Impact of the National Culture on Female Leadership Styles

How does Turkish culture impact on female leadership styles in Turkey?

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Date: 18.05.2017
Subject: Business Administration
Program: Leadership and Management in International Context
Level: Master Thesis
Course Code: EALM1
Acknowledgement

First of all, I want to thank Philippe Daudi, Björn Bjerke and Mikael Lundgren, their decisive advice and energy have enabled me to realize and achieve my master thesis. From the beginning until the end of the master program, they have guided me and helped me think outside my boundaries. They have given me the possibility to develop personally and provided insight to see the world from the leadership perspective.

I also want to thank Linnaeus University and all the authorities who choose me to be part of this programme and gave me the opportunity to polish my skills and produce something new out of my knowledge.

I would like to express my sincere gratitude to Arif Aygündüz, Filiz Aygündüz and Burak Çelik. They are the most important people in my life who form me and provide the background that I can build on. They have given the frame that gives me the opportunity to become the picture. They have always believed me and guided my life. They have opened doors of different worlds to me. Thanks to their support, I have expanded my horizon, shaped my career path and my world view. Without them, I could not complete MSc thesis.

I also would like to thank my family who has always supported me. Thank you to two angels of my life, my mother and sister, Kadriye and Işıl. I dedicate this thesis to them who contributed to “who I am today”. Moreover, I want to thank my father, Ali, for his fundamental contribution to complete this thesis.

I wish to extend my sincere thanks to my boyfriend, M. Can Tufan. He has always been there for me in the best as in the worst moments. Without his support, I couldn’t finalize this thesis within the limited time frame.

I also wish to extend my heartfelt thanks to my friends, Gökçe, Müge, İlknur, Hatice, Didem, Emel and Sibel for the great kindness shown to me in hard times during my master program. The way they have always been listening to me and motivating me has played a significant role in completing this thesis.

I finally want to thank our interview partners. Their contribution has made this thesis unique.

Cansu Ünal.

The 18th of May, 2017.
The culture demonstrates itself in the shared values, attitudes, beliefs, norms and behaviours of people and it is distinguished from each other by differences in those shared meanings of people interacting. As culture is varied across countries, leadership styles are also varied across countries and are not exercised in the same way across different cultures. They are imported in accordance with the cultural environment in which they are perceived. Therefore, understanding the culture is significant in order to explain preferences of leaders concerning leadership styles. The main purpose of the present dissertation is to provide an overview of the relationship between Turkish culture and the way in which leadership is exercised by Turkish female leaders.

The present study is completed in three steps in order to demonstrate that the existing relationship between the Turkish culture and leadership styles of female leaders in Turkey. In the first step, the study examined what culture is, what dimensions of the national culture are, what leadership is and how leadership styles are culturally-linked. In the second step, the paper investigated how female leaders perceive and exercise different leadership styles across different cultures. In the third step, the study researched what cornerstones of Turkish culture and how anticipated leadership styles of Turkish female leaders are shaped by Turkish culture.

The study followed a qualitative research approach based on the grounded theory. Ten female leaders coming from different backgrounds were interviewed in order to draw a holistic picture of the relationship between Turkish cultural values and leadership styles of Turkish female leaders.

The findings of the study indicate that the Turkish culture has an influence on leadership styles of Turkish female leaders. According to the results, while Islamic values have no significant impact on leadership behaviours of female leaders, such cultural attributes as collectivism, high power distance, uncertainty avoidance and paternalism have a huge impact on leadership styles of Turkish female leaders.

The research examined only leadership styles of Turkish female leaders. Therefore, this study recommends a future research which will investigate leadership styles of Turkish males in order to understand whether gender has also an effect on leadership styles of Turkish leaders.
Keywords

Culture
Leadership
Leadership Styles
The impact of the national culture on leadership styles
Female Leadership
Cultural Dimensions Theory
The GLOBE Project
Turkish Culture
Turkish Females
Leadership Styles in Turkey
Leadership Styles of Turkish Female Leaders
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1 Introduction

There is no a universal receipt of leadership how to implement it. It cannot be defined with the same understanding. Moreover, leadership cannot be imported in the same way in each country. It is perceived and exercised differently across cultures. Therefore, culture gains an explanatory power regarding leadership.

Culture is the collective programming of the mind which distinguishes the members of one human group from another and the interactive aggregate of common characteristics that influence a human group's response to its environment (Hofstede 1994 cited in Munley 2011, p. 25). Culture affects perceptions, ideas, and understandings of people. It shapes attitudes, values, and beliefs of its members. Therefore, perceptions regarding leadership and ways to exercise leadership are also subject to the impact of culture.

Leadership is culturally contingent (Munley 2011, p.16) and therefore culture plays a crucial role in the framework of leadership styles. Cultural sensitivities, beliefs, nuances establish a meaning for leaders. They are the criteria for leaders use to select and justify personal actions and decisions and to evaluate people and events (Byrne & Bradley 2007, p.168). Cultural values are factors which influence leadership styles exhibited by leaders. In the recent years, there is great progress which increased the participation and emancipation of women in the business world. Especially, females have started to occupy chairs in the boards. While women have got the huge attention of the business world, the empowerment of women has got the attention of the academic world. Scholars have started to investigate female leaders and their perceptions concerning leadership. The leadership styles of female leaders have also become a research topic for scholars.

Turkey is one of developing countries and has an impressive progress in the world economy. It is a member of OECD and G-20. Moreover, it is also a part of the EU Customs Union. Turkey is trying to expand its economy. In this sense, Turkey is aware of power and influence of women in order to maintain a sustainable growth. Especially, in the last years, Turkish females have started to take important initiatives in significant fields and occupy more leadership positions. In terms of culture, Turkey has an exclusive culture to be explored. Turkey acts as a bridge between the East and the West. Therefore, Turkish culture is exposed to the influence of cultural values of both worlds.

This study uses "cultural contingency" approach in order to understand behaviours of female leaders. The approach taken in this study is grounded in assumption which cultural nuances, norms, beliefs, values and perception impact the leadership styles
exhibited by female leaders. Turkey which has exceptional culture is chosen as the case in order to investigate the relationship between the national culture and leadership styles of female leaders.

The study is organized as follows. In the next section, a literature review for the study is provided to give an overview of theoretical perspectives with regard to culture, dimensions of culture, leadership styles, the impact of the culture on leadership styles, Turkish culture and leadership styles of Turkish female leaders. Subsequently, a description of the survey methodology and the main characteristics of the sample are presented. Then an examination of the results is demonstrated. The study concludes with a discussion of the implications of the culture-linked leadership approach and limitations of the study.

1.1 My Inspiration

I was born in Turkey and I spent 23 years of my life in Turkey. I studied International Relations as major program and Entrepreneurship as a minor program. Last year I shifted to Sweden for master degree and I spent one year in a different culture. My time in Sweden has become a life changing journey for me. I have found an opportunity to understand my culture from different perspectives and analyse own culture within the background which the master degree has construed.

Before studying my master program, I did not know how culture influences the business world in terms of leadership. When I moved to Sweden, I had the opportunity to analyse the business life in Sweden from the windows of culture. I have realized that Swedish society is one of the cultures which pay huge attention to gender equality and participation of women in business life. Moreover, Sweden is one of the countries which power distance is low. Organizations are flat and team working is the most important thing. Employees are consulted in the decision-making process. Furthermore, leaders in those flat organizations are more participative, democratic, team-oriented and transformational.

At the end of the first semester, I felt that this experience will help me add crisp to my dissertation. While shaping the frame of the research, I have realized the number of women in the business life has dramatically increased. Furthermore, I have recognized that Turkish females have started to take more chairs at leadership positions. While studying the master degree, I have also understood the culture plays a significant role in behaviours of leaders. Consequently, as a potential female leader in future, I have felt my personal responsibility to conduct a depth study on Turkish culture and behaviours.
of Turkish females which have started to take more significant places in the business life. As I am a part of Turkish culture, I have also felt that I can unveil the impact of Turkish culture on leadership behaviours of Turkish female leaders. Therefore, I have shaped the frame of the thesis in accordance with this responsibility and investigated the influence of Turkish culture on leadership preferences of Turkish female leaders.

1.2 Research Framework

1.2.1 Strategic Issue

Leadership is a comprehensive topic about which thousands of researches have been done. Over time, many theories have been developed in order to understand the concept of leadership and researching leadership behaviours has become one of the most popular study fields. Leadership styles are examined from different perspectives. Many of studies finding that leadership behaviours change according to leaders’ particular reaction to circumstances depending on gender, relationships, knowledge, communication or technical skills, experiences have been carried out. The national culture is also one of those circumstances affecting leadership behaviours. The interaction between the national culture and female leadership is a subject on which many researchers are confronting their theories. Within the thesis, I also aim to provide elements in order to picture the impact of the national culture on female leadership behaviours. As a master student, I am a privileged observer of Turkish female leaders’ behaviour within their world which each of them has constructed a different understanding about leadership. Observing them has enabled me to understand their leadership styles according to Turkish national culture. In a learning process, I try to examine the impact of Turkish national culture on the consequences of Turkish female leadership. Subsequently, I have decided to focus on the following strategic issue: to which extends the national culture impacts on female leadership behaviours in Turkey?

1.2.2 Research Question

To answer my strategic issue, I have decided to shape my research questions in a funnel fashion as a three-stage rocket.

In the first stage, I have concentrated on the following research question: to what extends relationships exist between culture and leadership styles in general in a nation? The answers to this question have enabled me to understand the real impact of the national culture on business leadership in general. My first investigations toward to the subject have allowed me to be aware of the effect of the national culture on business leadership and go a step forward.
In the second stage, I have moved beyond and focused on the coming research question: *to what extends relationships exist between culture and female business leadership in particular in a nation?* In this stage, I aimed to understand how the national culture influences female leadership attitudes and to which extends the culture plays role in leadership behaviours of female leaders. Researches were done before and previous kinds of literature examined the subject have highlighted the way of research. I have figured out how the cultural background shapes leadership behaviours of female leaders in different ways. Moreover, I have noticed the connections between the national culture and leadership behaviours of female leaders.

In the final stage, I have focused on the main component of the thesis. The previous stages have enabled me to examine the subject from the wide perspective. They have led me to aware of the relation between the national culture and leadership behaviours of female leaders in general. Moreover, they have allowed me to have a better background about the topic and helped me find an explanatory philosophy answering the following research question: *to what extends specific relationships exist between culture and female leadership in Turkey?* My investigations toward to the final research question have shown me the coaction between the Turkish culture and leadership issues and in which ways Turkish culture has influenced leadership understandings of Turkish female leaders.

### 1.2.3 Research Objective

Until today, the conducted researches regarding the leadership behaviours have mostly focused on different factors shaping leadership styles. Yet, there are few studies investigating the impact of the national culture on female leadership styles. Therefore, this thesis is important to investigate uncovered points by the current studies in order to understand the interaction between the culture and female leadership. The thesis looks for understanding, describing in which extends the national culture influences the leadership behaviours of female leaders by analysing specifically Turkish culture and Turkish female leaders. By realizing this thesis, I want to provide the readers with a thorough understanding of contemporary situation especially in Turkey about the effects of the national culture on female leadership. Additionally, my learning process tends to provide knowledge for leaders about cultural issues in business and also to put forward its consequences on female leadership. The whole analysis leads me to create knowledge on the current national culture of Turkey and its impacts on.
1.2.4 The Importance of the Research

Although there are many types of research focusing on the female leadership and factors affecting the leadership behaviours, there is a little focus on the consequences of the national culture on the female leadership. This study is conducted on the female leaders of Turkey by analysing the influences of the national culture on their leadership behaviours.

I expect this thesis to be a good contribution towards the contemporary studies investigating the relationship between the national culture and the female leadership. Firstly, the research will useful for the academic world by providing the clear picture in terms of the culture - female leadership situation.

Secondly, the findings of the study will redound to the attention of the future researchers to conduct further studies regarding the topic. The results of the thesis are critical importance to future researchers conducting research on the subject in order to understand the topic by filling the uncovered points which are not completed by the current studies.

Thirdly, this study will be a very useful contribution from a cultural perspective because so far the study has focused on the cultural values and its implications on leadership world. The study will bring a new and different understanding in the cultural studies.

Finally, this study will help the young, bright and beautiful Turkish female leaders to increase their awareness of real issue how the national culture influences both negatively and positively their leadership behaviours.

1.2.5 Challenges of Studying This Topic

The main aim of this dissertation is to investigate the impact of Turkish culture on leadership style of Turkish female leaders. Studying a culture leads to some challenges.

Firstly, defining a culture, in a world that has been changed rapidly and characterized by the dramatic increase of exchange processes, connection and interdependence, is a very difficult task (Vailati 2014, p.11). Moreover, observing the cultural identity of a country which I grow up objectively and making an academic interpretation is also a complex job.

Secondly, Turkish culture is such a culture which is located as a bridge between east and west cultures and therefore; it gets under the influence of various cultural items. In order to understand Turkish culture, many values must be researched. As a consequence, it is quite difficult to examine such a culture and provide the readers a clear understanding of Turkish culture.
2 Literature Review

2.1 Chapter 1

The main aim of the following chapter is to provide an overview of the relationship between the national culture and the way in which leadership is perceived and exercised. The picture of the relationship is completed like a puzzle in order to bridge the culture and leadership styles.

The first piece of the puzzle is the culture. Multitude definitions of the culture are accommodated in order to make the readers understand what the culture means for people.

The second piece of the puzzle is Cultural Dimensions Theory developed by Hofstede and the GLOBE Project. In this part, dimensions of the culture are provided in order to demonstrate that cultures are distinguished each other in terms of those values.

In the next piece, different explanations concerning leadership are provided so that the readers can figure out aspects of the framework “leadership”. Moreover, in this piece, leadership and management are compared in order to make the readers see differences between leadership and management and understand the core of the term “leadership”.

Finally, in this part, leadership styles and their features are delivered. Here, transactional leadership style, transformational leadership style, authoritarian leadership style, democratic leadership style laissez-faire leadership style and such leadership styles developed by the authors of the GLOBE Project as charismatic / value-based leadership style, team-oriented leadership style, participative leadership style, humane oriented leadership style, self-protective leadership style, autonomous leadership style are mentioned in order to provide the readers a comprehensive knowledge about different leadership preferences and help them understand easily the collected data and the result of the research regarding Turkish case.

In the final piece, various examples which investigated the impact of the culture on the leadership styles are provided in order to display the readers that leadership behaviours cannot be imported and exercised in the same way across different cultures and countries (Vailati 2014, p.4).
2.1.1 The culture’s theme is very broad and complex.

The first definition of culture is contributed by Edward Tylor in his work entitled Primitive Culture published in 1871. He stated, “culture taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Varenne n.d., para.2).

Since Tylor’s early definition, multitude definitions of culture have been proposed. A comprehensive heterogeneity of definitions of what culture is has emerged and scholars have no consensus of opinion about the precise meaning of the culture. While anthropologist Margaret Mead proposed to define culture as “shared patterns of behaviour”, Claude Levi-Strauss and Clifford Geertz explain it as “systems of shared meaning or under understanding (Schneider & Barsoux 2003, p.22). According to Clyde Kluckhohn, culture is “an acquired and transmitted pattern of shared meaning, feeling, and behaviour that constitutes a distinctive human group” (Ayman, 2010, p.158). It consists of patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, culture systems are considered as products of action and as conditioning elements of future action (Kroeber & Kluckhohn 2008 quoted in Munley 2011, p.24).

Culture is also defined as shared motives, values, beliefs, identities, and events that result from common experiences of members of collectives and are transmitted across age generations (House et al., 2002, p.5). It is the worldview of a cultural group or the core symbols of a particular identity (Nakayama 2007 cited in Chao & Tian 2011, p.65). Culture refers to learned behaviours characterizing the total way of life of members of any given society (Hughes et al. 1999 cited in Zagorsek, Jaklic & Stough, 2004, p.19). Moreover, it is has been described as the “software of the mind” which distinguishes one group or category of people from another (Hofstede, Hofstede & Minkov 2010, p.6). It has been conceptualized as a complex web of norms, values, assumptions, attitudes, and beliefs that are characteristic of a particular group and that are reinforced and perpetuated through socialization, training, rewards, and sanctions (Lytle 1995 cited in Kuchinke 1999, p139). It is “the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them” (Lederach 1996, p. 9). Culture is a set of basic assumptions which have evolved over time and are handed down from one generation to the next (Ed Schein cited in Schneider & Barsoux 2003, p.22). Consequently, culture is an attribute that
develops within any identity group enduring over time (Doney et al. 1998 cited in Munley 2011, p.24).
As the figure shows, culture is a learning process realized in a particular context.

![Diagram showing Three Levels of Uniqueness in Mental Programming](https://geert-hofstede.com/national-culture.html)

**Figure 1: Three Levels of Uniqueness in Mental Programming (Hofstede, Hofstede & Minkov 1991, p.7)**

### 2.1.2 Cultural Dimensions Theory

Cultural dimensions theory is a framework developed by Geert Hofstede. It describes the impacts of a society's culture on its members, and how these values relate to the behaviour of members of the particular society. The dimensions are used to represent independent preferences which vary according to countries. The model has consisted of six dimensions. At the beginning, the values that distinguish the national cultures from each other are categorized into four groups by Hofstede. These four groups are Power Distance (PDI), Individualism versus Collectivism (IDV), Masculinity versus Femininity (MAS) and Uncertainty Avoidance (UAI) (The Hofstede Centre, https://geert-hofstede.com/national-culture.html). After, the fifth dimension which is Long-term Orientation versus Short-term Orientation was added in 1991 by Michael Harris Bond with the support of Hofstede. Finally, the sixth dimension which is called Indulgence versus Restraint (IND) has been added, based on the research of Michael Minkov.

**Power Distance:**

Power distance is ‘the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally
The way which power is distributed is usually explained by the behaviour of more powerful members, the leaders rather than those led (Hofstede, Hofstede & Minkov 2010, p. 61). People in societies exhibiting a large degree of Power Distance accept a hierarchical order in which everybody has a place and which needs no further justification bosses (Hofstede, Hofstede & Minkov 2010, p.61). In large-power- distance countries, subordinates are considerably dependent on their bosses (Hofstede, Hofstede & Minkov 2010, p.61). In those countries, organizations centralize power as much as possible in a few hands. Moreover, the salary system displays wide gaps between the top and bottom in the organizations (Hofstede, Hofstede & Minkov 2010, p.73). In societies with low Power Distance, people strive to equalize the distribution of power and demand justification for inequalities of power (Hofstede, Hofstede & Minkov 2010, p.61). In small-power-distance countries, dependency is limited and there is a preference for consultation (Hofstede, Hofstede & Minkov 2010, p.61). In those countries, the hierarchical system is established for convenience. Furthermore, in those societies, someone who today is subordinate can be a boss tomorrow (Hofstede, Hofstede & Minkov 2010, p.74).

**Individualism versus Collectivism:**

Individualism is ‘a society in which the ties between individuals are loose: everyone is expected to look after himself or herself and his or her immediate family only’ (Hofstede, Hofstede & Minkov 2010, p.92). The interests of individual prevail over the interests of the group (Hofstede, Hofstede & Minkov 2010, p.91). In individualist countries, employees act according to their own interests and work is organized in such way that this self- interest and the employer’s interest coincide. Employees act as “economic person” or as individuals with a combination of own economic and psychological needs (Hofstede, Hofstede & Minkov 2010, p. 119). In contrast, collectivism pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lives continue to protect them in exchange for unquestioning loyalty (Hofstede, Hofstede & Minkov 2010, p.92). Collectivism does not refer to the power of the state over the individual; it refers to the power of the group. In collective societies, the group becomes the main source of the identity for members. Between the individual and the group, a mutual dependence relationship improves which is both practical and psychological (Hofstede, Hofstede & Minkov 2010, p.91). In collective countries, an employer does not hire an individual,
but rather than a person who belongs to an in the group. The employee acts in accordance with the interest of the group (Hofstede, Hofstede & Minkov 2010, p.119).

**The Masculinity versus Femininity:**
Masculinity is a society in which emotional gender roles are clearly distinct: 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 (Hofstede, Hofstede & Minkov 2010, p.140). In cultures which the index of the masculinity is large, society is more competitive. In these cultures, management is aggressive and decisive and resolutions of conflict are made by letting the strongest individual win. Moreover, people work in order to work and more money is preferred than leisure time. Humanization of work is realized by job content enrichment. Additionally, rewards are based on equity. Furthermore, there is the lower share of working women in professional sphere (Hofstede, Hofstede & Minkov 2010, p.170). Femininity, the opposite of masculinity, is defined as a society in which emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life (Hofstede, Hofstede & Minkov 2010, p.517). It stands for a preference for cooperation, modesty, caring for the weak and quality of life (Hofstede, Hofstede & Minkov 2010, p.139). Society in which the femininity index is large is more consensus-oriented (Hofstede, Hofstede & Minkov 2010, p.139). In feminine cultures, management is based on intuition and consensus. Resolutions of conflicts are made by compromise and negotiation. Moreover, people in those culture work in order to live. Humanization of work is realized by contact and cooperation. Besides, they prefer more leisure time over money. Rewards are based on equality. Additionally, there is a higher share of working women in the professional world (Hofstede, Hofstede & Minkov 2010, p.170).

**The Avoidance of Uncertainty:**
Uncertainty avoidance is defined the extent to which the members of a culture feel threatened by ambiguous or unknown situations (Hofstede, Hofstede & Minkov 2010, p.191). Uncertainty-avoiding societies have more formal laws and informal rules controlling the rights and duties of employers and employees. Moreover, they have more internal regulations checking the work process (Hofstede, Hofstede & Minkov 2010, p.209). Countries which uncertainty avoidance index is strong maintain rigid codes of belief and behaviour and are intolerant of unorthodox behaviour and ideas.
(Hofstede, Hofstede & Minkov 2010, p.210). Weak uncertainty avoidance index societies maintain a more relaxed attitude in which practice counts more than principles (Hofstede, Hofstede & Minkov 2010, p.210).

**Long-term Orientation:**

Long-term orientation refers to the fostering of pragmatic virtues oriented toward future rewards, in particular perseverance, thrift, and adapting to changing circumstances (Hofstede, Hofstede & Minkov 2010, p. 239). In societies standing for long-term orientation, main work values consist of learning, honesty, adaptiveness, accountability and self-discipline. Member of those cultures does not pay importance to leisure time. The profit ten years from now is significant for them. Moreover, in those countries, owners and workers share the same aspirations. They make the investment in lifelong personal networks (Hofstede, Hofstede & Minkov 2010, p. 251). Short-term orientation, as opposed to long-term orientation, is to foster the virtues related to the past and contemporary, such as national pride, respect for tradition, preservation of face, and the fulfilling of social obligations (Hofstede, Hofstede & Minkov 2010, p. 239). In countries shaped by the short-term orientation, main work values include freedom, rights, achievement and thinking for oneself. Leisure time is essential for members of those countries. In terms of revenue, the profit of the year is important for them. Furthermore, owners and workers are psychologically in two camps. Additionally, personal loyalties differ with business needs (Hofstede, Hofstede & Minkov 2010, p. 251).

**Indulgence and Restrains:**

Indulgence stands for the tendency to allow relatively free gratifications of basic and natural human desires related to enjoying life and having fun (Hofstede, Hofstede & Minkov 2010, p. 281). In societies which indulgence index is high, cultural norms are expressed with a wide range of alternative channels, and deviant behaviour is easily tolerated (Hofstede, Hofstede & Minkov 2010, p. 281). Additionally, there is a positive relationship between indulgence and national wealth. Indulgence is somewhat more likely under richness. Restraint, as the opposite pole, reflects a conviction that such gratification needs to be curbed and regulated by strict social norms (Hofstede, Hofstede & Minkov 2010, p. 281). Those cultures maintain strong values of organizations, formality, permanence, durability and solidarity (Hofstede, Hofstede & Minkov 2010, p. 281). Besides, unlike indulgence, restraint is somewhat more likely under poverty (Hofstede, Hofstede & Minkov 2010, p. 286).
2.1.3 The GLOBE Project’s Cultural Dimensions:

The "Global Leadership and Organizational Behaviour Effectiveness" (GLOBE) Research Program was realized in 1991 by Robert J. House of the Wharton School of Business, University of Pennsylvania. The project is based on researches from about 17,300 middle managers from 951 organizations across 62 countries (The GLOBE Project, http://globeproject.com).

