values. There are both graphical and statistical methods for evaluating homoscedasticity .The statistical method is the Levene statistic computed for the test of homogeneity of variances (Hair et al, 2006). The variable *m\_not\_married* (marital status either single, widow or divorced) was used as a grouping variable since it divides the data into two groups similar in sizes. Married respondents represent 58.6% of the sample while unmarried respondents represent 41.4%. Analysis results are shown in Table 27. All values of Levene statistics except that of Humane Activism are significant at the 0.05 level. When the assumption of homoscedasticity is not supported, it is possible to transform the dependent variable and test it for homoscedasticity . Common transformations such as the logarithmic

transformation, the square root transformation, and the inverse transformation were attempted. None of the transformations resulted in homoscedasticity for the variable, resulting in reduced effectiveness at identifying statistical relationships.

Table 27 Test of homogeneity of variances

	Levene Statistic	df1	df2	Sig.
Participative Paternalism	.025	1	352	.874
Humane Activism	5.214	1	351	.023
Aggressiveness	1.452	1	357	.229
Diplomacy	2.223	1	352	.137
Ambition	.399	1	354	.528
Conventionalism	.088	1	351	.767

### Linearity

An implicit assumption of all multivariate techniques based on correlational measures of association is linearity. The most common way to assess linearity is to examine scatter plot graphs of the variables (Hair et al., 2006) visual inspection of scatter plots of the variables did not reveal a significant deviation from linearity.

### Hypotheses Testing

One of the main research objectives in this study was to investigate the presence of cultural subgroups, to investigate their effect on leadership preferences. It was hypothesized that there are significantly different subcultures based on their value orientations (H2a). A two-step cluster analysis employing hierarchical cluster analysis followed by k-means clustering was performed to test this hypothesis. The analysis revealed three clusters of respondents. The cluster means on value dimensions are shown in Table 28.

Table 28 Cluster means on value dimensions

	Cluster 1 Traditionals		Cluster 2 Epicureans		Cluster 3 Noncommittals		Overall	
	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
	Achievement	4.491	0.863	4.359	0.879	3.866	0.948	4.324
Funseeking	4.775	0.709	5.022	0.630	3.428	0.782	4.584	0.914
Fatalism	4.660	0.810	3.095	1.066	4.092	1.121	4.048	1.181
Benevolence	5.744	0.355	5.323	0.464	4.796	1.050	5.420	0.692
Universalism	5.414	0.459	5.023	0.563	4.416	0.762	5.089	0.679
Conformity	4.939	0.673	3.384	0.776	4.206	1.055	4.297	1.046

The clusters obtained were then used in a discriminant analysis using the demographic data and Schwartz's Value dimension scores as discriminating variables. Before starting the discriminant analysis, geographic information provided by respondents such as city of birth, city where childhood was spend and the city of primary school was recoded by the development index of these cities (Dinçer et al., 2003). The research conducted by Dinçer et al on behalf of Turkish State Planning Organization employs 58 social and economic variables and was conducted in all 81 cities of Turkey. The social variables used in the study include demographic indicators such as population, urbanization rate, population increase rate, population density, fertility rate and average household size; employment indicators such as ratios of paid workforce, paid female workforce, employers to total employment; education indicators such as literacy level, females' literacy level, rate of university graduates, schooling levels for each level of education; health indicators such as number of medical personnel, hospital beds and pharmacies per ten thousand and infant death rate; infrastructure indicators such as asphalt-paved road ratio, population with access to drinking water; and other welfare indicators such as number of private motor vehicles per ten thousand, telephone usage per capita, electricity consumption per capita and ratio of green card (poverty card) holders to the

population (Dinçer et al., 2003). The economic variables used in the study include manufacturing industry indicators such as number of businesses, average employee number, total active workforce, industrial electricity consumption per capita and manufacturing industry value added contribution; construction industry indicators such as number of condos and ratio of condos with plumbing; agricultural indicators such as agricultural production per rural capita and contribution ratio to national agricultural production; financial indicators such as income levels, accumulation of capital, level of capital investment, public and private investment expenses, export and import levels (Dinçer et al., 2003). Using these variables, the authors have calculated a development index for each of the cities and for the geographical regions for Turkey and have provided rank orders of these. The development index numbers used in this study for the city of birth, childhood and school, and for the geographic regions were adapted from the work of Dinçer et al. (2003)

Recoding city and region information with development index enabled the transformation of nominal variables into scale variables. Subsequently, a multinomial logistic regression was run where the dependent nominal variable was the value cluster and independent variables were age, city of residence (development index), work length, birth city (development index), childhood city (development index), primary school city (development index), level of education, gender, being a parent (binomial), is manager (binomial), marital status, childhood residence (multinomial-village through big city) and primary school residence (multinomial-village through big city).

This enabled the identification of the values and demographics that best describe each of the clusters, and made it possible to label and describe the clusters



as subcultures. The analysis yielded two significant discriminant functions, which correctly classified 92.9% of the cases into clusters (Table 29). Thus, H2a is supported.

Table 29 Discriminant analysis: Wilks' Lambda and classification results. Dependent variable: cluster number, independent variables: value scores and demographics

Wilks' Lambda

Test of Function(s)	Wilks' Lambda	Chi-square	df	Sig.
1 through 2	.179	480.664	50	.000
2	.450	222.834	24	.000

Classification Results<sup>(a)</sup>

		Cluster	Predicted Group Membership			Total
			Traditionals	Epicureans	Noncommittals	
Original	Count	Traditionals	139	5	3	147
		Epicureans	6	79	1	86
		Noncommittals	3	3	55	61
%	%	Traditionals	94.6	3.4	2.0	100.0
		Epicureans	7.0	91.9	1.2	100.0
		Noncommittals	4.9	4.9	90.2	100.0

a 92.9% of original grouped cases correctly classified.

Following is a description of the three clusters in terms of the values based on the cluster analysis (see Table 30 for demographic attributes).

Cluster 1- *Traditionals* – This group consists of people who value traditions, are benevolent, strongly believe in the existence of fate, place significantly high value on achievement, security and universalism, tend to believe that humans are inherently evil, mostly live in the less developed regions of the country, are rural in origin and have the lowest average education among the respondents. Traditionals make up approximately 48% of the sample population.

Table 30 Demographic attributes of clusters

		Cluster		
		Traditionals	Epicureans	Noncommittals
Gender	Male	49.8%	26.3%	23.9%
	Female	45.6%	39.4%	15.0%
Marital status	Married	53.2%	24.3%	22.5%
	Single	39.9%	43.4%	16.8%
	Widowed	66.7%	.0%	33.3%
	Divorced	44.4%	33.3%	22.2%
Being a parent	No	39.9%	41.4%	18.7%
	Yes	57.4%	19.5%	23.1%
City of residence (development index)		1.37	2.79	1.66
City of birth (development index)		1.19	1.95	1.03
City of childhood (development index)		1.22	2.09	1.26
Childhood residential area	Metropolitan city	45.1%	38.0%	16.8%
	City	42.0%	34.0%	24.0%
	Town	50.0%	16.7%	33.3%
	Village	70.6%	9.8%	19.6%
City of primary school (development index)		1.26	1.96	1.16
Primary school residential area	Metropolitan city	46.8%	36.6%	16.7%
	City	43.8%	33.3%	22.9%
	Town	36.4%	27.3%	36.4%
	Village	72.0%	10.0%	18.0%
Education	Primary	66.7%	.0%	33.3%
	High school	59.4%	18.8%	21.9%
	University	48.1%	34.1%	17.8%
	Graduate	26.9%	46.2%	26.9%
Work length		13	11	14
Work position	Non-manager	48.2%	30.5%	21.3%
	Manager	50.3%	32.1%	17.6%

Cluster 2- *Epicureans*\* – This group consists of people who value stimulation, hedonism highly. They place the least value on conformity, tradition and fatalism. This group tends to believe in inherently good people. More than half of the members of this group are females, have a lower age average than the other two groups, are likely to reside in the more developed regions of the country, and have

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\* Epicureanism is a system of philosophy based upon the teachings of Epicurus (c. 341–c. 270 BCE). Epicurus believed that the greatest good was to seek modest pleasures in order to attain a state of tranquility and freedom from fear as well as absence of bodily pain through knowledge of the workings of the world and the limits of our desires. Epicureanism is considered be a form of ancient hedonism.

university degree or higher on average. Epicureans make up approximately 31% of the sample population.

Cluster 3- *Noncommittals* – Interestingly, the members of this group do not place high value on any of the value dimensions measured. Rather, they are characterized by the very low value they place on funseeking, universalism, benevolence and achievement. Tradition and fatalism scores are around average; lower than that of Traditionals but higher than the Epicureans. Demographically, this group is mostly male dominated, have the highest average age and work experience, have over high school education and work mostly in non-management positions. Noncommittals make up approximately 20% of the sample population.

One of the research questions of this study concerned the relationship between value orientations and leadership preferences. To test the related hypothesis H2b, an ANOVA analysis was performed. ANOVA results indicate that subcultures indeed differ significantly on five of the six dimensions of implicit leadership theories. Yet, closer examination of Table 31 shows that while subcultures significantly differ on the ILT dimensions, the rank order of their most preferred dimensions does not change among clusters. Thus, H2b is at best partially supported. When subcultures are compared among the value they place on individual ILT dimensions, data shows that Traditionals place high value on Participative Paternalism and Conventionalism dimensions of implicit leadership theories while Epicureans place higher value on Diplomacy and Ambition, and low value on Aggressiveness and Conventionalism dimensions. Noncommittals place highest value on Aggressiveness, high value on Conventionalism while placing a low value on Participative Paternalism, Humane Activism and Diplomacy (Table 31).

Table 31 Mean and F statistics: TILT scores of clusters

TILT dimension	Cluster	Std.			
		Mean	Deviation	F.	Sig.
Participative Paternalism	Traditionals	5.496	0.524	8.593	.000
	Epicureans	5.418	0.524		
	Noncommittals	5.178	0.649		
Humane Activism	Traditionals	5.764	0.490	6.392	.002
	Epicureans	5.762	0.334		
	Noncommittals	5.547	0.546		
Aggressiveness	Traditionals	2.361	0.948	7.454	.001
	Epicureans	2.037	0.800		
	Noncommittals	2.529	1.031		
Diplomacy	Traditionals	5.586	0.575	6.625	.001
	Epicureans	5.650	0.437		
	Noncommittals	5.361	0.609		
Ambition	Traditionals	4.817	0.854	2.537	.081
	Epicureans	4.907	0.842		
	Noncommittals	4.618	0.914		
Conventionalism	Traditionals	4.283	0.968	15.180	.000
	Epicureans	3.632	1.024		
	Noncommittals	4.155	1.039		

These findings are in line with the value orientations of these subcultures in light of the need complementarity and similarity attraction principles as hypothesized in H3a through H6. H3 probed the relationship of values with transactional leadership attributes, H4 with relationship-oriented leadership, H5 with transformational leadership and finally H6 with paternalistic leadership.

At this point, it is in place to test the remaining research question: Do demographic attributes play a role in the formation of such subcultures?

Multinomial Logistic Regression is useful for situations in which the researcher wants to be able to classify subjects based on values of a set of predictor variables. This type of regression is similar to binary logistic regression, but is more general because the dependent variable is not restricted to two categories (Hair et al., 2006).

First all of the independent variables entered into the regression, then backward elimination method was used to eliminate variables with non significant coefficients. The goodness-of-fit table presents two tests of the null hypothesis that the model adequately fits the data. If the null is true, the Pearson and deviance statistics have chi-square distributions with the displayed degrees of freedom. In this case, the significance value is greater than 0.10, so the data are consistent with the model assumptions (Table 32).

Table 32 Multinomial Logistic Regression of demographic variables on value clusters: Goodness-of-Fit

	Chi-Square	df	Sig.
Pearson	575.569	560	.315
Deviance	524.539	560	.856

The model fitting information is a likelihood ratio test of the model (Final) against one in which all the parameter coefficients are 0 (Null). The chi-square statistic is the difference between the -2 log-likelihoods of the null and final models. Since the significance level of the test is less than 0.05, it can be concluded the Final model is outperforming the null model (Table 33).

Table 33 Multinomial Logistic Regression of demographic variables on value clusters: Model fitting information

Model	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept Only	608.830			
Final	525.925	82.904	20	.000

The likelihood ratio tests check the contribution of each effect to the model. For each effect, the -2 log-likelihood is computed for the reduced model; that is, a model

without the effect. The chi-square statistic is the difference between the -2 log-likelihoods of the Reduced model from this table and the Final model reported in the model fitting information table. The small significance values show that the effect contributes to the model (Table 33). The model shows that being a parent, city of birth and childhood, size of residential place (village, town, city, metropolitan city) of childhood and primary school and education level are variables that have predictive value of subculture membership (Table 34).

Table 34 Multinomial Logistic Regression of demographic variables on value clusters: Likelihood ratio tests

Effect	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood of Reduced Model	Chi-Square	df	Sig.
Intercept	5.259E2	.000	0	.
Education	534.650	8.725	2	.013
City of childhood (development index)	537.040	11.115	2	.004
Childhood residential area	542.518	16.592	6	.011
Being a parent	548.148	22.223	2	.000
Primary school residential area	544.691	18.766	6	.005
City of birth (development index)	535.726	9.801	2	.007

The parameter estimates table summarizes the effect of each predictor. The ratio of the coefficient to its standard error, squared, equals the Wald statistic. If the significance level of the Wald statistic is small then the parameter is different from 0. Parameters with significant negative coefficients decrease the likelihood of that response category with respect to the reference category while parameters with positive coefficients increase the likelihood of that response category. From the parameter estimates table for the model, it is possible to conclude that the

Traditionals subculture is best characterized by city of birth being more developed (positive development index) and childhood residential area being a town compared to the Noncommittals cluster. Epicureans subculture is best characterized by not having children (Table 35).

Table 35 Multinomial Logistic Regression of demographic variables on value clusters: Parameter Estimates

Cluster	B	Std. Error	Wald Statistic	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
							Lower Bound	Upper Bound
Traditionals	Intercept	2.004	.732	7.491	1	.006		
	Education	-.218	.231	.895	1	.344	.804	.511 1.264
	City of childhood (development index)	-.494	.207	5.725	1	.017	.610	.407 .914
	Childhood residential: metropolitan city	-.757	1.265	.358	1	.549	.469	.039 5.593
	Childhood residential: city	-.622	1.216	.261	1	.609	.537	.050 5.821
	Childhood residential: town	18.998	.658	832.689	1	.000	1.782E8	4.904E7 6.477E8
	Childhood residential: village	0 <sup>b</sup>	.	.	0	.	.	.
	Being a parent	-.168	.327	.262	1	.608	.846	.445 1.606
	Not being a parent	0 <sup>b</sup>	.	.	0	.	.	.
	Primary school residential: metropolitan city	.464	1.239	.140	1	.708	1.590	.140 18.046
	Primary school residential: city	-.120	1.196	.010	1	.920	.887	.085 9.239
	Primary school residential: town	-19.890	.000	.	1	.	2.302E-9	2.302E-9 2.302E-9
	Primary school residential: village	0 <sup>b</sup>	.	.	0	.	.	.
	City of birth (development index)	.519	.202	6.593	1	.010	1.681	1.131 2.499

Cluster		B	Std. Error	Wald Statistic	df	Sig.	Exp(B)	95% Confidence Interval for Exp(B)	
Epicureans	Intercept	-2.823	1.032	7.488	1	.006			
	Education	.477	.274	3.035	1	.081	1.611	.942	2.754
	City of childhood (development index)	.061	.190	.101	1	.750	1.062	.732	1.542
	Childhood residential: metropolitan city	1.755	1.434	1.499	1	.221	5.785	.348	96.051
	Childhood residential: city	1.745	1.311	1.772	1	.183	5.724	.439	74.691
	Childhood residential: town	-.182	1.269	.020	1	.886	.834	.069	10.036
	Childhood residential: village	0 <sup>b</sup>	.	.	0	.	.	.	.
	Being a parent	1.287	.380	11.493	1	.001	3.623	1.721	7.626
	Not being a parent	0 <sup>b</sup>	.	.	0	.	.	.	.
	Primary school residential: metropolitan city	-.568	1.340	.179	1	.672	.567	.041	7.842
	Primary school residential: city	-1.190	1.230	.936	1	.333	.304	.027	3.390
	Primary school residential: town	.136	1.242	.012	1	.913	1.146	.100	13.073
	Primary school residential: village	0 <sup>b</sup>	.	.	0	.	.	.	.
	City of birth (development index)	.074	.184	.161	1	.688	1.077	.750	1.546

a. The reference category is: Noncommittals.

b. This parameter is set to zero because it is redundant.

