

People's Preferences and Attitudes about Spiritual Leadership Values in Public Organization: The Case of Turkey

Dr. Vural Karagul

District Governor of Esenyurt

Republic of Turkey Ministry of Interior, Istanbul, Turkey

Received: Feb. 19, 2017 Accepted: Sep. 8, 2019 Published: October 1, 2019

doi:10.5296/jmr.v11i4.15118

URL: <https://doi.org/10.5296/jmr.v11i4.15118>

Abstract

The purpose of this study is to examine if Turkish people prefer their leaders with spiritual leadership characteristics. The findings reveal that Turkish people prefer their leaders with spiritual values and characteristics. In addition, Turkish people in both the East and West part of Turkey, after spiritual leadership values and characteristics, want to see their leaders with religious values. However, the magnitude of preferences of religious values in the East part of Turkey is higher than in the West part of Turkey.

These results can be implemented training the high ranked government officials such as bureaucrats and district governors to empower them with spiritual leadership values and characteristics; therefore, they could provide better services for the benefits of people. Also, political parties can bring spiritual leadership values to their agenda. They can emphasize on these values in their party programs and to raise awareness among the party leaders and members to inspire and sustain people.

Keywords: Leadership, Public organization, Spiritually, Values

1. Introduction

Spirituality plays an important role in both business organizations and public organizations. According to Skolimowski (1999), there is a very close relationship between the state of human wisdom and the state of human soul, and if people's spirits do not work, organizations do not function properly. Spiritual blight affects people's individual lives and their organizations alike. If people's visions are narrow and their wisdom limited, their political organizations suffer (Skolimowski, 1999).

Taking together with literature review and in-depth analysis of political patterns throughout Muslim countries, the contemporary leadership concept exposed several weaknesses (AlSarhi et al., 2014). According to Abbasi et al. (2010), the reason for these weaknesses is the lack of two main factors—namely, values and accountability. In Muslim countries, people expect leaders to display such characteristics and attitudes as fairness, but these must be rooted in the Quran, Sunnah, and Islam's hierarchy of references (AlSarhi et al., 2014). However, these types of expectations have received scarce attention, because leaders tend to adopt strategies and actions from the West (AlSarhi et al., 2014). This doubt against leaders may have led people to prioritize spiritual leadership and values in their leaders. The fact that religious and spiritual issues have been voiced as the spiritual development slogan highlights the deep impact of enlightenment rationalist philosophy and its teleological ideas of progress and development (Yildiz, 2003). This is facilitated by the increasing secularization of the Turks, which has made support for a radical religious revival less likely, and the increasing moderation of the worldviews of religious groups themselves. Therefore, it is worth examining whether Turkish people expect their leaders to embody spiritual values, which are honesty, trustworthiness, fairness, integrity, humility, ethics, faith, and religion. This study contributes to existing literature on the importance of spiritual leadership values and characteristics in public organizations.

These results can be implemented in training high-ranked government officials such as bureaucrats and district governors to empower them with spiritual leadership values and characteristics so that they can better serve the Turkish people. They can also be used to help political parties bring spiritual leadership values to their agenda, emphasizing these values in their party programs and raising awareness among party leaders and members to inspire and sustain the Turkish people.

The rest of the study is organized as follows: Section 2 gives the literature review, Section 3 presents the methodology and data, Section 4 evaluates the findings, and Section 5 concludes the study.

2. Literature Review

Turkish society is strongly based on family values, which are reified in many areas of social life. For example, the daily press and the speeches of public figures make frequent reference to the Turkish family structure as a way to judge the public and private actions of individuals. Therefore, human resource practices, such as managerial communication and participative management, would have a strong effect on trust in leader in Turkish organizations (Erturk,

2006).

Public spiritual well-being could be related to the behaviors of leaders toward and the degree of comfort leaders enjoy in providing spiritual care. Since leaders are committed to the care of the public, they may have to incorporate spiritual care into their practice. There is a positive correlation between the spiritual well-being and attitude of a leader and his or her level of comfort in providing spiritual care for co-workers. Leaders have to think and deal with making themselves and then assisting followers make this connection (Fairholm, 1997). This kind of leader will look for and find people who place more value on the spiritual side of life than on materialistic values (Fairholm, 1997).

People expect leaders to have some qualities such as wisdom, goodness, and honesty. Without wisdom, leaders might make wrong decisions. Without goodness, they might make immoral rules. Moreover, without honesty, they might show favoritism. However, with all three characteristics, they would be good leaders (Fairholm, 1997).

