

LINK BETWEEN CULTURAL DIMENSIONS AND LEADERSHIP STYLES OF ORGANIZATIONAL MANAGERS IN TURKEY CONTEXT OF HOFSTEDE AND GLOBE STUDIES

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Abstract

This research aimed to provide a better comprehension of link between cultural dimensions and leadership styles of managers in Turkey based on previous studies in the literature which draws on both international and Turkish research. We have done this by clarifying concept of cross-cultural leadership, cross-cultural studies related to cultural dimensions, cultural dimensions of Turkey and leadership styles of Turkish managers. Organizational leadership is affected by many factors such as cultural dimensions. Cultural dimensions have impact on leadership styles of managers and many scholars have studied on link between leadership style of managers and cultural dimensions of countries. Based on literature, it is proved positive relationship between two components that cultural dimensions and leadership styles of Turkish managers. Turkey is collectivist, high power distance and human-oriented country, therefore Paternalistic and Authoritarian leadership style are the most common among the managers.

Keywords: Cross-Cultural Leadership, Cultural Dimensions, Leadership Styles.

JEL classification: M1, M12

LCC: HD28-70

Introduction

The impact of globalisation is ever present in business, so even in traditional countries like Turkey, there is a need to monitor cultural characteristics, to demand change and to not only identify but also understand the reasons for change.

The cultural and social context will inevitably influence leadership since leadership is a socially determined term (Fairhurst & Grant, 2010). There is a strong link between leadership styles and culture, according to several cross-cultural research (Engelen et al., 2014; House et al., 1997). Cultural values impact on both leadership style of leaders and how subordinates view their managers' attitudes and behaviours (Shahin & Wright, 2004). The manager's and the subordinates' behaviours are determined by the cultural attitudes, belief systems and values. Thus, leadership varies among cultures, highlighting the fact that different characteristics based on the location or civilization are used to define a leader (Munley, 2011). Role theory characterizes this process as an expectation that managers would display behaviours that are reflective of cultural values (Biggart & Hamilton, 1984; Van de Vliert, 2008). Managers of those businesses must consider cultural disparities across nations where they operate their company since they are linked to individuals therefore this situation affect all organization's activities (Furmańczyk, 2010). As employees come from more and more various cultures, they bring with them their own values, attitudes, beliefs. Therefore, a situation arises where workers of a corporation must collaborate with their colleagues and managers, and during that process, they are beginning from fundamentally different preconceptions and beliefs directing their behaviour. Thus, it is obvious that knowledge of cultural values affects organizational and

management attitude is a fundamental requirement for managing cultural variations in modern firms and for successfully management of employee (Janićijević, 2019).

People's perceptions of someone as a good leader are influenced by their underlying presumptions, preconceptions, beliefs, and schemas. It would seem only reasonable that people's fundamental ideas about what constitutes a successful leader varies across cultures considering that people from different cultures tend to possess different hidden beliefs, schemas, and preconceptions (Brodbeck et al., 2006). Organizational management, and leadership behaviour is forecasted by having a better understanding of country's cultures (Engelen et al., 2014). Every culture generates its unique management and organizational approach since national culture has an impact on so many various facets of life (Nahavandi, 2006). Studies done so far on eastern cultures demonstrate that they have more paternalistic leadership characteristics, such as the case with Turkish culture (Farh & Cheng, 2000). Turkish culture is collectivist with strong high-power distance, uncertainty avoidance aspects, uncertainty are making authoritarian leadership the most common type there (Ersoy et al., 2012; Wasti, 2003; Fikret et al., 2001).

The structure of this paper starts by describing cross-cultural leadership, cross-cultural studies related to cultural dimensions, cultural dimensions of Turkey and leadership styles of Turkish managers context of link between cultural values and dimensions and leadership styles of Turkish managers in organization based on literature. The outcome allows further research in the same area.