The GLOBE research examines how cultural values are related to organizational practices, conceptions of leadership, the economic competitiveness of societies, and the human condition of its members. In the research program, researchers define culture as shared motives, values, beliefs, identities, and interpretations or meaning of significant events that result from common experiences of members of collectives and are transmitted across age generation (House et al. 2004, p. 15). As a result of the project, they have established nine cultural dimensions in order to capture the similarities and differences in norms, values, beliefs, ideas and practice among societies. They have built on findings mainly by Hofstede. These cultural dimensions are performance orientation, uncertainty avoidance, humane orientation, institutional collectivism, ingroup collectivism, assertiveness, gender egalitarianism, future orientation and power distance (The GLOBE Project, http://globeproject.com/).

Performance Orientation:

It reflects the extent to which a community encourages and rewards innovation, high standards, excellence, and performance improvement (Grove 2005, p.239). Societies that have high-performance orientation pay attention to training and development, give importance competitiveness and materialism (Grove 2005, p. 245). Moreover, they see formal feedback as necessary for performance improvement. Besides, they expect direct and explicit communication (Grove 2005, p. 245). Unlike societies having high-performance orientation, low-performance orientation societies give importance societal and family relationships, harmony with the environment. They view formal feedback as judgmental and discomfiting (Grove 2005, p. 245). Furthermore, they value who one is more than what one does and they expect indirect and subtle communication (Grove 2005, p. 245). Performance orientation relates to the extent to which leaders set ambitious goals, communicate high expectations for their subordinates, build their subordinates’ self-confidence, and intellectually challenge them (Grove 2005, p.277).
Uncertainty Avoidance:
It is the extent to which a society, organization, or group relies on social norms, rules, and procedures to alleviate the unpredictability of future events (Grove 2005, p.30). Cultures performing high uncertainty avoidance are orderly and keep meticulous records. They rely on formalized policies and procedures. Additionally, they use formality in interactions with others. They also take moderate carefully calculated risks and show strong resistance to change (Grove 2005, p.618). Counter to cultures having high uncertainty avoidance score, societies having low uncertainty avoidance are less orderly and keep fewer records. They rely on informal norms (Grove 2005, p.618). Moreover, they use informality in interactions with others. They are also less calculating when taking risks and they show moderate resistance to change (Grove 2005, p.618).

In-Group Collectivism:
In-group collectivism is the degree to which individuals express pride, loyalty, and cohesiveness in their organizations or families (Grove 2005, p.30). In societies that in-group collectivism score is high, duties and obligations are important determinants of social behaviour. There is a strong distinction is made between in-groups and out-groups. In these cultures, people emphasize relatedness with groups. Additionally, the pace of life is slower and love is assigned a little weight in marriage (Grove 2005, p. 454). In contrast, in cultures having low in-group collectivism score, personal needs and attitudes are important determinants of social behaviour. There is also little distinction is made between in-groups and out-groups (Grove 2005, p. 454). Besides, people emphasize rationality in behaviour. Furthermore, the pace of life is faster and love is assigned a great weight in marriage (Grove 2005, p. 454).

Power Distance:
Power distance is defined as the extent to which a community accepts and endorses authority, power differences, and status privileges (Grove 2005, 513). In cultures standing high power distance, society is differentiated into classes. Members of those societies see power as providing social order. Moreover, in those cultures, upward social mobility is limited and resources available to only a few. Moreover, information is localized and hoarded (Grove 2005, p.536). Unlike cultures that have high power distance score, society has a large middle class. Power linked to corruption and coercion. Besides, upward social mobility is common and resources are available to almost all. Moreover, information is widely shared (Grove 2005, p.536).
Gender Egalitarianism:
Gender egalitarianism is “the degree to which a collective minimizes gender inequality” (Grove 2005, p.30). In societies favouring high gender egalitarianism, more women are in positions of authority. Moreover, there is less occupational sex segregation (Grove 2005, p.359). Levels of educational attainment for males and females are similar. Furthermore, women have a greater decision-making role in community affairs (Grove 2005, p.359). In cultures performing low gender egalitarianism, fewer women are in positions of authority. Moreover, occupational sex segregation is more. The level of female educational attainment is lower compared to that of males and women are little or no decision-making role in community affair (Grove 2005, p.359).

Humane Orientation:
Humane orientation is defined as “the degree to which an organization or society encourages and rewards individuals for being fair, altruistic, friendly, generous, caring, and kind to others” (Grove 2005, p.569). In high human orientation societies, the interests of others are important and members of those societies are motivated primarily by a need for belonging and affiliation. Moreover, they are responsible for promoting the well-being of others (Grove 2005, p.570). Besides, they are urged to be sensitive to all forms of racial discrimination. In those societies, child labour is limited by public sanctions (Grove 2005, p.570). On the contrary, in low human orientation societies, one's own self-interest is important. Members of those societies are motivated primarily by a need for power and material possessions and they are not sensitive to all forms of racial discrimination (Grove 2005, p.570). Besides, the state provides social and economic support for individuals' well-being and child labour is an issue of low importance (Grove 2005, p.570).

Institutional Collectivism:
Institutional collectivism is defined as “the degree to which organizational and societal institutional practices encourage and reward collective distribution of resources and collective action” (Grove 2005, p.30). Members of societies having high institutional collectivism score assume that they are highly interdependent with the organization. In those cultures, group loyalty is encouraged, even if this undermines the pursuit of individual goals. Besides, the society's economic system tends to maximize the interests of collectives (Grove 2005, p.459). Additionally, rewards are driven by seniority, personal needs, and/or within-group equity (Grove 2005, p.459). Furthermore, critical decisions are made by groups (Grove 2005, p.459). In cultures that institutional
collectivism is low; people assume that they are largely independent of the organization. In those societies, the pursuit of individual goals is encouraged, even at the expense of group loyalty. Besides, the society's economic system tends to maximize the interests of individuals (Grove 2005, p.459). Furthermore, rewards are driven very largely by an individual’s contribution to task success and critical decisions are made by individuals (Grove 2005, p.459).

**Future Orientation:**

Future orientation is “the degree to which a collectivity encourages and rewards future-oriented behaviours such as planning and delaying gratification” (Grove 2005, p.282). Societies standing high future orientation, there is a propensity to save now for the future. Members of those societies emphasize working for long-term success. They view material success and spiritual fulfilment as an integrated whole (Grove 2005, p.302). Moreover, organizations tend to be flexible and adaptive (Grove 2005, p.302). Unlike societies that have high future orientation, in cultures having low future orientation, there is a propensity to spend now, rather than save. Members of those societies prefer gratification as soon as possible. They see material success and spiritual fulfilment as separate, requiring trade-offs (Grove 2005, p.302). Furthermore, organizations tend to be inflexible and maladaptive (Grove 2005, p.302).

**Assertiveness:**

Assertiveness is “the degree to which individuals are assertive, confrontational, and aggressive in their relationships with others” (Grove 2005, p.30). Cultures performing a high level of assertiveness value competition, success, and progress. In those societies, communication is realized directly and unambiguously. Members of those cultures try to have control over the environment. Moreover, subordinates are expected to take initiative. Besides, trust is built on basis of calculation (Grove 2005, p.405). Unlike cultures which stand the high level of assertiveness, cultures standing the low level of assertiveness pay attention to cooperation and warm relationships. Members of those cultures communicate indirectly; try to "save face. They also try to be in harmony with the environment. Besides, subordinates are expected to be loyal. Furthermore, trust is built on basis of predictability (Grove 2005, p.405).
2.1.4 The Phenomena “Leadership”

At the beginning of the nineteenth century, the concept of leadership began to be used in writings on the power and political influence of the British parliament (Kırmaz 2010, p.208). Nevertheless, discussions related to leadership date back to both Greek and Latin classics and writings of ancient Chinese philosophers (Marcoulides et al. 1998, p.564). Although discussions concerning leadership are done for many centuries, there is still no consensus regarding what constitutes leadership. As a result of those discussions, thousands of books and papers have been published on the topic of leadership and it has been treated by different scholars with divergent perspectives. Therefore, numerous definitions of leadership and the multitude of leadership theories have appeared in the literature.

One of the numerous explanations defines leadership as shared points. The American Dietetic Association (ADA) recently defined leadership as “the ability to inspire and guide others toward building and achieving a shared vision.” (Gregoire & Arendt 2004, p.395). Furthermore, leadership is about setting people towards the same vision, communication, motivation and inspiration (Chatzidakis & Stenström 2014, p.7).

Another perspective states that leadership has been conceived as the focus of group processes, as a matter of personality, as a matter of inducing compliance, as the executive of influence, as a particular behaviour, as a form of persuasion, as a power relation, as an instrument to achieve goals, as an effect of interaction, as a differentiated goal, as initiation of structure (Bass 1990, p. 66).

One of the various theories defines leadership as an influence process between a leader and followers. Yukl describes that leadership is a group process that involves interaction between at least two persons in pursuit of a goal (Yukl, 1989, p. 3). Kotter defines leadership as an ability to influence, motivate and direct co-workers towards the achievement of goals (Kotter 1990, p.106). In addition to Zagoršek and Kotter, House also explains leadership by focusing on the relationship between the leaders and follower as the ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the organizations of which they are members (House et al. 2002, p.5). Moreover, Theodore Friend III defines leadership as leadership is heading into the wind with such knowledge of oneself and such collaborative energy as to move others to wish to follow (Theodore Friend III cited in Bennis & Nanus 1985, p.55). Besides, according to Zagoršek, whereby the leader influences, motivates and facilitates the activities of an organizational group toward
goal achievement through mostly no coercive means (Zagoršek 2004, p.10). Additionally, Clark also explains leadership by focusing on the relationship between leaders and followers and he states that leadership is a process by which a person influences followers to accomplish an objective and directs the organization in a way that makes it more cohesive and coherent (Clark 1997 cited in Acar 2012, p.218).

In addition to definitions, Smircich & Morgan defines leadership phenomena by highlighting four different points. Firstly, leadership is essential to the social process defined through interaction. Secondly, leadership involves a process of defining reality in ways that are sensible to the led. Thirdly, leadership involves a dependency relationship in which individuals surrender their powers to interpret and define reality to others. And finally, the emergence of formal leadership roles represents an additional stage of institutionalization, in which rights and obligations to define the nature of experiences and sensitivity are recognized and formalized (Smircich & Morgan 1982, p.259).

One of the multitude explanations defines leadership by using “art” as a metaphor. De Pree is one of the scholars explaining the leadership as an art and thinks that leadership is much more an art, a belief, a condition of the heart, than a set of things to do (De Pree 1987, p.149). As De Pree, Bennis and Nanus define leadership as an art and state that it is not easy to learn how to lead; it is sort of like learning how to play violin in public (Bennis & Nanus 1985, p.224). Kouzes and Posner are also one of the authors using “art” as a metaphor. They define leadership as “the art of mobilizing others to want to struggle for shared aspirations (Kouzes & Posner 1997 cited in Yıldırım & Birinci 2013, p.73).

In addition to those explanations, as the figure displays, there are more different explanations related to the phenomena “leadership”.

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2.1.5 Differences between Leadership and Management

Leadership and management are concepts which are actively used in today’s business world. Although these both concepts seem similar, there are sharp differences between those concepts.

Management is defined as the "judicious use of means to accomplish an end" (Kumie & Kelly 2006, p.11). It is depended on formal power (Yıldırım & Birinci 2013, p.72). It is a set of procedures that helps a business running properly. Those procedures is more short-term oriented, they are focusing mostly on today's or near future’s decisions and numbers. Moreover, management has to do with the plan process, the budget, everything that has to do with the staff, clarifying jobs, measuring performance, and dealing with problems when results are different than those they were expected (Chatzidakis, & Stenström 2014, p.13). Management is the allocation of scarce resources against an organizations’ objective, the setting of priorities, and the design of the work and the achievement of results. It is about controlling (Weathersby 1999, p.5).

Additionally, management is all activities that result in a plan with targets, ability to execute that plan and ability to reflect on actions taken, evaluate them, give feedback and change when necessary (Montgomery cited in Coa Saroff). Management is an
organizational construct. It is all about dealing with complex operations. These are practices and procedures concerned with planning, organizing, staffing, controlling and then problem-solving so activities function at some kind of optimal level. Furthermore, it is concerned with the immediate, the day-to-day activities, and making sure organizational transactions are completed efficiently and effectively (John Schultz quoted in Coa Saroff).

On the other hand, leadership has resulted from a social influence process (Yıldırım & Birinci 2013, p.72). It is supposed to be about getting other people to follow you towards a common goal, bringing out the best in the people around you, helping people find a greater meaning in the everyday tasks they are asked to perform, and doing the right thing (Ciekurs cited in Coa Saroff). Leadership is all activities leading to shared understanding, a direction to follow and creating understanding and direction in a way that makes people committed (Montgomery cited in Coa Saroff). Leadership focuses on the creation of a common vision. It means motivating people to contribute to the vision and encouraging them to align their self-interest with that of the organization. It means persuading, not commanding (Weathersby 1999, p.5). In addition, leadership operates in a trust-based environment. In leadership perspective, employees are empowered by trust and given the freedom to fulfil their job responsibilities. Leadership provides for stability, not the feeling of instability or surprises (Kumie & Kelly 2006, p.11).

To conclude, as the figure explains, there are many points distinguishing leadership and management.
Figure 3: Differences between management and leadership (Warren Bennis 1989)
2.1.6 Leadership Styles

Year by year, researchers have studied more in the field of leadership. The overwhelming focus has increased because, without strategic and effective leadership, it is difficult for members of organizations to sustain profitability, productivity, and a competitive advantage (Lussier & Achua 2007 cited in Yahaya & Ebrahim 2016, p.190).

As the leadership, leadership style has also become a vital topic for researchers. There are many theories of leadership style, each contributing understandings to the phenomenon. All theories attempt to explain how leaders are able to lead organizations to attain outstanding accomplishments (House & Aditya 1997 cited in Zagorsek, Jaklic & Stough 2004, p.17). They try to explain how certain leaders are able to achieve extraordinary levels of follower motivation, admiration, respect, trust, commitment, dedication, loyalty, and performance (House & Aditya 1997 cited in Zagorsek, Jaklic & Stough 2004, p.18). However, their ways to define the context are different. While some theories focus on characteristics, others focus on behaviours in order to explain their understanding of leadership styles. While some theories see the leader as the paternalist and the only authority, some theories see the leader as facilitators, teachers or team builders.

**Transactional Leadership Style:**

Transactional leadership is a traditional form of leadership which is characterized by the transaction or exchange between leaders, colleagues, and followers. This exchange is based on the discussion between leaders and followers on the requirements and rewards that the followers will receive if they satisfy those conditions (Yahaya & Ebrahim, 2016, p.192). Transactional leadership is mostly emphasizing work standards, and have task-oriented aims. The leaders, who prefer transactional leadership focus on meeting the specific aims or goals, do not focus on an employee’s personal development (Northhouse 2007 quoted in Yahaya & Ebrahim 2016, p.192). They clarify responsibilities and roles of followers and offer rewards based on pay or return for work for positive performance and punishment for negative performance. The leaders who demonstrate transactional leadership monitor the work of the followers and they ensure that he/she follows the prescribed paths (Sudha, Shahnawaz & Farhat 2016, p.112). Therefore, they need power, authority, and control (Jogulu 2016, p.706).
Transformational Leadership Style:
Transformational leadership is seen as the contrary of transactional leadership. Transformation leadership is mostly associated with most positive connotations where behavioural facets such as motivation, emotional connect and sense of efficacy are contributory factors (Sudha, Shahnawaz & Farhat 2016, p.112). It is comprised of behaviours consistent with communal traits which are, primarily, characteristics that enhance teamwork, development of subordinates’ skills and supporting others towards achieving goals (Jogulu 2016, p.707). It is characterized by showing genuine concern; enabling; being accessible; encouraging questioning and curiosity; integrity; networking; building shared vision; self-development; and cultures of learning and developing others’ sense of leadership (Alimo & Metcalfe 2005 cited in Özkanlı & White 2008, p.57). In the transformational leadership style, there are such key factors as idealized influence or charisma, intellectual stimulation, and individual consideration. Therefore, leaders who prefer transformational leadership require a high level of integrity and honesty, a charismatic personality, and the ability to challenge followers, drawing from them creativity and collaborative efforts (Comstock 2016, p.1). Besides, it is based on mutual admiration with the shared vision, and creative, as well as the exchange of ideas (Sudha, Shahnawaz & Farhat 2016, p.112). The leaders who demonstrate transformational leadership provide higher ideal, moral values and they empower their followers. Moreover, they contribute deeper levels of connection and higher levels of commitment, performance, and morality for subordinates (Yahaya & Ebrahim 2016, p.194). Additionally, they pay huge attention to followers’ development.

Authoritarian Leadership Style:
Authoritarian leadership is a form of leadership characterized by individual control over all decisions. The leaders who implement authoritarian leadership have absolute control over subordinates. They rarely accept advice from followers. Authoritarian leadership is based on threats and punishment to influence subordinates. The motivation environment is produced by creating a structured set of rewards and punishments (Cherry 2010, p.5). In authoritarian leadership, followers are expected to obey orders without receiving any explanations. Even, when subordinates face any kind of problems and barriers, the leaders are expected to make the decisions on their own. Autocratic leaders typically make choices based on their own ideas and judgments and they come up with a solution for the whole group (Val & Kemp 2012, p.28). Moreover, in this leadership, the
involvement of followers is little because they are rarely trusted with decisions or important tasks (Val & Kemp 2012, p.28).

**Democratic Leadership Style:**
Democratic leadership is a kind of leadership style in which members of the group take a decision (Cherry 2010, p.3). The leaders play more participative role in the decision-making process. In democratic leadership, the most important thing is group consensus while solving a problem. When approaching a problem, the leaders who demonstrate democratic leadership consult followers and consider their suggestions; however they retain the final word. In this type of leadership, subordinates are encouraged to share ideas and opinions, even though the leader retains the final say over decisions. Followers are expected to involve the process. While involving the decision-making process, subordinates feel engaged. Moreover, in democratic leadership style, the creativity of followers is encouraged and rewarded by the leaders.

**Laissez-faire Leadership Style:**
Laissez-faire leadership is also known as delegated leadership which is the absence of effective leadership and the leaders are hands-off and therefore they allow group members to make the decisions (Cherry 2010, p.4). Leaders who prefer laissez-faire leadership are hesitant and they avoid taking leadership responsibility. In the laissez-faire leadership, the main idea is that followers should be able to work problems out and make their way through an expedition without too much extra guidance (Val & Kemp 2012, p.28). The leaders expect that Group members solve problems on their own (Cherry 2010, p.4). Therefore, laissez-faire leaders play a passive role in group affairs, and they have no initiative to interact with group members (Yahaya & Ebrahim 2016, p.192). Moreover, the leaders who demonstrate this type of leadership do not give direction. They also avoid involving themselves in followers’ improvement. They ignore subordinates, their problems, and their development. Additionally, in this kind of leadership, feedback, rewards, and leader involvement are totally absent (Yahaya & Ebrahim 2016, p.192). They also create long-term effort, creativity, and efficiency.

**Paternalistic Leadership Style:**
The paternalistic leadership is manifest in a context characterized by centralization, low formalization, harmony building and personalism (Westwood 1997 cited in Cicellin, Mussolino & Viganò 2015, p.103). The leaders who prefer the paternalistic leadership style exhibits concern for the subordinates’ general well-being (Öner 2012, p.302). They create a family atmosphere in the workplace and establish close and individualized
relationships with subordinates. In leader-follower relationship which is close and individualized relationship between paternalist and subordinates, the paternalist gives advice to subordinates in both their professional and personal lives. Moreover, the leaders performing the paternalistic leadership styles values status differences and believes that he or she knows what is good for subordinates, while subordinates accept, willingly or not, the leader's authority (Cicellin, Mussolino & Viganò 2015, p.103). Additionally, the paternalistic leaders get involved outside work. They attend important events such as wedding and funeral ceremony of their subordinates as well as their immediate family members, provide assistance, this can be financial or psychological, to subordinates if they need it (Aycan, 2006, p.449). In paternalistic leadership style, subordinates, in turn, reciprocate such care and protection of the paternal authority by showing loyalty, deference, and compliance (Pellegrini & Scandura 2008 quoted in Öner 2012, p.302). They consider the workplace as a family and feel that there is emotional bonding with the paternalistic leader (Aycan, 2006, p.449).

**Leadership styles designed by The GLOBE Project**

The GLOBE researchers define leadership as “the ability of an individual to influence, motivate and enable others to contribute toward the effectiveness and success of the organization of which they are members” (House et al. 2004, p. 15). As a result of the research, the research team finds six leadership styles which are summary indices of particular of the characteristics, skills, and abilities culturally perceived to contribute or to inhibit (House et al. 2004, p. 675).

**Charismatic / Value-Based Leadership Style:**

It is also called as performance-oriented style. It bears also similarities to what others have called “transformational leadership. Charisma is said to be the power to inspire devotion and commitment to the group’s goals (Grove 2005, p.500) and to "produce power through infectious qualities of leadership and influence, involving a leader's aura, dynamism, and persuasiveness (Grove 2005, p.515). Charismatic/value-based leadership reflects the ability to inspire, to motivate, and to expect high-performance outcomes from others on the basis of firmly held core values (Grove 2005, p.65). It is characterized by such leadership characteristics as integrity and decisiveness; performance-oriented by appearing visionary, inspirational, and self-sacrificing. High level of performance orientation cultural dimension is the most predictor of the charismatic/value-based leadership style (Grove 2005, p. 711). People who value high performance seem to look to charismatic leaders who paint a picture of an ambitious
and enticing future but leave it to the people to build it (Grove 2005, p.278). The leaders who stand charismatic leadership style are visionary and future oriented. They are inspirational, positive, enthusiastic, motivational and confidence builders (Kabasakal & Bodur 2002, p.49). Furthermore, charismatic leaders carry attributes as integrity and honesty. They show behaviours that are performance oriented (Kabasakal & Bodur 2002, p.49).

**Team Oriented Leadership Style:**

It is explained as emphasizing effective team building and implementation of a common purpose or goal among team members. The team-oriented leadership style is linked to five primary leadership traits as collaborative team orientation, team integrator, diplomatic, administratively competent, and malevolent. A high value placed on uncertainty avoidance is strongly and positively associated with the team oriented leadership style. The more the society and organization value the reduction of uncertainty, the more they report endorsing team-oriented leadership (Grove 2005, p.712). The leaders who prefer team-oriented leadership style are group oriented and team builders. Additionally, they are loyal, collaborative, and fraternal, as well consultative (Kabasakal & Bodur 2002, p.49). Besides, team oriented leaders coordinate and integrate the activities of others. Moreover, they are diplomatic, administratively skilled and intra-group avoiders (Kabasakal & Bodur 2002, p.49).

**Participative Leadership Style:**

Participative leadership style reflects the degree to which managers involve others in making and implementing decisions (Grove n.d., p. 5). It is statistically linked with two primary leadership traits as autocratic and non-participative. Highly value performance orientation is strongly associated with the participative leadership style. On the other hand, uncertainty avoidance has a strong negative relationship with the participative leadership style (Grove n.d., p. 5). The leaders who perform the participative leadership style act in a non-auto-critic and non-dictatorial manner. They delegate tasks and roles in an egalitarian way (Kabasakal & Bodur 2002, p.50).