Spiritual leadership is related with the essential needs of both leaders and followers for intangible survival so they become more organizationally committed and productive (Mansor et al, 2013; Fry, 2003).

Spiritual leadership is consisted of four primary dimensions, namely; religiousness, interconnectedness, sense of mission, and wholeness (Mansor et al, 2013; Sendjaya, 2007). Giacalone and Jurkiewicz (2003) offer another definition of spiritual leadership that is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy.

Deep integration of leaders' spirituality and work lives leads to affirmative changes in their relationships and effectiveness (Fry, 2003; Neal, 2001). Giacalone and Jurkiewicz (2003) prove that workplace spirituality programs, in addition to leading to beneficial personal outcomes such as increased joy, peace, serenity, job satisfaction, and commitment, also deliver improved productivity and reduce absenteeism and turnover. Employees consider leaders who are spiritual to be less fearful, more ethical, and more committed. In addition, there is evidence that a more spiritual workplace is more productive, flexible, and creative (Fry, 2003; Eisler and Montouori, 2003).

Both religion and spirituality require faith as a foundation. Faith is the guiding principle by which individuals are either religious or spiritual. It serves as both the source and the target of their religion or spirituality (Newman, 2004).

To avoid any potential disruptive clashes arising from a vast range of religious beliefs or rituals, spirituality is often identified in opposition to religion in leadership studies (Sendjaya, 2007; Hicks, 2002; Korac-Kakabadse, Kouzmin, and Kakabadse, 2002). According to Hicks (2002), religion is often regarded as institutional, dogmatic, and rigid, whereas spirituality is personal, emotional, and adaptable to an individual's needs; as he concludes, "spirituality unites, but religion divides" (Sendjaya, 2007; Hicks, 2002).

Because of their susceptibility to ideological conflicts, religious beliefs and practices are excluded from descriptions of spirituality in leadership studies (Hicks, 2002). However, spirituality cannot be separated from religiousness completely (Fairholm, 1997), because spirituality is historically rooted in religion (Sendjaya, 2007; Cavanagh, 1999). Although Fry (2003) insists that spiritual leadership might or might not embrace religious theory and practice, he found that most literature on spiritual leadership derives from religious theology (Sendjaya, 2007; Fry, 2003; Banks & Powell, 2000; Blackaby and Blackaby, 2001). Some rituals of spirituality, such as prayer, yoga, and meditation, are the sources for some people's search for spiritual survival and sense of interrelationship with other beings (Fry, 2003; Zinnbauer, Pargament and Scott, 1999). By the means of these ritual practices, leaders develop positive relationships with others, with the self, and with God (Reave, 2005).

Such spiritual values as integrity, honesty, and humility have usually been found to be main components of leadership achievement. For instance, personal integrity has been shown to be the most crucial component for generating follower respect and trust (Reave, 2005). Spiritual leadership is the practice of behaving toward others with love and compassion: showing respect, demonstrating fairness, expressing care, listening attentively, and appreciating others' gifts and contributions (Reave, 2005).

In fact, spirituality goes beyond dedication, mission, or vision and provides the support necessity to make each of this work in our individual and professional lives. Spirituality means a relationship with something intangible beyond the self and is a main source of personal values and meaning. It is also a way of perceiving self and the world, and a mean of personal and group integration. Private and public sector managers in one survey suggest that spiritual leaders embody ultimate ethical values such as integrity, independence, and justice (Fairholm, 1996).

2.1 Spiritual values and leadership success

2.1.1 Integrity

Personal integrity is the starting point for leadership success, which is reflected in ethical behavior (Hendricks & Hendricks, 2003).

Although researches find that followers tend to look first at who a leader is, behavioral theories usually focus instead on the issue of what a leader does (Burton and O'Reilly, 2000; O'Reilly and Pfeffer, 2000).

2.1.2 Trust

Trust is usually related with conditions involving personal conflict, outcome uncertainty, problem solving and characterized as a positive force simplifying cooperation. Fairness, confidence, and risk-taking are perceived as three primary components of trust (Erturk, 2006; Nyhan, 2000).

According to a study examining the combined effects of the perception of fairness and trust in supervisors on the organizational citizenship behavior of scholars at public universities in Turkey, Erturk (2006) found that all dimensions of perception of fairness are significantly and

positively related to trust in supervisors.