Cross-Cultural Leadership

Leadership is the capacity to convince, motivate, and encourage others to assist for achievement of organizational goals (House et al., 2004). There isn't one constant definition of "leadership" that everyone agrees upon. The method of doing leadership research becomes significantly more difficult when cross-cultural factors are included. Compared to other traditional leadership styles, cross-cultural leadership is a novel idea and an approach for comprehending of leaders who operate in a recently multinational marketplace is referred to as "cross-cultural leaders" and it entails having the capacity to motivate and shape the attitudes and actions of individuals all around the world in order to realize a common organizational goal (Bonsu & Twum-Danso, 2018). Leadership in a cross-cultural setting necessitates that leaders (1) adopt a multicultural perspective rather than a nation-specific one, (2) stabilize potentially contradictory domestic and foreign needs, and (3) work with numerous cultures at once rather than just the dominant one (Rockstuhl et al., 2011). The process of managing cultural variations in international contexts while upholding organizational objectives is known as cross-cultural leadership, it consists of skill development, cognitive awareness, and ability in handling contextual challenges (Ko, 2015). Emergence of cross-cultural leadership has been facilitated by an understanding of leaders who function in the recently globalized market. Today's global organizations require leaders who can quickly adjust to changing circumstances and work with colleagues and partners from a wide range of cultures (House et al., 2001). Cross-cultural leaders have the leadership skills required in situations where there are different cultural norms in culture across different nations. Responsibility of a cross-cultural leader is to unite his diverse staff into a strong team (Hofstede, 1980).

It is imperative today to be able to adapt to many cultural contexts. The importance of globalization and adjusting to many cultures are being highlighted by academics and practitioners as they pay more attention to the issues of cross-cultural management and leadership (Chrobot-Mason et al., 2007; Avolio et al., 2009). More research has been done recently on leadership in a cross-cultural arena Research on cross-cultural leadership examines

how cultural phenomena influence leadership, either directly or indirectly (Dickson et al., 2003). In the body of current literature, very few studies try to pinpoint how management practices differ among cultures along the axis of culture and leadership (Bartsch et al., 2013). An assessment of the performance of leaders in cross-cultural environments cannot do without measuring the level of cultural intelligence (CQ), the results of which will further help to meet the challenges of leadership in the 21st century (Garamvölgyi & Rudnák, 2016).

Table 1. Hofstede's Cultural Dimensions

<p>Power Distance Index (PDI) This dimension describes how much the less powerful people of a society tolerate and predict that power is unequally divided. The How a society deals with social inequality is the main concern here.</p>
<p>Individualism versus Collectivism (IDV) The desire of loosely knit social structure where people are expected to look out for only themselves and their closest family members is the high side of this component, known as individualism. Collectivism is the desire for a close-knit social structure where people can depend on their friends, family, or other inter - group individuals to take care of them in return for unquestioning commitment.</p>
<p>Uncertainty Avoidance Index (UAI) The Uncertainty Avoidance factor describes how discomfort a society's people are with uncertainty and ambiguity How society responds to the fact that the future is unpredictable is the key concern in this situation.</p>
<p>Long Term Orientation versus Short Term Normative Orientation (LTO) Every community is required to keep some ties to its own past, while addressing the issues of the present and the future. Long-term orientation measures how much people focus on the future instead of the past and present. Short Term Orientation promotes values that are connected to the past and present, including loyalty to tradition, and sustaining societal duties.</p>
<p>Indulgence versus Restraint (IVR) Indulgence refers to a social environment that permits the relatively unrestricted satisfaction of fundamental and innate human desires for enjoyment of life and amusement. The word restraint refers to a society that forbids the satisfaction of desires and controls it through rigid social rules.</p>
<p>Masculinity versus Femininity (MAS) The masculinity stands for a preference in civilization for accomplishment, courage, assertiveness, and material advantages for achievement. Femininity is defined as a preference for unity, simplicity, helping the poor, and high standard of life.</p>

Source: Hofstede Insights, 2018

We cite further research and articles that highlight the connection between culture and leadership style to support our article. Such as charismatic leadership traits are highly and globally approved across cultures (Den Hartog et al., 1999) and Byrne & Bradley (2007) draw the conclusion that the influence of cultural levels and values on leadership styles leads to the development of novel management approaches for corporations. Hofstede (1980) collected country scores for the first time based on a small number of attributes to illustrate cross-national cultural diversity. Hofstede's work has given researchers a reliable way to measure cultural variations between nations caused high number of empirical research on how culture affects the operations and outcomes of corporations (Kirkman et al., 2006). Despite the company's extensive corporate culture, Hofstede noted that even within the same corporation, individuals from different locations and nations experienced significant cultural differences. He investigated these differences among citizens of more than 53 modern countries in terms of social behavior and way of thinking. Hofstede performed study with 117,000 IBM employees