Further analyses on the relationship between demographics, subcultures and leadership preferences are performed in Further Analyses Section.

In the linear regression model, the coefficient of determination,  $R^2$ , summarizes the proportion of variance in the dependent variable associated with the predictor (independent) variables, with larger  $R^2$  values indicating that more of the variation is explained by the model, to a maximum of 1. For regression models with a categorical dependent variable, it is not possible to compute a single  $R^2$  statistic



that has all of the characteristics of  $R^2$  in the linear regression model, so some approximations called Pseudo R-square are computed instead. The pseudo R-squares for the current model suggest that between 14% to 28% of the variation is explained by the model (Table 36).

Table 36 Multinomial Logistic Regression of demographic variables on value clusters: Pseudo R-Square

Cox and Snell	.245
Nagelkerke	.280
McFadden	.136

From the parameter estimates table for the model, it was concluded that the Traditionals subculture is best characterized by city of birth being more developed (positive development index) and childhood residential area being a town. Epicureans subculture is best characterized by not having children. The classification table shows the practical results of using the multinomial logistic regression model. Cells on the diagonal are correct predictions, and cells off the diagonal are incorrect predictions. Overall, 61.4% of the cases are classified correctly (Table 37). This ratio is better than chance classification where the probability of placing a case correctly into a cluster by chance is 33.3%.

Table 37 Multinomial Logistic Regression of demographic variables on value clusters: Classification

Observed	Predicted			Percent Correct
	Traditionals	Epicureans	Noncommittals	
Traditionals	120*	26	1	81.6%
Epicureans	31	53*	2	61.6%
Noncommittals	37	17	8*	12.9%
Overall Percentage	63.7%	32.5%	3.7%	61.4%

\* Correct predictions

The remaining part of this chapter shall be devoted to hypotheses on the relationship between values and leadership preferences.

*H1a:* Individuals who believe in the changeability of human nature (incremental theorists) are likely to place more importance on dynamic aspects of leadership such as “ability to deal with change” and “flexibility”:

Participants’ ideas about the changeability of human nature was measured with a single item; “He/she believes that people do not tend to change...” Pearson correlation coefficients assume the data are normally distributed. Since neither the value item nor the leadership preferences items were normally distributed, non-parametric correlations were investigated.

The value item was coded as “humans are unchangeable”, so significant negative correlations between this value item and items tapping into dynamic aspects of leadership were of interest. All variables subjected to the correlation analysis in this section of the study violate assumptions of normality. Therefore, Spearman’s rho is used instead of Pearson correlations. Spearman's rho is a rank-order correlation coefficient which measures association at the ordinal level. This is a nonparametric version of the Pearson correlation based on the ranks of the data rather than the actual values.

Correlation analysis results (Table 38) show that even though all the correlations are in the expected direction, only one correlation (Is open to change) is significant ( $p < 0.05$ ).

Table 38 Correlation between ‘humans unchangeable’ value and dynamic leadership attributes

		Humans Unchangeable (Spearman's rho)
Is flexible	Correlation	
	Coefficient	-0.031
	Sig. (2-tailed)	0.561
Is open to change	Correlation	
	Coefficient	-.112*
	Sig. (2-tailed)	0.036
Challenges the status-quo	Correlation	
	Coefficient	-0.053
	Sig. (2-tailed)	0.327
Is open to self-development	Correlation	
	Coefficient	-0.028
	Sig. (2-tailed)	0.605

\* Correlation is significant at the 0.05 level (2-tailed).

A series of linear regression analyses were run to test the hypothesis that individuals who believe in the changeability of human nature are likely to place more importance on dynamic aspects of leadership such as “ability to deal with change” and “flexibility”. Linear regression analyses results summary presented in Table 39 show results similar to that of the correlation analyses. Although regression coefficients are negative as expected, only the model predicting the leadership attribute “is open to change” is significant at  $p < 0.1$ . Thus H1a is not supported.

Table 39 Linear regression analyses: Dependents are dynamic leadership attributes and independent variable is 'humans are unchangeable' value

Dependent variable of model <sup>a</sup>				Unstandardized		
	R Square	F	Sig. F.	Coefficient B	t	Sig.
Is flexible	0.005	1.665	0.198	-0.049	-1.290	0.198
Is open to change	0.008	2.928	0.088*	-0.047	-1.711	0.088*
Challenges the status-quo	0.001	0.191	0.662	-0.019	-0.437	0.662
Is open to self-development	0.003	1.208	0.273	-0.020	-1.099	0.273

a: Predictors: Constant (omitted), Humans unchangeable

\* Change significant at 0.1 level

H1b: Individuals who believe in the fixedness of human nature (entity theorists) are likely to place more importance on static aspects of leadership such as “stability”, “intelligence”, “building dependable relationships”:

To test for entity theorists leadership trait preference, significant positive correlations between the value item and items tapping into static traits of leadership were investigated. Analysis results show that even though all the correlations are in the expected direction, only two correlations (‘intolerance to criticism’ and ‘use of non-verbal communication’) are significant at  $p < 0.01$  and two correlations (‘sociability’ and ‘empathy’) are significant at  $p < 0.05$  (Table 40).

Linear regression analyses performed to test for entity theorists leadership trait preference. Each of 11 static leadership traits were used as the dependent variable in linear regression analyses where the independent variables were ‘humans are unchangeable’ value (Table 41). Analyses resulted in four static leadership traits predicted significantly by ‘humans are unchangeable’ value. Thus H1b is partially supported.

Table 40 Correlation between 'humans changeable' value and static leadership traits

		Humans Changeable  (Spearman's rho)
Is decisive	Correlation Coefficient Sig. (2-tailed)	0.039 0.461
Is intolerant to criticism	Correlation Coefficient Sig. (2-tailed)	.147** 0.006
Is sociable	Correlation Coefficient Sig. (2-tailed)	.121* 0.023
Uses non-verbal communication	Correlation Coefficient Sig. (2-tailed)	.152** 0.004
Is fair	Correlation Coefficient Sig. (2-tailed)	0.017 0.748
Is mature	Correlation Coefficient Sig. (2-tailed)	0.092 0.083
Is balanced	Correlation Coefficient Sig. (2-tailed)	0.08 0.132
Is self-confident	Correlation Coefficient Sig. (2-tailed)	0.034 0.523
Is intelligent	Correlation Coefficient Sig. (2-tailed)	0.042 0.429
Is empathetic	Correlation Coefficient Sig. (2-tailed)	.116* 0.03
Is dependable	Correlation Coefficient Sig. (2-tailed)	0.058 0.282

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed).

Table 41 Linear regression analyses: Dependents are static leadership traits and independent variable is 'humans are unchangeable' value

Dependent variable of model <sup>a</sup>	R Square	F	Sig. F	Unstandardized Coefficient		
				B	t	Sig.
Is decisive	0.004	1.550	0.214	0.053	1.245	0.214
Is intolerant to criticism	0.017	6.127	0.014*	0.108	2.475	0.014*
Is sociable	0.011	3.887	0.049*	0.038	1.972	0.049*
Uses non-verbal communication	0.013	4.647	0.032*	0.076	2.156	0.032*
Is fair	0.000	0.007	0.933	-0.002	-0.084	0.933
Is mature	0.001	0.289	0.591	0.011	0.537	0.591
Is balanced	0.013	4.508	0.034*	0.065	2.123	0.034*
Is self-confident	0.000	0.036	0.849	-0.004	-0.191	0.849
Is intelligent	0.002	0.712	0.399	0.018	0.844	0.399
Is empathetic	0.008	2.761	0.098	0.043	1.661	0.098
Is dependable	0.000	0.114	0.735	0.007	0.338	0.735

a: Predictors: Constant (omitted), Humans unchangeable

\* Change is significant at 0.05 level

H1c: There will be no significant difference between the expectations of both entity and incremental theorists on the “dependability” of the leader:

A one-way ANOVA was conducted to see whether or not there is a significant difference among entity and incremental theorists for the variable ‘dependability of the leader’, a single item from the TILT scale.

Before performing one-way ANOVA, homogeneity assumption has to be checked. Levene test was conducted in the analysis for the human nature value. The significance of Levene statistics values was 0.02, therefore it was concluded that the variances were not equal for all variable levels. When the variances of the dependent variable are not equal across groups, the results of the ANOVA analysis are questionable. The Welch (Statistic=1.132, Sig.= 0.346) and Brown-Forsythe (Statistic=1.269, Sig.= 0.280) statistics are alternatives to the usual F test in such a case. As the sample size increases, these distributions of these statistics converge to an F distribution. The results of the one-way ANOVA statistics (Table 42) show high significance values indicating that there is no significant difference between incremental and entity theorists in terms of their preference of dependability of their leader. Thus, H1c is supported.

Table 42 One-way ANOVA: ‘Dependability’ of leader by ‘changeability of human nature’ value

Dependability

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.426	5	.485	1.325	.253
Within Groups	125.928	344	.366		
Total	128.354	349			

Some tests for the hypotheses H3 to H6 required respondent scores for the original Schwartz dimensions. As the factors obtained in the common factor analysis overlap

with these dimensions only to a certain degree, 10 Schwartz dimension scores for each respondent was also computed. Tests for overlapping dimensions were performed for both the Schwartz dimension and the TVS dimension for comparison.

H3a: Individuals who value achievement and power highly are likely to prefer procedural attributes of transactional leadership styles:

Transactional leaders clarify for their followers their responsibilities, the tasks that must be accomplished, the performance objectives, and the benefits to the self-interests of the followers for compliance (Bass, 1985; 1990) and focus on practices such as performance evaluation and giving feedback and rewards or punishment (Lord et al., 1999). To test hypothesis H3a, presence of significant positive correlations between transactional leadership attributes as defined above and power and achievement scores (Schwartz subscales) of respondents as well as Achievement value dimension were investigated. Table 43 shows that 5 of the 11 anticipated correlations for the Achievement dimension are significant ( $p \leq 0.05$ ).

Regression analyses executed with Achievement value dimension (TVS) did not replicate correlation results. Results (Table 44) show that Achievement score of an individual has some predictive value only for the preference of ambition and decisiveness in a leader. Thus, H3a is rejected.

Table 43 Correlation between Power/Achievement values and transactional leadership attributes

Transactional Leadership Attribute		Achievement score (Schwartz)	Power score (Schwartz)	Achievement dimension (TVS)
Is ambitious	Correlation Coefficient Sig. (2-tailed)	.151** 0	.161** 0	.178** 0
Is decisive	Correlation Coefficient Sig. (2-tailed)	0.06 0.178	.110* 0.011	.102* 0.016
Is procedural	Correlation Coefficient Sig. (2-tailed)	0.029 0.485	0.076 0.061	0.071 0.071
Does not interfere when delegates work	Correlation Coefficient Sig. (2-tailed)	-0.01 0.813	-0.018 0.678	-0.004 0.927
Is able to say 'no'	Correlation Coefficient Sig. (2-tailed)	0.021 0.644	0.04 0.361	0.016 0.701
Avoids risk	Correlation Coefficient Sig. (2-tailed)	0.049 0.238	-0.024 0.56	0.028 0.485
Monetary rewards and punishments	Correlation Coefficient Sig. (2-tailed)	0.036 0.381	.087* 0.032	0.071 0.072
Is fair	Correlation Coefficient Sig. (2-tailed)	0.074 0.108	0.063 0.16	.095* 0.03
Guides and directs	Correlation Coefficient Sig. (2-tailed)	.090* 0.05	0.054 0.23	.100* 0.023
Is aware what is going on	Correlation Coefficient Sig. (2-tailed)	0.022 0.618	0.055 0.208	0.056 0.19
Is self-confident	Correlation Coefficient Sig. (2-tailed)	.124** 0.007	0.066 0.146	.108* 0.014

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed).



Table 44 Linear regression analyses: Dependents are transactional leadership attributes and independent variable is Achievement value dimension (TVS)

Dependent variable of model <sup>a</sup>	R Square	F	Sig. F	Unstandardized Coefficient B	t	Sig.
Is ambitious	0.039	14.293	0.000*	0.393	3.781	0.000*
Is decisive	0.018	6.510	0.011*	0.188	2.551	0.011*
Is procedural	0.009	3.026	0.083	0.167	1.739	0.083
Does not interfere when delegates work	0.000	0.116	0.734	-0.022	-0.340	0.734
Is able to say 'no'	0.002	0.828	0.363	0.048	0.910	0.363
Avoids risk	0.000	0.102	0.750	0.031	0.319	0.750
Monetary rewards and punishments	0.005	1.774	0.184	0.126	1.332	0.184
Is fair	0.006	2.027	0.155	0.047	1.424	0.155
Guides and directs	0.014	4.779	0.029	0.090	2.186	0.029
Is aware what is going on	0.009	3.351	0.068	0.092	1.831	0.068
Is self-confident	0.006	2.121	0.146	0.048	1.456	0.146

a Predictors: Constant (omitted), Achievement dimension (TVS)

\* Change is significant at 0.05 level

H3b: Individuals scoring high on security values are likely to show a preference towards risk-avoiding attributes of transactional leaders:

The next step in testing hypotheses about transactional leadership attributes involved investigating the correlations with security value orientations. The two security value items in the TVS loaded on two different factors with comparatively low loadings. Therefore, the Security score calculated based on Schwartz's original subscale scale is used in this part of the analysis. As shown in Table 45 respondents' security orientation has a significant positive correlation with ideal leader's risk avoiding attitude preference.

Table 45 Correlation between ‘security’ value and leader's ‘risk avoidance’

		Security score (Schwartz)
Avoids risks	Correlation Coefficient	.163**
	Sig. (2-tailed)	0.002

\*\* Correlation is significant at the 0.01 level (2-tailed).

To further test the predictive value of individuals’ security score on risk avoiding behavior of leaders, a linear regression analysis was performed. Results show that approximately 3% of the preference of risk avoiding characteristic of leaders is predicted by the value an individual places on security (Table 46). Thus H3b is supported.

Table 46 Linear regression analysis: Dependent is leader’s risk avoidance and independent variable is Security value score (Schwartz)

Dependent variable of model <sup>a</sup>				Unstandardized Coefficient		
	R Square	F	Sig. F	B	t	Sig.
Avoids risks	0.031	11.284	0.001*	0.318	3.359	0.001*

a Predictors: Constant (omitted), Security value score (Schwartz)

\* Change is significant at 0.05 level

H3c: Individuals who place importance on stimulation values are likely to show low preference towards risk-avoiding attributes of transactional leaders:

Finally, it was hypothesized that respondents who value stimulation, adventure and have a positive approach to risk-taking would be unnerved by transactional leaders’ risk-avoiding task achievement. Stimulation value items are represented by the Funseeking value dimension. A correlation analysis between Funseeking dimension and ideal leader’s risk avoiding attitude was in the expected direction but not significant (Table 47). Further analysis examining the correlation between Stimulation score and ideal leader’s risk avoiding attitude showed a similarly insignificant negative correlation.

Table 47 Correlation between ‘stimulation’ value and leader's ‘risk avoidance’

		Funseeking dimension (TVS)	Stimulation score (Schwartz)
Avoids risks	Correlation Coefficient	-0.013	-0.017
	Sig. (2-tailed)	0.814	0.749

Regression analysis with Funseeking dimension as the predictor variable produced similarly insignificant results as the correlation analysis (Table 48). Thus, the importance individuals place on stimulation is inversely, though not significantly, correlated with their preference on risk-avoiding attributes of transactional leaders and H3c is not supported.