According to Bennis and O'Toole (2000), integrity, provide meaning, generate trust, and communicate values real leaders are great (Reave, 2005; Bennis & O'Toole, 2000). Becker (2000) studied employees' perceptions of integrity in organizations and found that one of the hallmarks of high integrity is trustworthiness.

Trust has been shown to be important to measurable organizational outcomes as well. A significant positive correlation is found between trust and worker job satisfaction, job performance, organizational commitment, and retention (Dirks and Ferrin, 2002).

2.1.3 Ethical well-being

Ethical well-being is understood as necessary but not sufficient for spiritual well-being. Spiritual well-being also combines superiority of self in pursuit of a vision/purpose/mission in service to main stakeholders to meet one's need for spiritual survival through calling and membership (Fry et al., 2007).

Leader integrity has an effect on the ethical climate in an organization, influencing the ethical choices of workers. For instance, one study found that the ethical behavior of supervisors either positively or negatively influenced the ethical climate for workers (Reave, 2005; Lewicki, Dineen and Tomlinson, 2001). Correlatively, another study found that leaders generate a climate that affects the ethical decisions of followers. An examination of 446 salespeople's responses to 14 ethics-related scenarios showed that in an atmosphere of *laissez faire* leadership in which output was emphasized, salespeople advocated less ethical behavior (Robertson and Anderson, 1993).

2.1.4 Honest communication

The most acclaimed characteristic of leaders is honesty (Russell, 2001; Kouzes and Posner, 1993; Posner and Schmidt, 1992). According to Clawson (1999), honesty and integrity form the moral foundation of effective leadership through the four key values of truth telling, promise keeping, fairness, and respect for the individual (Clawson, 1999; Russell, 2001).

Leaders are usually regarded as the ones who have to account for why change is necessary and the direction it should take. Recent research has indicated that information sharing and communication lower ambiguity about change (Erturk, 2006)

According to the GLOBE study of leadership prototypes, which has grown to 17,000 managers in 900 companies in 62 countries, honesty is one of the few positive leadership features that have been universally accepted (Dorfman, Hanges, and Brodbeck, 2004).

A survey of 77 managers showed two commonalities among leaders who had maintained successful communication during layoffs and other difficult times: honest and proactive communication of the truth and explanation of the reasons for change, and listening responsively to employee needs (Bates, 2002).

2.1.5 Humility

Leaders should have humility for the success and effectiveness on community. Humility has

been found to be related to leadership effectiveness in empirical studies. For instance, one way to test humility is to compare self-ratings with ratings by others, which in one study showed that leaders who rated themselves lowest were rated highest by their followers (Fleenor, McCauley, and Brutus, 1996). On the other hand, managers who overrated themselves were considered by employees to be less effective (Van Velsor et al., 1993).

To my knowledge, there is no study investigating whether people in Turkey expect spiritual values from local, high-ranked government officials and provincial government leaders, who are always elected or appointed. In addition, there is no research on whether there is a difference between the eastern and western Turkey in terms of people's expectations about spiritual values in their leaders. Therefore, this study contributes to the field in terms of measuring people's expectations for both elected and appointed leaders regarding spiritual values and characteristics. Also, it is unique in identifying the differences between the eastern and western parts of the country. Therefore, this study investigates the following research questions:

1. Is there any difference between the eastern and western parts of Turkey in terms of expectations toward spiritual leadership values?
2. Is there any difference between the eastern and western parts of Turkey in terms of expectations that public officials will possess religious leadership values?
3. Do Turkish people prefer spiritual leaders or non-spiritual leaders?
4. Do Turkish people prefer spiritual leaders over religious leaders?

3. Research methodology and Research Design

This study aims to explore whether Turkish people prefer leaders with spiritual values and characteristics. As such, it examines the characteristics of spiritual leaders, spiritual leader values, and perceptions and viewpoints of people towards spiritual leadership in Turkey. In order to examine people's governance and leadership preferences, a survey questionnaire with both quantitative and qualitative components was developed and administered to around three hundred people living in eastern and western Turkey.