from 66 different countries between 1967 and 1973 (Hofstede, 1980); 53 countries eventually replaced the original 66 countries (Hofstede, 1983, 1984). Hofstede created a model that specifies four main dimensions to help distinguish cultures based on the initial findings and further modifications: Power Distance (PDI), Individualism (IDV), Masculinity (MAS), and Uncertainty Avoidance (UAI), and he introduced a fifth dimension after performing an extra international study using a survey instrument on Chinese employees and managers. Long-Term Orientation (LTO) is the fifth component based on Confucian dynamism was used to assess 23 nations (Hofstede, 1991), has also been discovered that these five dimensions correspond with other national, cultural, and religious paradigms. His work has been modified and improved in 1991, 2001, and 2005, and management practitioners and academics still frequently mention and apply it today (Shi & Wang, 2011). According to another research (Hofstede et al., 2010), that is conducted in 93 nations, as a result, a sixth component has been introduced and It's named Indulgence vs Restraint (IND). All Hofstede six dimensions are explained in Table 1.

Since Hofstede research, several frameworks and national- cultural dimensions have emerged, such as Globe study. GLOBE is a long-term systematic research project created to investigate interesting and varied influences of culture on leadership, organizational success, societal economic competitiveness (House et al., 2004). Robert J. House established the GLOBE research in 1991 to aim of investigating business culture, managerial behaviours, and societal interactions along nine dimensions with the expected ('should be') and current ('as is') values. All nine dimensions that are described in Table 2.

Table 2. GLOBE`s Cultural Dimensions

Performance Orientation: the degree to which a group supports and promotes groupmates for quality and performance development.
Assertiveness: the degree to which people are confrontational, assertive, and aggressive in their interactions with others.
Future Orientation: the degree to which people planning, saving in the future, and put off enjoyment are future-focused habits that they should engage in.
Humane Orientation: the extent to which a group supports and rewards members who treat others fairly, kindly, generously, and charitably.
In-Group Collectivism: the degree to which people show loyalty, dignity, and unity within their families or enterprises.
Gender Egalitarianism: the extent to which a group eliminates gender inequity.
Power Distance: the degree to which group supports and embraces status entitlements, power imbalances, and authoritarianism
Uncertainty Avoidance: the degree to which a community, business, or community depends on social rules, regulations, and procedures to minimize the uncertainty of future events.
Institutional Collectivism: the extent to which organizational procedures at the social and corporate levels promote and reward group resource allocation and group action

Source: GLOBE Project, 2016

GLOBE (The Global Leadership and Organizational Behavior Effectiveness) scholars examined culture at various levels with both values and practices occurring at the stages of industry, organization, and society (62 cultures). The findings which were based on answers from almost 17,000 executives from 951 companies operating in 62 societies all over the world. Managers' responses were supplemented from group discussions, and interviews. The GLOBE project was created to confirm and build upon the findings of Hofstede (1991) and to explore a number of theories, particularly those related to leadership. A wide range of qualities, abilities, attitudes, and competencies that may be related to leadership growth and effectiveness. Therefore, GLOBE questionnaire was consisting of 112 leader characteristics and behaviors

and 21 relevant aspects of leadership that were found meaningful after statistical analysis of the data. After performing a second-order factor analysis on these 21 dimensions, scholars of GLOBE project able to indicate a group of 6 global leadership dimensions that helped better comprehend of Culturally Endorsed Leadership Theory (CLT) of fundamental idea and those six dimensions of CLT are briefly defined as Table 3 shows (House et al., 2004):

Table 3. GLOBE's Culturally Endorsed Leadership Theory (CLT)

Charismatic/Value-Based Leadership: Demonstrates the power to lead, encourage, and demand great performance from others based on deeply held key values. It consists of the following six key aspects of leadership: a. inspirational b. performance oriented. c. integrity; d. visionary e. decisive; f. self-sacrifice
Team-Oriented Leadership: Focuses on developing strong teams and implementing a shared objective or purpose among team members. The initial five leadership dimensions are listed: a. diplomatic, b. team integrator, c. administratively competent d. malevolent e. collaborative team orientation,
Participative Leadership: indicates the extent to which managers consult with other people before making and carrying out choices. There are two key leadership attributes listed there. a. autocratic b. nonparticipative
Humane-Oriented Leadership: demonstrates kind and generous leadership that is helpful and thoughtful. The two key leadership characteristics included in this dimension are: a. humane orientation b. modesty
Autonomous Leadership: refers to a leader's independence and individualism. it is qualified by a single leadership component called "autonomous leadership," and it consists of characteristics like individualism, independence, autonomy, and distinctiveness.
Self-Protective Leadership: emphasizes status improvement and face saving in order to protect the individual and the group's safety and well-being. The five main leadership characteristics are: a. status conscious b. face saver c. procedural d. self-centred e. conflict inducer.