**Humane Oriented Leadership Style:**

Human-oriented leadership style reflects supportive and considerate leadership but also includes compassion and generosity. It is associated statistically with two primary leadership dimensions, modesty and human-oriented (Grove n.d, p. 5). Highly value uncertainty avoidance and highly value in-group collectivism are positively linked with
human-oriented leadership style (Grove n.d, p.4). Human-oriented leaders are generous, compassionate in a modest, calm and patient (Kabasakal & Bodur 2002, p.50).

**Self-Protective Leadership Style:**
Self-protective leadership style focuses on ensuring the safety and security of the individual or group member (Grove n.d, p.5). It is associated statistically with five primary leadership characteristics as self-centred, status conscious, conflict-inducer, face-saver, and procedural (Grove n.d, p.5). An alternative explanation is that self-protective leadership is composed of items that reflect being status- and class-conscious, ritualistic, procedural, normative, secretive, evasive, indirect, self-centred, and asocial (Grove n.d., p.6). The leaders exhibiting self-protective leadership style are self-centred, status conscious, face-saver, conflict inducer and procedural (Kabasakal & Bodur 2002, p.50).

**Autonomous Leadership Style:**
Autonomous leadership style refers to independent and individualistic leadership. It is statistically linked with only one primary leadership trait, also termed autonomous (Grove n.d., p.6). While highly value performance orientation is positively associated with autonomous leadership style (Grove n.d., p.4). Highly value institutional collectivism is negatively associated with the autonomous leadership style (Grove n.d., p.9). The leaders who prefer autonomous leadership style are individualistic, independent and unique (Kabasakal & Bodur 2002, p.51). They are domineering, elitist, ruler and dictatorial. They are also non-delegator, micromanager, non-egalitarian and individually oriented (Altıntaş & Altıntaş 2008, p.183).

**2.1.7 Culture and Leadership Styles**
The national culture is a complex and dynamic concept. It is interacted with many social sciences and has influenced those social sciences in a way. As a comprehensive phenomenon, leadership has also been no exception. The national culture also makes differences when it comes to leadership. Leadership is not universal; rather, it can vary as a direct function of either gender or culture. Leadership theories are not generalizable over all individuals, regardless of their gender or culture (Ayman & Korabik 2010, p.166).

The national culture and leadership are different sides of the same coin. Both contexts are connected each other. Therefore, specific cultural traditions, values, beliefs and norms, which are the cornerstones of culture, have a direct impact on leadership (House et al. 2002, p.3).
Culture consists of patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, culture systems may be considered as products of action and as conditioning elements of future action (Adler 2008 cited in Munley 2011, p.24). Moreover, the national culture manifests itself in the values, attitudes, and behaviours of people (Jogulu & Wood 2008, p.600). National values motivate people and they normatively lead their behaviour, interests, thoughts and actions (Musek 2003 cited in Pučko & Čater 2011, p.91). It also influences the leadership relationship through social norms and the leader’s and subordinates’ interpretation of the situation (Ayman & Korabik 2010, p.161). Therefore, the national culture impacts a leader’s style, behaviour, emergence, and effectiveness, as well as leaders’ gender role identities. The cultural values affect the choices they make about the manner in which they will lead (Ayman & Korabik 2010, p.166). They reflect the psychological dynamics of conflict and compatibilities that society portrays in the course of everyday living (Ayman & Korabik 2010, p.166).

The unique and essential function of leadership is the manipulation of culture (Schein 1985 cited in Zehir et al. 2011, p.1462). Cultural values are the criteria for leaders use to select and justify personal actions and decisions and to evaluate people and events (Byrne & Bradley 2007, p.168). Therefore, leadership styles also differ by the national culture. Different cultures maintain different sets of norms and beliefs towards leadership styles because they reflect different concepts of how reality should be viewed and practiced (Jogulu 2010, p.716). Furthermore, the national culture moderates the relationship between leadership behaviours and outcomes (Ayman & Korabik 2010, p.166). It impacts on the on the way women and men behave in the workplace, particularly when roles of authority and power are evident, and the way in which that behaviour will be evaluated by others (Jogulu 2010, p.709). Accordingly, leadership style is selective with reference to personal values integrated into the national culture (Byrne & Bradley 2007, p.169). All in all, the national culture has an explanatory power on leadership styles (Kozan 1993, p.16).

Differences between the culture in terms of values, behaviours, and attitudes of individuals have implications for leadership styles. To illustrate, according to Pučko and Čater’ research comparing Slovenian and the Central European counterparts; the national culture has influenced their ideas regarding both leadership skills and leadership styles. While Slovenian participants think that being effective bargainers is the most important characteristic required of leaders, being communicative and the skill
of being diplomatic are taught by the CE counterparts as an essential feature (Pučko & Čater 2011, p. 95). Moreover, while Slovenians attendants put the skill of being a good co-ordinator, of being a morale booster and having a team-building skill on the top of the list of the most important leadership traits and skills, The CE cluster’s respondents assess as being trustworthy, being a motive arouser and having a win-win problem-solving skill of a leader on the top of the list (Pučko & Čater 2011, p.96). As the national culture has influenced the ideas about leadership skills, the research has shown that the national culture influenced leadership styles. While Slovenian participants are prone to assign team-oriented and value-based leadership styles, the CE countries’ counterparts like charismatic/ value-based and participative leadership styles (Pučko & Čater 2011, p.94). Moreover, national culture impacts attitudes of an individual regarding the future actions related to leadership styles. For instance, the CE countries’ participants are likely to try to make more radical changes than their Slovenian counterparts (Pučko & Čater 2011, p. 98).

The study investigating the impact the national culture on the leadership style is done also by Hugo Zagorsek, Marko Jaklic and Stanley J. Stough. The research compared three countries, the United States which is quite individualistic, quite masculine, and a little below average on uncertainty avoidance and power distance, Nigeria that scores the strongest for power distance and collectivism and Slovenia which is a highly collectivistic, feminine society and it is characterized by high uncertainty avoidance and power distance (Zagorsek, Jaklic & Stough 2004, p.19). According to the findings of the research, the United States engages in the practice “Enabling Others to Act” as the leadership behaviours less than their counterparts from the other two countries. However, participants from Nigeria perceive themselves as “Modelling the Way” to a greater degree than respondents from the United States or Slovenia. Furthermore, American participants are much clearer about their own philosophy of leadership than others, yet they do not create an atmosphere of mutual trust like the others do. Besides, Slovenian counterparts seek out challenging opportunities more than their Nigerian or American respondents (Zagorsek, Jaklic & Stough 2004, p.27).

Another research proving the influence of the national culture on leadership styles is completed by Romie Littrell and Evangelina Barba. The research which compares two cultures, Mexico and Chile demonstrates that although value dimensions are similar, leadership styles are quite different. While Mexican participants tend to go most frequently to specialists (task orientation), Chilean counterparts tend to go to co-
workers (relationship orientation) (Littrell & Barba 2013, p. 633). Additionally, leader behaviour preferences are also differed according to the national culture. Chilean sample tends to prefer a nurturing, loving father type of Paternalistic managerial leader, and the Mexican sample tends to prefer a stern, demanding a Paternalistic leader who also is willing to grant empowerment to subordinates. While Chilean attendants expect from leader providing security, Mexican attendants see the leader as a source of granting Power and rewarding Achievement in the business environment (Littrell & Barba 2013, p.643). In addition those points, the research show us that Chilean participants seek pleasure at work than Mexican counterparts (Littrell & Barba 2013, p.645).

To show the impact of the national culture on the leadership styles, the research comparing Finnish, Danish and Irish cultures has also been done by Byrne and Bradley. The results have displayed that Danish and Finnish participants demonstrate a very high ‘conservation’ style with low ‘openness-to-change’ while Irish leadership style is very high on ‘openness-to-change’ (Byrne & Bradley 2007, p.175).
2.2 Chapter 2

The main purpose of the following chapter is to provide a smooth transition from the general overview of the relationship between the culture and leadership styles to leadership styles used by Turkish female leaders.

In the first step, a brief introduction is done and the general idea which indicates the place of women in leadership world is provided. In that part, the participation of women in leadership world is proved by numbers obtained from the recent reports of the international organizations.

In the second part, several examples which proved that the meaning of the leadership in relation to the national culture are given in order to make the readers consider the real effects of the national culture on the leadership preferences of female leaders.

2.2.1 Females in Leadership Positions

According to the report of Catalyst, women represent 7.6% of Fortune 500 top earners and hold 15.7% of Board seats and only 2.4% of Fortune 500 CEOs are women (Catalyst 2012). Moreover, women are more likely to hold leadership positions within non-profit organizations (Claus, Callahan & Sandlin 2013, p.339). Even worse, 105 of 500 companies surveyed still had no women on their boards (Dobrsynski 1996 cited in Violanti & Jurczak 2011, p. 2).

It is apparent that the access of women to both political and business world and their voice is still low; however major changes are coming into existence in terms of the roles of women in society and organizations worldwide. Both political and economic statuses of females have been promoted in the international arena. The world has witnessed a very constructive progress for women improvement. Today, boosting the odds of getting a great executive is associated with hire a female. Regarding this point, Fast Company concurs that the future of business depends on women (Sharpe quoted in Eagly & Carli 2003, p. 808). Cooper also states that 20th century calls for the recognition of women’s greater status in society and that they have and will continue to play a significant leadership role in guiding the country to “greater plains”(Cooper 1969 quoted in Rosser-Mims 2010 , p.2).

Obviously, in the field of leadership, there has been continuous effort to empower women. More women have started to occupy high-level positions. Indian-born Indra Nooyi was promoted to chief executive officer (CEO) of PepsiCo in 2006, and Irene Rosenfeld became the CEO of Kraft Foods, the world’s second largest food producer. The famous CEO of Hewlett-Packard, Carly Fiorina, is another example of top female
business executives (Chao & Tian 2011, p.64). Moreover, more females have occupied leadership positions in the political area. To illustrate, Sirimavo Bandaranaike, Indira Gandhi, Margaret Thatcher, Benazir Bhutto and Tansu Çiller were pioneer female leaders (Şencan, İbicioğlu & Karabekir 2015, p.246). Moreover, Angela Merkel was elected as first female chancellor in 2005 in Germany. South Korea also gained its first female prime minister, Han Myeong-sook, in 2006; and in the same year, the United States elected its first female speaker of the House, Nancy Pelosi. As for Taiwan, LuHsiu-lien was elected as vice president in 2000 and 2004 (Chao & Tian 2011, p.64).

2.2.2 Culture and Female Leadership Styles

It is clear that culture has an impact upon leadership and every society has its own definitions of effective leadership and its own distinct attitudes toward leaders (Al-Suwaihel 2010, p. 30). Culture encompasses political, legal, economic characteristics that are likely to influence leadership processes (Paris et al. 2009, p.1397). Differences in national culture call for differences in management practices, as well as expectations from leaders, what leaders may do and may not do (Paşa, Kabasakal & Bodur 2001, p.559). Therefore, in order to understand people’s ideas about leadership; studies must appreciate how different ideas concerning leadership are embedded in indigenous sociocultural systems and institutions (Neal et al. 2007, p. 292). In recent years, studies examining culture-leadership interaction have flourished and those researches have shown that cultural values not only guide people’s behaviour but also influence their leadership styles (Booysen 1999 cited in Chao 2011, p.761).

Since the number of females in the business world has increased, researchers who have studied the relationship between the national culture and leadership styles have also started to investigate the influence of the culture on female leadership styles. One of those researchers is Omaymah E. Al-Suwaihel. Al-Suwaihel states that the shared knowledge and schemes are different in each culture and they influenced the expectations of leadership. Thus, the culture of Kuwait has been no exception (2010, p.30). According to findings of the study, the stereotype remains in place that women are fit for positions such as teaching but not for leadership positions in either governmental or nongovernmental organization. Based on the cultural norms of Kuwait, a major role for mothers is to raise their children appropriately with respect to morals and religious principles. However, there are developments regarding with participation of female leaders (Al-Suwaihel 2010, p.36). Women leaders have started to display strength, assertiveness, and confidence and they have shaped their leadership in
accordance with Kuwaiti culture. Thanks to healthy early environments in which Kuwaiti female leaders grew up have provided a solid foundation in order to build their leadership personality and improve their relationships. When they occupy a leadership position, they respect the rules and protect the others’ right, deal with positive conservation and lively discussions, consult others, communicate positively with their colleagues and other administrators, recognize how to deal with the different types of employees and become helpful with colleagues and other personnel. Moreover, they demonstrate that they could develop harmony and teamwork, which led to collaborative efforts and increased motivation during work to accomplish the organization’s objectives (Al-Suwaihel 2010, p.35). Additionally, Kuwaiti female leaders report that Kuwaiti culture helps them deal with diverse people within the organization’s horizontal and vertical positions.

Another example investigating the influence of culture on the female leadership styles is given by Patricia Parker. Her study has supposed that African-American women’s socialization experiences differ from those of Anglo-American women and therefore leadership traits, behaviours, and styles vary cross-culturally (1996, p.195). According to results of the study, the socialized traits associated with effective leadership in African-American society are intelligence, independence, autonomy, aggressiveness and self-confidence (Bass 1990 cited in Parker 1996, p.193). Such behavioural traits are associated with task-oriented leadership that is mostly used by female leaders in the USA. In addition, Anglo-American girls are socialized to be dependent and nurturing which emphasize the leadership behaviours of consideration and participation. Therefore, Anglo-American female leaders have frequently preferred interpersonally oriented leadership and transformational styles (Parker 1996, p.194).

Chin-Chung Chao and Dexin Tian have also researched the impact of the national culture on female leadership styles by examining leaders of Rotary clubs in the United States and Taiwan. According to results, Taiwan culture is characterized by collectivism, masculinity, and life-long relationships. Therefore, for the Rotary Clubs in Taiwan, the more masculinity the members reveal, the more laissez-faire leadership they expect their female leaders to demonstrate because it is against the cultural norms for masculine members to be led by females (Chao & Tian 2011, p. 776). Contrary to Taiwan culture, the cultural dimension of the United States is characterized lower by masculinity and life-long relationships. Therefore, the American Rotarians’ expectations of female differ. The US Rotarians are more expectant of female leaders to display the
transformational leadership and they give the lowest scores in the expectations of female leaders to demonstrate the laissez-faire style.

The impact of national culture on the female leadership is also studied by Uma Jogulu. The research of Uma Jogulu also suggests that leadership styles exhibited by individuals, who act in ways which reflect cultural nuances, sensitivities, and values, establish meaning for subordinates and the leaders themselves (Jogulu 2010, p.706). The study examines the implications of differences of Malaysian and Australian cultures. According to results, Malaysian culture is a collective culture and people like to pay greater attention to in group harmony and maintaining relationships. Moreover, subordinates tend to avoid direct debate and get through tasks quietly because leaders set clear expectations of how roles should be enacted. Moreover, they do not join an open discussion on conflict because those see the leader as a source of the authority (Jogulu 2010, p.713). Additionally, in Malaysian culture leaders are expected to act as parents of extended family members and protect the wellbeing of their staff (Jogulu 2010, p.715). Such role expectation creates a propensity for Malaysian managers to lead in a transactional manner because their values and beliefs influence their behaviours and identify leadership actions that are legitimate and acceptable (Jogulu 2010, p.713). While Malaysian ratings show a preference for transactional leadership, Australian rankings display the contrary preference. Australian culture is one of the cultures which freedom, autonomy, and egalitarianism are fundamental. In Australian culture, leaders are seen people who are in charge of other staff and co-ordinates and delegates work. The cultural value of low power distance, egalitarian environment, encouragement of direct disagreement and open discussion procedures shape Australian leaders’ attitudes into someone who is able to be participative, consultative and co-operative in making decisions when dealing with staff (Jogulu 2010, p.716). Therefore, Australian self-ratings showed a preference for a transformational leadership style, suggesting there is a culturally-linked preference (Jogulu 2010, p.715).
2.3 Chapter 3

The main objective of the following chapter is to draw a picture showing the current situation concerning leadership styles used by Turkish female leaders. The picture is completed step by step to facilitate understanding the impact of Turkish culture on female leadership behaviours.

In the following chapter, general sense of the culture which is defined in terms of a number of commonly shared processes; shared ways of thinking, feeling and reacting: shared meanings and identities; shared socially constructed environments: common ways in which commonly such experienced events as the history, language, and religion approved by the society (Paşa, Kabasakal & Bodur 2001, p.560). During the literature review, cultural indicators that assess “what is”, or “what are” common behaviours, institutional practices, prescriptions, and prescriptions are taken into consideration.

In the first step, Cultural Dimension Theory and the GLOBE Project are investigated and the results of Turkey are provided in order to make the readers understand the cultural structure of Turkish society. Then, salient characteristics of Turkish culture are provided in order to make the readers have the wider opinion regarding Turkish national culture.

In the next part, Islam and its understanding concerning female leadership are provided to make the readers understand whether or not Islam has a negative or positive influence on female leaders in Turkey which the vast population is Muslim.

In the third step, the participation of Turkish females in the business world is provided in order to give the readers the general information about the participation of Turkish women in the leadership world.

In the last part, several studies which investigated the influence of Turkish culture on Turkish leaders. Then, various researches which examined the relationship between the national culture and leadership behaviour of Turkish female leaders are delivered. Here, the aim is to show the readers that no differences in gender case leadership styles in Turkish case and culture play more significant role in leadership preferences (Kabasakal et al. 2015; Ersoy et al. 2012; Littrell 2013; Özkalp, Sungur & Özdemir 2009; Altuntaş 2010; Altuntaş & Altuntaş 2008; Şencan, Ibicioğlu & Karabekir; Öner 2012).
2.3.1 Females of Turkey
Remember that Turkey is primarily a Muslim country, so the vast majority of your business contacts will be male. Any business women you meet will probably be Greek or Armenian rather than Turkish (Morrison, Conaway & Borden 1994, p. 394). People reading the popular book of Morrison, Conaway, and Borden and preparing themselves in order to found a business in Turkey, they experience culture shock because Turkish women are taking actively place in all domains of business life at all decision-making levels (Aycan 2004, p.455).

Mustafa Kemal Atatürk, the founder of the modern Turkish Republic, became the pioneer of the modernisation process in Turkey by highlighting liberalization and the emancipation of women (Aycan 2004, p.455). He always emphasized the role of women in developing the country and he declared “Our women must be even more enlightened, more virtuous, and more knowledgeable than our men!” Atatürk realized such legal and societal reforms guaranteeing the rights of women as the banning of polygamy, equal rights in matters of divorce and child custody, and women's right to vote (Özbilgin 1999, p.326). Moreover, he increased the number of educated women by introducing secular education. He also lifted the bans on women's participation in the business life and he pursued this by supporting the first wave of women professionals in Turkey, such as doctors, pilots, and educators, and promoting their visibility as role models in the Turkish media (Özbilgin 1999, p.326). Thanks to those legal and societal changes, Turkey became the only Islamic country that granted social, legal, and political rights to women early in the 20th century (Müftüler 1999, p.303). Turkish women have reached “Western standards” in their dress code, living standards, and political rights (Müftüler 1999, p.305).

Atatürk has started the era which women are more emancipated. Thanks to his reforms, the number of women having secular and modern education and participation in the business life has increased. Nevertheless, today Turkey is still behind many countries and Turkish women are still far off from emancipation (Müftüler 1999, p.313). The position of Turkish women in the society has led to the low occupation positions in the work life.

Recently, several forums and organizations have published some reports which prove the low participation. For example, according to the survey of the United Nations on the status of women in managerial and professional positions in thirteen countries ranked Turkey last (United Nations Development Programme 2008).
According to results of KSGM report, in 2008, there were no female managers on the board of directors of workers’ confederations and only five women occupy chairs among the 91 labour unions. Furthermore, 32 of the 481 board of directors were women (KSGM 2008).

According to “Global Gender Gap 2014 Report”, Turkey has experienced a robust development of its overall score since 2011 and since 2006, all of its sub-index scores have increased. However, Turkey is still the lowest performing country among the OECD countries with the rank of 125 among 142 countries in 2014 (Global Gender Gap Report 2014).

The general employment rate of women in Turkey is 28.7 (European Commission Gender Equality Report 2013). According to the report of Turkish Statistical Institute, 36, 3 % of judges and 5, 5 % of police officers are women (TUIK 2013). Furthermore, according to the recent report of KSGM, 42 % of architects, 40 % of lawyers (KSGM 2015), 43 % of academics and 28, 1% of professors are female (TUIK 2015). In addition to those numbers, 17.8% of all coaches and 22.3% of athletes are women (GSB 2012). Besides, 5% of the management positions all Turkish sports organizations were occupied by females (Koca & Öztürk 2015, pp.9-10). Additively, as reported, today, 7, 06% of rectors are female in Turkey (TUIK 2015).

What’s more is that 21% women are employed as managers, professionals, technicians and associate professionals (TUIK 2015). Women have low access to managerial positions and they represent 13, 9 % of managers in 2014 (TUIK 2015). They have the lowest percentage of women in senior-level positions in both private sectors and public sectors (Koyuncu, Burke & Wolpin 2012, p. 204).

Additionally, in 2015, there are 32 women out of 229 ambassadors and 2 women have occupied the chair of governors and 10 women are assigned to the position of deputy governors. Moreover, there is only one woman deputy minister out of 24 ministries (Prime Ministry General Directorate on the Status of Women 2015). Furthermore, 17 chairs of district governors have been occupied by Turkish women (KSGM 2015). Besides, there are 3 women out of 30 mayors of greater municipalities and only 40 women are elected in 2014 among 1381 mayors (TUIK 2015). Addition to those numbers, the ratio of women parliamentarians became 17.8% in 2015 election (Kabasakal et al. 2015, p.20).
2.3.2 The Changing Role of Women in Turkey

The world is changing and this changing is affecting positively the role of women in society. The changing role of working has fostered women’s participation in the workforce and has led the transformation of gender stereotypes and roles (Atik & Şahin 2012, p.10). In today’s world, the boosted industrialization and modernization has resulted in changes in occupational structures, education levels, urbanization and equality between men and women (Klein 1963 cited in Atik & Şahin 2012, p.10).

In Turkish society, traditional gender roles that females are primarily responsible for family care. Women are supposed to own such roles as a wife, mother, housewife, daughter, sister, aunt, neighbour and so on in out-of-work life (Çelebi 1993, pp. 14-18). Nevertheless, as a developing country, Turkey is also exposed to the impacts of changes led by industrialization and modernization. Economic globalization and neo-liberalization have shaped conservative women’s and men’s lives in contemporary Turkey (Işık 2014, p.214). Especially, after 1980, liberalization movements have been escalated and the era of globalization has started (Aycan & Fikret-Paşa 2003, p.132).

Women have started to refashion their labour in various public, institutional, and workspaces (White 2002 cited in Işık 2014, p.214). Researches done on empowerment of women in Turkey showed that Turkish women have not anymore considered household work as their primary responsibility; rather, they saw their role as coordinating it among helpers (Aycan 2004, p.467). Moreover, studies also displayed that both men and women have agreed that women’s status in work life should be improved (Aycan 2004, p.463). Additionally, they demonstrated that women have started to work with their feminine identities in the business world (Atik & Şahin 2012, p.15).