Table 48 Linear regression analysis: Dependent is leader’s risk avoidance and independent variable is Funseeking value dimension

Dependent variable of model <sup>a</sup>				Unstandardized		
	R Square	F	Sig. F	Coefficient B	t	Sig.
Avoids risks	0.001	0.206	0.650	-0.043	-0.454	0.650

a Predictors: Constant (omitted), Funseeking dimension (TVS)

H4a: Individuals who value security are highly likely to prefer trusting and respectful attributes of relationship-oriented leaders:

In earlier sections relationship-oriented leaders have been described as treating subordinates with kindness and respect, emphasizing two-way communication with their subordinates, showing trust and confidence in subordinates and providing recognition for subordinates’ accomplishments (Yukl, 1998; Erhart & Klein, 2001). H4a posited that respondents who value security highly will show a tendency towards trusting and respectful leadership attributes. Results shown in Table 49 provide some support for H4a. One of the reverse coded items of relationship-oriented leadership, ‘criticizes publicly’, has a negative correlation as

expected. ‘Leader’s being able to say ‘no’ when necessary’ has a significance value of 0.051 which may be considered significant albeit barely.

Table 49 Correlation between ‘security’ value and relationship-oriented leader attributes

Relationship-oriented Leadership Attribute		Security score (Schwartz)
Criticizes publicly	Correlation	
	Coefficient	-.176**
	Sig. (2-tailed)	0.001
Makes followers feel secure	Correlation	
	Coefficient	.140**
	Sig. (2-tailed)	0.009
Believes in and empowers followers	Correlation	
	Coefficient	0.085
	Sig. (2-tailed)	0.111
Values solidarity	Correlation	
	Coefficient	.119*
	Sig. (2-tailed)	0.025
Is accessible	Correlation	
	Coefficient	.115*
	Sig. (2-tailed)	0.030
Is fatherly	Correlation	
	Coefficient	.198**
	Sig. (2-tailed)	0.000
Is able to say ‘no’	Correlation	
	Coefficient	0.103
	Sig. (2-tailed)	0.051
Shows respect to followers	Correlation	
	Coefficient	.163**
	Sig. (2-tailed)	0.002
Guides and directs	Correlation	
	Coefficient	.146**
	Sig. (2-tailed)	0.006
Communicates and shares information	Correlation	
	Coefficient	.142**
	Sig. (2-tailed)	0.008

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed).

To test any linear relationship between security value and the preference for trusting and respectful attributes of relationship-oriented leaders, a series of linear regressions were performed, where the independent variable is Security value score and dependent variables are relationship-oriented leadership attributes. All but three of the ten regression models were significant (Table 50). One of the reverse coded items

of relationship-oriented leadership, ‘criticizes publicly’, has a negative coefficient as expected. Thus, H4a is supported.

Table 50 Linear regression analyses: Dependents are relationship-oriented leadership attributes and independent variable is Security value

Dependent variable of model <sup>a</sup>	R Square	F	Sig. F	Unstandardized Coefficient B	t	Sig.
Criticizes publicly	0.019	6.727	0.010*	-0.196	-2.594	0.010*
Makes followers feel secure	0.008	2.916	0.089	0.065	1.708	0.089
Believes in and empowers followers	0.013	4.580	0.033*	0.103	2.140	0.033*
Values solidarity	0.006	2.213	0.138	0.064	1.488	0.138
Is accessible	0.006	2.171	0.141	0.075	1.474	0.141
Is fatherly	0.030	10.854	0.001*	0.178	3.295	0.001*
Is able to say ‘no’	0.020	7.138	0.008*	0.139	2.672	0.008*
Shows respect to followers	0.052	19.489	0.000*	0.180	4.415	0.000*
Guides and directs	0.024	8.684	0.003*	0.123	2.947	0.003*
Communicates and shares information	0.037	13.281	0.000*	0.165	3.644	0.000*

<sup>a</sup> Predictors: Constant (omitted), Security value (Schwartz)

\* Change is significant at 0.05 level

H4b: Individuals who value achievement are less likely to prefer participation and empathy attributes of relationship-oriented leaders:

It was also hypothesized that individual who value achievement are less likely to prefer participation and empathy attributes of relationship-oriented leaders.

Yet, no significant correlations were found between achievement value and hypothesized leadership attributes (Table 51).

Table 51 Correlation between ‘achievement’ value and relationship-oriented leader attributes

Relationship-oriented Leader Attributes		Achievement dimension (TVS)
Believes in and empowers followers	Correlation	
	Coefficient	0.030
	Sig. (2-tailed)	0.572
Takes into account all spoken ideas	Correlation	
	Coefficient	0.074
	Sig. (2-tailed)	0.163
Encourages participation	Correlation	
	Coefficient	0.072
	Sig. (2-tailed)	0.180
Favors group benefit	Correlation	
	Coefficient	0.062
	Sig. (2-tailed)	0.244
Communicates and shares information	Correlation	
	Coefficient	0.070
	Sig. (2-tailed)	0.192
Is empathetic	Correlation	
	Coefficient	0.022
	Sig. (2-tailed)	0.674

Further analysis of the relationship between Achievement values of individuals and their preference for participation and empathy attributes of relationship oriented-leaders with linear regression analysis produced nonsignificant results (Table 52).

Thus, H4b is rejected.

Table 52 Linear regression analyses: Dependents are relationship-oriented leadership attributes and independent variable is Achievement value dimension

Dependent variable of model <sup>a</sup>				Unstandardized Coefficient		
	R Square	F	Sig. F	B	t	Sig.
Believes in and empowers followers	0.000	0.046	0.829	0.011	0.011	0.829
Takes into account all spoken ideas	0.006	2.031	0.155	0.074	0.076	0.155
Encourages participation	0.002	0.769	0.381	0.041	0.047	0.381
Favors group benefit	0.002	0.578	0.447	0.045	0.041	0.447
Communicates and shares information	0.005	1.814	0.179	0.063	0.072	0.179
Is empathetic	0.002	0.594	0.441	0.035	0.041	0.441

<sup>a</sup> Predictors: Constant (omitted), Achievement dimension (TVS)

H4c: Individuals who value risk-taking are less likely to prefer participative attributes of relationship-oriented leaders:

Individuals' orientation toward risk-taking is included in the self-direction dimension of Schwartz's (2001) value scale. This orientation has loaded in the Funseeking dimension in the current study. An investigation of the correlations between these dimensions and the participative attributes of relationship-oriented leadership reveals that there are no significant correlations (Table 53).

Table 53 Correlation between 'risk-taking' value and relationship-oriented leader attributes

Relationship-oriented Leader Attributes		Self-direction score (Schwartz)	Funseeking dimension (TVS)
Believes in and empowers followers	Correlation Coefficient	-0.049	0.065
	Sig. (2-tailed)	0.362	0.222
Takes into account all spoken ideas	Correlation Coefficient	0.059	0.012
	Sig. (2-tailed)	0.268	0.818
Encourages participation	Correlation Coefficient	0.034	0.019
	Sig. (2-tailed)	0.527	0.729
Favors group benefit	Correlation Coefficient	0.076	0.070
	Sig. (2-tailed)	0.156	0.190
Communicates and shares information	Correlation Coefficient	0.092	0.063
	Sig. (2-tailed)	0.086	0.235
Is empathetic	Correlation Coefficient	0.063	0.013
	Sig. (2-tailed)	0.240	0.804

Linear regression analyses with Funseeking value dimension as the independent variable produce similarly insignificant results (Table 54) and hypothesis H4c is rejected.

Table 54 Linear regression analyses: Dependents are relationship-oriented leadership attributes and independent variable is Funseeking value dimension

Dependent variable of model <sup>a</sup>	R Square	F	Sig. F	Unstandardized Coefficient B	t	Sig.
Believes in and empowers followers	0.009	3.044	0.082	0.084	1.745	0.082
Takes into account all spoken ideas	0.000	0.025	0.874	-0.008	-0.159	0.874
Encourages participation	0.000	0.001	0.978	-0.001	-0.028	0.978
Favors group benefit	0.005	1.801	0.180	0.077	1.342	0.180
Communicates and shares information	0.009	3.096	0.079	0.081	1.759	0.079
Is empathetic	0.001	0.345	0.557	0.026	0.588	0.557

a Predictors: Constant (omitted), Funseeking dimension (TVS)

H4d: Participative and paternalistic leader attributes shall be significantly correlated:

Based on earlier research on Turkish leadership preferences, it was argued that Turkish people tend to correlate participative leadership attributes with paternalism. This perception may be related to the authoritative, benevolent and guiding/nurturing characteristics of paternalism prevalent mostly in the Middle East (Kabasakal & Bodur, 2007). Examination of the correlations between participative leadership and paternalistic leadership items reveal that 20 of the 21 correlations are significant at  $p < 0.1$  level (Table 55). Thus H4d is supported.



Table 55 Correlations between Participative and Paternalistic leadership styles

	Spearman's rho	Is fatherly (paternalistic)	Is able to say 'no' (paternalistic)	Takes into account all spoken ideas (participative)	Guides and directs (participative)	Encourages participation (participative)	Favors group benefit (participative)
Is able to say 'no' (paternalistic)	Corr. Coef. Sig. (2-tailed)	.218** 0.000					
Takes into account all spoken ideas (participative)	Corr. Coef. Sig. (2-tailed)	.274** 0.000	.201** 0.000				
Guides and directs (participative)	Corr. Coef. Sig. (2-tailed)	.316** 0.000	.342** 0.000	.567** 0.000			
Encourages participation (participative)	Corr. Coef. Sig. (2-tailed)	.216** 0.000	.206** 0.000	.388** 0.000	.432** 0.000		
Favors group benefit (participative)	Corr. Coef. Sig. (2-tailed)	.199** 0.000	.351** 0.000	.327** 0.000	.353** 0.000	.388** 0.000	
Creates family atmosphere (paternalistic)	Corr. Coef. Sig. (2-tailed)	.368** 0.000	0.053 0.318	.362** 0.000	.296** 0.000	.289** 0.000	.354** 0.000

\*\* Correlation is significant at the 0.01 level (2-tailed).

H5a: Individuals who value risk-taking are more likely to prefer similar attributes of transformational leaders:

Risk-taking attribute is measured with one item in the values scale, and with two reverse coded items in the TILT scale. A rank correlation analysis of these variables (Table 56) showed that there were no significant correlations.

Table 56 Correlation between risk-taking behavior of respondent and leader

	Spearman's rho	Likes to take risks
Avoids risks	Correlation Coefficient Sig. (2-tailed)	-.055 .304
Avoids challenge	Correlation Coefficient Sig. (2-tailed)	.033 .538

To complete the analysis, two linear regression analyses were performed where the independent variable was risk taking attribute of the individual and the dependent variables were two risk avoiding attributes of leaders (Table 57). None of the models were significant and H5a was rejected

Table 57 Linear regression analyses: Dependents are risk-taking behavior of leaders and independent variable is risk-taking behavior of respondent

Dependent variable of model <sup>a</sup>				Unstandardized		
	R Square	F	Sig. F	Coefficient B	t	Sig.
Avoids risks	0.004	1.398	0.238	-0.062	-1.183	0.238
Avoids challenge	0.000	0.066	0.797	0.012	0.257	0.797

a Predictors: Constant (omitted), 'likes to take risks' value

H5b: Individuals who value achievement and power are more likely to prefer similar attributes of transformational leaders:

Achievement dimension exhibited a significant correlation in five of the eight expected leadership attributes (Table 58). Examining the correlations of achievement and power scores individually provides a better breakdown of the correlation structure. It appears that self-confidence in the leader is preferred by Achievement oriented individuals, while ambition is preferred by both Achievement and Power oriented ones and attributes related to dominance by Power oriented individuals only.

Table 58 Correlations between ‘achievement/power’ value and transformational leadership attributes

Transformational Leadership Attributes	Spearman's rho	Achievement score (Schwartz)	Power score (Schwartz)	Achievement dimension (TVS)
Is ambitious	Correlation Coefficient Sig. (2-tailed)	.183** 0.001	.200** 0.000	.226** 0.000
Is decisive	Correlation Coefficient Sig. (2-tailed)	0.072 0.177	.135* 0.011	.128* 0.016
Is afraid to work with people better than him/her	Correlation Coefficient Sig. (2-tailed)	0.039 0.467	.154** 0.004	.115* 0.031
Avoids risks	Correlation Coefficient Sig. (2-tailed)	0.061 0.254	-0.035 0.511	0.035 0.512
Gives monetary reward and punishment	Correlation Coefficient Sig. (2-tailed)	0.047 0.375	.109* 0.039	0.093 0.077
Avoids challenge	Correlation Coefficient Sig. (2-tailed)	-0.097 0.068	-0.017 0.746	-0.063 0.239
Is intolerant to failure	Correlation Coefficient Sig. (2-tailed)	0.051 0.342	.155** 0.003	.136* 0.011
Is self-confident	Correlation Coefficient Sig. (2-tailed)	.143** 0.007	0.077 0.147	.130* 0.015

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Achievement dimension exhibited a significant predictive power in half of the eight expected linear regression models (Table 59), a result very similar to that obtained in the correlation analysis. Thus, H5b is partially supported.

Table 59 Linear regression analyses: Dependents are transformational leadership attributes and independent variable is Achievement value dimension

Dependent variable of model <sup>a</sup>	R			Unstandardized		
	Square	F	Sig. F	Coeffieicent B	t	Sig.
Is ambitious	0.039	14.293	0.000*	0.393	3.781	0.000*
Is decisive	0.018	6.510	0.011*	0.188	2.551	0.011*
Is afraid to work with people better than him/her	0.016	5.821	0.016*	0.217	2.413	0.016*
Avoids risks	0.000	0.102	0.750	0.031	0.319	0.750
Gives monetary reward and punishment	0.005	1.774	0.184	0.126	1.332	0.184
Avoids challenge	0.005	1.762	0.185	-0.115	-1.327	0.185
Is intolerant to failure	0.017	6.209	0.013*	0.244	2.492	0.013*
Is self-confident	0.006	2.121	0.146	0.048	1.456	0.146

<sup>a</sup> Predictors: Constant (omitted), Achievement dimension (TVS)

\* Change is significant at 0.05 level

H5c: Individuals who value security and conformity are less likely to prefer transformational leaders:

It was argued that people who value security and conformity might be unnerved by the risk-taking and challenging behavior of transformational leaders. Some of the transformational leadership items that were reverse coded show positive correlations as expected (Table 60). The analysis reveals that a leader who criticizes publicly is less preferred by security valuing individuals because being criticized publicly may further hurt their self esteem. Procedural leaders who tend to hide behind the rules are more preferred by conformity valuing individuals possible because abiding by the rules is the norm for them. Risk avoiding leaders are preferred by both groups as expected. Leaders avoiding challenge are preferred by conformity valuing individuals but the correlation between this leadership attribute and security value is opposite the expected direction, though not significant. The two

other attributes that were expected to be related to values of conformity and security produced nonsignificant correlations.

Table 60 Correlation between ‘security’, ‘conformity’ values and transformational leadership attributes

Transformational Leadership Attributes	Spearman's rho	Security score (Schwartz)	Conformity score (Schwartz)
Criticizes publicly	Correlation		
	Coefficient	-.176**	0.087
	Sig. (2-tailed)	0.001	0.101
Is procedural	Correlation		
	Coefficient	0.075	.179**
	Sig. (2-tailed)	0.162	0.001
Avoids risks	Correlation		
	Coefficient	.163**	.150**
	Sig. (2-tailed)	0.002	0.005
Avoids challenge	Correlation		
	Coefficient	-0.037	.153**
	Sig. (2-tailed)	0.487	0.004
Challenges the status-quo	Correlation		
	Coefficient	0.012	0.103
	Sig. (2-tailed)	0.825	0.053
Is extraordinary	Correlation		
	Coefficient	-0.005	0.054
	Sig. (2-tailed)	0.923	0.311

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

To test the relationship between security and conformity values and preference for the risk-taking and challenging behavior of transformational leaders, linear regression analyses was performed. The independent variables Security and Conformity value scores were entered into the models where the dependent variables were the relevant transformational leadership attributes. Four of the six models obtained were significant (Table 61). The analyses performed partially support H5c.