Source: GLOBE Project, 2016

Important link between leadership styles and the cultural dimensions of GLOBE have been discovered through GLOBE research project based on the CLT (Dorfman et al. ,2004).The GLOBE study found proof for Shaw's idea (1990) on the relationship between culture and leadership. For example, CLT dimension of participatory leadership was positively correlated with both organizational and societal performance-oriented cultural values of GLOBE (House et al., 2004). Additionally, GLOBE scholars were able to show that nations with comparable cultures can be grouped together despite significant disparities in the content of CLT profiles (Gupta & Hanges, 2004).

Cultural anthropologists Kluckhohn & Strodtbeck (1961) proposed one of the early models of culture that has served as the primary framework for various future models, based on the original research of Kluckhohn (1951). According to their suggested theory of culture that is founded on value orientations, there are only a small number of issues that are present in all human communities and for which there are only a small number of solutions. Five American Southwest subcultures were the subjects of their research: two tribes of Native Americans, village of Mormons, a village of Hispanics, and an agricultural community of Anglo-American ranchers. American cultural anthropologist Hall (1990) developed a cultural model from his sociological research in several civilizations, particularly US, France, Japan, Germany. His studies mostly concentrate on how social communication varies among cultures.

Schwartz (1992) investigated the individual value preferences of 35,000 individuals from 122 samples of college pupils and educators in 49 different countries. He identified seven different

categories of values (emotive autonomy, embeddedness, hierarchy, intellectual autonomy equality, harmony, mastery), which are set up around three fundamental aspects, such as autonomy vs conservatism, egalitarianism vs hierarchy, and harmony vs mastery. According to Schwartz (1999), it is possible to predict and examine national variations in managers' behaviours toward their subordinates using the cultural value type approach.

Over 11,000 workers in 46 countries were questioned by Hampden-Turner & Trompenaars (1993) to discover their attitudes. He identified seven parameters for identifying cultural diversity in organizations (time orientation, environmental attitudes, particularism vs universalism, collectivism vs individualism, emotional vs neutral, diffuse vs specific, and ascription vs achievement). These parameters are said to be common across all cultures and represent the basic requirements of human life.

Cultural Patterns of Turkey in Context of GLOBE and Hofstede Studies

a) Hofstede Cultural Dimensions of Turkey

Hofstede's research (1980), which is one of the most often referenced sources in the Social Science Citation Index, one of the most widely cited works on cross-cultural analysis (Bearden et al., 2006). More than 50 nations are the subject of a cultural research by Hofstede (Akdeniz & Seymen, 2012) and Turkey was one of them that Hofstede has conducted research based on cultural dimensions. Based on the results of Hofstede (1980), Turkey has low individualism, high uncertainty avoidance high power distance, low masculinity scores. All scores have been indicated in Figure 1.