Nowadays, Turkey is in a transition period in terms of gender roles. More women enter the workforce with higher levels of education and dreams, and expectations of gender equality (Özbilgin et al. 2011 quoted in Koyuncu, Burke & Wolpin 2012, p. 204). The studies investigating the place of women in Turkish society also proved that attitudes towards women are slightly positive in Turkey. It is noted that more positive attitudes are attributed to women than men (Aycan 2004, p.473). Although the number of working women is low in Turkish society, their roles have changed noticeably. Expecting a dramatic change is not realistic in the social values and norms to conform to this new role of women in work life (Atik & Şahin 2012, p.15), nevertheless important initiatives are taken in order to accelerate this situation.
Currently, the aim is to increase the percentage of women’s labour force participation up to 41% by 2023 (Kabasakal et al. 2015, p.25). “Equality at Work Platform” is established in 2012 in order to realize this goal. Moreover, the Minister of Family and Social Policies has announced that the right to 16 weeks of paid maternity leave will progressively be extended to public servants (Kabasakal et al. 2015, p.25). Furthermore, such public and private initiatives as Advisory Board on the Status of Women, Women’s Status Directorate General, Association for Support and Training of Women Candidates, The Initiative for Women’s Labour and Employment, Women for Women's Human Rights - New Ways, The Civil Code Women Platform, Women Entrepreneurs Association Turkey are taken (European Commission Gender Equality Report 2013). Additionally, such non-governmental organizations as The Foundation for the Advancement and Recognition of Turkish Women, The Women's Shelter Foundation of Purple Roof, The Flying Broom, the Association of Women's Rights Protection, Women’s Solidarity Foundation, the Association for the Support and Training of Women Candidates have developed their projects in order to facilitate realizing the aim (Kabasakal et al. 2015, p.27). Moreover, such new projects as Project Supporting Women Entrepreneurship, Professional Development and Employment Project for Girls and Women, Women’s Professional Empowerment Project, and Microcredit Project for Women Entrepreneurs are put into practice (KSGM, cited in Kabasakal et al. 2015 p.26).

All in all, there is the low participation of Turkish women in business life, yet there is also promising movement in order to increase the emancipation of Turkish women. In the long term, it seems that working conditions will be better and women of diverse backgrounds, ages, and ideologies join forces and unite against all forms of injustice and oppression (Kabasakal et al. 2015, p.25).

2.3.3 Hofstede’s Cultural Dimensions Theory: Turkey

Turkish culture is one of the cultures which are explored by Geert Hofstede through the lens of the 6-D Model.

Power Distance:

Turkey scores high in term of power distance. This means that such traits as dependent, hierarchical, superiors often inaccessible characterize the Turkish style. In accordance with those attributes, the ideal leader is a father figure. Moreover, power is centralized and subordinates rely on rules of the leader. Therefore, employees expect to be told
what to do. Furthermore, communication is indirect and the flow of the information is selective (The Hofstede Centre, https://geert-hofstede.com/turkey.html).

**Individualism:**
Turkish culture has become one of the collectivistic cultures with a score of 37. This means that the feeling of belongingness to groups is important and people look each other in exchange for loyalty. Additionally, communication and feedback are indirect. The harmony of the group has to be kept and open conflict is prevented. The relationship based on morality and trust should be the priority for members. Furthermore, nepotism can be found often (The Hofstede Centre, https://geert-hofstede.com/turkey.html).

**Masculinity:**
Turkey takes place on the Feminine side with the score of 45. This means that such drivers of Turkish culture as levelling with others, consensuses, sympathy for the underdog are valued. Besides, people care for others. Additionally, reaching consensus is essential, and therefore conflicts in both private and business life are avoided. Furthermore, leisure time is significant for Turkish society (The Hofstede Centre, https://geert-hofstede.com/turkey.html).

**Uncertainty Avoidance:**
Turkey scores 85 on uncertainty avoidance. This means that Turkish people are feeling threatened by unpredictable situations and they have the high level of anxiety. In order to deal with high level of anxiety, they use a lot of traditional patterns and rituals (The Hofstede Centre, https://geert-hofstede.com/turkey.html).

**Long Term Orientation:**
The score of Turkey on this dimension is 46. This means that Turkey takes part in the middle of the scale and there is no dominant cultural preference (The Hofstede Centre, https://geert-hofstede.com/turkey.html).

**Indulgence:**
Low level of control is called indulgence and the strong control is called restraint. According to results, cultures can be described as indulgent or restrained. Turkey scores 49 on indulgence. This means that Turkey has an intermediate score and a feature matching this dimension cannot be determined for Turkish culture (The Hofstede Centre, https://geert-hofstede.com/turkey.html).

The figure shows the scores of Turkey related to dimensions mentioned above.
2.3.4 The GLOBE Project’s Cultural Dimension Model: Turkey

The organization, GLOBE, which focuses on the relationship between societal culture and leadership investigate the influence of the culture on leadership by identifying similarities and differences in countries. While national cultures have their unique attributes, there are also clusters of nations where geographic location serves as the basis of the cluster (Ronen & Shenkar 1985 cited in Kabasakal & Bodur 2002, p.40). As the figure shows, Turkey is one of countries taking place in Arabic cluster developed by the GLOBE Project.
The societies of countries which are included in Arabic cluster are highly group-oriented and hierarchical (Kabasakal & Bodur, 2002, p.40). As one of the members in Arabic cluster, Turkey has high scores on assertiveness, family collectivism, and power distance. Turkey has moderately low scores on such dimension as future orientation, human orientation, and societal collectivism. Additionally, Turkey scores low on performance orientation and uncertainty avoidance. Finally, Turkey scores very low on gender egalitarianism.

The figure displays the scores of Turkey regarding dimension developed under the scope of the GLOBE Project.

**Figure 6: The GLOBE Project: Scores of Turkey (adapted from [http://globeproject.com/results/countries/TUR?menu=list](http://globeproject.com/results/countries/TUR?menu=list))**

### 2.3.5 Salient Characteristics of Turkish Culture

After the defeat of Ottoman Empire in World War, Turks gained the independence and established the Republic of Turkey under the leadership of Mustafa Kemal Atatürk in 1923 (Kabasakal & Bodur 2002, p.43). The newly established state only focused on westernizing the country by realizing social, political and economic, as well linguistic reforms. Those reforms consisted of codes of nationalism, secularism, modernization
and westernization (Kabasakal & Bodur 2002, p.44). Turkey is a country which is the vast majority is Muslim and at the same time is a secular state striving to implement democratic principles (Öner 2009, p.301). Turkey is the only modern, secular, democratic country in the Islamic Middle East (Müftüler 1999, p.303). Today, Turkey is a modern country that is open to the world and it follows a liberal policy in the economy just as in its political structure (Özkalp, Sungur & Özdemir 2009, p.420).

Turkey is bridge geographically located between Europe and Asia and has unique geopolitically location (Özkalp, Sungur & Özdemir 2009, p.432). This distinctive location has considerable influence on the culture; traditional values are woven with the Western values providing a synthesis of Mediterranean, Balkan, Western, and Middle Eastern cultures (Kongar 1986 cited in Atakan, Burnaz & Topçu 2008, p.576).

The Mediterranean culture has mostly influenced the Turkish culture in terms of traditions and social norms constraining female behaviour (Müftüler 1999, p.305). The Mediterranean culture, therefore, is a basis of male dominance in Turkey, the pattern of which depends on the “virginity-fidelity-son-producing ethos” (Beck & Keddie 1978, p.25). In addition to male superiority, women in Turkish culture attaching more attention than men to family care owing to their being a wife and mother can be regarded as a natural result of this situation that mother is regarded (Altıntaş 2010, p.31).

The Asian and Middle Eastern worlds have affected the cultural environment in turkey in terms of being a collectivistic country. Because of collectivism, fulfilling other’s desires is more crucial for Turkish society than fulfilling one’s own wishes and desires. High level of collectivism makes Turkish people express their self-concepts in terms of their relationships with others (Ersoy et al. 2012, p.249). In terms of collectivism, the Turkish culture is characterized by high conformity, more responsibility for others, and more interdependence between individuals (Ersoy et al. 2012, p.250). High level of collectivism in Turkish society leads to group affiliation which is very strong and the members of a group are expected to provide for and protect each other (Rawwas et al. 2005 cited in Atakan, Burnaz & Topçu 2008, p.576). In addition to collectives, the Asian and Middle Eastern cultures make Turkish culture have high-level power distance and on uncertainty avoidance. Because of high scores on power distance and uncertainty avoidance, Turkish people are hardworking, obedient, and tend to yield to the opinions and directives held by superiors (Atakan, Burnaz & Topçu 2008, p.576). Moreover, they have the low tolerance for uncertainty, which implies that they feel uncomfortable with
ambiguous situations. Therefore, they turn to authority figures to reduce the negative impact of uncertainty (Ersoy et al. 2012, p.257).

Paternalism is another salient cultural dimension shaped by The Asian and Middle Eastern cultures in Turkey (Aycan 2004, p.457). High level of collectivism, power distance, and uncertainty avoidance make Turkish culture value paternalism positively. Paternalism means that family-friendly climate exists in the society. Paternalism in the Turkish culture creates an environment which respects for authority and relationship between subordinates and authority analogous to a parent-child relationship exist (Özkalp, Sungur & Özdemir 2009, p.425).

Another salient cultural value in the Turkish society is based on consensus-oriented in negotiations. Therefore, a third party is generally used in dealing with conflicts and maintaining the harmony (Kozan 1989 cited in Özkalp, Sungur & Özdemir 2009, p.425).

2.3.6 Islam and Female Leadership

The cultural environment in Turkey, as an example, is affected by political, ethnic, and religious considerations (Öner 2012, p.301). Islam is the dominant religion in Turkey where 99% of the population is Muslim (Müftüler 1999, p.306). As a result, Islam is one of the values composing Turkish culture and therefore there is a need to examine the effect of Islam on female leadership.

There are fundamentalist and more liberal versions of Islam. Turkey belongs to the second version. Turkey is the only secular, democratic, pro-Western country in the Islamic world (Smith 2005, p.308). The model Which Turkey implements exhibits liberal economics alongside the idea of a religiously-derived ‘moral community’, tolerance of secular lifestyles, a synthesis of universal and Islamic conceptions of human rights, diminished state control over religion, and concern for women’s rights, though less concern for electing women to public office (Smith 2005, p.308). Therefore, it does not prevent women to take on any leading role, for instance in business.

In Muslim societies which fundamentalist version of Islam is more common, there is a misunderstood notion that men are preferred over women and Islam oppresses women’s rights and positions in societies (Kausar 1995 cited in Omar & Davidson 2001, p.46). Nonetheless, this understanding is not the command of Islam. This understanding is the product of the interpretation of Islamic doctrines. Islamic materials, like all religious texts and teachings, contain some ambiguities and result in various interpretations and judgments (Malik 1995 cited in Omar & Davidson 2001, p.46).

In terms of participation in political and business life, Islam does not discourage nor does it forbid women from seeking employment, even in positions of authority (Kausar 1995 cited in Omar & Davidson 2001, p.47). Even, Islam promotes women in order to take place in leadership positions. From the perspective of Islam, the crucial thing to become a leader is to have competence and capability rather than gender (Aslan, Çiftçi & Karabacak 2015, p.91).

Islamic history also proves the most compelling evidence of women’s right to occupy a leadership position. To illustrate, Khadija, the Prophet’s first wife, engaged in multiple business interests. Moreover, Ayesha - his second wife became one of the main narrators of Hadith. Even, she became commander in the Battle of Camel (Omar & Davidson 2001, p.47). Besides, During the prophet Mohammed tenure, Semra bint-u Nuheyk’il Esediy-ye and Şifa bint-i Abdillah were assigned in order to control bazaar i Medina (Hamidullah 1990, p.959). Additionally, during Sulehîler era in Yemen, Hürre es-Suleyhiyye ruled the state. Furthermore, in 1236 in Delhi, the daughter of the Sultan Şemseddin İltutmuş, Raziyye Begüm governed the city. Zâhide Hatun who governed the state in Iran and Abiş Hatun who was the last ruler of the state of Salgurlu are examples of female leaders in Islamic history (Aydın 2001 cited in Aslan, Çiftçi & Karabacak 2015, pp. 87).

In the contemporary world, the number of Muslim women leaders has increased especially in Middle East, Northern Africa and Asia for 30 years (Kalmbach 2012, p.1). Turkey which adopts the more liberal understanding of Islam is one of countries that the number of women leaders has increased. According to researches, Islam is also not a barrier for women to become a leader in Turkey. The research examining the effect of Islam on Turkish female leadership and their behaviours showed that there is no distinction in Islam regarding leadership among genders. Leadership is based on the principle of competence (Aslan, Çiftçi & Karabacak 2015, p.103). As a result, it is noteworthy that leadership is based on the principle of merit and Islam has no barrier for Turkish female leaders to realize their leadership behaviours.

All in all, there are two types of Islamic countries. Turkey is a Muslim country which implements the liberal version of Islam. The liberal version of Islam always encourages
women in order to take place in the business life. Consequently, Turkish women are not excluded for leadership positions and Islam is not an obstacle for Turkish women in order to occupy a leadership position.

2.3.7 Leadership Styles in Turkey

Cultures can be distinguished from each other by differences in shared meanings of people interacting (Elsayed & Buda 1996, p.72). Differences in shared meanings in the national culture call in differences in leadership practices (Paşa, Kabasakal & Bodur 2001, p.560). It is apparent that unique cultural characteristics such as language, religion, and values necessitate distinct leadership approaches in different societies (Hofstede 1993 cited in Paşa, Kabasakal & Bodur 2001, p. 565). Turkey is a special country which is experimenting cultural pluralism by being subject to Eastern and Western values at the same time. Therefore, it is a distinctive case to investigate the impact of the national culture on the leadership preferences of leaders.

As the figure shows, according to results of the GLOBE project which examines how cultural values are related to conceptions of leadership, team oriented and charismatic leadership styles are mostly preferred. The high scores on power distance and collectivism contribute greatly to outstand those two leadership styles.

![Figure 7: The GLOBE Project: Leadership styles observed in Turkey (adapted from http://globeproject.com/results/countries/TUR?menu=list)](http://globeproject.com/results/countries/TUR?menu=list)
In addition to the GLOBE Project, the research reconciling two divergent cultures, Turkey and the USA, in terms of leadership behaviours found that Turkish participants demonstrated strong power differences, a strong tendency to avoid uncertainty and communal tendencies that coincide with femininity (Marcoulides et al. 1998, p.571). The findings showed that as a result of those tendencies, Turkish participants had the tendency toward the Autocratic style (Marcoulides et al. 1998, p.578).

Another research completed by Özkalp, also found that autocratic and paternalistic leadership styles were preferred by Turkish leaders (Özkalp 2009, p.420). Findings showed that hierarchy played a significant role on leaders. Leader power is a manifestation of feudal links and has strong roots in Turkish culture, in that leaders are expected to promote patronage relationships with their followers (Kabasakal & Bodur 1998 quoted in Özkalp, p.427). Because of power culture, the tendency of Turkish leaders was to be more accommodative towards authority. Therefore, centralized decision making, autocratic and paternalistic leadership style are the dominant characteristics of Turkish management culture (Aycan et al. 2000 cited in Özkalp 2009, p.420). Moreover, because of in-group-oriented societal culture, team-oriented leadership is also preferred by Turkish leaders. They use consultation and diplomacy to hold the group together and create a feeling of belonging to the group (Kabasakal & Bodur 1998 cited in Özkalp 2009, p.427) and they avoid encouraging competition between peers and imposed solutions on subordinates (Özkalp 2009, p.425).

The study which investigated leadership preferences in Turkey (Kabasakal & Bodur 2001) showed that four types of leadership behaviours were observed. “Autocratic and hierarchical” leadership style became the most frequently preferred leadership behaviours by Turkish leaders. “Paternalistic and considerate” leadership style is followed the autocratic and hierarchical” leadership style. “Transactional and team oriented” style became the third leadership style observed in Turkish organizations. Finally, “laissez-faire” leadership behaviour was preferred by Turkish leaders (Paşa, Kabasakal & Bodur, 2001, p.571). The findings displayed that such values as self-sacrifice, integrity, power distance and quality were found to affect those leadership styles observed in Turkish organizations (Paşa, Kabasakal & Bodur 2001, p.583). According to results of the research, the ideal leader is the one who is in line with high power distance and highly assertive (Paşa, Kabasakal & Bodur 2001, p.584).

The research done by Kasapoğlu (2013) found also that such characteristics as the high power distance and strong uncertainty avoidance are prevalent in Turkish (Kasapoğlu
As a result of those values, Turkish leaders are either authoritarian or consultative. The findings also showed that the second preferred leadership style is affiliative with coaching because Turkish culture is a collective and compromising culture (Kasapoglu 2013, p. 7).

2.3.8 Leadership Styles of Turkish Females

Leader behaviour preferences are functions of the interaction cultural values, and leader attributes and behaviours (Littrell 2013, 607). All leaders have a certain pattern in leadership, yet it depends on how they behave in accordance with such factors as culture, nationality, and historical aspects (Snaebjornsson & Edvardsson 2013, p.89). Therefore, Turkish female leaders also shape their leadership attributes according to those factors.

Turkey acts as a bridge between East and West and therefore, the analysis of women in leadership positions conveys the simultaneous influence of eastern and western cultures in the Turkish context (Kabasakal et al. 2015, p.2).

Collectivism is one of the cultural values inherited from the Eastern world to the Turkish culture. In collectivistic cultures, leaders have mostly tendencies preferring paternalism in leadership style. According to the research of Ersoy, Born, Derous & Molen, Turkish female leaders performing paternalistic leadership style as their men counterparts (Aycan 2006 cited in Ersoy et al. 2012, p.249). The finding of the research said that paternalistic leadership style was seen more positively by Turkish female leaders because this style had more positive effect on job dedication and organizational support (Ersoy et al. 2012, p.256). In addition to collectivism, low tolerance for uncertainty was examined by the researchers in the study and they found that because of low tolerance for uncertainty, Turkish people feel uncomfortable with ambiguous situations. This also made Turkish female leaders prefer paternalistic leadership style because they see this type of leadership style effective in order to decrease negative effect of uncertainty, to reduce the tension of employees (Ersoy et al. 2012, p.257) and to create a more stable work environment for subordinates (Ersoy et al. 2012, p.250). Paternalistic leadership style in Turkey causes that subordinates keeping good relations with leaders and they are expected to display loyalty and respect for the authority of the leader (Ersoy et al. 2012, p.249). In exchange for this loyalty, Turkish female leaders help employees with both work-related issues and private issues (Ersoy et al. 2012, p.258).
High level of power distance is another salient characteristic of Turkish culture. The influence of this dimension on Turkish female leaders was investigated by Littrell. According to results of the study, Turkish female leaders preferred paternalistic leadership model as their men counterparts (Littrell 2013, p. 620). Therefore, their characterisation in terms of leadership behaviours was the high emphasis on task performance, group structuring, and participation (Littrell 2013, p. 620). They preferred granted authority and shared responsibility with employees (Littrell 2013, p.612).

Another research completed by Özkalp, Sungur & Özdemir, also found that autocratic and paternalistic leadership styles were preferred by Turkish female leaders (Özkalp, Sungur & Özdemir 2009, p.420). Findings showed that hierarchy played a significant role on leaders. Because of power culture, the tendency of female leaders was to be more accommodative towards authority. Moreover, due to collectivism and importance of group harmony, they avoided encouraging competition between peers and imposed solutions on subordinates (Özkalp, Sungur & Özdemir 2009, p.425).

Women in Turkish culture attach huge attention to family care owing and being a wife and mother (Altıntaş 2010, p. 30). This situation has also influenced Turkish female leaders. According to the research of Altıntaş, as a result of this situation, Turkish female leaders preferred team-based and participative leadership styles and they practiced elaborately and accurately (Altıntaş 2010, p.31). They performed group-oriented and participative leadership styles in order to develop their subordinates, share information, establish intense relations, and empathetic rapport (Kabasakal & Bodur 2002 cited in Altıntaş 2010, p.31).

The research done by Füsun and Hakan Altıntaş examined also leadership behaviours of Turkish female leaders. Results demonstrated that in a cultural sense the ideals of leadership behaviours of Turkish female leaders as Turkish male leaders are relationship-oriented, based on administrative qualities, collaborative team-work, and charismatic and transformational attributes (Altıntaş & Altıntaş 2008, pp.185-186). Because of tacit power and authority, Turkish female leaders also found autocratic leadership style necessary in order to preserve their emotional stability while moving towards more relationship-based leadership role (Altıntaş & Altıntaş 2008, p.186).

The research investigating leadership styles of Turkish female rectors displayed that female rectors were team oriented, self-reliant and assertive in terms of their leadership capabilities, innovative, outcome-oriented and patient. Moreover, the results showed that they were mentors of their subordinates. Furthermore, democratic leadership
became the most used style by Turkish female rectors (Şencan, Ibicioğlu & Karabekir 2015, pp.251-255). According to the study done by Öner, because of such values as pride and the high power distance, authoritarian hierarchy are dominant (Öner 2012, p.302) and therefore, the ideal leadership style practiced by Turkish female leaders was paternalistic leadership style (Öner 2012, p.310). Because of features of paternalistic leadership style, Turkish female leaders using inclined towards creating an environment for open communication, listening to employees’ issues, suggestions, minimizing inequalities among employees and being empathetic (Öner 2012, p.310). Moreover, they demonstrated that the employees that they are valued and part of the family (Paşa et al. 2001 cited in Öner 2012, p.310). They asked for employee opinions to create a forum which to air their views and creates a perception of empowerment. Besides, they were often modest and tender and they paid attention warm relationships (Öner 2012, p.310).
3 Research Design

3.1 Research Methodology

3.1.1 Qualitative Research Design

This thesis aims to understand the interaction between Turkish national culture and leadership behaviours of Turkish female leaders. In order to figure out the relationship between the national culture and leadership of female leaders, I have to picture the ongoing situation regarding with that phenomenon in real life. Thus, I need to examine views of Turkish female leaders, learn their lived experiences and understand the situation from their angels. The gist of this thesis lies in lived cases which cannot be researched by limiting the study to numbers. Therefore, I have committed the qualitative research to frame my research questions in such a way that the only manner in which they can be answered is through qualitative research (Strauss & Corbin 1990, p. 13).

The purpose of the qualitative research is to gain understanding of some phenomenon, and a researcher can learn a lot about a phenomenon from the study of one factory or organization (Strauss & Corbin 1990, p.321). The qualitative research enables the researcher to make sense of the reality and improve explanatory models. The qualitative research allows researchers to get at the inner experience of participants, to determine how meanings are formed through and in culture, and to discover rather than test variables. Moreover, the qualitative research constructs a basis that the research question should dictate the methodological approach that is used to conduct the research (Strauss & Corbin 1990, p. 13). Furthermore, the qualitative research allows the researcher to step beyond the known and enter into the world of participants to see the world from their perspective and in doing so make discoveries that will contribute to the development of empirical knowledge (Strauss & Corbin 1990, p.17).

The qualitative research uses many alternative sources of data as interviews, observations, videos, documents, drawings, diaries, memoirs, newspapers, biographies, historical documents, autobiographies, and other sources not listed here (Strauss & Corbin 1990, p.27).

The qualitative research has many different properties. The analysis is an art and a science: In all qualitative research, there has to be some sort of balance between the art and science. Though data and findings are constructed and might be considered “stories” (Denzin 1998 quoted in Strauss & Corbin 1990, p.47).
**Analysis Involves Interpretation:** As Denzin (1998) states: Interpretation is a productive process that sets forth the multiple meanings of an event, object, experience, or test. Interpretation is transformation (Strauss & Corbin 1990, p.47). The researcher is able to learn many things about their researches.

**More than One Story can be derived from Data:** Qualitative data are inherently rich in substance and full of possibilities. Especially using such open methods as interviews, observations allow the researcher to get rich data collection and analysis of the phenomena (Strauss & Corbin 1990, p.48).

**Levels of Analysis:** A more in-depth analysis tends to dig deeper beneath the surface of data. In-depth analysis helps the researcher to generate new knowledge and deeper understandings because it tends to go beyond what everyone already knows (Strauss & Corbin 1990, p.49).