Table 61 Linear regression analyses: Dependents are transformational leadership attributes and independent variables are Security & Conformity values

Dependent variable of model	Model Summaries		Change Statistics	
	R <sup>a</sup>	R Square	F	Sig. F
Criticizes publicly	0.175	0.031	5.537	0.004*
Is procedural	0.183	0.034	6.073	0.003*
Avoids risks	0.217	0.047	8.697	0.000*
Avoids challenge	0.190	0.036	6.569	0.002*
Challenges the status-quo	0.073	0.005	0.923	0.398
Is extraordinary	0.049	0.002	0.413	0.662

Linear Regression Coefficients

Dependent variable of model	Predictor variable	Unstandardized		
		Coeffieicent B	t	Sig.
Criticizes publicly	Security score	-0.236	-3.033	0.003*
	Conformity score	0.137	2.070	0.039*
Is procedural	Security score	0.065	0.688	0.505
	Conformity score	0.254	3.122	0.002*
Avoids risks	Security score	0.258	2.650	0.008*
	Conformity score	0.199	2.440	0.015*
Avoids challenge	Security score	-0.159	-1.841	0.066
	Conformity score	0.252	3.492	0.001*
Challenges the status-quo	Security score	-0.057	-0.721	0.471
	Conformity score	0.088	1.294	0.197
Is extraordinary	Security score	-0.019	-0.197	0.844
	Conformity score	0.073	0.908	0.365

a Predictors: Constant (omitted), Security score (Schwartz), Conformity score (Schwartz)

\* Change is significant at 0.05 level

H5d: Individuals with individualistic tendencies, i.e. who value self-direction highly are likely to prefer leaders willing to sacrifice personal interest for the collective good (charismatic/transformational leaders):

H5d was tested with a single leadership preference item, i.e. “explains his/her own ideas but favors the group benefit in making decisions”. No significant correlation was found between this item and self-direction score (Table 62).

Table 62 Correlation between ‘self-direction’ value and leaders’ ‘favoring group benefit’ characteristic

	Spearman's rho	Self-direction score (Schwartz)
Explains own ideas but favors group benefit	Correlation Coefficient Sig. (2-tailed)	0.076 0.156

Yet, linear regression analysis produced a different result (Table 63). In the linear regression analysis where the dependent variable was leader’s favoring group benefit behavior and the independent variable was the Self-direction value score, a significant model was obtained which explained a small (1%) portion of the dependent variable. H5d was thus supported.

Table 63 Linear regression analysis: Dependent variable is leaders’ ‘favoring group benefit’ characteristic and independent variable is ‘self-direction’ value

Dependent variable of model <sup>a</sup>	R Square	F	Sig. F	Unstandardized Coefficient B	t	Sig.
Explains own ideas but favors group benefit	0.012	4.205	0.0418*	0.125	2.051	0.0418*

a Predictors: Constant (omitted), Self-Direction value (Schwartz)

\* Change is significant at 0.05 level

H6: Individuals who value conformity and tradition highly are likely to prefer paternalistic leaders:

The TILT survey had four items representing paternalistic leader behavior. Examination of the correlation of these with the Conformity dimension revealed that half of the expected correlations were significant (Table 64).

Table 64 Correlation between ‘Conformity’ value dimension and paternalistic leadership attributes

Paternalistic Leadership Attributes	Spearman's rho	Conformity dimension (TVS)
Is fatherly	Correlation Coefficient Sig. (2-tailed)	.205** 0
Is able to say ‘no’	Correlation Coefficient Sig. (2-tailed)	0.036 0.491
Guides and directs	Correlation Coefficient Sig. (2-tailed)	0.099 0.063
Creates family atmosphere	Correlation Coefficient Sig. (2-tailed)	.132* 0.013

\*\* . Correlation is significant at the 0.01 level (2-tailed).

\* . Correlation is significant at the 0.05 level (2-tailed).

Four linear regression analyses performed to examine the relationship between Conformity value dimension and paternalistic leadership attributes reveal that Conformity has predictive value for the leader’s fatherly attribute (Table 65). Thus, H6 is rejected.

Table 65 Linear regression analysis: Dependent variables are paternalistic leadership attributes and independent variable is Conformity value dimension

Dependent variable of model <sup>a</sup>	R Square	F	Sig. F	Unstandardized Coefficient B	t	Sig.
Is fatherly	0.050	18.726	0.000*	0.202	4.327	0.000*
Is able to say ‘no’	0.000	0.024	0.878	0.007	0.153	0.878
Guides and directs	0.008	2.690	0.102	0.058	1.640	0.102
Creates family atmosphere	0.009	3.071	0.081	0.103	1.753	0.081

<sup>a</sup> Predictors: Constant (omitted), Conformity value dimension (TVS)

\* Change is significant at 0.05 level



## Further Analyses

In the preceding section of this study, it has been shown that the national Turkish culture can be further represented by three distinct subcultures, and these subcultures are significantly different from each other in terms of their implicit leadership theories. In this section, the subject is analyzed at a deeper level to investigate any relationships between demographic characteristics, value orientations and leadership preferences, i.e. implicit leadership theories.

### From demographics to values

Leadership has been explained in implicit and explicit theories. Explicit theory is based on the observation and evaluation of the behavior of leaders whereas; implicit theory explores the conceptual structure of leadership in people's minds. Implicit theory states that one's description and evaluation of a leader are greatly influenced by one's implicit leadership theory. Implicit theories of leadership, in turn, take their roots from the value orientations of people holding them (Weick, 1995; Offerman et al., 1994). But where do these values come from?

Sociologist Morris Massey (1979) identified 3 major periods in our lives where we develop and consolidate our values.

*Age 0-7: The Imprint period.* During this time in our life, children are like sponges, absorbing everything around them and accepting much of it as true, especially when it comes from their parents or caregivers. The critical thing here is to learn a sense of right and wrong, good and bad. Often they have no remembrance of, and therefore don't question, the values they form during this time, they just accept them as truths.

*Age 8-13: The Modeling period.* During this period children copy people, often their parents but it could also be other people. Rather than blind acceptance as in the first period, children try on things like a suit of clothes, to see how they feel.

*Age 14-21: The Socialization period.* The teenage years where individuals interact with their peers and are largely influenced by them, sometimes to their parents delight, sometimes to their horror. As teenagers develop as individuals and look for ways to get away from their earlier programming, they naturally turn to people who seem “more like them”.

Other more conscious values change and evolve continually. It is argued that most of the core values are imprinted by the age of 10. As to the sources of values during those different time periods, Massey (1979) explains that people can be influenced by their family, friends, religious associations, school experiences, where they grew up –for example in the country or in the city, the economic times of their youth –for example during a depression, during periods of lack because of civil war or political strife, during periods of great abundance so that they never save anything. They can also be influenced by the media such as music and their lyrics, TV shows and video games.

It is well beyond the scope of this study to investigate all possible influencers of values for all respondents. Yet it was possible to collect some demographic information concerning the geographical whereabouts of the respondents in their preteen years. The relevant information includes current city of residence, city of birth (may be considered a proxy for the city residence for parents), the city where pre-school years were spent, the size of pre-school years residential area (village, town, city or metropolitan city), the city of elementary school attended (covers ages 7

to 12 in Turkey), the size of the elementary school years residential areas (village, town, city or metropolitan city). The residential areas were coded as ordinal variables where a value of 4 indicated a metropolitan city and 1 indicated a village. The city information was originally coded as the traffic plate numbers of these cities. Yet, this nominal coding was not very useful in analyses, so new variables were introduced. The new variables were the development indexes of the mentioned cities (Dinçer et al., 2003), which should also act as a proxy for the average economic level experienced by the respondents in childhood. A series of regression analyses using the backward elimination method were performed to investigate the predictive power of these demographic variables on value dimensions.

Model summaries table for all value dimensions (Table 66) shows that these demographic variables account between 2% to 21% of the variance in five of the six the dimensions. Benevolence, on the other hand, cannot be reliably explained with any of the variables used in the equation. All ANOVA analyses of the regression models were significant ( $p < 0.05$ ).

Table 66 Linear regression model summaries, dependent variables: value dimensions, independent variables: demographics

Model for [dependent variable]	R Square	F	Sig.
Achievement	.075	7.917	0.000
Funseeking	.160	9.121	0.000
Fatalism	.210	12.770	0.000
Benevolence	.000	-	-
Universalism	.017	5.019	0.026
Conformity	.119	9.838	0.000

Table 67 Linear regression model coefficients, dependent variables: value dimensions, independent variables: demographics

Model for [dependent variable]	Predictors	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
Achievement	(Constant)	4.769	.213		22.390	.000
	Gender: female	.264	.107	.143	2.482	.014
	Age	-.020	.006	-.202	-3.388	.001
	Being a manager	.322	.108	.176	2.983	.003
Funseeking	(Constant)	4.298	.284		15.110	.000
	Childhood residential area	.170	.048	.193	3.515	.001
	Education	-.124	.074	-.092	-1.671	.096
	Work length	-.018	.007	-.176	-2.706	.007
	Being a manager	.261	.109	.136	2.384	.018
	Marital status: single	.405	.121	.205	3.331	.001
	Marital status: divorced	.605	.320	.104	1.893	.059
Fatalism	(Constant)	5.484	.369		14.853	.000
	Age	-.015	.008	-.117	-1.757	.080
	Being a parent	.334	.155	.145	2.158	.032
	City of residence (development index)	-.197	.041	-.349	-4.863	.000
	Education	-.238	.089	-.146	-2.661	.008
	City of birth (development index)	.107	.064	.186	1.670	.096
	City of childhood (development index)	-.115	.068	-.197	-1.677	.095
Benevolence	(Constant)	5.445	.040		135.300	.000
Universalism	(Constant)	5.435	.163		33.361	.000
	Education	-.127	.057	-.130	-2.240	.026
Conformity	(Constant)	4.949	.259		19.122	.000
	Being a parent	.222	.133	.109	1.666	.097
	City of residence (development index)	-.084	.028	-.167	-2.964	.003
	Education	-.251	.083	-.174	-3.041	.003
	Work length	.012	.007	.111	1.704	.089

An examination of the predictor variable coefficients of the regression models (Table 67) reveals that those working in managerial positions ( $\beta=0.176$ ,  $\text{Sig.}=0.003$ ), females ( $\beta=0.143$ ,  $\text{Sig.}=0.014$ ) and younger respondents ( $\beta=-0.202$ ,  $\text{Sig.}=0.001$ ) tend

to score higher in the Achievement dimension ( $R^2=0.75$ ). Those respondents who are single ( $\beta=0.205$ , Sig.=0.019), hold managerial positions ( $\beta=0.136$ , Sig.=0.018), have spent pre-school period in larger residential areas such as cities and metropolitan areas ( $\beta=0.193$ , Sig.=0.001) and have on average a shorter work experience ( $\beta=-0.176$ , Sig.=0.007) score higher in Funseeking dimension ( $R^2=0.160$ ).

The Fatalism dimension includes one item related to upholding traditions and three others pertaining to the two sub-dimensions of fate. Those respondents who are parents ( $\beta=0.145$ , Sig.=0.032), who have lower education ( $\beta=-0.146$ , Sig.=0.008), live in less developed regions ( $\beta=-0.349$ , Sig.=0.000), have spent their pre-school period in less developed regions ( $\beta=-0.197$ , Sig.=0.095), and have been born in comparably more developed regions ( $\beta=0.186$ , Sig.=0.096) score higher on Fatalism ( $R^2=0.210$ ).

No demographic variable had predictive power in explaining the Benevolence dimension ( $R^2=0.000$ ). This dimension may well be related other aspects of the respondents such as their parents' education levels, religious orientation or income levels; variables that were not collected in the scope of this study. On the other hand, a single variable appears to have predictive power in explaining the variance in the Universalism dimension. Lower education ( $\beta=-0.130$ , Sig.=0.026), contrary to what might be expected based on common sense, leads to higher Universalism scores ( $R^2=0.017$ ).

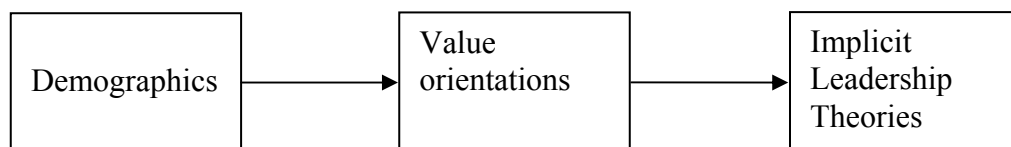
The final value dimension, Conformity ( $R^2=0.119$ ) is predicted by being a parent ( $\beta=0.109$ , Sig.=0.097), lower education ( $\beta=-0.174$ , Sig.=0.003), living in less developed cities ( $\beta=-0.167$ , Sig.=0.003) and having on average a longer work experience ( $\beta=0.111$ , Sig.=0.089).

To sum up, among the six value dimensions employed in this study only Fatalism values are related to the geographical past of the respondents. Yet, living in less developed regions ( $\beta=-0.349$ , Sig.=0.000), having spent their pre-school period in less developed regions ( $\beta=-0.197$ , Sig.=0.095), and having been born in comparably more developed regions ( $\beta=0.186$ , Sig.=0.096) explain more than 20 percent of the variance in this dimension (Table 66). The strongest predictor in general is the education level, which contributes to four of the five significant regression models. Individuals with lower education levels tend to show higher levels of Conformity ( $\beta=-0.174$ , Sig.=0.003), Fatalism ( $\beta=-0.146$ , Sig.=0.008) and Universalism ( $\beta=0.130$ , Sig.=0.026); while individuals with higher education levels do not show any significant tendency in values.

From demographics to values to ILTs

Implicit theories of leadership are dependent on the value orientations of people holding them (Weick, 1995; Offerman et al., 1994) A hierarchical linear regression was performed to investigate the relationship between demographics and ideal leadership attributes mediated by value orientations (Figure 9). Demographic variables such as age, gender, marital status, work details and geographic data were entered in the first step. In the second step, value dimensions were entered into the equation.

Figure 8 Hypothesized relationship between demographics and ILTs



Model summaries table for all leadership dimensions (Table 68) shows that the employed demographic variables and value dimensions account between 18% to 23% of the variance in six leadership dimensions. All ANOVA analyses of the regression models were significant ( $p < 0.05$ ).

Table 68 Hierarchical linear regression model summaries: dependent variables: leadership dimensions, independent variables: demographics + value dimensions

Model for...	R Square	F	Sig.
Participative Paternalism	0.218	3.819	0.000
Humane Activism	0.175	2.911	0.000
Aggressiveness	0.236	4.286	0.000
Diplomacy	0.203	3.481	0.000
Ambition	0.186	3.149	0.000
Conventionalism	0.227	3.993	0.000

An examination of the predictor variable coefficients of the regression models (Table 69) reveals being a female ( $\beta = 0.187$ , Sig. = 0.000), scoring high on Benevolence ( $\beta = 0.251$ , Sig. = 0.000) and Universalism ( $\beta = 0.173$ , Sig. = 0.003) are predictive of preference towards Participative Paternalism leadership dimension ( $R^2 = 0.162$ ). The coefficient of gender was reduced in the second step ( $\beta_0 = 0.202$ , Sig. = 0.001) indicating that gender is mediated by the value dimensions.