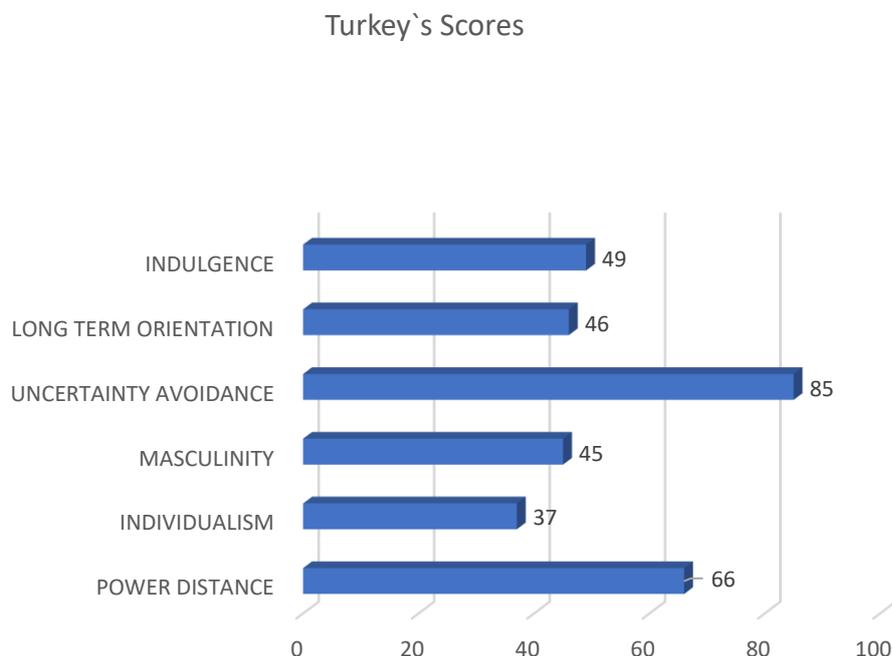


Figure 1: Hofstede Cultural Dimensions of Turkey

Source: Hofstede Insights, 2018

Power Distance: Turkey ranks high on this parameter (score of 66), which indicates that following traits: Hierarchical, authoritarian leaders are frequently unapproachable, and the ideal leader is a father figure. Managers rely on rules, and power is centralized. Control is necessary, and managers are treated formally. As a matter of fact, research have concluded that the power distance is higher in various sectors in Turkey (Gürbüz & Bingöl, 2007).

Individualism: Turkey is a collectivist society with a score of 37. This implies that the "We" is significant, and that people are members of groups (families, tribes, or organizations) that take care of one another in return for commitment. This situation shows a cultural structure that employees are seen as part of the family (organization) and employees are loyal to the organization (Sargut, 2001, p.185).

Masculinity: Turkey is on the Feminine side of the scale with a score of 45. This indicates that the gentler components of culture, such as equating with others, fostering collaboration, and showing compassion for the vulnerable ones are appreciated and promoted. Turkish society is a compassionate society that prioritizes respect (Yeloğlu, 2011).

Uncertainty Avoidance: Turkey scores 85 on this dimension, hence there is a significant necessity regulations and laws. They are essentially established social norms that are applied to reduce tension in particular circumstances. Research was conducted among banking sector employees, he concluded that employees attach importance to traditions and respect (Sığrı et al., 2009).

Long Term Orientation: Turkey had an intermediate score of 46, meaning that It is impossible to establish any dominant cultural beliefs. According to studies and Hofstede’s LTO ratings for Turkey in the World Values Survey, the culture in Turkey promotes traits like short-term orientation that are connected to the past and present (Hofstede, 2001).

Indulgence: This dimension with an intermediate score of 49. This denotes moderately important leisure time and friendships, average levels of positivity and thrift, and moderately percentages of happy and healthy individuals in Turkish society (Hofstede et al., 2010)

b) Cultural Dimensions of Turkey Based on GLOBE

Turkey is a country with an estimated population of 84.6 million (Turkiye Istatistik Kurumu, 2021), is a member of the cluster of Middle Eastern (House et al., 2004) In late 1995, the GLOBE Survey was conducted in Turkey. 323 middle-level managers from 23 different companies were provided self-administered questionnaires; 150 of them served in the finance industry and 173 in the food business.