In the survey questionnaire, the word "spirituality" was not used, since Turkish participants might misunderstand or misinterpret the meaning of the term because of the language differences between English and Turkish. Instead, values that have long been considered spiritual ideals, such as integrity, honesty, and humility, and characteristics in the spiritual values and practices as related to leadership effectiveness, which is categorized as the dimensions of spiritual values, were used as proxies for spirituality (Reave, 2005). Den Hartog et al. (1999) emphasize that more than half of the universally endorsed leader attributes are associated with spirituality; these include being ethical, positive, trustworthy, just, communicative, excellence-oriented, honest, dynamic, motivational, and dependable, as well as being a win-win problem solver, confidence builder, and team builder. Therefore, honesty, integrity, fairness, trustworthiness, humility, faith, respect, and ethics are the constructs used in the survey to assess if people want to see spiritual values from leaders.

3.1 Participant

In this study, participants who were born and raised in Turkey were chosen from both eastern and western regions of Turkey. The total sample size of this study is 260 while effect size: 0.25, alpha error prob: 0.05, power: 0.8, number of groups: 10.

Three provinces were selected from both eastern and western Turkey. For western Turkey, these provinces were Bilecik, Ankara, and Istanbul. Ankara and Istanbul have the largest and the most diverse populations in western Turkey. The reason these cities were chosen was to ensure the objectivity and diversity in the study. The three provinces from eastern Turkey were Sanliurfa, Batman, and Sirnak, which are cities home to the most fundamentalist Kurdish nationalism.

In order to ensure equity, the survey was conducted in communal areas such as state buildings. In Turkey, such state buildings have important an important public presence and many diverse people visit them for different purposes. The various state buildings used to administer the survey included registration offices, national education offices, national tax offices, social aid offices, and others.

Inclusion Criteria

Below are some inclusion criteria, which participants are supposed to have:

1. Participants who are born and raised in the region.
2. Participants who are literate.
3. Participants who are over 18.

Exclusion Criteria

Below are some exclusion criteria, which participants are supposed to have:

1. Foreign people who have been living in the region as a permanent resident.
2. People who are illiterate.
3. People who are members of a political organization.

Measures

Demographics: A demographic questionnaire is used in order to provide principal information. This questionnaire covers age, ethnicity, citizenship, occupation, income, and religion.

3.2 Measurement of People's Attitudes about Spiritual Leadership

The theoretical literature on attitudes is broad, and approaches to measuring attitudes range from simple approaches that use straightforward ranking and rating questions, to more complex approaches that distinguish attitudes, perceptions, values, and beliefs (Phillips et al, 2002).

In this study, attitude survey, which is the most commonly, used approach in surveys for

measuring attitudes with ranking and rating questions will be adapted. Respondents were asked to rate the importance of 23 leadership values such as education, secularity, spirituality, religion, normative leaders, and good politicians on a five-point scale. For example, 9 dimensions of spirituality will be defined and asked to participants in a Likert-scale ranging from “1” for “strongly disagree” to “5” for “strongly agree”. These 9 dimensions of spirituality will be defined as integrity, trust, fairness, respect, ethical wellbeing, honesty, humility, and faith. Participants will be asked to rate these 23 leadership values including dimensions of spirituality and religiosity from “1” to “5” in accordance with their expectations from leaders.

In order to capture people’s preferences, there will also be quantitative questions. These questions will be about the expectations of people from leaders in regards to having spiritual characteristics. Participants will be asked to write the most important 7 leadership values they want to see in a leader based on definitions provided in the first question. So, participants will put these characteristics in order from the most important to least important, 1st to 7th respectively. In this part of the survey, the answers of participants will be categorized into 9 divisions such as “1” for “spirituality”, “2” for “religiosity”, “3” for “normative values”, “4” for “fixing economy”, “5” for “secularity”, “6” for “charisma”, “7” for “good politician”, “8” for “eliminating conflict”, and “9” for “education”. People’s preferences will be put in order of accordance with their expectations.

In addition, participants will be allowed to write their own expectations by providing their own definitions. Since it is difficult to cover people’s different opinions and expectations in the survey, allowing participants to write their own expectations will add value to the study and ensure its accuracy. Therefore, this will also provide the qualitative side of the survey.

4. Data Analysis and Findings

One-way ANOVA is conducted for Likert scale questions. Participants will be separated in to groups: those from the eastern provinces and those from the western provinces of Turkey. By doing this, expectations of these two groups are compared, to see if these two sets of data are significantly different from each other.

In addition, a Chi-square test is conducted to determine whether there is a significant difference between the expected frequencies and the observed frequencies in one or more categories.