Table 69 Hierarchical linear regression model coefficients: dependent variables: leadership dimensions, independent variables: demographics + value dimensions

	Participative Paternalism		Humane Activism		Aggressiveness	
	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2
Gender: female	0.219**	0.199**	0.179**	0.155*	-0.070	-0.051
Being a parent	-0.052	-0.089	-0.043	-0.070	0.007	-0.023
Being a manager	-0.083	-0.089	0.029	0.020	0.064	0.054
Marital: not married	-0.098	-0.091	-0.049	-0.030	-0.162*	-0.182*
Childhood residential area	-0.122	-0.151	-0.166	-0.183	0.124	0.114
Primary school residential area	0.059	0.071	0.005	-0.002	-0.129	-0.148
Age	0.164	0.149	-0.025	-0.018	-0.116	-0.058
City of residence (development index)	0.012	0.044	0.039	0.060	-0.114	-0.082
Work length	-0.052	-0.033	0.034	0.037	-0.066	-0.114
City of birth (development index)	0.160	0.141	0.041	0.030	0.010	-0.020
City of childhood (development index)	-0.338§	-0.266	-0.214	-0.165	0.261	0.279§
City of primary school (development index)	0.086	0.008	0.033	-0.029	-0.272§	-0.263§
Education	0.112§	0.132*	0.159*	0.158*	-0.299**	-0.245**
Achievement		0.036		0.087		0.082
Funseeking		-0.026		-0.081		0.037
Fatalism		-0.035		-0.051		0.102
Benevolence		0.231**		0.223**		-0.218**
Universalism		0.196**		0.143*		-0.078
Traditionalism		0.051		0.009		0.200**
<i>R square</i>	0.092	0.218	0.090	0.175	0.156	0.236
<i>Adjusted R square</i>	0.047	0.161	0.046	0.115	0.115	0.181
<i>Change in r square</i>	0.092	0.126	0.090	0.085	0.156	0.080
<i>F for change</i>	2.070	7.000	2.026	4.483	3.839	4.591
<i>Sig.</i>	0.016	0.000	0.019	0.000	0.000	0.000

\*\* Significant at 0.01 level

\* Significant at 0.05 level

§ Significant at 0.10 level



Table 69 continued

	Diplomacy		Ambition		Conventionalism	
	Model 1	Model 2	Model 1	Model 2	Model 1	Model 2
Gender: female	0.198**	0.184**	0.085	0.063	-0.201**	-0.194**
Being a parent	-0.116	-0.143§	-0.109	-0.124	-0.014	-0.030
Being a manager	-0.009	-0.012	0.042	0.009	-0.049	-0.038
Marital: not married	-0.026	-0.039	0.010	-0.007	-0.066	-0.062
Childhood residential area	0.228§	0.219	0.251§	0.275*	0.215§	0.193
Primary school residential area	-0.331*	-0.319*	-0.217	-0.240§	-0.145	-0.141
Age	0.234§	0.197	0.303*	0.339*	-0.191	-0.197
City of residence (development index)	0.116	0.149§	0.315**	0.296**	-0.234**	-0.187*
Work length	-0.170	-0.120	-0.139	-0.142	0.160	0.157
City of birth (development index)	0.132	0.109	-0.023	-0.033	-0.138	-0.158
City of childhood (development index)	-0.195	-0.136	0.013	0.033	0.068	0.093
City of primary school (development index)	-0.034	-0.09	-0.015	-0.040	-0.038	-0.049
Education	0.131*	0.145*	0.023	0.030	-0.071	-0.053
Achievement		-0.005		0.135*		-0.025
Funseeking		0.043		0.051		-0.030
Fatalism		-0.004		-0.076		0.091
Benevolence		0.223**		0.011		0.049
Universalism		0.074		0.030		-0.024
Traditionalism		0.022		0.028		0.067
<i>R square</i>	0.127	0.203	0.157	0.186	0.210	0.227
<i>Adjusted R square</i>	0.085	0.145	0.116	0.127	0.171	0.170
<i>Change in R square</i>	0.127	0.075	0.157	0.029	0.210	0.017
<i>F for change</i>	2.985	4.103	3.827	1.573	5.413	0.933
<i>Sig.</i>	0.000	0.001	0.000	0.155	0.000	0.471

\*\* Significant at 0.01 level

\* Significant at 0.05 level

§ Significant at 0.10 level

Humane Activism ( $R^2=0.134$ ) dimension shares the same predictors with the Participative Paternalism leadership; i.e. being a female ( $\beta=0.155$ ,  $\text{Sig.}=0.006$ ), scoring high on Benevolence ( $\beta= 0.202$ ,  $\text{Sig.}=0.001$ ) and Universalism ( $\beta= 0.122$ ,  $\text{Sig.}=0.043$ ) dimension, although with lower coefficients plus higher education ( $\beta=0.191$ ,  $\text{Sig.}=0.001$ ). The coefficient of gender was reduced in the second step ( $\beta_0=0.169$ ,  $\text{Sig.}=0.004$ ) indicating that gender is mediated by the value dimensions. The

coefficient of education was increased in the second step ( $\beta_0 = 0.173$ , Sig.=0.003) indicating a stronger dependence relationship with the Humane Activism dimension.

Linear regression models indicate that individuals with lower education ( $\beta = -0.232$ , Sig.=0.000) who live in less developed cities ( $\beta = -0.112$ , Sig.=0.047), who are less Benevolent ( $\beta = -0.215$ , Sig.=0.000) and more Traditional ( $\beta = 0.203$ , Sig.=0.001) show a preference towards the Aggressiveness ( $R^2 = 0.168$ ) in a leader. The coefficient of education was increased in the second step ( $\beta_0 = -0.284$ , Sig.=0.000) indicating a stronger dependence relationship with the Aggressiveness dimension.

Diplomacy dimension ( $R^2 = 0.143$ ), characterized by diplomatic and inspirational leadership behaviors is in part explained by gender (female) ( $\beta = 0.199$ , Sig.=0.00), high Benevolence values ( $\beta = 0.252$ , Sig.=0.000) and higher education ( $\beta = 0.178$ , Sig.=0.002). The coefficient of gender was reduced in the second step ( $\beta_0 = 0.211$ , Sig.=0.000) indicating that gender is mediated by the value dimensions. The coefficient of education was increased in the second step ( $\beta_0 = 0.173$ , Sig.=0.003) indicating a stronger dependence relationship with the Diplomacy dimension.

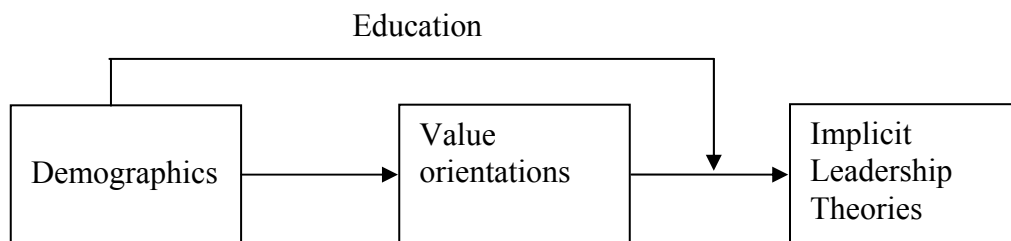
Residence in more developed areas of the country ( $\beta = 0.328$ , Sig.=0.000) and a high Achievement value orientation ( $\beta = 0.114$ , Sig.=0.043) are, as may be expected, indicative of a preference towards the Ambition dimension of leadership ( $R^2 = 0.122$ ). The coefficient of city of residence was reduced in the second step ( $\beta_0 = 0.331$ , Sig.=0.000) indicating that city of residence is mediated by the Achievement value dimensions.

Finally, being a male (Gender:female  $\beta = -0.194$ ), Sig.=0.001), residence in less developed areas of the country ( $\beta = -0.319$ , Sig.=0.000) and a high Conformity

value orientation ( $\beta=0.114$ ,  $\text{Sig.}=0.042$ ) are indicative of a preference towards Conventionalism dimension of leadership ( $R^2=0.190$ ).

To summarize, among the six implicit leadership dimensions employed in this study, gender and Benevolence are the strongest predictors in general, each contributing to four of the six significant regression models. These models show that value orientations indeed are somewhat useful in predicting the implicit leadership theory dimensions and may explain up to 20% of the variance within these dimensions. The analysis above also indicate that education is more strongly correlated to ILT dimensions than it is to value dimensions. There is evidence present to propose ‘education level’ as a moderating variable between Value dimensions and ILTs (Fig. 10).

Figure 9 Hypothesized relationship between demographics and ILTs: revised model



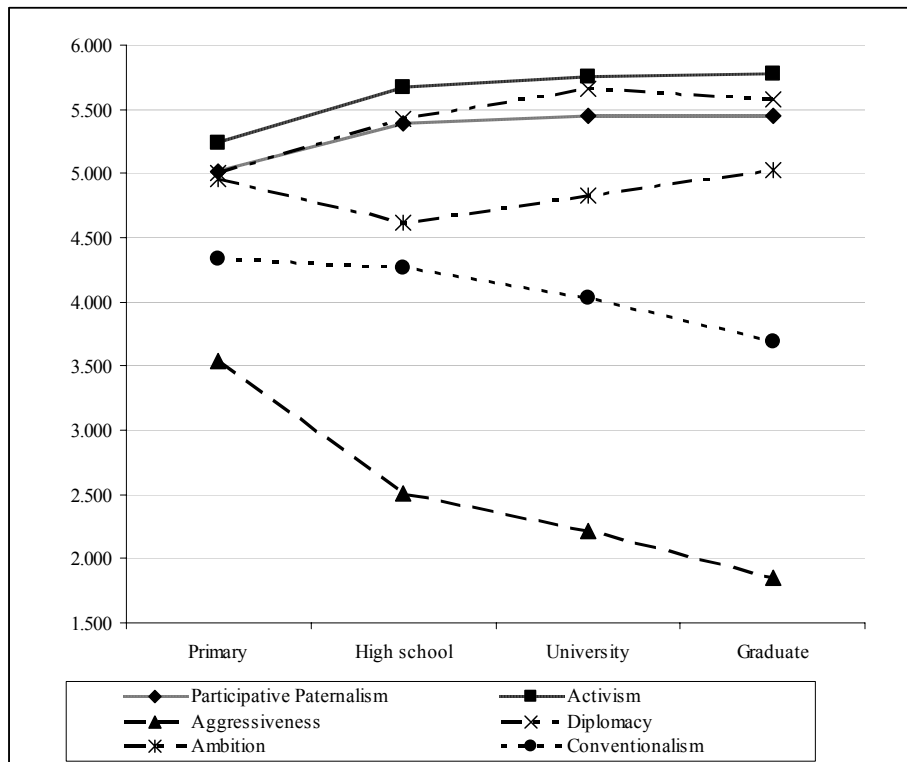
#### ILT group mean comparisons

Group means across various demographic groups were also compared to investigate any differences in terms of education, gender, work position, managerial status, marital status and geographic data. Table 70 shows the group means where ANOVA analysis indicated significant differences.

The most striking finding is that implicit leadership theories change as education level changes. There appears to be a linear relationship between education

and all ILT dimensions (Figure 11). According to the results of analysis, as education level increases, preference for leadership attributes of Participative Paternalism, Humane Activism and Diplomacy increases. Preference for leadership attributes of Aggressiveness and Conventionalism increases with decreasing levels of education.

Figure 10 Graph of ILT means by education



All ILT dimension scores except Aggressiveness are significantly different between males and females. Females score higher on all analyzed dimension with the exception of Conventionalism. (Table 70)

Table 70 Group means of leadership dimension preferences across demographic groups

Grouping Factor		Participative Paternalism	Humane Activism	Aggressive -ness	Diplo- macy	Ambition	Conventio -nalism
Education	Primary	5.020*	5.238*	3.539*	5.000*	4.954*	4.333*
	High	5.386*	5.677*	2.512*	5.429*	4.616*	4.263*
	University	5.453*	5.757*	2.220*	5.661*	4.829*	4.029*
	Graduate	5.446*	5.780*	1.856*	5.575*	5.031*	3.693*
Gender	Male	5.317*	5.642*	2.361	5.463*	4.724*	4.196*
	Female	5.524*	5.813*	2.213	5.689*	4.911*	3.862*
Work position	Worker	5.403	5.736	2.605*	5.519	4.652	4.290*
	Officers	5.488	5.753	2.092*	5.555	4.759	4.030*
	Manager	5.392	5.697	2.190*	5.616	5.011	4.043*
	Owner	5.243	5.689	2.471*	5.436	4.860	4.162*
	Other	5.350	5.625	2.321*	5.595	4.740	3.695*
Managerial status	Non- manager	5.468*	5.719	2.268	5.579	4.738	4.102
	Manager	5.343*	5.705	2.345	5.524	4.873	3.987
Marital Status	Married	5.421	5.696	2.394*	5.514	4.785	4.100
	Single	5.379	5.738	2.231*	5.621	4.822	3.994
	Widowed	5.462	5.867	2.619*	5.400	4.200	4.333
	Divorced	5.510	5.775	1.471*	5.650	5.100	3.708
Birth region	Abroad	5.462	5.688	2.270	5.625	4.900	3.458*
	Mediterrn.	5.338	5.675	2.541	5.508	4.771	4.142*
	E. Anatolia	5.457	5.756	2.419	5.491	4.682	4.754*
	Aegean S.E.	5.332	5.747	2.517	5.631	4.859	3.962*
	Anatolia	5.430	5.724	1.929	5.646	4.877	3.846*
	M. Anatolia	5.534	5.754	2.313	5.551	4.703	3.820*
	Marmara	5.327	5.673	2.156	5.560	4.890	3.803*
	Black sea	5.455	5.708	2.158	5.655	4.921	4.015*
Childhood region	Abroad	5.432	5.720	2.117	5.660	4.860	3.467*
	Mediterrn.	5.339	5.680	2.643	5.492	4.6927	4.122*
	E. Anatolia	5.435	5.735	2.419	5.472	4.6414	4.741*
	Aegean S.E.	5.403	5.748	2.176	5.653	4.9328	3.811*
	Anatolia	5.587	5.864	2.007	5.782	4.8727	3.636*
	M. Anatolia	5.490	5.704	2.363	5.533	4.6593	3.855*
	Marmara	5.335	5.687	2.196	5.557	4.9601	3.824*
	Black sea	5.472	5.732	2.183	5.652	4.8968	4.086*
Childhood residential	Metropolitan	5.378	5.738	2.225	5.551	4.850	3.872*
	City	5.508	5.769	2.301	5.640	4.715	4.075*
	Town	5.404	5.649	2.412	5.507	4.585	4.172*
	Village	5.328	5.593	2.426	5.414	4.921	4.468*

Grouping Factor		Participative Paternalism	Humane Activism	Aggressive -ness	Diplo- macy	Ambition	Conventio -nalism
Primary school region	Abroad	5.550	5.657	2.054	5.571	4.686	3.476*
	Mediterrn.	5.330	5.675	2.583	5.492	4.689	4.063*
	E. Anatolia	5.437	5.742	2.415	5.458	4.656	4.760*
	Aegean S.E.	5.378	5.755	2.153	5.690	4.924	3.828*
	Anatolia	5.455	5.800	2.240	5.782	4.909	3.394*
	M. Anatolia	5.489	5.706	2.354	5.547	4.728	3.840*
	Marmara	5.353	5.702	2.191	5.558	4.946	3.846*
	Black sea	5.464	5.675	2.255	5.641	4.779	4.103*
School residential	Metropolitan	5.387	5.735	2.277	5.593	4.876	3.984*
	City	5.458	5.735	2.387	5.566	4.715	3.908*
	Town	5.400	5.637	2.194	5.552	4.708	4.011*
	Village	5.385	5.643	2.399	5.395	4.766	4.596*

\* Significant differences between group means

Some ILT means also differ among work positions. Namely, blue collar workers prefer Aggressiveness in their leader significantly more than any other group. White collar officers on the other hand, show the lowest preference towards Aggressiveness as a leader attribute.

Again blue collar workers show strongest preference towards Conventionalism in their leaders, while Others (e.g. specialists, experts) show the least preference. Considering the findings about the relationship between education and ILT scores, an examination of frequencies reveal that indeed more than 51% of workers have high school or a lower level of education, in confirmation of the earlier findings.

Preference for Conventionalism differs significantly by birth, childhood and school regions. The mean for preference generally increases as we move from the west to the east of Turkey. The western regions of Turkey are more industrially developed and more urbanized than the eastern regions (Dinçer, 2003), so it is possible to interpret this finding as a comparison of rural and urban effects.

Southeast Anatolia stood out as an interesting exception. It must be reminded that no questionnaires were administered in this region. Yet, some respondents in other regions were born or raised in the southeast. The respondents who have spent their childhood in the Southeast region have the second lowest rank in Conventionalism scores, after the respondents who have spent their childhood outside the country. More interestingly, respondents who have had their elementary school education in the Southeast Anatolia region have the lowest rank in Conventionalism. Those who have been abroad in the earlier periods of their lives reported that they have lived exclusively in European countries. In an attempt to explain this, education data of respondents reporting Southeast Anatolia as their region of birth, childhood or school is examined. Results show that only 11 to 13 respondents have reported any relationship with Southeast Anatolia, and they all have either university (approximately 60%) or graduate (approximately 40%) degrees. So, it is not possible to arrive at any generalizations from these results and no further analysis are performed.