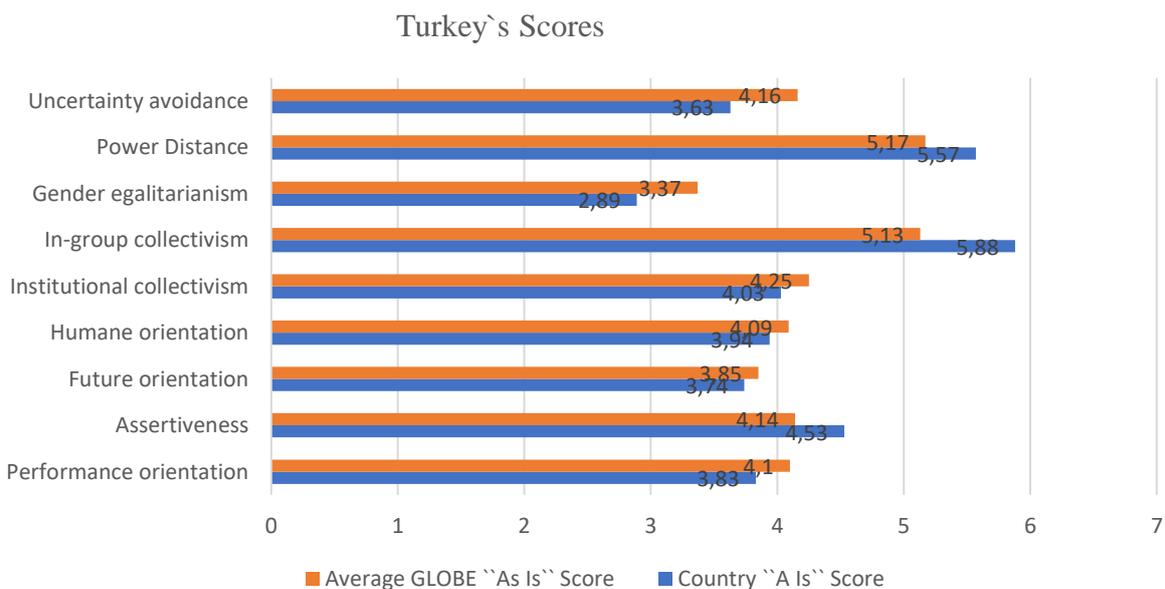


Figure 2: GLOBE Cultural Dimensions of Turkey
 Source: GLOBE Project, 2016

The findings of a study indicated in Figure 2 that shows Turkish culture has high scores in Power Distance (M = 5.57, Rank 10), Assertiveness (M = 4.53, Rank 12), In-group Collectivism (M = 5.88, Rank 5). These "As Is" scores (how present beliefs, attitudes, and traditions) were all highly rated characteristics in Turkish society (Kabasakal & Bodur, 2007).

Performance Orientation: Turkey's "As Is" Performance Orientation score (M = 3.83) is below average when compared to other societies. The unsatisfactory result indicates that Turkish society does not fit the description of a high-performance orientation society. Comparing the private and public sectors in Turkey, the private sector has higher Performance Orientation since private businesses frequently devote resources such as training, development programs and the use of performance-based metrics for career guidance (Kabasakal & Bodur, 2007).

Future Orientation: Turkish culture has a low absolute (M = 3.74) score for future-oriented actions, indicating that people there are more likely to react to situations as they arise than to make plans for the future. Companies create vision and objective statements and engage in strategic planning procedures, but in practice, long-term plans are rarely used, and businesses tend to concentrate on solving daily issues (Glaister et al., 2008).

Assertiveness: Turkish culture scores highly on the "As Is" Assertiveness score (M = 4.53, Rank 12), therefore, there is often an autocratic and dictatorial relationship between managers and employees. In both the public and private sectors, the unstable environment produced by the rapid liberalization of Turkey's restrictive economy may be a significant contributing factor to the country's high assertiveness (Pagda et al., 2021).

Institutional Collectivism: In terms of institutional collectivism, Turkish nation has a moderate "As Is" score (M = 4.03, Rank 41). For particular, it has been shown that workplace interactions are mostly personal and involve things like exchanging material resources, desire of participation in others' lives (Çarkoğlu & Aytaç, 2016).

In-Group Collectivism: Among the GLOBE societies, Turkish society has one of the highest In-Group Collectivism "As Is" scores (M = 5.88, Rank 5). Turkey's collectivist values are reflected in commitment to group and family (Kağıtçıbaşı, 1982; Kağıtçıbaşı, 1996).

Gender Egalitarianism: Turkish culture has a low Gender Egalitarianism "As Is" score (M = 2.89, Rank 56), which is consistent with the majority of the middle eastern cluster. Leaders in Turkish culture are required to care for their staff members' well-being in a variety of personal situations including helping them find employment, hospitals, and solutions to their bureaucratic issues (Dilber, 1968).

Power Distance: Turkey (M = 5.57, Rank 10) has a strong Power Distance "as is" score. Most Turkish managers demand loyalty from their staff, and hierarchical organizational systems are common in Turkish businesses (Trompenaars & Hampden-Turner, 1998).