**Concepts Form the Basis of Analysis:** Concepts are derived from data and they help the researcher understand what is being described in the experiences, spoken words, actions, interactions, problems, and issues expressed by participants (Strauss & Corbin 1990, p.50). In addition, the use of concepts provides a way of grouping/organizing the data that a researcher is working with (Strauss & Corbin 1990, p.50).

**Delineating Context is an Important Aspect of Analysis:** A researcher must stay close to the data during interpretation and present findings fairly (Sandelowski cited in Strauss, A., & Corbin, J., 1990, p.55).

**Analysis Begins with Collection of the First Pieces of Data:** The researcher is able to analyse the situation after completing the first interview or observation (Strauss & Corbin 1990, p.56).

All in all, the characteristics of qualitative research methodology which I have described above makes it the most proper approach for this dissertation which aims to investigate the impact of Turkish culture on leadership behaviours of Turkish female leaders.

### 3.1.2 The Grounded Theory

“Methodology is a language, a language which is determined by one’s attitude towards the particular research and a tool used to build knowledge through the creator.”

(Arbnor & Bjerke 2009, p.30)

This study aims to understand the impact of the Turkish national culture on leadership behaviours of Turkish female leaders. I have studied four approaches to the qualitative research namely analytical approach, systems approach and actor approach (Arbnor & Bjerke 2009) and the grounded theory (Strauss & Corbin 1990). After reading the four
approaches to methodology, I have realized that the grounded theory is the most suitable language for this study.

The grounded theory is a strategy for handling data is research, providing the mode of conceptualisation for understanding, describing and explaining complex events.

The grounded theory is used by researchers when the principle aim is to generate theory out of facts and data and is considered to be one of the most influential modes of conducting qualitative research (Manzoor 2015, p.33). The grounded theory is a methodology technique which involves construction and digging deep into a theory through analysis of data (Strauss & Corbin 1990, p.75). It is the theory which is derived from data systematically gathered and analysed through the research process (Strauss & Corbin 1997, p. 27).

The theory provides a stance which is taken toward data and a style for research on particular areas of behaviour (Strauss & Glaser 1967, p.5). It conceptualizes the research theme by using empirical research, describing and explaining it (Strauss & Glaser 1967, p.273).

The theory also enables the researcher to create a framework for taking observations, intuitions, and understandings to a conceptual level and providing the guidelines or the discovery and formulation of a theory (Strauss & Corbin 1997, p.182). The theory uses interviews, observational field notes, videos, journals, memos, manuals, catalogues, and other forms of written or pictorial materials as data (Strauss & Corbin 1997, p.73).

The grounded theory also allows the researcher to compare data with data, data with a concept, concept with a concept, and theoretical category with a theoretical category (Charmaz 2002, p.6397).

Once and for all, grounded methodology is all about creating a sense of vision, which knows what one wants from the research and where one wants to go with the study (Manzoor 2015, p.33). Once a vision is clear, theorist uses techniques and procedures as a mode to furnish the vision into reality and build a concept out of it (Manzoor 2015, p.33). With this thesis, I want to examine the impact of Turkish culture on the leadership of Turkish female leaders and want to understand and experience the data taken from female leaders, figure out their personal understanding and see the current situation from their eyes. To do so, the grounded theory of which I have described characteristics is the most suitable methodology.
3.1.3 The Grounded Theory and the Thesis

This thesis is built by the methodological view of the grounded theory which has constructed the theory regarding the subject by collecting data through open method. As a grounded theorist, I have started the process by gathering information investigating the interaction the national culture and business leadership in a nation. Thanks to information highlighting the subject in general; I have gone further and dug the subject more deeply by gathering information which has explained the relationship between the national culture and female leadership in a nation. The whole data have guided me and finally, I have gathered data on the current situation of female leaders in Turkey focusing on the effects of the national culture they have currently faced in their work life. As this thesis focuses on exploring the impact of the national culture of Turkish females’ leadership understandings, the research has begun with carefully identifying and selecting subjects for this study. The next sections describe the selection of participants, conducting interviews, and data analysis process for this research.

The following figure shows the four phases of grounded theory followed in this study.

![Figure 8: The phases of the Grounded Theory](image)

3.1.3.1 Step 1: Collection of Data

Throughout the process of the thesis process, both primary sources (interviews) and secondary sources (relevant technical and non-technical kinds of literature) have been used. Both of them have helped me understand the topic deeply and build the theory explaining the connection between the Turkish national culture and leadership behaviours of Turkish female leaders.
3.1.3.1 Primary Resources

My empirical study is based on the following face-to-face researches: interviews. At the beginning, I thought that choosing the right participants has become the most significant issue to get the best results. Therefore, I have tried to choose participants very carefully. In order to analyse the research phenomenon from different perspectives, I have selected participants coming from different backgrounds. The scale has included female leaders who have occupied higher positions in private business, governmental and non-governmental organizations, the academic and art world. Moreover, the participants have enough experienced in their profession. These have enabled me to get thoughtful, rich, as well meaningful results. At the beginning, I have had a list consisting of 36 Turkish female leaders. Some of the Turkish female leaders in the list were working abroad. As the study aims to understand the impact of the Turkish culture on Turkish female leadership, I have decided to choose only leaders working in Turkey. Therefore, I have reduced the number and chosen a sample size of 10 Turkish female leaders.

The primary resources concern the following interviews:

Ece Ertem: The founder of Klas Shipping
Funda Güngör Akpınar: Koç Holding A.Ş. Investor Relations and Economic Research Coordinator
Meltem Acet: Executive Editor of Countrylife Magazine
Şevin Ekinci: The founder of Ekinci Economics and Presenter of economic news in Channel Cem
Rahşan Kara: The founder of Karan Consulting & Mentor and Coach at Turkish Education Foundation (TEV)
Özge Yılmaz: Curator and Organizer at TEDx Istanbul
Nural Bekiroğlu: The Head of Biostatistics Department at Marmara University
Reyhan Atmaca: Deputy Undersecretary of Secretariat of Foreign Trade
Selma Kurtay: Senior expert at Capital Markets Board of Turkey (SPK)
Zeynep Saroğlu: Watercolour Painting Artist

The procedure has tended me to firstly invite participants. At that time, I was in Sweden and thus I emailed them, explained the situation briefly and asked for their permission to conduct an interview. The response of the participants was positive. They were open to sharing their experiences and happy about becoming a part of the research. After deciding the date and time of the interview, I moved to Turkey to realize interviews. I conducted the interviews face to face. I preferred face to face interview on purpose.
With this type of interview, I am able to gain a deeper insight to specific answers by treating the questions like an expressive discussion and analysing the validity of each response.

I have recorded interviews by using voice recorder. During the interviews, I asked the same questions to interviewees in order to get the connections between the national culture and female leadership behaviours. The information provided with details about their experiences by participants has allowed me to comprehend their perspectives through the entire analysis process. Conducting interview has assisted me to dig deeper in my thesis and understand the subject with more comprehensive perspective.

3.1.3.1.2 Secondary Resources

During data collection process, I have also used technical and non-technical pieces of literature as secondary sources. “Science direct”, Google scholar” and “Google book” have become useful sources to find kinds of literature related to the subject. Moreover, I have benefited from Linnaeus University and Middle East Technical University databases. The references of similar theses have also helped me explore scientific publications. During the data research process, I have created codes based on my research questions in order to use right concepts in the literature review. Firstly, I have tried to find works of literature examining the impact of the national culture on the business leadership in general. Then, I have gone further and investigated papers about the interaction between the culture and business leadership of females in a nation. Finally, I have studied pieces of literature explaining Turkish cultural values and their connections with Turkish female leadership. During all this period I have analysed different authors and different articles in order to construct an interpretive philosophy regarding the phenomena. All these technical and non-technical secondary sources related to the subject have provided me background enriching my contemporary understanding of the interaction between the national culture and female leadership.

3.1.3.2 Step 2: Transcribing the Data

After gathering the interview data, the next step has become transcribing the collected data. Despite the fact that transcribing the data is time consuming and tiring, it has helped me rethink on discussions about the subject and resolve my research.

Each interview took me three hours, approximately. While transcribing the data, I looked back at my notes and memos again and again and I tried to relate the answers of the respondents. Transcription of every interview was done after each interview was
conducted. This assisted me to work on time more deeply and clearly and helped me manage my limited time.

Transcription was Turkish because female leaders interviewed said that they will share their experiences well in their mother tongue. Later, transcription in Turkish was translated into English. While translating the Turkish interviews, I tried to be careful to choose right words because the selection of the wrong words will affect the research quality.

### 3.1.3.3 Step 3: Coding of the Transcribed Data

“…grounded theorists create codes as they study their data and, in abbreviated terms, define what they see in it. Coding helps the researcher to conceptualize what basic processes occur in the research setting or situation.”

(Charmaz 2002, p.6398)

After transcribing the data collected through interviews, the next step is to code the data. At that stage, I followed a particular path to insert the data into the thesis: The Thematic Coding.

Thematic coding is a form of qualitative analysis which involves identifying passages of text which are linked by a common theme allowing the researcher to index the text into categories and therefore establish a “framework of thematic ideas concerning it” (Gibbs 2007). It is the first qualitative method of analysis that researchers should learn, as it provides core skills that will be useful for conducting many other forms of qualitative analysis (Braun & Clarke 2006, p.78).

As an analysis model, I followed the model advanced by Braun and Clarke (2006). In the first phase, I read again and again the transcribed and noted down my initial ideas in order to familiarize myself with the data and organize concepts emerged by the data. This stage provided me to check the transcripts for ‘accuracy’. In the second phase, I generated initial codes of my research. At this phase, I used the axial coding and put similar data under similar categories coding the data. Using the axial coding assisted me to develop major themes of the thesis. After axial coding, I went forward and developed main categories and sub-categories of the research by using the selective coding. Coding the interesting features of the data in a systematic fashion across the entire data set helped me to collate the data relevant to each code. Thanks to this phase, I was able to create thorough and comprehensive analysis process. In the third phase, I searched for themes and gathered all data relevant to each potential theme. This helped me
interpret the themes and look for new themes. In the fourth phase, I checked the themes whether they are working in the relation to the codes and I generated a thematic ‘map’ of the analysis. In the final stage, I found the opportunity for analysis. At that stage, I gathered my findings relating back of the analysis to the research question and literature and produced a report of analysis. Here, I tried to use the right language which is proper with the epistemological position of the analysis and show the active coding process. As the figure explains, four phases of the data coding process followed in this dissertation.

![Figure 9: The Coding Process](image)

From the beginning until the end, as a grounded theorist, I made a theory emerging out of the data which I collected throughout the research. I tried to use the most proper way to the grounded theory by collecting data, transcribing and coding them.

**3.1.3.4 Step 4: Validity and Reliability**

Qualitative research is both a “scientific” as well as a “creative” and “artistic” endeavour, and that “quality” of the final product (findings) will reflect both these aspects (Strauss & Corbin 1990, p.299). Validity and Reliability explore the issue of “quality” in qualitative research, and to present some criteria for evaluating research based on the methodology (Strauss & Corbin 1990, p.299). Validity appears to reside within the appropriation of research methodologies to those systems of truth that their processes best represent (Hammersley quoted in Strauss & Corbin 1990, p.300). A research account may be considered valid if “it represents accurately those features of the phenomena, which it is intended to describe, explain, or theorize” (Hammersley quoted in Strauss & Corbin 1990, p.300).
According to Chiovitti and Piran, the following points make the research valid: let the participants guide the process; check the theoretical construction generated against participants' meanings of the phenomenon; use participants' actual words in the theory; articulate the researcher's personal view and insights about the phenomenon explored (Chiovitti & Piran cited in Strauss & Corbin 1990, p. 301); specify the criteria built into the researcher's thinking; and specify how and why participants in the study were selected, delineate the scope of the research, describe how the literature relates to each category which emerged in the theory (Chiovitti & Piran cited in Strauss & Corbin 1990, p. 301).

Such criteria as “vividness, creativity, thoroughness, congruence, or sensitivity,” are significant to ensure the validity of the research (Whittemore quoted in Strauss & Corbin 1990, p. 301).

According to Strauss and Corbin, the first point to make the study valid is that there be sufficient detail and description so that readers feel that they were vicariously in the field. Second, there should be sufficient evidence on how the data were gathered and how the analysis was conducted (Strauss & Corbin 1990, p. 302).

By taking points mentioned above into consideration, the study has been carefully designed at each stage. After reviewing the kinds of literature which were chosen carefully, I have made the research questions and the major concepts of the research more clarified. In the next step, I have tried to select the most proper research method which fits the aim of the thesis. I have also tried to ensure that the research design is made in the proper way to the approach of the study. During the data collection, in order to ensure the quality of interview research, I have selected the interviewees who are interested in becoming part of the research, open to sharing their experiences, enough profession on their positions and experienced. After collecting the data from the most appropriate participants, in order to ensure the validity and reliability of the study, I have continued to transcribe the interviews carefully. I have delivered responses in the right sense with the right language in the neutrality. At the coding session, I have also tried to match carefully memos with transcriptions in order to make a more unbiased interpretation. In the last stage, I have generated an analysis process which has explained the context of the study and answered fully the research questions to ensure the validity and trustworthiness of the research.
4 The Empirical Study

The aim of this section is to illustrate the findings of the dissertation. The ultimate purpose of this dissertation is to investigate the impact of Turkish culture on leadership styles of Turkish female leaders.

Thanks to the conceptual framework selected, our empirical study focuses on the answer of our research issue: to which extent the national culture impacts on female leadership behaviours in Turkey?

In order to analyse the impact of the national culture on leadership styles of Turkish female leaders, ten female leaders are interviewed. Six questions are asked to interviewees.

This section is divided into three parts. The first part analyses the first question of the interview and aims to find out what leadership is and what main characteristics of a leader are according to Turkish female leaders.

The second part assays the next four sections and aims to figure out leadership styles of Turkish female leaders by analysing their working environment, relationship with their employees and decision-making process.

The last part investigates the sixth question and aims to analyse the effect of Turkish culture on leadership experiences of interviewees.

Under each part, quotations from different parts of the interviews are excerpted in order to help the readers understand perceptions, ideas and views of interviewees. The full interviews are provided within the appendix D.

The empirical analysis takes up the conceptual framework and tries to provide a way of understanding the influence of Turkish culture on leadership styles of Turkish female leaders.
4.1 Empirical Findings

4.1.1 Part 1: Perception of Leadership

In this part, one question is asked to participant. The question aiming to analyse the perception of leadership of Turkish female leaders interviewed allows the readers have a general idea regarding views of participant about the main characteristics of a leader. Ideas submitted by each interviewee regarding main futures of a leader help the readers establish a basis to understand better the leadership styles of each interviewee. For now, I invite the readers to read what interviewees said on main characteristics of a leader.

**Ece Ertem** defines a leader inspiring people and convincing them to follow willing.

“(...) A leader is the person who forward people to do their jobs loyally and willingly. I think that the leader should inspire people. I believe that when the person commands people what they have to do, they are not able to inspire them. The person only drags people. However, the leader is the person who convinces people to work with her or him intently.”

**Funda Güngör Akpınar** states that a leadership is based on communication, right delegation and participation.

“(...) The leader should have good communication skills in order to transfer her/his specialty. I think what you know is limited to what you say. Therefore, communication is really essential to for the leader to share knowledge and convince people to be followed. Moreover, the leader should delegate people working with her or him in accordance with their specialty fields and areas of interests. Furthermore, in the business world, some leaders want to do all works. At that point, the person prevents the participation of team members and the improvement of the potential of each player in the team. Therefore, the leader is the person who increases participation of team members. I think that the leader is the person who combines those skills that I mentioned above.”

The leadership described by **Meltem Acet** is based on team and followership.

“(...) As Ali Koç says, you can take ten steps alone, but you can make kilometres with a team. It is apparent that team is one of fixtures of leadership. A good leader is a good team player. (...) Secondly, I believe that followers make people leaders. In media sector, it is audience. It is not important to be seen at the screen until the audience follow.”
Şevin Ekinci underlines the importance of being humble to learn new knowledge for a leader.

“The leader should always learn new things and should be open to new ideas. I believe that a leader should receive different information like radar from people occupying different positions and coming different background. (...) The leader is the person who is able to absorb all kinds of information coming from different layers.”

Rahşan Karan refers to such exemplary qualities to define a leader.

“(...) The leader should be able to have a vision for both the team and the company. However, the world is changing fast; therefore, the leaders should update this vision. (...) Furthermore, one of the most important characteristic of the leaders is to hire right people and bring those people in a team having the same vision and synergy. Here, a good leader should be able to discover potentials of team players; realize strengths of each team player and help them develop themselves so that the team can become more successful. Additionally, I believe that intuition is another significant feature of a good leader. A good leader is a person who uses logic and emotions at the same time. I think that the logic does not always work in leadership. The leader should establish an emotional connection with the team to share the same vision, aim to reach the same goal and understand team players.”

Özge Yılmaz emphasizes that a team based on a shared vision, goal and dream.

“The team, the team, the team. The team is the most important thing in the leadership. The person occupying a leadership position cannot drag or force people. The role of a leader is to make a way which the team would run. I believe that what people occupying high positions like us should do is to enable the team to walk on the red carpet.”

According to Nural Bekiroğlu, the leader is the person who is able to catch the contemporary world.

“(...) A leader should be contemporary. This means that the leader should update her or him. The leader should catch what is happening today; while doing so, the leader should not only catch on changes in her or his specialty, but also the leaders should also understand changes in politics, economic, social-cultural and so on.”

Reyhan Atmaca describes a leader as good delegator, risk-taker and innovator.

“(...)According to me, the leader is the person who finds the right people for the right positions, tasks and roles.(...) The person who gets the leadership positions becomes the leader because the person sees which person is able to do which work. The
leader is the person who sees the potentials of people working with the leader and who is able to trigger the lighting inside of people. (...) Moreover, the leader is the person who takes the risk and decides under difficult conditions. Additionally, in my judgment, the leader is the person who always updates her or him. I think that the leader should be a “mirror”. The leader should read a lot, catch the contemporary world, change, update and develop her or him so that team members following the leader should develop themselves by taking their leader as a role.”

Selma Kurtay highlights the significance of diversity in a team and the role of a leader to govern this diversity.

“The person who is called as the leader should guide people who are led by her or him and that person should bring them under the same roof by canalizing each of them in accordance with their interests, specialties, strengths and weaknesses. While bringing them in the team, the leader should deploy members into the field which they use their potentials and improve themselves. Diversity in a team means richness and opportunity to go further. Therefore, the person occupying leadership position should evaluate differences and interests of people and guide them according to those interests so that long term success can be reached.”

A leader is described by Zeynep Sarıoğlu as a person who is able to understand differences of people and assemble them under the same roof.

“I believe that the person leading people is the person who understands all differences and assembles all differences under the same roof. The person shares an idea and that idea is got by different people. At that point, the person faces with different perspectives, beliefs, and understandings. Here, that person becomes a leader if she or he is able to figure out all differences and keep them together. I think that each person represents a different colour and each person has a different energy. In my judgment, the leader is the person who is able to drive different colours and different energies. In my judgment, the leader is the person who is able to drive different colours and different energies.”
4.1.2 Part 2: The way interviewees perceive their leadership

In this part, four questions are asked to interviewees. This part aims to analyse the way Turkish female leaders perceive their leadership and help the readers figure out the leadership styles of Turkish female interviewees. The first question of this part allows the readers to understand what it is important in leadership of interviewees. It also enables the readers to have a general background regarding their leadership styles.

The next two questions of this part aim to analyse the relationship established between employees working with the Turkish female leaders. These two questions investigate how interviewees collaborate with their employees and what kinds of ways they use in order to encourage and motivate people working with them. Each leadership style has specific features. These two questions are important to figure out those specific features associated with a particular leadership styles. They allow the readers describe the leadership styles of interviewees and help them realize which leadership styles are preferred by Turkish female leaders.

The last question aims to understand how decisions are taken in leadership of Turkish female interviewees. Investigating decision making process is one of the ways to analyse the leadership styles. The behaviours realized by leaders during the decision making process enable the readers understand features of a leadership style implemented by the interviewee. This question allows the readers describe features of leadership styles which are preferred by the interviewees and helps the readers decide which leadership styles interviewees are performing.

For now, I invite the readers to read what interviewees said on the way Turkish female leaders perceive their leadership styles, their relationship with people working with them and decision-making process.

**Ece Ertem** depicts her leadership style as based on sincerity, discipline and, loyalty.

“(…) My only aim is to be a figure for people working with me. This figure can be a mother, a sister for them. I am trying to be an important and special person in their life. I am trying to have close relations with them, but this does not mean I have no border with people working with me. I have rigid borders telling what I am expecting them, what is really significant for me. (…) Moreover, loyalty is also fixture of my leadership. I want respect and loyalty form people working with me so that I can also respect and be loyal.”

She has established a close and sincere relationship with her employees at work and created a family friendly working environment.
“**I am trying to be a figure for them. This figure can be a mother, a sister or a friend. I want to make a sense that they are safe and happy at work. I want to eliminate their all worries. For example, I have them make private health insurance so that their families, wives, and children have assurance in a case when they died. Moreover, people are spending more time than they do in their home, therefore, they should spend their times in peace. Thus, I am trying to create an environment that they know my doors are open for them in order to come and share their problems.**”

She spends more private times with her employees to make them relax, happy and motivated.

“**We are coming together two days in a week and studying an article in English. I know they don’t need to improve their English. Here, the aim is to increase sharing, have fun at work and keep relations close. I believe that with those sessions, they feel better, leave stress and discharge themselves; therefore, they become more motivated.**”

To implement decision making, she communicates and consults her team, but she makes the last decision.

“**I listen to their ideas and arguments. I believe that they should share their points because they have full knowledge regarding their works. (...) Nevertheless, in the last stage, I evaluate all ideas, check my points and make the last decision.**”

**Funda Güngör Akpınar** puts stress on the team and right delegation of team member in her leadership.

“**I have always tried to be team oriented. I have tried to help team players in order to improve themselves. At the same time, I have put huge effort to delegate players in the team in a right way.**”

She has established based on respect with people working with her.

“**I can say that we are both friends and we know well each other. But, at the same time, we have a clear distance which is shaped by our responsibilities and positions. Therefore, attachment and respect are together.**”

She thinks that giving more responsibilities and creating sense of belonging are the best ways to motivate people at work.

“**I believe that when the leader does all tasks at the work, people working in the team are not able to learn. Therefore, I am giving more responsibilities them so they can learn more. Secondly, I think that the sense of belonging is essential. Thus, I**
am spending huge effort so that each person in the team is a significant part of the team.”

She says that she mostly takes decision with the team.

“Decision making process depends on the situation. In general, we decide together. Nevertheless, sometimes, when a critic decision for our company has to be made, I decide with donnee and data submitted by team players. (...) Mostly, we take decision together, however, for critic situations I am checking my argument and deciding with exchange of arguments team players.”

The empathy constitutes the leadership of Meltem Acet.

“I am trying to be emphatic. Instead of dictating and threatening people working with me, I am trying to understand their needs, motivate them and have a closer relationship at the work.”

The working environment which people feel happy is the key used by Meltem Acet to collaborate her employees.

“I think that people should work in an environment which they come with pleasure. They spend much more time at work so they should feel happy and relaxed. As a result, I am trying to create a sincere and warm working environment. (...) Here I can say that I am trying to create a family environment at work.”

She boosts people working with her by using different motivation tools changing according to features of each employee.

“I am using different methods to motivate people working with me, but these methods depend on characteristics of employee. Firstly, I try to understand the needs, desires and wishes of the employee and then I act according to the person’s psychological needs. (...) My methods vary on characteristics of employees, and in general I use the carrot to motivate people working with me instead of the stick. I don’t believe that the stick works in such a warm sincere working environment.”

She makes the decision; however, before taking the decision she consults team members.