Conventionalism scores also differ between the size of residential areas where the respondents have spent their pre-school and primary school years. In general, Conventionalism is more preferred by respondents originating from smaller areas (villages) and less so by those originating from cities or larger areas. This finding supports the finding in an earlier paragraph; respondents from rural areas prefer Conventionalism more in their leaders than those from urban areas.

## CHAPTER 5. SUMMARY AND CONCLUSION

This section extends on the previous section and presents a discussion of the findings. It should be noted that neither the methodological issues nor the theoretical concerns are prioritized. The theoretical discussions are limited to the boundaries of specific issues. General conclusions are implicit in those discussions.

### Summary Of Findings

This study set out to investigate the leadership preferences of Turkish people and the effect of individual's value orientations on these preferences. To this end, a number of hypotheses were developed exploring the relationship between values and preferred leadership attributes, existence of value-based subcultures and the relationship between subcultures and preferred leadership types. Two principles borrowed from psychology, similarity attraction principle and need complementarity principle were employed in examining these relationships. Hypotheses H1 and H3 through H6 explored the relationship between values endorsed by individuals and their ideal leader attributes i.e. implicit leadership theories. H1 looked into the relationship of individuals' ideas about human nature with static and dynamic leadership attributes, H3 probed the relationship of values with transactional leadership attributes, H4 with relationship-oriented leadership, H5 with transformational leadership and finally H6 with paternalistic leadership. The relationships proposed should be interpreted in the organizational context though it is possible to arrive at a number of sociologically relevant conclusions. A summary of the hypotheses and analysis results are presented in Table 71.



Table 71 Hypotheses and results

Initial Hypothesis	Result	
H1a	Individuals who believe in the changeability of human nature (incremental theorists) are likely to place more importance on dynamic aspects of leadership such as “ability to deal with change” and “flexibility”.	Rejected
H1b	Individuals who believe in the fixedness of human nature (entity theorists) are likely to place more importance on static aspects of leadership such as “stability”, “intelligence”, “building dependable relationships”.	Partially supported
H1c	There will be no significant difference between the expectations of both entity and incremental theorists on the “dependability” of the leader.	Supported
H2a	There are significantly different subcultures based on their value orientations..	Supported
H2b	The subcultures will differ significantly in their leadership preferences..	Partially supported
H3a	Individuals who value achievement and power highly are likely to prefer procedural attributes of transactional leadership styles.	Rejected
H3b	Individuals scoring high on security values are likely to show a preference towards risk-avoiding attributes of transactional leaders.	Supported
H3c	Individuals who place importance on stimulation values are likely to show low preference towards risk-avoiding attributes of transactional leaders.	Rejected
H4a	Individuals who value security are highly likely to prefer trusting and respectful attributes of relationship-oriented leaders.	Supported
H4b	Individuals who value achievement are less likely to prefer participation and empathy attributes of relationship-oriented leaders.	Rejected
H4c	Individuals who value risk-taking are less likely to prefer participative attributes of relationship-oriented leaders.	Rejected
H4d	Participative and paternalistic leader attributes shall be significantly correlated.	Supported
H5a	Individuals who value risk-taking are more likely to prefer similar attributes of transformational leaders.	Rejected
H5b	Individuals who value achievement and power are more likely to prefer similar attributes of transformational leaders.	Partially supported
H5c	Individuals who value security and conformity are less likely to prefer transformational leaders.	Partially supported
H5d	Individuals with individualistic tendencies, i.e. who value self-direction highly are likely to prefer leaders willing to sacrifice personal interest for the collective good (charismatic/transformational leaders).	Supported
H6	Individuals who value conformity and tradition highly are likely to prefer paternalistic leaders.	Rejected

### Value Orientations

Quite an extensive literature is available on the value orientations of the Turkish people but only one so far (Kozan, 2002) has probed into the possibility that the Turkish culture may be fragmented. All the other studies focus exclusively on the national culture and avoid individual level of analysis. One of the main arguments of this study was that intracultural variations may be so large as to warrant clustering

the population in a meaningful manner. H2a hypothesized that significantly different and meaningfully identifiable clusters exist within the population.

The analysis revealed three clusters of respondents. *Traditionalists* consists of persons who value traditions, are benevolent, strongly believe in the existence of fate, place significantly high value on achievement, security and universalism, tend to believe that humans are inherently evil, mostly live in the underdeveloped regions of the country, are rural in origin and have the lowest average education among the respondents. Traditionalists make up approximately 48% of the sample population. *Epicureans* consists of persons who value stimulation, hedonism and power. They place the least value on Conformity and Fatalism compared to the other subcultures. This group tends to believe that people are inherently good. More than half of the members of this group are females, have a lower age average than the other two groups, are likely to reside in the more developed regions of the country, and have university degree or higher on average. Epicureans make up approximately 31% of the sample population. *Noncommittals* do not place a higher than average value on any of the value dimensions measured. Rather, they are characterized by the comparably lower value they place on Funseeking, Universalism, Benevolence and Achievement. Conformity and Fatalism scores of the Noncommittals cluster are around average; lower than that of Traditionalists but higher than the Epicureans. Demographically, this group is mostly male dominated, has the highest average age and work experience, members of this cluster have over high school education and work mostly in non-managerial positions. The naming was based on the finding that this cluster did not commit to any value strongly, but scored below average on the

values endorsed by others. Noncommittals make up approximately 20% of the sample population.

Further analysis to investigate any relationships between demographic characteristics, value orientations and implicit leadership theories were based on Massey's (1979) value development framework. Massey (1979) identified 3 major periods in our lives where we develop and consolidate our values; the Imprint period (age 0-7), the Modeling period (age 8-13) and the Socialization period (age 14-21). He also argued that most of the core values are imprinted by the age of 10. Massey (1979) explains that development of values of individuals may be influenced by family, friends, religious associations, school experiences, where they grew up, the economic times of their youth among other factors. Demographic data was collected as to the geographic residence locations of the respondents in their preteen years. Analysis results indicate that respondents working in managerial positions, females and younger respondents tend to score higher in the Achievement dimension. Linear regression analysis is based on a dependence relationship, in which the change in one variable is assumed to result in a change in another variable. Yet, the strength and conviction with which the researcher can assume causation between two variables does not lie in the analytical method but the theoretical justification provided to support the analysis (Hair et al., 1998:579). Thus regression analysis provides evidence that there is indeed a dependency relationship between holding a managerial position and the Achievement value dimension but does not provide direction of causality, and the author believes that holding a managerial position is more likely a consequence rather than a predecessor of Achievement orientation. That is, individuals who value Achievement strongly are more likely to work their

way up the corporate hierarchy and assume managerial positions, compared with those who value Achievement less.

Those respondents who are either divorced or single, hold managerial positions, have lower education, have spent pre-school years in larger residential areas such as cities and metropolitan areas and have on average a shorter work experience score higher in Funseeking dimension. Short work experience, lower education and holding a managerial position, when taken together, might indicate either small business owners or people working in family businesses since working in a managerial position in a larger organization usually either requires tenure or higher skills that are typically acquired by higher education. Further examination of data reveals that business owners do not score high on this dimension. Again, no causality is inferred by the analysis, thus it is possible to assume that individuals who value stimulation and hedonistic values, when given the opportunity, may prefer to work in family establishments rather than pursuing a career in larger institutions.

Fatalism seems to be the dimension most related to socioeconomic background, such as the place of birth and childhood. The finding that pre-school city (development index) coefficient and birth city (development index) coefficient have different signs may indicate that these respondents have migrated to another city with their parents when they were quite young. A speculative comment may be that children moving from one city to another socio-economically different city at a young age may be internalizing this traumatic event by accepting it as their unchangeable fate.

Only education appears to have predictive power in explaining the variance in the Universalism dimension. Lower education, contrary to what might be expected

based on common sense, leads to higher Universalism scores. This also may be speculated to be related to the national tendency of Turkish people to side with the aggrieved party.

Conformity is predicted by being a parent, lower education, living in less developed cities and having on average a longer work experience. Conformity dimension consists of conformity and humility values. It may be argued that lower education coupled with a less developed socioeconomic environment may cause an individual to settle for less rewarding jobs, and the added responsibility of taking care of a family may undermine an individual's self-esteem and youthful ambitions to a certain degree and foster a more subordinating attribute.

#### Implicit Leadership Theories

The main goal of this research study was to identify and describe the leadership preferences of Turkish people. Overall mean scores for the ILT dimensions (Table 72) indicate that Humane Activism is the most preferred leadership dimension, followed by Diplomacy. The least preferred leadership dimension is Aggressiveness. It is possible to conclude that, though the dominant leadership type in Turkey is shown to be Paternalism (Kabasakal & Bodur, 2002), Turkish people actually prefer less paternalistic leaders who are fatherly and create a home environment at work, guiding and directing followers. Rather they prefer more active leaders who are always aware of what happens in the workplace, are open to change and self-development, embrace change and are self-confident. The second preferred leadership type diplomatic leaders who use both verbal and non-verbal communication effectively, value solidarity and make followers feel secure.

Aggressiveness in the leader, which is manifested by reluctance to accept mistakes, intolerance to criticism, failure and more skilled followers is the least preferred dimension.

Table 72 ILT dimensions mean scores

	Minimum	Maximum	Mean	Std. Deviation
Participative Paternalism	2.77	6.00	5.408	.562
Humane Activism	2.40	6.00	5.720	.465
Aggressiveness	1.00	5.43	2.301	.951
Diplomacy	2.80	6.00	5.561	.550
Ambition	1.40	7.60	4.805	.865
Conventionalism	1.00	6.00	4.051	1.038

Assuming that there is a significant relationship between values and leadership preferences, H2b hypothesized that the obtained clusters would significantly differ in their leadership preferences. Analysis results show that the three clusters differ significantly on all TILT dimensions but one, although each clusters for the leadership dimensions were the same.

Traditionals place high value on Participative Paternalism and Conventionalism dimensions of implicit leadership theories (Table 73). Traditionals, making up almost half of the sample population (48%) value traditions, are benevolent, strongly believe in the existence of fate, place significantly high value on achievement, security and universalism, tend to believe that humans are inherently evil, mostly live in the less developed regions of the country, are rural in origin and have the lowest average education among the respondents. Historically, Turks have placed high value on mores (Göka, 2008) and mores (“töre”) are still an important part of the daily life particularly in the less developed regions of the country. Mores include showing respect to ruling class—such as elders and those in management

Table 73 Cluster means on ILT dimensions

ILT dimension	Value Cluster		
	Traditionals	Epicureans	Noncommittals
Humane Activism	5.764	5.762	5.547
Diplomacy	5.586	5.650	5.361
Participative Paternalism	5.496	5.418	5.178
Ambition	4.817	4.907	4.618
Conventionalism	4.283	3.632	4.155
Aggressiveness	2.361	2.037	2.529

positions- through rituals such as standing in the presence of a respected, not crossing legs while sitting, keeping quiet until invited to speak or kissing the hand and touching it on the forehead. Mores order Turks to obey the ruling class. As suggested by similarity attraction principle, Traditionals prefer leaders who endorse similar traditional values, and exercise a fatherly benevolent authority. The desire for upward mobility of this cluster is evident in the high value they place on achievement. They are eager to climb the ladders of the social hierarchy and prefer to be guided by a participative leader along the way.

Epicureans place higher value on Diplomacy and Ambition, and low value on Aggressiveness and Conventionalism dimensions of leaders. This group consists of persons who value stimulation and hedonism highly. They place the least value on conformity, tradition and fatalism. This group tends to believe in inherently good people. More than half of the members of this group are females, have a lower age average than the other two groups, are likely to reside in the more developed regions of the country, and have university degree or higher on average. Epicureans make up approximately 31% of the sample population. Epicureans, as the name suggests, want to live their lives according to their own wishes and choices. Therefore, they prefer similar attributes in their leaders as similarity attraction principle suggests;

they prefer risk taking, ambitious and decisive leaders. This group tends to believe that people are inherently good, and expect the same approach from their leaders.

Noncommittals do not place a high value on any of the value dimensions measured. Rather, they are characterized by the very low value they place on funseeking, universalism, benevolence and achievement. Demographically, this group is mostly male dominated, have the highest average age and work experience, have over high school education and work mostly in non-management positions. Noncommittals make up approximately 20% of the sample population. Those individuals, who do not endorse any value strongly are, as need complementarity principle suggests, are comparatively more attracted to leaders who are more imperious and unrelenting. Noncommittals, in comparison the other clusters place the highest value on Aggressiveness of leaders, a high value on Conventionalism while placing a low value on Participative Paternalism, Humane Activism and Diplomacy dimensions of leadership. That is, in comparison to other subgroups they are more likely to prefer to be ruled by authoritative leaders, want to submit to orders rather than be persuaded and avoid taking part in the decision-making process.

Analysis of correlations between values and ILT preferences focused on beliefs about human nature (H1), and correlations between values and transactional (H3), relationship-oriented (H4), transformational (H5) and paternalistic (H6) leadership attributes.

It was hypothesized that individuals who believe in the changeability of human nature (incremental theorists) are likely to place more importance on dynamic aspects of leadership whereas individuals who believe in the fixedness of human nature (entity theorists) are likely to place more importance on static aspects of



leadership. The first part of this hypothesis was rejected and the second part partially supported. It was also shown that there was no significant difference between the expectations of both entity and incremental theorists on the “dependability” of the leader.

Analysis focusing on preferred transactional leadership attributes and value orientations of the respondents showed that individuals who value achievement and power highly are likely to prefer some procedural attributes, and individuals scoring high on security values are likely to show a preference towards risk-avoiding attributes of transactional leadership styles.

Preference of relationship-oriented leadership attributes were also analyzed. It was shown that individuals who value security are highly likely to prefer trusting and respectful attributes of relationship-oriented leaders. Paşa et al. (2001), based on the qualitative section of their study, argue that Turkish respondents describe ideal relationship-oriented leadership as a combination of team-integrator and paternalist qualities. This finding was confirmed in the present study where participative and paternalistic leader attributes were significantly correlated.

As for transformational leadership attributes, it was shown that achievement and power values were to some extent positively correlated with similar attributes of transformational leaders, while security and conformity values showed negative correlations. It was also shown that individuals who value conformity and tradition highly are somewhat likely to prefer paternalistic leaders.

One objective of this study was to test the hierarchical effect of demographics on values and in turn on ILTs. Analysis results provided some support to such a relation. For example, being a female, scoring high on Benevolence and

Universalism value dimensions proved to be predictive of a preference towards Participative Paternalism leadership dimension. This is very much in line with the findings of research on paternalism in Turkey. In a paternalistic relationship, the role of the superior is to guide, protect, nurture and care for the subordinate and the role of the subordinate is to be loyal to the superior (Aycaan et al., 2000; Pellegrini & Scandura, 2006). This might be due to the Turkish mores, where members, especially women in the family, are expected to comply with the decisions and directions of the father without question.

Humane Activism dimension shares the same predictors with the Participative Paternalism leadership dimension although with lower coefficients, plus higher education. This finding may indicate that while more subordinating and compliant members of the society favor paternalism in their leaders, increased self-confidence related with increased education change their preferences towards more active leaders characterized by assertive, self-confident and visionary behavior.

Results indicate that individuals with lower education who live in less developed cities, who are less benevolent and more traditional show a preference towards the Aggressiveness in a leader. This may be the cultural equivalent of the “law of the jungle”. Undereducated individuals living in underdeveloped regions are certainly more likely to face hardship making a decent living, based on both intrinsic (education) and environmental (geographic area) factors. If making a living turns into a fight with peers, these individuals may well deem loyalty and helping behavior to others as unnecessary at the least. High values of Conformity characterized by conforming behavior may lead these individuals to seek a safe haven under the protection of a tough, strong and dominating leader; an “alpha male” in

anthropological terminology. An ANOVA analysis (Table 70) indicate that “workers” which make up 23.5% of the sample show comparably the highest preference towards Aggressiveness in the leader and entrepreneurial groups significantly differ on this dimension, a finding that provides support to the discussion.

Diplomacy dimension, characterized by diplomatic and inspirational leadership behaviors was in part explained by gender (female), highly benevolent attribute and higher education. Residence in more developed areas of the country and a high Achievement value orientation are, as may be expected, indicative of a preference towards the Ambition dimension of leadership. Finally, being a male, residence in less developed areas of the country and a high Conformity value orientation are indicative of a preference towards Conventionalism dimension of leadership.