4.1 Findings

A total of 288 participants (196 male and 92 female), 172 who reside in the western region and 116 who reside in the eastern region of Turkey with the age range from 18-24 (50 participants), 25-34 (113 participants), 35-44 (70 participants), 45-54 (36 participants), 55-64 (14 participants), 65-74 (4 participants). The participants are ethnically diverse with 170 Turks, 106 Kurds, 5 Arab, and 7. 279 Muslim, and 8 Alawite.

Education background of the participants ranges from elementary school to PhD with 89 bachelors’ degree, 67 high school, 34 elementary, 31 college, 25 middle school, 22 high school but not graduated, 9 master, 6 PhD, and 5 with no degree. When asked, 244

participants answered that they felt themselves religious and 42 did not. 119 of those self-identified religious participant always perform the rituals. In addition, 70 participants are members of a religious congregation, while 214 participants are not.

The scale had an acceptable level of internal consistency, as determined by a Cronbach's alpha of 0.712 for 8 items in Table 1.

Table 1. Reliability Statistics Table of the Survey

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.712	.776	8

Initially, the factorability of the 8 spirituality items is examined. Several well-recognized criteria for the factorability of a correlation are used. Firstly, 7 of the 8 items correlated at least 0.3 with at least one other item, suggesting reasonable factorability in Table 2. Secondly, the Kaiser-Meyer-Olkin measure of sampling adequacy is 0.808, above the recommended value of 0.6, and Bartlett's test of sphericity is significant ($\chi^2(28) = 510.39, p < 0.05$) in Table 2.

Table 2. KMO and Bartlett's Test Table of Dimensions of Spirituality

Kaiser-Meyer-Olkin Measure of Sampling Adequacy	.810
Bartlett's Test of Sphericity	Approx. Chi-Square
	df
	Sig.
	510.394
	28
	.000*

The diagonals of the anti-image correlation matrix are all over 0.5 (See Table 3), supporting the inclusion of each item in the factor analysis.

Table 3. Anti-image Matrices Table of Dimensions of Spirituality

		Humility	Respect	Ethical	Faith	Integrity	Fairness	Honesty	Trustworthy
Anti-image	Humility	.747	-.153	-.222	-.041	.043	.030	.054	-.130
Covariance	Respect	-.153	.734	-.083	.011	-.073	-.021	-.104	-.065
	Ethical	-.222	-.083	.649	-.030	-.015	-.161	-.121	.070
	Faith	-.041	.011	-.030	.952	-.092	-.051	-.039	.060
	Integrity	.043	-.073	-.015	-.092	.691	-.122	-.026	-.162
	Fairness	.030	-.021	-.161	-.051	-.122	.527	-.117	-.170
	Honesty	.054	-.104	-.121	-.039	-.026	-.117	.629	-.142
	Trustworthy	-.130	-.065	.070	.060	-.162	-.170	-.142	.544
Anti-image	Humility	.721 ^a	-.207	-.319	-.048	.060	.049	.078	-.204
Correlation	Respect	-.207	.878 ^a	-.120	.013	-.102	-.033	-.153	-.102
	Ethical	-.319	-.120	.772 ^a	-.038	-.022	-.275	-.189	.118
	Faith	-.048	.013	-.038	.767 ^a	-.113	-.071	-.051	.083
	Integrity	.060	-.102	-.022	-.113	.847 ^a	-.203	-.040	-.264
	Fairness	.049	-.033	-.275	-.071	-.203	.817 ^a	-.203	-.318
	Honesty	.078	-.153	-.189	-.051	-.040	-.203	.852 ^a	-.242
	Trustworthy	-.204	-.102	.118	.083	-.264	-.318	-.242	.784 ^a

a. Measures of Sampling Adequacy(MSA)

Finally, with only 1 item below, the communalities are all above 0.3, , further confirming that each item shared some common variance with other items and given these overall indicators, factor analysis is conducted with all 8 items (see Table 4).

Table 4. Communalities Table of Dimensions of Spirituality

	Initial	Extraction
Humility	1.000	.722
Respect	1.000	.484
Ethical	1.000	.579
Faith	1.000	.103
Integrity	1.000	.601
Fairness	1.000	.658
Honesty	1.000	.541
Trustworthy	1.000	.605

Extraction Method: Principal Component Analysis.