“I think that the leader has more experience and knowledge the team and has the different vision. I believe that the leader is the person who sees what the team does not see and take the decision which the team does not dare. Thus, that person becomes the leader. Therefore, I believe that decision making is the responsibility of the leader. It is important to ask the team, but I take the last decision.”

Şevin Ekinci states that she is a risk-averse leader.
“I established my company. I founded this company after my fifteen years old experience. Even I founded my company, I am not enterprising. While establishing my company, I was very cautious. I am always thinking long term and I am certainly risk averse.

She collaborates with her employees in sincere and altruistic way.

“(…) I am trying to create a friendly working environment. I am trying to set a relationship based on trust, honesty, and sincerity. I believe that this is so important for employees that they can feel they are belonging to this company. In this relationship, they should feel free to come and share their personal problems”.

She states that making people feel happy and comfortable is the main motivation tool.

“(…), I believe that when people feel safe and happy at work, they will be motivated to work better. The employee should feel that if I have a problem in both business and private life. Mrs. Şevin will help me. They should know that she will help me whatever the problem is. Secondly, to expand their horizon and influence their vision, I help them attend various organizations, workshops, and conference. I believe that those workshops are huge resources for them in order to meet different people, learn different information to go forward. For example, there are meeting organized by Turkish Industry and Business Association. I am always going those meeting with my intern and assistant. I know my intern cannot easily join those meetings. Therefore, I include my employees, interns to encourage and motivate them.”

She implements her decision, yet she also pays attention to arguments of team members.

“I am always scrutinising points of team members. Nevertheless, I take the last decision because I am the only responsible person for the company. In case a problem occurs, I am the only payer.”

Rahşan Karan states that she is a leader who always appreciates team members.

“I believe that a good leader should appreciate works of team players. According to me, people work better when they feel that they are improving themselves in that organization and their works are appreciated. Therefore, I always appreciate the success of people working with me and help them improve their potentials.”

She establishes a relationship based on discipline, thrust and constructive communication.

“(…) I am trying to keep sincere bond, however, this does not mean that I accept everything what they do. I pay huge attention to discipline in relations with team players. I check always what they did and did not. I regulate whether or not they
complete their tasks. (…) Nonetheless, when I evaluate their performances, I am always objective and I use a positive and constructive language. While criticising them, I do not say what they did not; I say what they should have done next time. To sum up, I say ‘no’ in a more positive way.”

She rewards also her followers to motivate them. While rewarding them, she pays attention to strengths and weaknesses of team members.

“Firstly, I analyse well each member of the team. I know strengths and weaknesses of each player so that I can motivate them in the rightest way. After understating their needs and wishes, I talk HR and we organize different workshops which minimize their weaknesses and help them increase their knowledge and improve their specialty.”

She takes decisions in a consultative way.

“I love brainstorming and I pay huge attention to evaluate all arguments, ideas, and points submitted by team members. However, I give importance to data. While submitting their argument, team players should submit also good data regarding the situation. We make the decision together, yet I expect relevant and robust data from the team so that we can evaluate correctly and take the right decision.”

Özge Yılmaz states that she plays a complementary role in her leadership.

“My role is to help team players in situations where they have the problem. I have a complementary role. In my leadership, I find the idea and pave the way for the team and the team does all the work. To illustrate, our team is an orchestra and I am the chief of the orchestra.

She states that she is close to people working with her, makes sense for them. She also says that the family- friendly working environment is the factor which makes them different and successful.

“(…) Here, we have aimed to create a friendly working environment that team players feel comfortable, relax, peaceful and happy. I am not their boss, I am their close friend. They always feel free to talk me whatever their problems are. We are all human and we cannot leave all problems out of this door. I believe that we are living like fish. Our private life and our business life are in the same water. We cannot separate them. Therefore, in this company, we do not have strict rules which tell us we have to forget our personal life at the work. Here, we are like a family.”

She motivates team members by creating the sense of ownership.
“Team players are the most important component of the work. The projects are realized by them. They are the prime movers of the projects. The feeling that they create the project is the main motivation tool. The feeling of belonging encourages them in order to go further.”

She implements his decision making in a consultative way. She also pays attention to make sense.

“We have a blackboard here. Who has an idea writes down. In this company, we are dreaming together and therefore we are making decision together.”

Nural Bekiroğlu uses the word “shrewdness” while describing her leadership.

“I think that shrewdness is the word explaining my leadership. I take people working with me under my wings. For example, last year I worked an intern who has financial difficulties. There was a biostatic congress. This congress was a great opportunity for her in order to expand her vision. I paid congress fee, accommodation and travel costs. To give another example, I have a student who here family is living in another city. During the lecture, I asked who will go to home to vote next week. My student said she would not go. I understood she will not go due to lack of money. I bought flight ticket and she will go home and vote. I believe that it is really important to help people I know. I am able to create new opportunities for people working with me, so I have to be with them when they need my help.”

She creates a working environment that people feel comfortable and happy.

“Therefore, I am trying to create a relaxed, comfortable, loving and sincere working environment. While working, I like feeling I am at home. I have established a sincere relationship with my student, my assistant and my colleagues. For example, I know that my assistant’s child is teething and therefore my assistant cannot sleep well nowadays.”

She believes that if people feel happy while working, they want to improve themselves and go further.

“(…) I believe happiness and ownership are ones of the best methods to encourage people working with me and therefore I am trying to create an environment which they feel that they are belonging to this organization and they are happy.”

To the decision making process, she makes all decisions.
“I believe that I occupy this chair because I have more knowledge and experience than the rest. I am able to analyse situation better and predict the results. Thus, I believe that decision making is my responsibility.”

Reyhan Atmaca put stress on team and right delegation of team members while explaining her leadership.

“I pay huge attention to the team. I believe the team spirit brings the success. Therefore, I am trying to understand all needs and wishes of each team member so that we can keep harmony and synergy of being the one. In addition to those points, I pay huge attention to the right delegation. Delegation of team members by focusing on their interest, their wishes, their strengths and weaknesses has become the most significant task in my leadership.”

She collaborates with her subordinates in altruistic and sincere ways and makes sense to people working with her.

“I have established a good, sincere and close relationship with people working with me. I have seen them as my family. I always try to create a family working environment. I know problems in their private life and I try to find solutions. Maybe you will laugh me; even I know which team member is falling in love with whom. I want to share an anecdote. There were a young girl and boy in my team. I realized that the girl loves the boy. After realizing this situation, I always gave works which they had to work together. For example, the boy was meeting our guests at the airport, I was saying that you are both should meet them. I was trying to create opportunity that they can spend time together and so they can know each well. (...) Moreover, I see them as my family; therefore, I try to always protect them. When they make a mistake, I assume I made this mistake. Furthermore, I try to keep close relationship outside work. I organize many cocktails at my home and I invite them. We come together in my home, share our feelings and thoughts; we celebrate special days. I think that those types of organizations are important to keep the team spirit in the family-friendly working environment.”

To boost her team, she uses a rewarding system to encourage team members.

“I attend to important negotiations abroad and I always go to those negotiations with inexperienced and newly graduated team members so that they can gain experience early and improve themselves. Related with this issue I want to share a memory. There was a young girl. This girl was so introverted and unassured. I spend huge effort to make the girl more confident. I attended many meetings with this girl.
After a while, I received a letter written by the mother of this girl. Her mother thanked to me because I provided opportunity for her daughter to develop herself.”

To implement decision making, she communicates and consults her team, however, the last decision is taken by her.

“I always consult individuals because they have a great vision of the field and they know what they have to do. I always ask my collaborators. It’s important to involve them in the “decision making process”. Nevertheless, I finally take the decision.”

Selma Kurtay states that she is a leader always updating her.

“I always try to update myself. I am working in a governmental institution and I can say that I do not have to develop myself. Continually, I am trying to learn different things, catch the contemporary world and develop myself. At that point, I am thinking that I am a role model for people working with me.”

She has a close relationship with people working with her, but she has also clear borders in this close relationship.

“We have more sincere relationship than a business relationship. This sincere relationship does not mean that I am not able to distinguish the personal and business life. (...) I know their problems in their private life and try to help them in order to find a solution. For instance, the son of a team member died. She was so upset. I thought that it is not enough to say I am sorry for you. I thought that we should a thing that she can remember her son when she sees it. Then, I and my friends donated a forest in name of her son. Today, there are more than thousands of tress in the forest and she thinks that her son live in those trees.”

She motivates team members by creating an opportunity which they can attend project abroad. Moreover, she thinks that sincere relationship is another way to encourage team players.

“Going abroad and attending important projects are one of the best motivation tools for especially newly graduated and inexperienced team members. (...) I always believe that the relationship based on trust, sincerity and toleration is the best motivation tool. When I listen to their problems, understand why they are under their potentials, try to help them and find solutions, they are thinking that they should work much more to make the team successful because their leader always care them.”

During the decision making process, she evaluates all ideas submitted and takes the decision.
“In our institution, there are many layers to take the decision from the bottom to the top. In this vertical line, people working at the bottom should have consensus regarding the decision. If they do not have a common decision, all alternatives are submitted to me and I evaluate all alternatives and take the last decision.”

Zeynep Sarıoğlu underlines that she is a leader who figures out differences and assembles those differences under the same roof.

“I try to understand all differences and guide lovers of art according to those differences. I always believe that if I do not take those differences into account, I cannot open new ways with the light of the art. (...) As lovers of art we are looking the same street; however some of us are looking from small window, some of us are looking from blue-coloured windows and some of us are looking from veranda. Here, the point is that I do not force them. Everybody is looking from own windows, everybody is reflecting what she/he sees from own window. At this point, my role, as a leader, is to develop more empathy so that I am able to melt all differences in the pot of art, influence lovers of art and guide them.”

She founds an environment which people come willingly and they are happy.

“At this studio, we have established a family-friendly environment. Art is not a job. We are coming willingly, by not force. As a result of this family friendly environment, we have established a sincere and warm relationship. (...) At this studio, my role is to give them hope, make them believe themselves, resolve anxiety. Here, I am always working trigger the spirit of the art existing in their heart. In addition to those points, I have a bond emotionally connected to people at this studio. I cannot describe this bond. Maybe, this sentence can explain this bond. People working at this studio are under my wings and I will always protect them.”

She believes when she shares her knowledge, people are more motivated to develop their potentials.

“Here, I am working with people who are interested in art and loves art. Therefore, the best motivation tool is to share what I know. I share my all knowledge. I always help them to implement techniques better, to transfer emotions to the paint and to learn more theoretically. When I teach them advanced techniques, they develop a great interest to improve themselves and go further in painting. Encouraging them and convincing them that they make better is the main motivation instrument.”

She puts stress on consultation to implement decision making.
“At this studio, each person share which theme she/he wants to work. After listening to all ideas, we are deciding a common theme.”

4.1.3 Part 3: The impact of Turkish culture

This part analyses the last question of interviews. The last question investigates the influence of Turkish culture on leadership styles of ten Turkish female leaders. This art aims to analyse the effect of the national culture on leadership styles by observing ten Turkish female leaders. This part allows the readers to analyse the answers of interviewees and understand how Turkish culture impacts the leadership styles of ten Turkish participants.

For now, I invite the readers to read answers of interviewees regarding the question researching the influence of Turkish culture on leadership styles of Turkish female leaders.

Ece Ertem states that individualized relationship with employees is apparently the result of Turkish culture.

“It is apparent that Turkish culture has affected my leadership. (...) I have warmer and close relationship with my employees. I think keeping sincerity in our relations is the result of the Turkish culture.”

Funda Güngör Akpınar thinks that Turkish culture influences negatively leadership; therefore she tries to minimize the impact of Turkish culture on her leadership.

“I believe that Turkish culture influences leaders in a negative way somehow. To illustrate, in Turkish culture, when the leader is occupying higher positions is starting to do all alone and make all decisions. Moreover, in Turkish culture, the leader thinks that she or he has the right to dictate. The leader thinks that she or he is the only person who is bale to decide. In my leadership, I am trying to minimize that. I am always trying to be team oriented.”

Meltem Acet emphasizes such values as sincerity, loyalty and family working environment shapes her leadership and this is certainly because of Turkish culture.

“I can say that sincerity is the result of Turkish culture. In my leadership, I am trying to create more sincere, warm working environment and keep closer relationship with my employees. As Turkish culture we are more sincere, warm-blooded and emotional people. Moreover, the sense of belonging and loyalty are the result of Turkish culture. I also worked in USA. They see the business as a shopping; I gave my consent and the company gave me money. However, we are more loyal in Turkish culture.”
Şevin Ekinci underlines people living in Turkey are more emotional and they have more close relationship at work.

“In Turkey we have more friendly and sincere working environment. I also worked in London. In London we cannot share our personal problems at work. Nevertheless, in Turkey I have such a warm and sincere relationship with my employees that they can share their private problems. I am sure this is also impact of Turkish culture.”

Rahşan Karan states that Turkish culture influences especially her communication way.

“Turkish people are more emotional and therefore we are more offensive. This situation influences my communication style. While communicating with my peers, my team member and my business partners, I am more sensitive and I am trying to choose the rightest words and use more positive language. (...) In addition to those points, I believe that Turkish people are more collectivistic. The collectivistic understanding makes me prone to be team oriented.”

Özge Yılmaz underlines people are socially constructed and culture influences all human kind; therefore Turkish culture absolutely affects her leadership.

“We are working as a family. I am sure that this is the result of Turkish culture impact. For example, I have a small baby. Sometimes, I have to do something with caretaker. During this time, people working here care my baby. (...) Additionally, we always dream together, work together and decide together. In this team, a team member triggers each other. We work with people we love. This collectivistic spirit can be also the result of culture in Turkey.”

Nural Bekiroğlu states that shrewdness and protectionist attitude are the main points of her leadership and those values are result of Turkish culture influence.

“Human is socially created, thus it is impossible not to be affected by culture. (...) I think that shrewdness is also the result of Turkish culture. In Turkey, we are growing in big families. The protectionist approach in my leadership is the result of living in big families. Moreover, in Turkish culture we are so hospitable and sincere. For example, I always meet my guests at the door and see them off at the door. Even I meet my intern at the door. One day my intern said that you are always meeting me at the door and I am thinking that I am really precious for her. I believe that smiling, sincerity, warm-blooded and hospitality are essential values for people occupying leadership positions.”
Reyhan Atmaca believes that working such a family-friendly environment is the main influence of Turkish culture.

“I have been many countries and I worked abroad. I have seen various differences between those cultures and Turkish culture. I see people working with me as my family. I believe this is because of Turkish culture. Involving in their private life, listening to their personal problems, finding solutions their problems are also the result of Turkish culture.”

Selma Kurtay thinks that Turkish culture mostly impacts her relationship with her followers.

“It is certain that the most apparent impact of Turkish culture is on relationship at work. I always believe that people need close and sincere relationship at work. We are all human and we have feelings. We cannot always think with logic. As Turkish people, we are more emotional and therefore we have more close, sincere and warm relationship at work. As a result of this type of relationship, I am more protectionists. I know their private problems and I try to help as much as possible.”

Zeynep Sarıoğlu states that relationship based on sincerity, thrust, reliability and familiarity is the consequence of Turkish culture impact.

“Even people do not each other, Turkish people always share their foods, their home, and they share what they have in their hands. They always are generous. This sense of intimacy always influences my understandings, my feelings, as well as my leadership. Sincere and warm relationship established with lovers of art at studio, the family-friendly working environment, being sharing in terms of knowledge are certainly result of the sense of intimacy and Turkish culture.”

4.2 Coding and Analysis

As this dissertation follows a thematic analysis, as a researcher I started by open coding after which five categories were developed. After open coding which five categories were developed, axial coding was completed and four categories were developed. After axial coding themes were integrated through selective coding, the selective coding was realized. In the selective coding part, the relationship between Turkish culture and categories developed at the axial coding part. The section provides the readers detail of each coding and themes extracted out of each technique.

4.2.1 Open Coding

The conservations done in the first part revealed that all Turkish female leaders interviewed agree on most of characteristics which a leader should have. All of them
think that a leader should be good communicator. They also agree on that the leader should give importance to team working. According to them, the leaders should figure out strengths and weaknesses of each team member and delegate them according to their areas of interest. Moreover, Turkish female interviewees agree on that leader should update herself or himself, catch the contemporary world and be innovative. In addition those points, all of them underline the sense of followership. They emphasize that the leader should not force people to follow her or him. According to them, people should willingly follow the leader and work intently with the leader. Even all interviewees agree on features I mentioned above, they also highlight different characteristics which a leader should have. Good communication is the most significant feature for the Funda Güngör Akpınar, while the importance of the team mostly highlighted by Özge Yılmaz. While assembling all differences are described as the most essential role of the leader by Selma Kurtay and Zeynep Sarıoğlu, being updated is underlined by Şevin Ekinci and Nural Bekiroğlu. While Ece Ertem and Meltem Acet pay the biggest attention to the sense of followership, Reyhan Atmaca and Rahşan Karan give significance to delegation of team member in accordance with their potentials and fields of interest.

The questions asked in the second part aimed to investigate the way then interviewees perceive their leadership and the particular leadership style that they implement. The answers of participants and observations depicted values which qualify leadership styles of ten Turkish female leaders.

Indeed, eight Turkish female leaders I interviewed put stress values such as close relationship, the attention they pay to people working with listening to them, sincerity, family-working environment, consultation and communication.

While describing the way they perceive their leadership, they stated that they have established a close and individualized relationship based on sincerity and thrust with their followers. This individualized relationship allow them to know each follower in person and personal problems of that follower, recognize strengths, weaknesses and areas of interest of each employee, show an emotional reaction to private problems of each team member.

Eight interviewees also emphasized that they create a family friendly working environment which employees feel comfortable, relax, happy and motivated. They stated that they spend much more time than home; therefore they becomes like a family.
Those eight participants expressed that they use such motivation tools to encourage their followers and improve potentials of them. They highlighted that establishing close relationship, creating the sense of belongingness and a happy working environment are the main motivation tools used by them. They also encouraged their followers by creating opportunities which followers can attend workshops, conferences, and projects abroad.

They said that they pay huge attention to consult followers and listen to their arguments and ideas during the decision-making process. They stated that they ask opinions of employees about work-related issues, however, they generally makes the last decision themselves.

The second interviewee, Funda Güngör Akpınar, and the fifth interviewee, Rahşan Karan, stated different values qualifying different leadership style compared to other eight interviewees. They expressed that their leadership is based on respect, collaboration, consultation and communication. While describing their leadership, they gave huge attention to the team working. They always underlined the significance of team spirit.

They emphasized the importance of clear borders at work. They believed that employees should be able to separate business life and personal life each other.

They said that she boosts team members by assisting them to join such organizations, conferences and workshops that help team players activate their area of interests. They finally stated that consultation is really important in decision making process. They expressed that they always take decision with the team.

Lastly, conservations realised in the third part demonstrated that Turkish culture impact differently the way female leaders perceive their leadership.

Indeed, all interviewees agreed upon that Turkish culture has influenced their leadership. They also agreed on Turkish culture influences the working environment, type of the relationship with followers, motivation instruments, decision making process and expectation from followers. Nevertheless, answers revealed that while Turkish cultural values have impacted in a different way female leaders preferring different leadership styles. While some leaders thought that Turkish culture influences positively their leadership, some said that they are minimizing the effect of Turkish culture on their leadership.

From open coding done above, the following five themes are extracted; perception regarding main characteristics of leader, the way interviewees perceive their leadership,
collaboration with followers, motivation tools used by the leaders, and decision making process. In next step of analysis, axial coding is realised and categories are further integrated into sub themes on the basis of their meaning and interpretation.

4.2.2 Axial coding
In order to conduct axial coding for this dissertation, data gathered from initial results of the empirical study was reread and the five categories defined in the open coding were re-interpreted. Then, further digging was done in the data collected and conceptualization was done to integrate categories of this study. In this section, the five categories developed were put in core categories in order for a theme to emerge out of these categories. After reading the transcriptions again, comparing with memos developed during interviews and analysing all the categories, the five categories qualifying leadership styles of interviewees were broken in five categories; creating a family atmosphere in the workplace, establishing close and individualized relationships with followers, getting involved in the private domains of followers, loyalty expectation and team spirit.

4.2.3 Selective coding
The thesis investigated the impact of Turkish culture on leadership styles of Turkish female leaders. After developing five main categories out of the date gathered from ten female interviewees, all the themes were rearranged and compared to the primary data to create a theme for the research. As the following figure shows, eight female leaders are implementing paternalistic leadership style, while other two female leaders are implementing team-oriented leadership style.
Conservations demonstrated that eight interviewees preferring paternalistic leadership styles agreed on that such values shaping their leadership as family-working environment, more close and individualized relationship, involving followers’ lives outside work, as well loyalty understanding are the result of Turkish Culture influence. Eight Turkish interviewees performing paternalistic leadership style stated that Turkish culture results in a family environment at work. They express that they see people working with them as their family. They also believe that followers feel more comfortable, happy and motivated in such family working environment. Moreover, they think that followers become more loyal in this type of working environment.

Turkish female leaders implementing paternalistic leadership styles also stated Turkish people are more emotional and they are more prone to establish sincere and closer relationship with people working with them. According to them, Turkish culture makes both leaders and followers tend to begin more individualized relationship at work. Thanks to this kind of relationship, followers know that their leaders’ doors are open to them and are able to share their personal problems; they feel free to involve in non-work domains of followers.

Other two interviewees implementing team-oriented leadership styles stated that they try to minimize influence of Turkish culture on their leadership. From their points of
view, Turkish people are not more inclined to separate business life and private life. They express that they try to make borders at work clear. Nevertheless, they agreed on that Turkish culture also influences their leadership understanding in a positive way. They believe that collectivistic understanding of Turkish culture make them give more attention to the team working and prefer team oriented leadership style.

As it can be seen in the figure 11, this dissertation started with open coding whereby five categories were developed which were further integrated in five categories and they were finally integrated through selective coding in one theme which is Turkish culture.