In summary, six implicit leadership dimensions were employed in this study: Participative Paternalism, Humane Activism, Aggressiveness, Diplomacy, Ambition and Conventionalism. Among these six dimensions, one demographic variable, gender, and one value dimension, Benevolence, were found to be the strongest predictors in general, each contributing four of the six significant regression models.

An expected but still striking finding was that implicit leadership theories change as education level changes. According to the results of analysis, as education level increases, preference for Participative Paternalism, Humane Activism and Diplomacy increases. Preference for Aggressiveness and Conventionalism increases with decreasing levels of education.

All ILT dimension scores except Aggressiveness are significantly different between males and females. Females showed significantly preference towards Conventionalism in their leaders. This finding expected considering the fact that Conventionalism dimension includes the item on gender inequality, among other conventional attributes such as being religiously devout, avoiding wastefulness and being a male. Conventionalism differs significantly by birth, childhood and school regions. The preference for Conventionalism in the leader generally increases as we move from the west to the east of Turkey. The western regions of Turkey are more industrially developed and more urbanized than the eastern regions (Dinçer, 2003), so it is possible to interpret this finding as a comparison of rural and urban effects.

Preference for Conventionalism in the leaders also differs between the size of residential areas where the respondents have spent their pre-school and primary school years. In general, Conventionalism is more preferred by respondents originating from smaller areas (villages) and less so by those originating from cities or larger areas, supporting earlier findings about the effect of rural and urban settings.

In general, findings provide some support the tentative model concerning the relationship between demographics, values and ILTs (Figure 9 and 10).

#### Limitations and Suggestions for Future Research

Some limitations are present concerning this study. First, the sampling procedure employed posed a limitation. Convenience and snowball sampling may have resulted in a bias because each respondent passed the survey to people from his/her own surrounding. Individuals sharing the same workplace or having a social connection are more likely to exhibit similar value orientations. A completely random sampling

scheme, which proved to be impossible for the author, may produce more reliable results.

None of the variables employed in this study exhibited normal distributions. Nonparametric tests such as Spearman's rank correlation were employed where possible. Still, some analyses results may be less robust than expected.

The current study was limited to examination of leadership preferences and employed a limited number of demographic data items. In probing the shaping factors of culture, more demographic background information as defined by Massey (1979) might help the researcher gain a deeper insight into these sociological factors. Such an interdisciplinary approach may enrich the findings of this study. The value dimension of Benevolence in particular deserves further attention as it is, to a great extent, as yet unpredicted by available variables.

It should be noted that the study discards performance measures and organizational practices and does not offer insight into the interactions between individual culture and organizational culture. Further research may tackle this question through appropriately structured studies.

### Conclusion

Leadership and management are two notions that are often used interchangeably. However, these words actually describe two different concepts. Managing and leading are two different ways of organizing people. The manager uses a formal, rational method whilst the leader uses passion and stirs emotions. This study is concerned about leadership rather than management.

The basic premise in leadership categorization theory (Lord & Maher, 1991) is that in any leadership attempt, a prerequisite for being successful and exerting

influence on followers is to be perceived as a leader. Perception involves an act of categorization which, in turn, occurs in a process using cognitive categories or “typifications” (Schütz, 1973), which in the context of leadership research are referred to as leadership prototypes (Lord & Maher, 1991) or implicit leadership theories. Following this argument, the major aim of this study was to arrive at a Turkish Implicit Leadership Theories Scale integrating earlier studies with a quantitative research. The scale obtained in this study includes both emic and etic leadership attributes.

The secondary aim of this study, inspired by earlier values research, was to conduct a study on leadership preferences of different value-based subcultures. Values research is a vast area neighboring many disciplines and topics. The stream is built on social psychology but it also annexes ideas from sociology, organization theory, business history, and political economy depending on the level or depth of analysis. Cultural comparative research typically accepts national boundaries defining the unit of analysis and inappropriately assumes that domestic populations are culturally homogeneous (Adler, 1984, Lenartowicz & Roth, 1999). Thus, in the literature the terms nation and culture have been used interchangeably, as if they were synonyms. Clark (1990) raises concerns when he states that the nation has been used as a proxy for culture because it is easy to define and delimit, whereas, in reality, culture is border-free. Hofstede (1991) proposes that the same dimensions that were found to differentiate among national cultures should also apply to subcultures within countries. Given the geographical location, vast surface area and thousands of years of history brimming with the most influential civilizations of our planet the current inhabitants of Turkey should be far from presenting a monolithic

structure. Indeed, previous research have provided evidence to this end (Kozan, 2002; Esmer, 1997; Karakitapoğlu Aygün & İmamoğlu, 2002). The Turkish Value Scale developed in this study taps into both universal value dimensions and distinctive values of the Turkish people. Using this scale, the author identified three distinct value-based clusters. These clusters were shown to be related to demographic and geographic variables as proposed by Massey (1979).

With the help of value-based subgroups, a more detailed examination of the Turkish Implicit Leadership Theories was possible. Finally, bringing together the value-based subgroups and Turkish implicit leadership theories, and searching for correlations between the two, this study arrives at a value mediated implicit leadership theory model. In a number of studies, implicit leadership theories have been shown to be a possible bias in the measurement of actual leader behavior (Gioia & Sims, 1985; Rush, Thomas & Lord, 1977). Thus, the better the fit between the stimulus individual and the leadership prototype, the more likely this person will be seen as a leader (Offermann, et al., 1994; Foti & Luch, 1992). Rather than proposing a general Turkish preferred leadership model, this study suggests that customized leadership behavior is possible based on the profiles of the followers.

The main goal of this research study was to identify and describe the leadership preferences of Turkish people. Research results indicate that Humane Activism is the most preferred leadership dimension, followed by Diplomacy. The least preferred leadership dimension is Aggressiveness. This rank order does not change according to cultural subgroups. The results do not give support to contingency theory of leadership (Fiedler, 1964) but nevertheless, different cultural subgroups attach different importance to certain leadership dimensions. To

summarize; the Traditionals subgroup show in comparison the strongest preference towards leaders who exhibit high levels of Humane Activism manifested in agility and openness to change, Participative Paternalism manifested in fatherly and guiding behavior and Conventionalism manifested in adherence to traditions. Epicureans, in comparison to other subcultures, show the strongest preference towards leaders who exhibit high levels of Diplomacy manifested in communication skills and confidence inspiring behavior and Ambition manifested in risk-taking, ambitious and decisive behavior. On the other hand Noncommittals, in comparison to other subcultures, show higher preference only towards leaders who exhibit high levels of Aggressiveness manifested in intolerance in general.

It is possible to conclude that, though the dominant leadership type in Turkey was shown to be Paternalism (Kabasakal & Bodur, 2002), Turkish people actually prefer paternalistic leaders who are fatherly and create a home environment at work, guiding and directing followers less. Rather they prefer more active leaders who are always aware of what happens in the workplace, are open to change and self-development, are dynamic, curious, creative and self-confident. The second preferred leadership is diplomatic leaders who use both verbal and non-verbal communication effectively, value solidarity and make followers feel secure, empowers them and believes in them. Aggressiveness in the leader, which is manifested in reluctance to accept mistakes, intolerance to criticism, failure and reluctance to work with more skilled followers is the least preferred dimension.



## APPENDICES

### Appendix A: Human Value Items Recommended for the First Wave of the European Social Survey

1. Thinking up new ideas and being creative is important to him/her. He/she likes to do things in her own original way.
2. It is important to him/her to be rich. He/she wants to have a lot of money and expensive things.
3. He/she thinks it is important that every person in the world be treated equally. He/she believes everyone should have equal opportunities in life.
4. It's very important to him/her to show his/her abilities. He/she wants people to admire what he/she does.
5. It is important to him/her to live in secure surroundings. He/she avoids anything that might endanger his/her safety.
6. He/she likes surprises and is always looking for new things to do. He/she thinks it is important to do lots of different things in life.
7. He/she believes that people should do what they're told. He/she thinks people should follow rules at all times, even when no-one is watching.
8. It is important to him/her to listen to people who are different from him/her. Even when he/she disagrees with them, he/she still wants to understand them.
9. It is important to him/her to be humble and modest. He/she tries not to draw attention to herself.
10. Having a good time is important to him/her. He/she likes to "spoil" him/herself.
11. It is important to him/her to make his/her own decisions about what he/she does. He/she likes to be free and not depend on others.
12. It's very important to him/her to help the people around him/her. He/she wants to care for their well-being.
13. Being very successful is important to him/her. He/she hopes people will recognize his/her achievements.
14. It is important to him/her that the government insure his/her safety against all threats. He/she wants the state to be strong so it can defend its citizens.
15. He/she looks for adventures and likes to take risks. He/she wants to have an exciting life.
16. It is important to him/her always to behave properly. He/she wants to avoid doing anything people would say is wrong.
17. It is important to him/her to be in charge and tell others what to do. He/She wants people to do what he/she says.

18. It is important to him/her to be loyal to his/her friends. He/she wants to devote herself to people close to him/her.

19. He/she strongly believes that people should care for nature. Looking after the environment is important to him/her.

20. Tradition is important to him/her. He/she tries to follow the customs handed down by his/her religion or his/her family.

21. He/she seeks every chance he/she can to have fun. It is important to him/her to do things that give him/her pleasure.

Appendix B: Turkish Values Survey (Turkish Version)

Aşağıda bazı kişiler kısaca tarif edilmiştir. Her tarifi dikkatle okuyun ve size ne kadar benzediğini düşünün. Tarif edilen kişinin size benzerliğini derecelendirip sağdaki altı kutucuktan en uygun olanı 'X' ile işaretleyin.

TARİF EDİLEN KİŞİ SİZE NE KADAR BENZİYOR?

		Bana <u>çok</u> benziyor	Bana <u>oldukça</u> benziyor	Bana <u>biraz</u> benziyor	Bana <u>biraz</u> benzemiyor	Bana <u>pek</u> benzemiyor	Bana <u>hiç</u> benzemiyor
1	Yeni fikirler ortaya koymak ve yaratıcı olmak onun için önemli. Kendi özgün yöntemini kullanarak bir şeyler yapmaktan hoşlanıyor.						
2	Zengin olmak onun için önemli. Çok parası ve pahalı eşyaları olsun istiyor.						
3	Dünyadaki herkesin eşit muamele görmesinin önemli olduğunu düşünüyor. Herkesin hayatta eşit olanaklara sahip olması gerektiğine inanıyor.						
4	Yeteneklerini sergileyebilmek onun için çok önemli. İnsanların, onun yaptıklarını beğenmelerini istiyor.						
5	Güvenli bir ortamda yaşamak onun için önemli. Güvenliğini tehlikeye sokabilecek her şeyden kaçınıyor.						
6	Başına gelen her şeyin kaderinde yazılı olduğuna düşünüyor. Kaderini değiştiremeyeceğine inanıyor.						
7	İnsanların kendilerine söyleneni yapması gerektiğine inanıyor. Kimse izlemiyor olsa bile, insanların her zaman kurallara uyması gerektiğini düşünüyor.						
8	Kendinden farklı olan insanları dinlemek onun için önemli. Aynı fikirde olmasa bile onları anlamak istiyor.						
9	İnsanların kolayca değişebileceklerine inanmıyor. İnsanın yedisinde neyse yetmişinde de o olacağını düşünüyor.						
10	Her zaman uygun şekilde davranmak onun için önemli. İnsanların yanlış olarak nitelendireceği şeyleri yapmaktan kaçınmak istiyor.						

		Bana <u>çok</u> benziyor	Bana <u>olduğ</u> <u>a</u> benziyor	Bana <u>biraz</u> benziyor	Bana <u>biraz</u> benzemiyor	Bana <u>pek</u> benzemiyor	Bana <u>hiç</u> benzemiyor
11	Yaptıkları ile ilgili kararları kendisinin vermesi onun için önemli. Özgür olmaktan ve başkalarına bağımlı olmamaktan hoşlanıyor.						
12	Çevresindekilere yardımcı olmak onun için önem taşıyor. Çevresindekilerin iyi olmasına (esenliğine) özen göstermek istiyor.						
13	Çok başarılı olmak onun için önemli. İnsanların onun başarılarını fark etmesini umuyor.						
14	İnsanların doğayı koruması gerektiğine kesinlikle inanıyor. Çevreye sahip çıkmak onun için önemli.						
15	Gelenekler onun için önem taşıyor. Dininden ya da ailesinden gelen adetleri sürdürmeye çalışıyor.						
16	İnsanların temelde iyi olduklarına inanıyor. İnsanı şartların kötü davranışlara yönelttiğine inanıyor.						
17	Tüm çabasına rağmen bir işi başaramazsa kismet olmadığına inanıyor. Bir dahaki sefere başarabileceğini düşünüyor.						
18	İyi zaman geçirmek onun için önemli. Kendini “şımartmaktan” hoşlanıyor.						
19	Sözünün geçmesi ve başkalarına ne yapacaklarını söylemek onun için önemli. İnsanların onun söylediklerini yerine getirmesini istiyor.						
20	Macera arıyor ve risk almaktan hoşlanıyor. Heyecanlı bir hayatı olmasını istiyor.						
21	İnsanların başına gelen tüm iyi ve kötü olayların, iyi ve kötü davranışlarının sonucu olduğuna inanıyor.						
22	Kadınların yöneticilik yapmaya uygun olmadığını düşünüyor. Etkili mevkilerde daha az kadın olması gerektiğine inanıyor.						
23	Vapur, otobüs gibi toplu taşıma araçlarında bilet kontrolü olması gerektiğine inanıyor. Aksi takdirde pek çok kişinin araçları biletsiz kullanacağını düşünüyor.						

		Bana <u>çok</u> benziyor	Bana <u>olduğ</u> <u>a</u> benziyor	Bana <u>biraz</u> benziyor	Bana <u>biraz</u> benzemiyor	Bana <u>pek</u> benzemiyor	Bana <u>hiç</u> benzemiyor
24	Eğlenilebilecek her fırsatı değerlendiriyor. Keyif alacağı şeyleri yapmak onun için önemli.						
25	Kendi halinde ve mütevazı (alçakgönüllü) olmak onun için önemli. Dikkatleri üzerine çekmek istemiyor.						
26	Devletin tüm tehditlere karşı onu emniyet altına alması onun için önem taşıyor. Devletin vatandaşlarını savunacak kadar güçlü olmasını istiyor.						
27	Başarının beceri ve çok çalışmanın sonucu olduğunu düşünüyor. Şans, kısmet veya kaderin başarı üzerinde etkisi olmadığına inanıyor.						
28	Değişiklikten hoşlanıyor ve her zaman yapacak yeni bir şeyler arıyor. Hayatta birçok farklı şey yapmanın önemli olduğunu düşünüyor.						
29	Arkadaşlarına sadık olmak onun için önemli. Yakın olduğu kişilere karşı vefakar olmak istiyor.						

Appendix C: Turkish Values Survey (English Version)

Here we briefly describe some people. Please read each description and think about how much each person is or is not like you. Put an X in the box to the right that shows how much the person in the description is like you.

HOW MUCH LIKE YOU IS THIS PERSON?

		Very much like me	Like me	Some- what like me	A little not like me	Not like me	Not like me at all
1	Thinking up new ideas and being creative is important to him/her. He/she likes to do things in her own original way.						
2	It is important to him/her to be rich. He/she wants to have a lot of money and expensive things.						
3	He/she thinks it is important that every person in the world be treated equally. He/she believes everyone should have equal opportunities in life.						
4	It's very important to him/her to show his/her abilities. He/she wants people to admire what he/she does.						
5	It is important to him/her to live in secure surroundings. He/she avoids anything that might endanger his/her safety.						
6	He/she believes that whatever happens to him/her is written in his/her fate. He/she believes that he/she can never change his/her fate.						
7	He/she believes that people should do what they're told. He/she thinks people should follow rules at all times, even when no-one is watching.						
8	It is important to him/her to listen to people who are different from him/her. Even when he/she disagrees with them, he/she still wants to understand them.						
9	He/she believes that people do not tend to change. He/she thinks that a person is the same in his/her old age as he/she is in his/her childhood.						