Uncertainty Avoidance: The GLOBE's Uncertainty Avoidance scale gives Turkey's society low "as is" scores (M = 3.63). that indicates a high degree of tolerance for the unpredictable and the unknown events (Pagda et al., 2021).

c) Cultural Patterns and Leadership in Turkey

The Republic of Turkey is situated in South-eastern Europe, Northern Mesopotamia, and Western Asia. Its geographical position at the crossroads of two continents provides a link between West and East in terms of culture. Turkey is surrounded by Georgia, Iran, Armenia in the east, Syria and Iraq in the South, and Bulgaria and Greece in the West. Turkey is consisting

of 297,000 miles of land, and Aegean, Black, Mediterranean seas enclosed Turkey (Central Intelligence Agency, 2016). Due to its geographic location, Turkey has very distinct traits being built on the remains of the Ottoman Empire, with an unusual Muslim majority culture, attempting to understand the process of westernization for more than two centuries (Aygün & Imamoğlu, 2002).

Turkey is higher in the areas of collectivism (4th) and assertiveness (11th) (Kabasakal & Bodur, 2013). As a result, leadership participation in Turkey is influenced more by Asian cultural values, which emphasize the decision-making role (assertive) rather than the interpersonal (collectivist) (Arun & Gedik, 2020). Turkey is a collectivist, high power distance, and humane oriented nation. Communities with a strong humane orientation, altruism, benevolence, compassion, love, and generosity are prominent as driving elements that are influencing people's behaviour (House et al., 2004). On the other hand, according to the findings Hofstede (1980) Turkish companies' organizational culture is based on collectivism. According to (Hofstede, 2001), employees embrace autocratic or paternalist leadership styles in nations with enormous power distance. The degree of centralization of power and the degree of autocratic leadership determines the power distance level in organizations. The hierarchy appears as an essential managerial component in cultures with high levels of power distance, and the interaction between superiors and subordinates has a rigorous hierarchical structure (Hofstede, 2011).

Turkish companies have a reputation for having strong leader characteristics, centralized decision-making, low delegation, and a vertical hierarchical system (Trompenaars & Hampden-Turner, 1998). Turkey was in fifth place for "hierarchy" features in Schwartz (1992) study of 38 countries. Paternalistic leadership with conventional, hierarchical, and collectivist structures rule organization's structure in Turkey (Aycan, 2006; Mansur et al., 2017). Turkish managers have greater paternalistic behaviours (Kanungo & Aycan, 1997). Research conducted in Turkey's private sector among 287 managers and results showed that managers have high ratings for power distance, paternalism, collectivism (Aycan et al., 2000). Paternalistic leadership, centralized decision-making, autocratic leadership are the Turkish management culture's main characteristics (Fikret Pasa et al., 2001). Turkish managers show autocratic and paternalistic leadership attitudes. Workers also demand that their managers behave as supportive, loving father models (Sargut & Özen, 2001). The significant power distance in Turkish culture leads to individuals in an organization to stand out in terms of organizational power, personal reputation, position, and authority (Pellegrini & Scandura, 2007). According to Fikret Pasa et al. (2000), strong authority leadership behaviors of Turkish managers in Turkish organizations can be explained by a significant power distance. In societies where power distance and collectivism are highly valued, paternalistic leadership is acknowledged as an effective leadership style (Aycan, 2006; Mansur et al., 2017). Paternalism is a beneficial leadership style in Turkish culture (Berkman & Özen, 2007; Erben & Güneşer, 2008). Paternalism may be viewed as a dominant cultural paradigm that emulates high power distance, collectivism, hierarchical characteristics of some societies. Turkey is a remarkable example of a country where affectivity, or the variety of moods and feelings expressed in public, The use of paternalism as an acceptable and suitable leadership style is made possible by the fact that the other individuals have a specific social status and other duties, such as the role of a father or son (Wasti et al., 2011). Paternalism is one of the dominant cultural standards in Latin, Middle Eastern (Turkey), Eastern cultures (Jackson, 2016). Similar conclusions were drawn about Turkish leaders by Hofstede (2001) as well: they were unwilling to share authority, appeared to demand more privileges at work than their employees, and appeared to be largely inaccessible. Thus, autocratic, and paternalistic leadership styles are dominant among Turkish managers. Paternalistic leadership aims to emulate a family atmosphere at work by getting

involved in its subordinates' personal issues, in contrast to autocratic leadership, which tries to establish its own authority over others (Fikret Pasa et al., 2001).