![Figure 11: Summary of coding process](image)

4.3 Summary of Empirical Findings

According to ten interviews collected, I end up this section examining the leadership styles of ten Turkish female leaders and the influence of national culture on their leadership styles in the following table. The table offers the readers a synthetic view of my analytical understanding regarding the impact of Turkish culture on leadership styles of ten Turkish female interviewees.
<table>
<thead>
<tr>
<th>Leader n° 1</th>
<th>Leadership Style</th>
<th>Values qualifying the leadership style</th>
<th>Quotations depicting the leadership style</th>
<th>Quotations depicting the impact of Turkish Culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ece Ertem</td>
<td>Paternalistic Leadership Style</td>
<td>*Individualized relationship * Family atmosphere * Protective attitude</td>
<td>“My only aim is to figure them. This figure can be a mother, a sister for them. I am trying to be an important and special person in their life.”</td>
<td>“I have warmer and close relationship with my employees. I think keeping sincerity in our relations is the result of the Turkish culture.”</td>
</tr>
<tr>
<td>Leader n° 2</td>
<td>Team Oriented Leadership Style</td>
<td>* Team integrator * Collaborative and consultative attitude * Coordination</td>
<td>“I have always tried to be team oriented. I have tried to help team players in order to improve themselves.”</td>
<td>“In Turkish culture, the leader thinks that she or he has the right to dictate. The leader thinks that she or he is the only person who is bale to decide. In my leadership, I am trying to minimize that. I am always trying to be team oriented.”</td>
</tr>
<tr>
<td>Leader n° 3</td>
<td>Paternalistic Leadership Style</td>
<td>* Sincere relationship * Family working environment * Fraternity</td>
<td>“I am trying to create a sincere and warm working environment. Here I can say that I am trying to create a family environment at work. If I explain my role</td>
<td>“I can say that sincerity is the result of Turkish culture. In my leadership, I am trying to create more sincere, warm working environment and keep closer</td>
</tr>
</tbody>
</table>
| Leader n° 4 | Paternalistic Leadership Style | * Candid relationship  
* Sincerity  
* Family-friendly working environment | “I am trying to set a relationship based on trust, honesty, and sincerity. In this relationship, they should feel free to come and share their personal problems.” | “I have such a warm and sincere relationship with my employees that they can share their private problems. I am sure this is also impact of Turkish culture.” |
| Leader n° 5 | Team-Oriented Leadership Style | * Listen to team member and decide together  
* Participative  
* Consultative  
* Collaboration | “The team consisting of people working for the same objective is like a scout team and I am the person who helps the scout team find the way.” | “I believe that Turkish people are more collectivistic. The collectivistic understanding makes me prone to be team oriented.” |
| Leader n° 6 | Paternalistic Leadership Style | * Family working environment  
* Individualized relationship  
* Sincerity  
* Involvement in employees’ non-work lives | “I am not their boss, I am their close friend. They always feel free to talk me whatever their problems are.” | “Culture influences my way. We are working as a family. I am sure that this is the result of Turkish culture impact.” |
<table>
<thead>
<tr>
<th>Leader n° 7</th>
<th>Paternalistic Leadership Style</th>
<th>* Sincere working environment * Warm and close relationship * Nurturance * Shrewdness</th>
<th>“Shrewdness is the word explaining my leadership. I take people working with me under my wings.”</th>
<th>“We are growing in big families. The protectionist approach in my leadership is the result of living in big families.”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leader n° 8</td>
<td>Paternalistic Leadership Style</td>
<td>* Involvement in employees’ non-work lives * Work as family * Sincere relationship * Altruistic and nurture attitude</td>
<td>“I have established a good, sincere and close relationship with people working with me. I have seen them as my family. I always try to create a family working environment.”</td>
<td>“Involving in their private life, listening to their personal problems, finding solutions their problems are also the result of Turkish culture.”</td>
</tr>
<tr>
<td>Leader n° 9</td>
<td>Paternalistic Leadership Style</td>
<td>* Involvement in employees’ non-work lives * Close and warm relationship * Showing emotional reactions</td>
<td>“I know their problems in their private life and try to help them in order to find a solution.”</td>
<td>“As Turkish people, we are more emotional and therefore we have more close, sincere and warm relationship at work.”</td>
</tr>
<tr>
<td>Leader n° 10</td>
<td>Paternalistic Leadership Style</td>
<td>* Family working environment * Sincerity * Altruistic and nurture attitude</td>
<td>“People working at this studio are under my wings and I will always protect them.”</td>
<td>“Sincere and warm relationship established with lovers of art at studio, the family-friendly working environment, being sharing in terms of knowledge are certainly results of Turkish culture.”</td>
</tr>
</tbody>
</table>

Table 1: Summary of the empirical findings
5 Further Discussion

It is clear that there is no universal way the leaders perceive their leadership. There are such factors which influence the understanding of the leaders related to leadership and leadership preferences as gender, type of organization, the national culture, and as well organizational culture. To analyse the leadership preferences of Turkish female leaders, the study focuses on culture-leadership relationship and discuss the impact of the national culture on leadership style of Turkish female leaders.

On the topic, Atakan, Burnaz and Topçu argues that Turkey is a country where group affiliation is very strong and the members of a group are expected to provide for and protect each other (Rawwas et al. 2005 cited in Atakan, Burnaz & Topçu 2008, p.576). Related to this point, Ersoy et al. states that Turkish people have more collectivistic tendencies; and therefore they are more positively influenced by a paternalistic leader (Ersoy et al. 2012, 249). Ersoy et al. also emphasizes that in collectivistic cultures paternalism is viewed positively, since such cultures are characterized by high conformity, more responsibility for others, and more interdependence between individuals (Ersoy et al. 2012, 250). Furthermore, Özbilgin also expresses that leadership in Turkey is underpinned by collectivism, which is supported by paternalistic approach to work (Paşa, Kabasakal & Bodur 2001 cited in Özbilgin 2011, p. 7). In addition to authors investigating leadership styles in Turkey, Özkalp, Sungur and Özdemir underline that paternalistic leadership style is the dominant characteristics of Turkish leadership culture (Özkalp, Sungur & Özdemir 2008, p.420).

Öner points that an “ideal leader” in Turkey is described as considerate and paternalistic (Fikret-Paşa et al. 2001 quoted in Öner 2012, p.309). Moreover, Özkalp, Sungur and Özdemir states that culture-specific leader behaviours of Turkish leaders are “granted authority” and “sharing of responsibility of followers”; which implies the implicit benevolent paternalistic leadership preferences of Turkish leaders (Fikret-Paşa et al. 2001 cited in Özkalp, Sungur & Özdemir 2008, p.420).

Öner states that paternalism in Turkish organizations implies that there is a climate where superiors are concerned with and involved in the professional and private lives of people working with them (Öner 2012, p.303). Fikret-Paşa, Kabasakal and Bodur mentions that Turkish leaders show parental consideration toward people working with them; therefore, they describe the working environment as the family type (Trompenaars & Hampden-Turner 1998 cited in Fikret-Paşa, Kabasakal and Bodur 2001, p.569). Altruistic attitude of paternalistic leader has been proven to have a direct

A leader in Turkish context emerges as a parent who takes care of feelings of the belonging to the family (Fikret-Paşa, Kabasakal & Bodur 2001, p.585). The leader feels concern for his or her employees’ professional and private wellbeing (Aycan 2006, cited in Ersoy et al. 2012, p.251). The leader provides guidance in professional and private matters (Aycan & Fikret-Paşa 2003, p.131). The leader also provides help and assistance for financial situations to followers (Aycan 2004, p.449). Moreover, such a leader creates an environment for open communication. Such a leader also listens to employees’ issues and suggestions; and becomes empathetic (Öner 2012, p.309).

To discuss the impact of Turkish culture on leadership preferences of Turkish female leaders, ten female leaders are interviewed. According to observations made under the scope of the empirical study, eight Turkish female leaders are implementing paternalistic leadership styles. While describing their leader preferences, eight interviewees expressed such points depicting paternalistic leadership. They stated that they are leaders who create an environment for open, sincere and constructive communication; to listen to employees’ arguments, suggestions and ideas; to be empathetic; to establish more individualized relationship with people working with them; have a family atmosphere at work; to be able to know each employee in person; to closely monitor the improvement and progress of employees; to get involved in private domains of followers; to attend special events of people working with them.

The researches mentioned above underlined that paternalism is a salient and powerful construct in Turkish context. They emphasized that the paternalistic leadership style is the most preferred style in Turkish socio-cultural contexts. The empirical study based on ten Turkish female leaders also presented that paternalistic leadership style is mostly preferred among interviewees. The empirical study stated that eight female leaders implement paternalistic leadership style while other two leaders prefer team-oriented leadership style. The empirical study also presented that Turkish culture underpins female leaders to perceive paternalistic leadership style.

To conclude, the empirical study presented that paternalism is a salient value of Turkish culture and it causes that paternalistic leadership style is preferred by most of Turkish female leaders.
6 Conclusion

Discussions I debated through the conceptual and empirical studies have provided a contemporary understanding concerning leadership behaviours of Turkish female leaders.

The dissertation depicted me each culture is unique and has had its own different attitudes qualifying leader and leadership styles. It is clear that there are no general leadership styles to be applied globally in each country. A leadership style has different effects and meanings in relation to the cultural environment in which it is exercised. Understanding a culture is the essential step in order to consider the real impacts of a leadership style. For this reason, cultural aspect must be taken into account (Vailati 2014, p.4).

This study investigated the impact of the national culture on leadership styles of female leaders. The project analysed the Turkish culture and its impact on leadership styles of female leaders. Within the grounded theory as methodology and a qualitative design approach, ten Turkish female leaders are interviewed. They shared their perceptions related to leadership and personal and professional experiences about the interaction between culture and leadership.

The conceptual and empirical data highlighted the impact of Turkish culture on leadership preferences of Turkish female leaders. Discussions debated through the conceptual and empirical studies provided a contemporary understanding of culture-leadership interaction in Turkish context.

The analysis and interpretation of this research uncovered that paternalism is one of the most powerful constructs underpinned by Turkish culture. The findings of the study proved that Turkish culture has influenced such items depicting leadership styles as working environment, relationship with employees, decision-making process. Analyses focusing on those items demonstrated that eight female leaders implement the same leadership style. The results of this dissertation indicated that paternalistic leadership style is preferred by the majority of interviewees.

To conclude, the conceptual and empirical study of this dissertation indicated that there is no universal leadership style which can be applied in every country. The results of thesis also demonstrated that leadership styles are strongly influenced by the local culture and habits. Finally, the study depicted that Turkish culture has resulted that paternalistic leadership style is preferred by most of Turkish female leaders.
6.1 Limitations and Future Research Implications

The study aimed to investigate the impact of the national culture on leadership preferences of Turkish female leaders. Although too much effort is spent in order to accomplish a great research, there are certain limitations attached to it.

The main limitation of this study is its sample. Firstly, the study was conducted on a small scale; therefore, the sample cannot be attributed as a representative of the whole of Turkey. Moreover, the sample dealt only professional women working at multinational or global organizations in the largest metropolitan centres of Turkey, Istanbul and Ankara. Therefore, for future researchers, it is recommended that research should be conducted on a large scale. Furthermore, future studies should also sample non-metropolitan cities of Turkey where societal values are more traditional and gender roles are more rigid.

Secondly, in order to understand the leadership preferences of Turkish female leaders, the study only focused on the cultural values. Other possible variables such as personalities, job, and industrialization level of the country, co-workers of the participants, organizational characteristics, and the impact of the globalization were not included. Future research may include those variables that are likely to affect or contribute to the leadership styles of Turkish female leaders.

Finally, interviews were conducted mostly in Turkish and translated in English. Although efforts were done to do the best translation, yet there is still possibility of some ideas being misinterpreted. Future studies can spend much more effort to realize a better translation of interviews which will be conducted in native languages.
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Appendices

Appendix A: Figures

Figure 1: Three Levels of Uniqueness in Mental Programming
Figure 2: Definitions of Leadership
Figure 3: Differences between management and leadership
Figure 4: Cultural Dimension Theory: Scores of Turkey
Figure 5: Members of Arabic Cluster
Figure 6: The GLOBE Project: Scores of Turkey
Figure 7: The GLOBE Project: Leadership styles observed in Turkey
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Figure 10: Leadership styles of interviewees
Figure 11: Summary of coding process

Table 1: Summary of the empirical findings
Appendix B: Interview Debrief Sheet

Honorable Participant,

I am studying Master of Leadership and Management in International Contexts at Linnaeus University, Sweden. This research is part of my master program and it purposes to investigate the impact of the national culture on leadership preferences of Turkish females. To realize my research it is essential to conduct interviews from females coming from different backgrounds and this is where I need your help. If you are willing to be part of the research, please read these two questions on which I will need your ideas during the interview:

1) How would you describe your leadership and the way you manage?
2) Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your preferences?

I would like to ask you questions about the influence of Turkish culture on leadership preferences. I would like you to share with me your ideas and your perceptions about the relationship between the national culture and leadership behaviours. In order to get your beliefs, I would like to interview you for half an hour.

I would like to get your permission for the interview and record your interview. I would like to ensure you that all information which I get from you will be used for the research purpose. It is to say you also that the discussion will be kept open and you are free to ask any question during the interview. If you have any questions, please feel free to contact me.

Email: cansu_unal34@windowslive.com
Phone Number: +90 553 241 18 69

You can also contact my supervisor, Björn Bjerke.
Email: bjorn.bjerke@lnu.se

Thank you very much for your participation

Cansu ÜNAL
Linnaeus University
Kalmar, Sweden
Appendix C: Interview Questions

Identity card

Name: 
Age: 
Organization: 
Position at the organization: 
Work Experience: 

Leadership Style

- According to you, what are the main characteristics of a leader?
- How would you describe your leadership and the way you lead?
- How do you collaborate with your employees?
- How do you develop the potential of your employees? How do you encourage them?
- How do you implement your decision making?

Culture – Leadership Style

- Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?
Appendix D: Interviews

| Name: Ece Ertem | Age: 46 y | Organization: Klas Shipping | Position: The Founder | Work experience: 24 y |

According to you, what are the main characteristics of a leader?
In the business world, there are people occupying high positions and commanding people what they have to do. Nevertheless, in my opinion, a leader is the person who forward people to do their jobs loyally and willingly. I think that the leader should inspire people. I believe that when the person commands people what they have to do, they are not able to inspire them. The person only drags people. However, the leader is the person who convinces people to work with her or him intently.

How would you describe your leadership and the way you lead?
Firstly, in my leadership I have paid huge attention to three things: sincerity, discipline and, loyalty. Actually, my only aim is to be a figure for people working with me. This figure can be a mother, a sister for them. I am trying to be an important and special person in their life. I am trying to have close relations with them, but this does not mean I have no border with people working with me. I have rigid borders telling what I am expecting them, what is really significant for me. People working with me know what makes me angry. Moreover, I am thinking that I know how I can say ‘no’, yet while saying ‘no’ I am using a constructive way. These points are the combination of sincerity and discipline. The third point, loyalty, is also the fixture of my leadership. I want respect and loyalty from people working with me so that I can also respect and be loyal to them.

How do you collaborate with your employees?
Actually, we have a close relationship at work. I am trying to be a figure for them. This figure can be a mother, a sister or a friend. I want to make a sense that they are safe and happy at work. I want to eliminate their all worries. For example, I have them make private health insurance so that their families, wives, and children have assurance in a case when they died. Moreover, people are spending more time than they do in their home, therefore, they should spend their times in peace. Thus, I am trying to create an environment that they know my doors are open for them in order to come and share their problems. Still, we have borders, but these borders do not frighten them.

How do you develop the potential of your employees? How do you encourage them?
I am trying to spend time together. To illustrate, we are coming together two days in a week and studying an article in English. I know they don’t need to improve their English. Here, the aim is to increase sharing, have fun at work and keep relations close. I believe that with those sessions, they feel better, leave stress and discharge themselves; therefore, they become more motivated.

**How do you implement your decision making?**

I listen to their ideas and arguments. I believe that they should share their points because they have full knowledge regarding their jobs. However, I think that while sharing their ideas, they should submit strong arguments. When they share their arguments, I should be able to see main points. Nevertheless, after listening to them, in the last stage, I make the decision. I evaluate all ideas, check my points and make the last decision.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

It is apparent that Turkish culture has affected my leadership. I think that Turkish people do not like being criticized. When they are criticized for their works, they think that I criticized them personally. Therefore, in my leadership, I want to try criticizing them in a more constructive way. Secondly, I think that especially women are jealous and they are competing instead of cooperating. In my company, I am trying to minimize that. Moreover, in my company, I have warmer and close relationship with my employees. I think keeping sincerity in our relations is the result of the Turkish culture influence.


**According to you, what are the main characteristics of a leader?**

First of all, I think that to be a leader in a business, the person should be the expert of her or his job. The person should have full knowledge regarding matters of her or his business. Secondly, the leader should have good communication skills in order to transfer her or his specialty. I believe that good communication is the only way to
convey expertise to people working with the person. Moreover, I believe that communication is also significant to reach the target group of the business which the leader is working. I think what you know is limited to what you say. Therefore, communication is really essential for the leader to share knowledge convince people to be followed. Thirdly, in my opinion, a leader should be a role model, but, at the same time, she or he should be able to delegate people working with her or him in accordance with their specialty fields and areas of interests. Furthermore, in the business world, some leaders want to do all works. At that point, the person prevents the participation of team members and the improvement of the potential of each player in the team. Therefore, the leader is the person who increases participation of team members. I think that the leader is the person who combines those skills that I mentioned above.

**How would you describe your leadership and the way you lead?**

In my leadership, I have tried to practice those skills. I have always tried to be team oriented. I have tried to help team players in order to improve themselves. At the same time, I have put huge effort to delegate players in the team in a right way. Moreover, being investigator and innovator is crucial in my leadership. I believe that even I am full knowledge in my topic; I have to spend the effort to go beyond my specialty and to be better. Therefore, for all my life, my studentship has not finished. Additionally, I think that leadership is an exchange of information. I believe that we can learn different things from different levels and different persons. Improving me is an endless process. I am trying to be both receiver and transmitter in my leadership.

**How do you collaborate with your employees?**

I can say that we are both friends and we know well each other. But, at the same time, we have a clear distance which is shaped by our responsibilities and positions. Therefore, attachment and respect are together.

**How do you develop the potential of your employees? How do you encourage them?**

Firstly, I pay huge importance to the delegation. I believe that when the leader does all tasks at the work, people working in the team are not able to learn. Therefore, I am giving more responsibilities them so they can learn more. Secondly, I think that the sense of belonging is essential. Thus, I am spending huge effort on creating this sense so that each person in the team is a significant part of the team. Moreover, I am trying to encourage them with organizations, conferences, and workshops which help team
players activate their area of interests, become an innovator in their topics and expand their horizons.

**How do you implement your decision making?**

Actually, decision-making process depends on the situation. In general, we decide together. Nevertheless, sometimes, when a critic decision for our company has to be made, I decide with donnee and data submitted by team players. To occupy this position I have had experience and knowledge. Mostly, we take the decision together, however, for critic situations; I am checking my argument and deciding with the exchange of arguments team players.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

Actually, I believe that Turkish culture influences leaders in a negative way somehow. To illustrate, in Turkish culture, when the leader is occupying higher positions is starting to do all alone and make all decisions. Moreover, in Turkish culture, the leader thinks that she or he has the right to dictate. The leader thinks that she or he is the only person who is bale to decide. In my leadership, I am trying to minimize that. I am always trying to be team oriented. For example, when we receive an award, I am going to the prize-giving ceremony with my team. For instance, when I send an important mail for a significant situation, I add team players in cc part in order to demonstrate that team players also spend effort for that situation. Although in some points I am trying to minimize the impact of Turkish culture, in some points Turkish culture influences me in a positive way. For instance, I have created a working environment that empathy is more featured. I worked also in the USA and I practiced this. I think this is the result of Turkish culture.

| Name: Meltem Acet | Age: 42 y | Organization: Countrylife Magazine | Position: Executive Editor | Work Experience: 19 y |

**According to you, what are the main characteristics of a leader?**

First of all, a leader should influence ideas of people working with the leader. At that point, I think that team working is essential. Ali Koç says that you can take ten steps alone, but you can make kilometres with a team. It is apparent that team is one of the fixtures of leadership. A good leader is a good team player. The leader should keep harmony in the team. Most importantly, the leader should empathize with employees
and should convince people to reach the goal. A good leader makes people believe by persuading them instead of dictating them. Secondly, I believe that followers make people leaders. In the media sector, it is the audience. It is not important to be seen on the screen until the audience follow. Additionally, a good leader should be open to innovations. The leader should be able to adopt changes and always should update her or him. Finally, the leader should be brave and risk taker.

**How would you describe your leadership and the way you lead?**

This is the most difficult question. I may not answer objectively. However, when I think my leadership, I am trying to be emphatic. Instead of dictating and threatening people working with me, I am trying to understand their needs, motivate them and have a closer relationship at the work.

**How do you collaborate with your employees?**

I believe that the success comes when people work passionately and fondly. I think that people should work in an environment which they come with pleasure. They spend much more time at work so they should feel happy and relaxed. As a result, I am trying to create a sincere and warm working environment. Here I can say that I am trying to create a family environment at work. If I explain my role in this family, I am not their mother, but I am trying to be their sister. Moreover, in this environment, I give importance to sincerity. I am sharing what I know and therefore I am expecting people to be sincere.

**How do you develop the potential of your employees? How do you encourage them?**

Actually, I am using different methods to motivate people working with me, but these methods depend on characteristics of the employee. Firstly, I try to understand the needs, desires, and wishes of the employee and then I act according to their needs. For example, I told an employee that we would have a great time while doing this work because I know that person wants to have fun while working. I know another employee is motivated by title and rank. Therefore, I told that employee that you will achieve this success after completing this work and therefore you should work more and should have those qualifications. My methods vary on characteristics of employees, and in general, I use the carrot to motivate people working with me instead of the stick. I don’t believe that stick works in such a warm sincere working environment.

**How do you implement your decision making?**
During the decision-making process, I do not say my idea not to affect ideas of team members and I listen to their points and arguments. I pay huge attention to their ideas and put their ideas into consideration, however, I make the last decision. I make the decision because everybody has different opinions regarding the decision. Decision making is not that three people voted for decision A and eighth persons voted for decision B, so we should implement the decision B. I believe that the decision making process is not a time that you can implement democracy. I think that the leader has more experience and knowledge the team and has the different vision. I believe that the leader is the person who sees what the team does not see and take the decision which the team does not dare. Actually, this is why that person becomes the leader. Therefore, I believe that decision making is the responsibility of the leader. It is important to ask the team, but I take the last decision.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

I can say that sincerity is the result of Turkish culture influence. In my leadership, I am trying to create more sincere, warm working environment and keep a closer relationship with my employees. As Turkish culture, we are more sincere, warm-blooded and emotional people. Moreover, the sense of belonging and loyalty are the result of Turkish culture. I also worked in the USA. They see the business as a shopping: I gave my consent and the company gave me money. However, we are more loyal to Turkish culture.


**According to you, what are the main characteristics of a leader?**

Firstly, a leader should be open to innovation. The leader should also be open-minded. The leaders should always learn new things and should be open to new ideas. I believe that a leader should be able to receive different information like radar from people occupying different positions and coming different background. I believe that even we can learn something from 5 years old child. I think that the leader is the person who is able to absorb all kinds of information coming from different layers. For example, I
have learned a lot of things from my intern. I do not always agree with him; however, I have always asked his ideas in order to expand my horizon.

**How would you describe your leadership and the way you lead?**

I established my company. I founded this company after my fifteen years old experience. Even I founded my company, I am not enterprising. While establishing my company, I was very cautious. I am always thinking long term and I am certainly risk averse.

**How do you collaborate with your employees?**

My relationship with my employees is warm, friendly; but at the same time distant. I decide the border between us. The most important thing for me is honesty. For example, an employee is late because she falls asleep. She should say that I am late because I fall to sleep. When she is honest, I do not get angry. Nevertheless, when she says I am late because of traffic, I get angry and I impose strict sanctions. Moreover, I love sincerity.

At work, I am trying to create a friendly working environment. I am trying to set a relationship based on trust, honesty, and sincerity. I believe that this is so important for employees that they can feel they are belonging to this company. In this relationship, they should feel free to come and share their personal problems. However, this does not mean that there is no border between us. I am always trying to keep the distance between the employer and the employee.

**How do you develop the potential of your employees? How do you encourage them?**

Generally, I am working with young employees. Therefore, they always want to learn new things. They are thinking that the more I learn, the better it is. As a result, I am trying to create an environment which they can learn new and different information.

Firstly, I believe that when people feel safe and happy at work, they will be motivated to work better. The employee should feel that if I have a problem in both business and private life. Mrs. Şevin will help me. They should know that she will help me whatever the problem is. Secondly, to expand their horizon and influence their vision, I help them attend various organizations, workshops, and conference. I believe that those workshops are huge resources for them in order to meet different people, learn different information to go forward. For example, there are meeting organized by Turkish Industry and Business Association. I am always going those meeting with my intern and assistant. I know my intern cannot easily join those meetings.

**How do you implement your decision making?**
I am always asking ideas of people working with me. However, this does not mean that I accept their ideas without arguing and going through. I love people challenging me. I love listening to their arguments. I love brainstorming. I am always scrutinizing points of team members. Nevertheless, I take the last decision because I am the only responsible person for the company. In case a problem occurs, I am the only payer. Therefore, I have to check all process and make the decision. This is so weary for me, yet it is my responsibility to take the last decision.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

I worked also in the USA. I was wearing sandals one day while going to work. My manager said that I have to go home because of my sandals. She used unkind and harsh language. That day I cried and I paid more attention to my clothes. In turkey, we do not this. I also warn my employees, yet I am using more sincere and constructive language. I think people living in Turkey are more emotional. I am sure this has influenced me too much. Moreover, in Turkey we have more friendly and sincere working environment. I also worked in London. In London, we cannot share our personal problems at work. Nevertheless, in Turkey, I have such a warm and sincere relationship with my employees that they can share their private problems. I am sure this is also the impact of Turkish culture.