1-Findings of First Section of Questionnaire: This section reports the results of the analysis of the survey research conducted in Turkey on the preferences and attitudes of people in Eastern and Western Turkey about spiritual leadership. First, participants are asked to rate and rank

23 statements about leadership values based on their preferences. They rated these 23 statements using a 5-point Likert-scale that ranged from “strongly agree” to “strongly disagree”. “A one-way ANOVA” and “a chi square test” are conducted to analyze the results. Findings are below:

1-a. Spiritual Leadership Values: A one-way ANOVA is conducted to compare the two groups in terms of their support and preferences for spiritual leadership. The results show that there is a significant difference between the Eastern region and the Western region of Turkey in terms of public’s expectations of the leaders having faith at the 0.05 level for the two conditions; $F(1, 286) = 15.446, p = 0.000^*$ ($M = 4.61, SD = 0.63$). However, with the other dimensions of spirituality such as humility, respect for people, ethics, integrity, fairness, honesty, and trustworthy, there is no statistically significant difference between the Eastern and the Western part of Turkey (See Table 5).

Table 5. ANOVA Analysis Table of Participants’ Preferences about Spiritual Leadership Values

		Sum of Squares	df	Mean Square	F	Sig.
Leaders Have Humility	Between Groups	.529	1	.529	1.736	.189
	Within Groups	86.885	285	.305		
	Total	87.415	286			
Respect For People	Between Groups	.033	1	.033	.319	.572
	Within Groups	29.630	286	.104		
	Total	29.663	287			
Ethical Leaders	Between Groups	.314	1	.314	2.058	.153
	Within Groups	43.686	286	.153		
	Total	44.000	287			
Leaders Have Faith	Between Groups	12.526	1	12.526	15.446	.000*
	Within Groups	231.942	286	.811		
	Total	244.469	287			
Leaders Have Integrity	Between Groups	.022	1	.022	.057	.811
	Within Groups	107.756	286	.377		
	Total	107.778	287			
Fair Leaders	Between Groups	.065	1	.065	.764	.383
	Within Groups	24.404	286	.085		
	Total	24.469	287			
Honest Leaders	Between Groups	.012	1	.012	.144	.705
	Within Groups	24.817	286	.087		
	Total	24.830	287			
Trustworthy Leaders	Between Groups	.011	1	.011	.117	.732
	Within Groups	26.853	285	.094		

		Sum of Squares	df	Mean Square	F	Sig.
Leaders Have Humility	Between Groups	.529	1	.529	1.736	.189
	Within Groups	86.885	285	.305		
	Total	87.415	286			
Respect For People	Between Groups	.033	1	.033	.319	.572
	Within Groups	29.630	286	.104		
	Total	29.663	287			
Ethical Leaders	Between Groups	.314	1	.314	2.058	.153
	Within Groups	43.686	286	.153		
	Total	44.000	287			
Leaders Have Faith	Between Groups	12.526	1	12.526	15.446	.000*
	Within Groups	231.942	286	.811		
	Total	244.469	287			
Leaders Have Integrity	Between Groups	.022	1	.022	.057	.811
	Within Groups	107.756	286	.377		
	Total	107.778	287			
Fair Leaders	Between Groups	.065	1	.065	.764	.383
	Within Groups	24.404	286	.085		
	Total	24.469	287			
Honest Leaders	Between Groups	.012	1	.012	.144	.705
	Within Groups	24.817	286	.087		
	Total	24.830	287			
Trustworthy Leaders	Between Groups	.011	1	.011	.117	.732
	Within Groups	26.853	285	.094		
	Total	26.864	286			

The Mean and Standard Deviation values in terms of the East and West part are also seen on the table below (See Table 6).

Table 6. Mean and SD Table of Spiritual Leadership Preferences in the East and West

West East		Humility	Respect	Ethical	Faith	Integrity	Fairness	Honesty	Trustworthy
West	Mean	4.7471	4.9070	4.8663	4.5097	4.7811	4.9186	4.9181	4.9012
	Std. Deviation	.44935	.29131	.35807	.68725	.45578	.27424	.29559	.29931
East	Mean	4.6842	4.8621	4.7845	4.7434	4.7586	4.8966	4.8879	4.8793
	Std. Deviation	.52065	.34632	.43351	.51372	.44955	.30586	.31682	.32718
Total	Mean	4.7218	4.8889	4.8333	4.6082	4.7719	4.9097	4.9059	4.8924
	Std. Deviation	.47934	.31482	.39155	.62967	.45260	.28708	.30417	.31046

In addition, a chi-square test of independence is performed to examine the relation between leaders who have faith and the people's expectations in the East and West part of Turkey. The relation between these variables is significant $X^2(4, N=288) = 15.663$,

$p = 0.004$. People in the East part of Turkey are more likely to support leaders who have faith than are people in the West part of Turkey (See Table 7).