Turkey was included in a study that was performed in 22 European countries (a European subsample of GLOBE) (Brodbeck et al., 2000). The Turkish sample revealed that outstanding leadership is constrained by ego and hostility. According to Danisman & Özgen (2003), Turkish enterprises have a propensity towards being more hierarchical, when it is compared to Canadian enterprises (2003). Ercan & Sigrı (2015) analysed the cultural perspectives of American and Turkish leaders and concluded that Turkish managers are more conservative, put more value on power, they are more likely to follow the law, and place more emphasis on security.

Study that attempted to bridge the gap between Turkey and the United States in terms of leadership traits discovered that Turkish managers exhibited significant power distance, strong uncertainty avoidance, and collective propensities that are associated with femininity (Marcoulides et al., 1998). The results revealed that Turkish participants tended to exhibit autocratic behavior as a result of these characteristics (Marcoulides et al., 1998). According to another study, Turkish leaders supported paternalistic leadership and authoritarian styles. Results indicated that hierarchy has a big impact on managers. In Turkish culture, managers are required to encourage patronage connections with their subordinates, which is a reflection of feudal ties and a source of strong leader authority (Özkalp et al., 2009). Four different types of leadership behaviors were noted, according to the study that looked into leadership choices in Turkey. Turkish managers began to choose "autocratic and hierarchical" leadership styles more often. The authoritarian and hierarchical leadership style is followed by paternalistic and compassionate leadership. "The third type of leadership seen in Turkish firms is "transactional and team oriented." Finally, Turkish managers chose "laissez-faire" leadership style (Fikret Pasa et al., 2001). The results demonstrated how certain characteristics, including selfishness, morality, quality, power distance, were discovered to influence the leadership styles seen in Turkish firms (Fikret Pasa et al., 2001). High scores of "avoidance from uncertainty" and "collectivism" cultural dimensions are shared by the managers who took part in the study. According to the findings, managers' autocratic leadership style and the "avoidance from uncertainty" component are positively correlated (Gercik, 2018).

As a result, Turkey's historical roots are in the Ottoman Empire; Islam and the feudal system promote high power distance, collectivism, and human-oriented beliefs. As a result, Turkish subordinates and companies consider paternalistic leadership as a necessary leadership style (Ünler & Kılıç, 2019).

Conclusion

Before empirically exploring a country's corporate, managerial cultural characteristics, it is essential to understand the culture in question through classical cultural studies and research. This study has clearly revealed the characteristics of Turkish corporate culture, including the leadership style. Many scholars have studied on cultural values and impacts of cultural dimensions, values, beliefs of societies, nations, countries on leadership styles of managers in organizations. Kluckhohn & Strodtbeck (1961) Hofstede (1980), Hall (1990), GLOBE (House et al., 2004), Hampden-Turner & Trompenaars (1993), Schwartz (1999) are the most crucial cross-cultural studies context of cultural values and effects of culture and cultural values on leadership styles of managers in different nations. These studies brought up the idea of cross-cultural leadership that is novel concept in the literature.

Based on GLOBE (House et al., 2004), Turkey is collectivist culture with high power distance and human orientation and based on Hofstede (1980) findings, Turkish corporations' organizational culture is consisting of high collectivism and enormous power distance therefore employees of organizations embrace paternalistic and autocratic leadership styles of managers. Based on number of studies that conducted in Turkey for purpose of research Turkish culture and Turkish managers leadership styles and link between both cultural dimensions and leadership styles. Results indicated that Turkish cultural values, beliefs, cultural dimensions have positive impact on leadership styles of managers and Most of the Turkish managers adopted paternalistic and autocratic leadership styles due to the Turkish cultural dimensions.

Our paper focused on providing relation between cultural dimension of Turkish culture and leadership styles of Turkish managers in organizations perspective of Hofstede (1980) and cultural dimensions of GLOBE project (House et al., 2004) In this context, we found out there is link between cultural dimensions of Turkish society and leadership styles of Turkish managers based on detailed literature review. Our study is the crucial foundation and inspiration of any further empirical studies in the future and results of this study can serve as a good starting point either for the study of specific segments of Turkish corporate culture or for a further, more sophisticated survey of Turkish managers. Moreover, this study contributes to the insight of international researchers into Turkish corporate culture and management characteristics, not only by domestic authors, thus avoiding the accusation of insularity, while at the same time the objective critical approach encourages further investigation: to confirm or reject the revealed characteristics based on empirical research findings.

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