<table>
<thead>
<tr>
<th>Name: Rahşan Karan</th>
<th>Age: 41 y</th>
<th>Organization: Karan Consulting &amp; Turkish Educational Institution</th>
<th>Position: The founder &amp; Mentor at TEI</th>
<th>Work experience: 18 y</th>
</tr>
</thead>
</table>

**According to you, what are the main characteristics of a leader?**

Firstly, a good leader should think out of the box. Moreover, the leader should be able to have a vision for both the team and the company. The world is changing fast; therefore, the leaders should update this vision. The leader should also update her or him. Additionally, while updating her or him, the leader should be agile. Furthermore, one of the most important characteristics of the leaders is to hire right people and bring those people in a team having the same vision and synergy. Here, a good leader should be able to discover potentials of team players, realize strengths of each team player and help them develop themselves so that the team can become more successful.
Additionally, I believe that intuition is another significant feature of a good leader. A good leader is a person who uses logic and emotions at the same time. I think that the logic does not always work in leadership. The leader should establish an emotional connection with the team to share the same vision, aim to reach the same goal and understand team players. I think this is the difference between a leader and a manager. A manager uses only the logic, yet a leader uses both logic and emotion in a harmony. Furthermore, I believe that a good leader is a person who communicates well with team players, peers, as well business partners. The leader is the person who creates inspiration with what she or he do.

**How would you describe your leadership and the way you lead?**

I think that establishing an emotional connection is really important in my leadership. Nevertheless, this emotional bond which I have varies according to the person that I work. Here, I am trying to shape this bond according to expectations, needs and lifestyle of the person. Moreover, in my leadership, I pay huge importance to the team working. A leader should hire right people for the team and should spend time and effort to enable team players to develop themselves. Furthermore, I believe that a good leader should appreciate works of team players. According to me, people work better when they feel that they are improving themselves in that organization and their works are appreciated. Therefore, I always appreciate the success of people working with me and help them improve their potentials.

**How do you collaborate with your employees?**

I can explain the relationship with my employees with a metaphor. The team consisting of people working for the same objective is like a scout team and I am the person who helps the scout team find the way. In this type of relationship with the employees, I am trying to keep sincere bond, however, this does not mean that I accept everything that they do. I pay huge attention to discipline in relations with team players. I check always what they did and did not. I regulate whether or not they complete their tasks. Nonetheless, when I evaluate their performances, I am always objective and I use a positive and constructive language. While criticizing them, I do not say what they did not; I say what they should have done next time. To sum up, I say ‘no’ in a more positive way.

**How do you develop the potential of your employees? How do you encourage them?**
Firstly, I analyse well each member of the team. I know strengths and weaknesses of each player so that I can motivate them in the right way. After understating their needs and wishes, I talk HR and we organize different workshops which minimize their weaknesses and help them increase their knowledge and improve their specialty. Secondly, I am so tolerant. While learning new things and trying to develop their potentials, team players are prone to make mistakes. At that point, I am so tolerant not to block their learning process. I believe that using the stick is not a method to increase the potentials of team members.

**How do you implement your decision making?**

I love brainstorming and I pay huge attention to evaluate all arguments, ideas, and points submitted by team members. However, I give importance to data. While submitting their argument, team players should submit also good data regarding the situation. We make the decision together, yet I expect relevant and robust data from the team so that we can evaluate correctly and take the right decision.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

I believe that we are more emotional as Turkish people. We are more emotional and therefore we are more offensive. This situation influences my communication style. While communicating with my peers, my team member, and my business partners, I am more sensitive and I am trying to choose the right words and use more positive language. Being more emotional also affects my decision-making process. While taking a decision, intuition and emotions play the biggest role in decision making. Furthermore, I believe that in Turkish culture relations are more sincere. Therefore, I am trying to make border clear at work. In addition to those points, I believe that Turkish people are more collectivistic. The collectivistic understanding makes me prone to be team oriented.

| Name: Özge Yılmaz | Age: 41 y | Organization: TEDx Istanbul | Position: Curator & Organizer | Work experience: 18 y |

**According to you, what are the main characteristics of a leader?**

The team, the team, the team. The team is the most important thing in the leadership. The person occupying a leadership position cannot drag or force people. The role of a
leader is to make a way which the team would run. I believe that what people occupying high positions like us should do is to enable the team to walk on the red carpet. Therefore, I always think that the team is the fixture of the leadership.

**How would you describe your leadership and the way you lead?**

Actually, my role is to help team players in situations where they have the problem. I have a complementary role. In my leadership, I find the idea and pave the way for the team and the team does all the work. To illustrate, our team is an orchestra and I am the chief of the orchestra.

**How do you collaborate with your employees?**

Here, I do not have a separate room. Everybody works in the same room. I realize all meeting open. There is no work realized behind the closed doors. All elements of a data are public. Here, there is a working environment which we believe the same thing and try to achieve the same goal; therefore we work and make the decision together. It is easy to command what the team has to do; however, I always believe the power of being a team. Here, we have aimed to create a friendly working environment that team players feel comfortable, relax, peaceful and happy. I am not their boss, I am their close friend. They always feel free to talk me whatever their problems are. We are all human and we cannot leave all problems out of this door. I believe that we are living like fish. Our private life and our business life are in the same water. We cannot separate them. Therefore, in this company, we do not have strict rules which tell us we have to forget our personal life at the work. Here, we are like a family.

**How do you develop the potential of your employees? How do you encourage them?**

Ownership… Team players are the most important component of the work. The projects are realized by them. They are the prime movers of the projects. The feeling that they create the project is the main motivation tool. The feeling of belonging encourages them in order to go further.

**How do you implement your decision making?**

We have a blackboard here. Who has an idea writes down. In this company, we are dreaming together and therefore we are making the decision together. Even I say ‘no’ if the team says ‘yes’, the decision is ‘yes’.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**
As a human being, we are socially constructed. Therefore, of course, culture influences my way. We are working as a family. I am sure that this is the result of Turkish culture impact. For example, I have a small baby. Sometimes, I have to do something with the caretaker. During this time, people working here care my baby. We are living all things together. For instance, the team knows why my baby did not sleep tonight. This sincerity can be the result of Turkish culture influence. Additionally, we always dream together, work together and decide together. In this team, a team member triggers each other. We work with people we love. This collectivistic spirit can be also the result of the culture in Turkey.

### Name:
Nural Bekiroğlu

### Age:
56 y

### Organization:
Marmara University

### Position:
The Head of Department of Biostatistics and Bioinformatics

### Work experience:
31 y

**According to you, what are the main characteristics of a leader?**

A leader should be the expert in the area which she or he is working. A person who knows how to do the work and has full knowledge in her or his specialty can become a leader. The person who has knowledge and experience in her or his province can be capable of becoming a leader. Moreover, a leader should be contemporary. This means that the leader should update her or him. The leader should catch what is happening today; while doing so, the leader should not only catch on changes in her or his specialty, but also the leaders should also understand changes in politics, economic, social-cultural and so on. Additionally, a leader should be a good communicator. The leaders should know how to communicate people coming from different backgrounds.

**How would you describe your leadership and the way you lead?**

I think that shrewdness is the word explaining my leadership. I take people working with me under my wings. For example, I worked an intern who has financial difficulties last year. There was a biostatic congress. This congress was a great opportunity for her in order to expand her vision. I paid congress fee, accommodation and travel costs. To give another example, I have a student who here family is living in another city. During the lecture, I asked who will go home to vote next week. My student said she would not go. I understood she will not go due to lack of money. I bought the flight ticket for her and she will go home and vote. I believe that this is really important to help people I know. I am able to create new opportunities for people working with me, so I have to
be with them when they need my help. I have a close relationship with people working with me, but this does not mean that I accept everything they did. As I am shrewd, I am also so blunt. I say honestly what I think. My borders are so clear. People working with me know what expect them and what gets me angry. I give huge importance to professional ethics and discipline; therefore, I want the work to be finished on time.

**How do you collaborate with your employees?**
We spend more time at work than at home. Therefore, I am trying to create a relaxed, comfortable, loving and sincere working environment. While working, I like feeling I am at home. I have established a sincere relationship with my student, my assistant, and my colleagues. For example, I know that my assistant’s child is teething and therefore my assistant cannot sleep well nowadays.

**How do you develop the potential of your employees? How do you encourage them?**
I believe that people working here should own their jobs and their working environment. I am trying to make them happy while working. They are spending much more time than their homes. The working environment is their habitat. Therefore, I believe happiness and ownership are ones of the best methods to encourage people working with me and therefore I am trying to create an environment which they feel they are belonging to this organization and they are happy.

**How do you implement your decision making?**
Generally, I take the decision. I believe that I occupy this chair because I have more knowledge and experience than the rest. I am able to analyse the situation better and predict the results. Thus, I believe that decision making is my responsibility.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**
Human is socially created, thus it is impossible not to be affected by culture. I also worked in the USA. I also realized the effect of Turkish culture there. While working at NIH, I was friendly, warm-blooded and hospitable. Moreover, I think that shrewdness is also the result of Turkish culture influence. In Turkey, we are growing in big families. The protectionist approach in my leadership is the result of living in big families. Moreover, in Turkish culture we are so hospitable and sincere. For example, I always meet my guests at the door and see them off at the door. Even I meet my intern at the door. One day my intern said that you are always meeting me at the door and I am
thinking that I am really precious for her. I believe that smiling, sincerity, warm-blooded and hospitality are essential values for people occupying leadership positions.

| Name: Reyhan Atmaca | Age: 69 y | Organization: Secretariat of Foreign Trade | Position: Deputy Undersecretary | Work experience: 42 y |

**According to you, what are the main characteristics of a leader?**

Firstly, I believe that the leader is the person who knows what she or he is able to do and her or his strengths and weaknesses. Secondly, according to me, the leader is the person who finds the right people for the right positions, task and roles. I want to share an anecdote regarding this point. There was a newly graduated young girl. Before each project, we were gathering and establishing our team. None of my colleagues wanted to work this girl. Before working on the project, I talked with the girl and realized how the girl has potential to develop herself. She has a great education and vision and she is so hard-working. Then, I trusted this girl and deployed her in my team. After a while, all my colleagues figured out how this girl is a great team member and all of them wanted to work with this girl. At that point, I believe that the person who gets the leadership positions becomes the leader because the person sees which person is able to do which work. The leader is the person who sees the potentials of people working with the leader and who is able to trigger the lighting inside of people. Moreover, I think that the leader is the person who brings right people in the right team, establishes an environment which they work in harmony and creates team spirit and synergy. However, creating the team is not the only responsibility of the leader. After creating the team, the leader should care the team, figure out abilities and competencies of each team member, figure out needs and wishes of team members and show them how team members are important for the leader. Thirdly, the leader is the person who takes the risk and decides under difficult conditions. For example, we have realized a lot of economic and politic negotiations with various countries. During those negotiations, there have been many situations which I have to decide on that minute, if I do not so, we would lose all points which we agreed upon. Therefore, it is important to decide on the time and take the risk. Additionally, in my judgment, the leader is the person who always updates her or him. I think that the leader should be a “mirror”. The leader should read a lot, catch the contemporary world, change, update and develop her or him so that team members
following the leader should develop themselves by taking their leader as a role. At that point, I believe that the leader is the person who is the role model for the followers.

**How would you describe your leadership and the way you lead?**

Actually, I believe that I know what my strengths and weaknesses are. Moreover, I believe that I have full knowledge regarding my specialty and I have great experience in my field. I trust myself and my knowledge, and therefore I help people working with me and share what I know related with my field. Furthermore, I pay huge attention to the team. I believe the team spirit brings the success. Therefore, I am trying to understand all needs and wishes of each team member so that we can keep harmony and synergy of being the one. In addition to those points, I pay huge attention to the right delegation. The delegation of team members by focusing on their interest, their wishes, their strengths, and weaknesses has become the most significant task in my leadership.

**How do you collaborate with your employees?**

I cannot lie about this issue. I have established a good, sincere and close relationship with people working with me. I have seen them as my family. I always try to create a family working environment. I know problems in their private life and I try to find solutions. Maybe you will laugh me; even I know which team member is falling in love with whom. I want to share an anecdote. There were a young girl and boy in my team. I realized that the girl loves the boy. After realizing this situation, I always gave them tasks which they had to work together. For example, the boy was meeting our guests at the airport, I was saying that you are should meet them. I was trying to create the opportunity that they can spend time together and so they can know each well. As I said before, I see them as my family; therefore, I try to always protect them. When they make a mistake, I assume I made this mistake. Now I remember a negotiation realized between Turkey and Israel. During this negotiation, we prepared two papers. One of them is the best choice for Turkey and the other one is not favour of Turkey. The last night we planned that we will present the first paper and if Israel does not accept it, we will submit the second paper. When we came to the meeting whole on the last day of the negotiation, we saw the second paper on the table and we were not able to change them. We had to accept conditions on the second paper. After the meeting, I realized that my assistant distributed papers without asking me. When the negotiation was done, my director said that the person who made this mistake should resign. On that day, I said to my director that I made the mistake. I did this; I wanted to do this because I believe that if I am their leader, I am responsible for their mistakes. Furthermore, I try to
keep close relationship outside of work. I organize many cocktails at my home and I invite them. We come together in my home, share our feelings and thoughts; we celebrate special days. I think that those types of organizations are important to keep the team spirit in the family-friendly working environment. I always believe that a team member who is unhappy cannot work well. Therefore, I try to make them happy at the work. I try to find solutions to their problems. I listen to them when they cry. To sum up, during my whole working life, I have tried to establish the sincere, close and warm relationship with people working with me.

**How do you develop the potential of your employees? How do you encourage them?**

We have worked in different countries. This is a good opportunity for team member to learn different languages. While we have been abroad, I have created a working environment that the working hours are flexible so that they can find the chance to learn different languages. Moreover, I attend to important negotiations abroad and I always go to those negotiations with inexperienced and newly graduated team members so that they can gain experience early and improve themselves. Related to this issue I want to share a memory. There was a young girl. This girl was so introverted and unassured. I spend huge effort to make the girl more confident. I attended many meetings with this girl. After a while, I received a letter written by the mother of this girl. Her mother thanked me because I provided an opportunity for her daughter to develop herself. In addition those points, I organize meeting in our department each Monday so that each member share their ideas, learn different things from each other.

**How do you implement your decision making?**

I always consult team members because they have a great vision of the field and they know what they have to do. I always ask my collaborators. It’s important to involve them in the “decision-making process”. Nevertheless, I finally take the decision. Sometimes, involving all members can be time-consuming. In our work, there are emergency situations which I have to decide immediately. Therefore, I ask for my colleagues’ opinions, but I take the last decision.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

I have been many countries and I worked abroad. I have seen various differences between those cultures and Turkish culture. I see people working with me as my family.
I believe this is because of Turkish culture. Involving in their private life, listening to their personal problems, finding solutions their problems are also the result of Turkish culture impact. Maybe, we cannot see this kind of sincere relationship in other cultures, especially in Europe. Furthermore, creating the family-friendly working environment, establishing sincere, warm, friendly relationship with team members are also the effect of Turkish culture.

<table>
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<th>Organization: Capital Markets Board of Turkey (SPK)</th>
<th>Position: Senior expert</th>
<th>Work experience: 29 y</th>
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According to you, what are the main characteristics of a leader?
Firstly, the person who is called as the leader should guide people who are led by her or him and that person should bring them under the same roof by canalizing each of them in accordance with their interests, specialties, strengthens and weaknesses. While bringing them in the team, the leader should deploy members into the field which they use their potentials and improve themselves. Diversity in a team means richness and opportunity to go further. Therefore, the person occupying leadership position should evaluate differences and interests of people and guide them according to those interests so that long term success can be reached. Secondly, the person who will be the leader should be able to connect different areas. That person, for instance, should link an economic situation with politics or should evaluate a situation by looking science and art worlds. I believe that the leader also should melt different areas in her or his expertise field so that the leader should be able to understand differences of people following her/him.

How would you describe your leadership and the way you lead?
Actually, I always question situations. I always ask “why” and “how” questions in order to understand situations and analyse them better. I believe that questioning enables me to look from different perspectives, adopt changes, bring innovation and go further. Additionally, I always try to update myself. I am working in a governmental institution and I can say that I do not have to develop myself. Continually, I am trying to learn different things, catch the contemporary world and develop myself. At that point, I am thinking that I am a role model for people working with me.

How do you collaborate with your employees?
We are always working by consulting each other. I do not see people working with me as an employee even if I have occupied the highest position at the institution. We do not
only share a place at work and we are not coming together at work, but we are coming together outside of work and we are sharing our feelings. We are going to theater or dinner together. We have the more sincere relationship than a business relationship. This sincere relationship does not mean that I am not able to distinguish the personal and business life. I am always disciplined to complete tasks. I always check whether team members do their works. Nevertheless, at the same time, I know their problems in their private life and try to help them in order to find a solution. For instance, the son of a team member died. She was so upset. I thought that it is not enough to say I am sorry for you. I thought that we should a thing that she can remember her son when she sees it. Then, I and my friends donated a forest in name of her son. Today, there are more than thousands of trees in the forest and she thinks that her son lives in those trees.

**How do you develop the potential of your employees? How do you encourage them?**

I believe that it is really important to share the information. Today, many people do not want to share what they know. However, I try to minimize this. Therefore, I always share what I know so that they learn easily and improve them. Moreover, I believe that people working with me should be happy so that they enjoy their works. They are unhappy when they work overtime. Therefore, I always try to not to work overtime. Furthermore, I pay huge attention to potentials of inexperienced and newly graduated team players. I allow them to take more tasks and responsibilities in order to motivate them and help them gain experience and I enable them to join significant projects abroad. Going abroad and attending important projects are one of the best motivation tools for especially newly graduated and inexperienced team members. Finally and most importantly, I always believe that the relationship based on trust, sincerity, and toleration is the best motivation tool. When I listen to their problems, understand why they are under their potentials, try to help them and find solutions, they are thinking that they should work much more to make the team successful because their leader always cares them.

**How do you implement your decision making?**

In our institution, there are many layers to take the decision from the bottom to the top. In this vertical line, people working at the bottom should have consensus regarding the decision. If they do not have a common decision, all alternatives are submitted to me and I evaluate all alternatives and take the last decision.
Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?

It is certain that the most apparent impact of Turkish culture is on my relationship at work. I always believe that people need a close and sincere relationship at work. We are all human and we have feelings. We cannot always think with logic. As Turkish people, we are more emotional and therefore we have a close, sincere and warm relationship at work. As a result of this type of relationship, I am more protectionists. I know their private problems and I try to help as much as possible. Because of this relationship, I tolerate them at some points. For instance, one of team members was divorcing and thus her performance was really low. I gave permission to discharge her. All in all, I can say that more close relationship is the result of Turkish culture.

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<tr>
<td>Tüze Art Gallery</td>
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According to you, what are the main characteristics of a leader?

According to me, if a person wants to lead people or wishes to transmit an idea or a feeling, that person should know well what she or he transmits. In order to transmit the idea better and convince people to work with her or him, the leader should always update her or him. The leaders always should present updated information to be convincing and to be followed. Moreover, I believe that the person leading people is the person who understands all differences and assembles all differences under the same roof. The person shares an idea and that idea is got by different people. At that point, the person faces with different perspectives, beliefs, and understandings. Here, that person becomes a leader if she or he is able to figure out all differences and keep them together. I think that each person represents a different colour and each person has a different energy. In my judgment, the leader is the person who is able to drive different colours and different energies. Furthermore, I believe that the leader is the person who creates the difference. The leader should be different in terms of her or his works, ideas, beliefs and goals. The leader should influence people with an inspiring vision.

How would you describe your leadership and the way you lead?

As an artist, I always work people who love art and are interested in art. People I have worked are under the same roof, the roof of art; however, they are coming different
backgrounds, they have different feelings, they have different areas of interest. At that point, in my leadership, I try to understand all differences and guide lovers of art according to those differences. I always believe that if I do not take those differences into account, I cannot open new ways for them with the light of the art. Secondly, I always believe that empathy is the most important tool to understand differences, get on the same page of the art and guide them in the light of the art. As lovers of art we are looking the same street; however some of us are looking from the small window, some of us are looking from blue-coloured windows and some of us are looking from the veranda. Here, the point is that I do not force them. Everybody is looking from own windows, everybody is reflecting what she or he sees from the own window. At this point, my role, as a leader, is to develop more empathy so that I am able to melt all differences in the pot of art, influence lovers of art and guide them.

**How do you collaborate with your employees?**

At this studio, we have established a family-friendly environment. Art is not a job. We are coming willingly, by not force. As a result of this family friendly environment, we have established a sincere and warm relationship. At the beginning, even if they have talent, they are afraid of failing. I organize a workshop to make them relax. I make them believe that they can do it. While encouraging them, I always use positive, warm and sincere language. At this studio, my role is to give them hope, make them believe themselves, resolve anxiety. Here, I am always working to trigger the spirit of the art existing in their heart. In addition to those points, I have a bond emotionally connected to people at this studio. I cannot describe this bond. Maybe, this sentence can explain this bond. People working at this studio are under my wings and I will always protect them.

**How do you develop the potential of your employees? How do you encourage them?**

Money, title or position cannot be the motivation tool for lovers of art. Here, I am working with people who are interested in art and loves art. Therefore, the best motivation tool is to share what I know. I share my knowledge. I always help them to implement techniques better, to transfer emotions to the paint and to learn more theoretically. When I teach them advanced techniques, they develop a great interest to improve themselves and go further in painting. Encouraging them and convincing them that they make better is the main motivation instrument. Secondly, we are going together to exhibitions. After exhibitions, we share our feeling, ideas regarding
exhibitions and what we have learned from exhibitions. An environment which they share their points, their feelings and their knowledge is the second motivation tool.

**How do you implement your decision making?**

At this studio, each person shares which theme she or he wants to work. After listening to all ideas, we are deciding a common theme.

**Do you think that Turkish culture has an impact on your perception concerning leadership? If so, to which extent does Turkish culture influence your leadership preferences?**

Turkish society is one of the most sincere and warm societies. Even people do not each other, Turkish people always share their foods, their home, and they share what they have in their hands. They are always generous. This sense of intimacy always influences my understandings, my feelings, as well as my leadership. The sincere and warm relationship established with lovers of art at the studio, the family-friendly working environment, being sharing in terms of knowledge are certainly the result of the sense of intimacy and Turkish culture.
Appendix E: Learning Curve

The project thought me to study in a limited frame of time. I completed the theoretical part of the dissertation in Sweden and I conducted my interviews in Turkey. I concluded the thesis by coding interviews. Indeed, at the beginning of the project I met such crisis and difficulties due to lack of understanding of the way which I would realize the literature review. After I met with my supervisor and discussed on the issue, I apprehended the crisis. Then, I was able to conclude the thesis in a smooth way. The following figure illustrates my learning curve related to dissertation process.
## Appendix G: Gantt Chart

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Linnaeus University – a firm focus on quality and competence

On 1 January 2010 Växjö University and the University of Kalmar merged to form Linnaeus University. This new university is the product of a will to improve the quality, enhance the appeal and boost the development potential of teaching and research, at the same time as it plays a prominent role in working closely together with local society. Linnaeus University offers an attractive knowledge environment characterized by high quality and a competitive portfolio of skills.

Linnaeus University is a modern, international university with the emphasis on the desire of knowledge, creative thinking and practical innovations. For us, the focus is on proximity to our students, but also on the world around us and the future ahead.

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