		Very much like me	Like me	Some- what like me	A little not like me	Not like me	Not like me at all
10	It is important to him/her always to behave properly. He/she wants to avoid doing anything people would say is wrong.						
11	It is important to him/her to make his/her own decisions about what he/she does. He/she likes to be free and not depend on others.						
12	It's very important to him/her to help the people around him/her. He/she wants to care for their well-being.						
13	Being very successful is important to him/her. He/she hopes people will recognize his/her achievements.						
14	He/she strongly believes that people should care for nature. Looking after the environment is important to him/her.						
15	Tradition is important to him/her. He/she tries to follow the customs handed down by his/her religion or his/her family.						
16	He/she believes that people are essentially good. He/she thinks that circumstances force people toward evil actions.						
17	He/she believes that it is not in his/her fate if he/she does not succeed at something despite all his/her efforts. He/she thinks that he may succeed another time.						
18	Having a good time is important to him/her. He/she likes to "spoil" him/herself.						
19	It is important to him/her to be in charge and tell others what to do. He/She wants people to do what he/she says.						
20	He/she looks for adventures and likes to take risks. He/she wants to have an exciting life.						
21	He/she believes that every good or bad thing that happens to someone is the consequence of his/her good or bad behavior.						
22	He/she thinks that women are not suitable for managerial positions. He/she believes that less women should be in positions of authority.						

		Very much like me	Like me	Some- what like me	A little not like me	Not like me	Not like me at all
23	He/she believes that ticket collectors should be employed on all public transportation. He/she thinks that without ticket collectors, most people will take free rides.						
24	He/she seeks every chance he/she can to have fun. It is important to him/her to do things that give him/her pleasure.						
25	It is important to him/her to be humble and modest. He/she tries not to draw attention to herself.						
26	It is important to him/her that the government insure his/her safety against all threats. He/she wants the state to be strong so it can defend its citizens.						
27	He/she thinks that succeed is the result of skills and hard work. He/she believes that fate or luck have no effect on success.						
28	He/she likes change and is always looking for new things to do. He/she thinks it is important to do lots of different things in life.						
29	It is important to him/her to be loyal to his/her friends. He/she wants to devote herself to people close to him/her.						



Appendix D: Turkish Implicit Leadership Theories Survey (Turkish Version)

Kurumunuzda veya çevrenizde sizi, başkalarını ve grupları olağanüstü şekilde etkileme, teşvik etme gücü olan ve kurumunuzun veya işin başarısına katkıda bulunan kişilere “olağanüstü başarılı lider” adını veriyoruz.

Aşağıda liderleri tarif eden bazı özellik ve davranışlar vardır. Sizce bir kişinin “başarılı lider” olarak tanımlanabilmesi için o özellik ve davranışın ne kadar önemli olduğunu derecelendirip sağdaki altı kutucuktan en uygun olanı ‘X’ ile işaretleyin.

BU ÖZELLİK VE DAVRANIŞ BİR KİŞİNİN BAŞARILI LİDER OLMASINI NASIL ETKİLER?

		Başarılı bir lider olmasını			Başarılı bir lider olmasına		
		<u>çok fazla</u> engeller	<u>biraz</u> engeller	<u>çok az</u> engeller	<u>çok az</u> katkıda bulunur	<u>biraz</u> katkıda bulunur	<u>çok fazla</u> katkıda bulunur
1.	Hırslı olması. Güçlü istek ve tutkulara sahip olması.						
2.	Kararlı olması. Tereddüt etmeden, hızlı karar verip uygulaması.						
3.	Çalışanlarını zaman zaman başkalarının yanında eleştirmesi.						
4.	Çevresindekilerden ve/veya çalışanlarından fikir alması, ancak kararlarını kendi vermesi.						
5.	Kuralcı olması. Uygun gördüğü durumlarda kuralların arkasına sığması.						
6.	Eleştiriye tahammül etmemesi. Birisi kendisini eleştirdiğinde bundan rahatsız olması.						
7.	Dinine bağlı olması ve bunu açıkça göstermesi.						
8.	İsraftan kaçınması.						
9.	Güven verici olması.						
10.	Yüksek eğitilmiş olması. İş konusunda mutlaka yüksek öğrenim görmüş olması.						
11.	Kendisinden daha eğitilmiş veya daha deneyimli kişilerle birlikte çalışmaktan rahatsızlık duyması.						
12.	Çalışanlarına inanması. Onlara yetki vererek gelişimlerine yardımcı olması.						
13.	Esnek olması. Kural ve kanunları farklı açılardan inceleyip, esnek bir bakış açısıyla yorumlaması.						
14.	Erkek olması veya kadın olsa bile erkeksi özelliklere sahip olması.						
15.	Yardım ve dayanışmaya önem vermesi.						

		Başarılı bir lider olmasını			Başarılı bir lider olmasına		
		çok fazla engeller	biraz engeller	çok az engeller	çok az katkıda bulunur	biraz katkıda bulunur	çok fazla katkıda bulunur
16.	Ulaşılabilir olması. Çalışanlarının kendisini istedikleri zaman kolayca bulup görüşebilmesi.						
17.	Babacan olması. Çalışanlarının iş hayatı dışındaki özel sorunları ile de ilgilenmesi.						
18.	Bir işi bir çalışanına havale ettiği zaman, bir hata olmadığı sürece karışmaması.						
19.	Gerektiği zaman en yakınlarına bile “hayır” demesini bilmesi.						
20.	Detaylarla uğraşmaması. Daha çok genel kavramlar ve konularla ilgilenmesi.						
21.	Risk almaktan kaçınması, güvenli işleri tercih etmesi.						
22.	Çalışanlarına saygı göstermesi.						
23.	Çalışanlarına ödül veya ceza verirken araç olarak çoğunlukla parayı kullanması.						
24.	Mücadeleden kaçınmaya çalışması.						
25.	İyi konuşmacı olması.						
26.	Girişken olması.						
27.	El sıkma ve göz teması gibi sözsüz iletişim araçlarını sıkça kullanması.						
28.	Adil olması.						
29.	Bir sorun çıktığı zaman başkasının beklemeyip işi ele alarak kendisi çözmesi.						
30.	Olgun olması.						
31.	Başarısızlığa tahammül etmemesi, başarısızlık karşısında sinirlenmesi.						
32.	Dengeli olması. Karar verirken duyguları ile mantığını dengede tutması.						
33.	Herkesin fikrini dinlemesi ve ciddiye alması veya en azından öyle görünmesi.						
34.	Çalışanlarına yol göstermesi, yönlendirmesi.						
35.	Her zaman haklı olmak istemesi. Hatalarını kabul etmekte zorluk çekmesi.						
36.	Değişime açık olması.						
37.	İşyerinde neler olup bittiğini her zaman bilmesi.						
38.	Kararlara çalışanlarının da katılmasını teşvik etmesi.						
39.	Kendine güvenmesi.						
40.	Mevcut durumu korumaya çalışmayıp gerektiğinde karşı çıkması.						
41.	Zeki olması. Çabuk ve kolay anlaması.						
42.	Kendini geliştirmeye açık olması.						
43.	Dinamik ve canlı olması.						

		Başarılı bir lider olmasını			Başarılı bir lider olmasına		
		çok fazla engeller	biraz engeller	çok az engeller	çok az katkıda bulunur	biraz katkıda bulunur	çok fazla katkıda bulunur
44.	Kendi fikirlerini ve inançlarını açıklaması, ancak karar verirken öncelikle grubun yararını gözetmesi.						
45.	İşyerinde aile ortamı yaratması.						
46.	Yaratıcı ve meraklı olması. Yeniliklere ilgi duyması.						
47.	Çalışanları ile iletişim kurması. Elindeki bilgileri çalışanları ile paylaşması.						
48.	Kendisini karşısındakinin yerine koyabilmesi.						
49.	Sıra dışı olması. Davranış ve düşüncelerinin aşırı uçlarda olması.						
50.	Güvenilir olması. Her zaman doğruyu söylemesi ve verdiği sözleri tutması.						

Appendix E: Turkish Implicit Leadership Theories Survey (English Version)

People who have the ability to affect and encourage you, others and groups, people who contribute significantly to the success of the organization or business are called “exceptionally successful leaders”.

Here we briefly describe some characteristics of leaders. Please read each description and think about how much this characteristic is important to exceptionally successful leadership according to you. Put an X in the box to the right that shows how that characteristic affects exceptionally successful leadership.

HOW DOES THIS CHARACTERISTIC AFFECT EXCEPTIONALLY SUCCESSFUL LEADERSHIP?

		<u>Hinders</u> <u>very</u> <u>much</u>	<u>Hinde</u> <u>rs</u> <u>some-</u> <u>what</u>	<u>Hinde</u> <u>rs a</u> <u>little</u>	<u>Contrib</u> <u>-utes a</u> <u>little</u>	<u>Contr</u> <u>ib-</u> <u>utes</u> <u>some-</u> <u>what</u>	<u>Contrib</u> <u>-utes a</u> <u>lot</u>
1.	Is ambitious. Has strong desires and ambitions.						
2.	Is decisive. Makes decisions and executes them fast and without hesitation.						
3.	Occasionally criticizes followers in public.						
4.	Asks for opinions from others and/or followers but makes own decisions.						
5.	Is procedural. Hides behind rules when he/she sees fit.						
6.	Is intolerant to criticism. Feels ill at ease when someone criticizes him/her.						
7.	Is religiously devoted and openly expresses this.						
8.	Avoids wastefulness.						
9.	Makes followers feel secure.						
10.	Is well educated. Has a higher education degree on the subject of his/her profession.						
11.	Feels ill at ease when working with others who are more educated or experienced than him/her.						
12.	Believes in his/her followers. Empowers them and helps their development.						
13.	Is flexible. Interprets rules and regulations with a flexible mind.						
14.	Is male or has male attributes.						
15.	Values helping and solidarity.						
16.	Is accessible. Followers can reach him/her easily when they want						
17.	Is fatherly. Is concerned with the private problems of the followers.						
18.	When delegates work, does not interfere until there is a mistake.						

		<u>Hinders</u> <u>very</u> <u>much</u>	<u>Hinde</u> <u>rs</u> <u>some-</u> <u>what</u>	<u>Hinde</u> <u>rs a</u> <u>little</u>	<u>Contrib</u> <u>-utes a</u> <u>little</u>	<u>Contr</u> <u>ib-</u> <u>utes</u> <u>some-</u> <u>what</u>	<u>Contrib</u> <u>-utes a</u> <u>lot</u>
19.	Is able to say “no” even to those closest to him/her if the need arises.						
20.	Does not like to work with details. Deals with the more conceptual overviews.						
21.	Avoids risks, prefers safer options.						
22.	Respects followers.						
23.	Rewards and punishes by monetary means.						
24.	Avoids challenges.						
25.	Is a good speaker.						
26.	Is sociable.						
27.	Use both body language and nonverbal communication; shakes hands frequently and has direct eye contact.						
28.	Is fair.						
29.	When a problem arises, does not wait for others to solve it. Has hands on approach to solving problems.						
30.	Is mature.						
31.	Is intolerant to failure, gets very much annoyed in case of failure.						
32.	Is balanced. Balances rationality with emotions in the decision process.						
33.	Seriously takes into account all spoken ideas or at least seems to do so.						
34.	Guides and directs followers.						
35.	Wants to be right at all times. Has difficulty accepting own mistakes.						
36.	Is open to change.						
37.	Knows what is going around; what is taking place in the workplace.						
38.	Encourages participation of followers in decisions.						
39.	Is self-confident.						
40.	Does not try to protect the status quo, challenges it when the need arises.						
41.	Is intelligent. Understands quickly and easily.						
42.	Is open to self-development.						
43.	Is dynamic and lively.						
44.	Puts forward his own ideas, and beliefs but would not go against the benefit of the group.						
45.	Creates a family atmosphere in the workplace.						
46.	Is creative and curious. Is interested in novelty.						
47.	Communicates and shares information with followers.						
48.	Is empathetic.						

		<u>Hinders</u> <u>very</u> <u>much</u>	<u>Hinde</u> <u>rs</u> <u>some-</u> <u>what</u>	<u>Hinde</u> <u>rs a</u> <u>little</u>	<u>Contrib</u> <u>-utes a</u> <u>little</u>	<u>Contr</u> <u>ib-</u> <u>utes</u> <u>some-</u> <u>what</u>	<u>Contrib</u> <u>-utes a</u> <u>lot</u>
49.	Is extraordinary. Behaves and thinks in extremes.						
50.	Is dependable. Always tells the truth and keeps promises.						

Appendix F. Demographic Questions (Turkish Version)

Bu bölümdeki sorular sizinle ve geçmişinizle ilgilidir. Bu sorular farklı insanların bu anketteki sorulara farklı yanıtlar verip vermediğinin belirlenebilmesi açısından önemlidir.

Yaşınız: \_\_\_\_\_ Cinsiyetiniz: \_\_\_\_\_  
Medeni durumunuz: Evli ( ) Bekar ( ) Dul ( ) Boşanmış ( )  
Diğer: \_\_\_\_\_  
Çocuğunuz var mı? Evet ( ) Hayır ( )  
Hangi ülke vatandaşıınız? \_\_\_\_\_  
Doğduğunuz il? \_\_\_\_\_ Şu anda yaşadığınız il? \_\_\_\_\_  
Okul öncesi dönemde (0-7 yaş) nerede yaşadınız? (hem il hem de yerleşim birimini doldurunuz)  
İl: \_\_\_\_\_  
Büyükşehir ( ) Şehir ( ) Kasaba ( ) Köy ( )  
İlkokulu nerede okudunuz? (birden fazla yerde okuduysanız en uzun süre okuduğunuz iki yeri belirtiniz)  
1.okul İl: \_\_\_\_\_  
Büyükşehir ( ) Şehir ( ) Kasaba ( ) Köy ( )  
2. okul İl: \_\_\_\_\_  
Büyükşehir ( ) Şehir ( ) Kasaba ( ) Köy ( )  
Bulduğunuz ilde kaç yıldır yaşıyorsunuz? \_\_\_\_\_  
Anadiliniz: \_\_\_\_\_  
Evinizde konuşulan ikinci dil (varsa): \_\_\_\_\_  
Eğitim seviyeniz:  
İlkokul/okur-yazar ( ) Ortaokul/Lise ( ) Üniversite ( ) Yüksek lisans ( )  
Toplam kaç yıldır tam zamanlı olarak çalışıyorsunuz? \_\_\_\_\_  
Mesleğiniz? \_\_\_\_\_  
İşyerindeki pozisyonunuz nedir?  
İşçi ( ) Memur ( ) Yönetici ( ) İşveren ( ) Diğer: \_\_\_\_\_  
Şu anki işinizde size doğrudan bağlı olarak kaç kişi vardır? \_\_\_\_\_

Appendix G. Demographic Questions (English Version)

The following questions are about you and your past. These questions are important to determine whether people in different environments differ in their answers to the survey.

Age: \_\_\_\_\_ Gender: \_\_\_\_\_  
Marital status: Married ( ) Single ( ) Widowed ( ) Divorced ( )  
Other: \_\_\_\_\_  
Do you have children? Yes ( ) No ( )  
Nationality: \_\_\_\_\_  
City of birth: \_\_\_\_\_ City of residence: \_\_\_\_\_  
Residence during pre-school (ages 0-7) age (please fill both city and residence):  
City: \_\_\_\_\_  
Metropolitan ( ) City ( ) Town ( ) Village ( )  
Where did you study primary school? (if more than one please indicate two)  
1. school City: \_\_\_\_\_  
Metropolitan ( ) City ( ) Town ( ) Village ( )  
2. school City: \_\_\_\_\_  
Metropolitan ( ) City ( ) Town ( ) Village ( )  
How long have you be living in your current city? \_\_\_\_\_  
Native language: \_\_\_\_\_  
Second language spoken at home (if any): \_\_\_\_\_  
Education:  
Primary school/literate ( ) High school ( ) University ( )  
Graduate ( )  
Length of full time employment: \_\_\_\_\_  
Your profession: \_\_\_\_\_  
Your position at the workplace:  
Worker ( ) Official ( ) Manager ( ) Employer ( )  
Other: \_\_\_\_\_  
How many people report directly to you in your current work? \_\_\_\_\_



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