Table 7. Chi-Square Tests Table of Faith

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.663 ^a	4	.004*
Likelihood Ratio	17.459	4	.002*
Linear-by-Linear Association	14.706	1	.000*
N of Valid Cases	288		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is 1.21.

This difference can be seen in chi-square cross tabulation analysis. For example, while expected count for faith in the Eastern part is 74.5 strongly agree the count is 89 strongly agree. However, in the West part while the expected count is 110.5 strongly agree, the count is 96 strongly agree. On the other hand, while expected count for faith in the East part is 1.2 strongly disagree the count is 0 strongly disagree. However, in the West part while the expected count is 3.0 strongly disagree, the count is 3 strongly disagree (See Table 8).

Table 8. Cross-tabulation Table of Preferences of People Living in the East and West Part of Turkey in terms of Leaders Who Have Faith

		Leaders should have faith					Total	
		Strongly disagree	Disagree	Neutral	Agree	Strongly agree		
Regions of Turkey	West	Count	3	13	17	43	96	172
	Expected	Count	1.8	9.6	12.5	37.6	110.5	172.0
	East	Count	0	3	4	20	89	116
	Expected	Count	1.2	6.4	8.5	25.4	74.5	116.0
Total	Count	Count	3	16	21	63	185	288
	Expected	Count	3.0	16.0	21.0	63.0	185.0	288.0

Also, rankings of dimensions' participants rated in the Survey, which constitute spiritual leadership values are shown below in Table 9.

Table 9. Percentages Table of Spirituality Dimensions in Spirituality

EAST		WEST	
Dimensions of Spirituality	Percentage	Dimensions of Spirituality	Percentage
1-Fairness	% 22.19	1- Honesty	% 21.16
2-Honesty	% 19.58	2- Fairness	% 18.34
3-Trustworthy	% 13.05	3- Trustworthy	% 14.46
4-Faith	% 11.22	4- Respect	% 13.58
5-Ethic	% 10.96	5- Ethic	% 10.75
6-Respect	% 7.83	6- Faith	% 10.58
7-Integrity	% 7.83	7-Humility	% 5.99
8-Humility	% 7.31	8- Integrity	% 5.11

According to Table 9, in the West part of Turkey faith is the sixth most preferred spiritual leadership value while it is the fourth most preferred spiritual leadership value in the East part of Turkey.

1-b. Secular Leaders: A one-way ANOVA is conducted to compare participants' preferences for the effect of secular leaders on people in the East part and the West part of Turkey. There is no significant difference in preferences for secular leaders in the East part and the West part of Turkey at the critical alpha level of .05 for the two conditions $F(1, 284) = 0.843, p = 0.359$ ($M = 3.6, SD = 0.028$) (See Table 10).

Table 10. ANOVA Table of Preferences of Participants in terms of Secular Leaders

Secular Leaders					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.499	1	1.499	.843	.359
Within Groups	504.854	284	1.778		
Total	506.353	285			

A chi-square test of independence is performed to examine the relation between secular leaders and the people's expectations in the East and West part of Turkey. The relation between these variables is not significant $X^2(4, N=286) = 1.227, p = 0.874$. People in both the East part of Turkey and West part of Turkey are likely to show similar interest in secular leaders (See Table 11).

Table 11. Chi-Square Tests Table of Preferences of Participants in terms of Secular Leaders

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.227 ^a	4	.874
Likelihood Ratio	1.223	4	.874
Linear-by-Linear Association	.844	1	.358
N of Valid Cases	286		

0 cells (.0%) have expected count less than 5. The minimum expected count is 12.17.

This difference can be seen in chi-square cross-tabulation analysis. For instance, while 37.7 strongly agree in an expected count for secular leaders in the Eastern region the actual count is 35 strongly agree. However, in the West part while the expected count is 55.3 strongly agree, the count is 58 strongly agree. On the other side, while expected count for secular leaders in the East part is 12.2 strongly disagree the count is 13 strongly disagree (See Table 12).

Table 12. Cross-tabulation Table of Preferences of People Living in the East and West Part of Turkey in terms of Secular Leaders

		Secular Leaders					Total
		Strongly Disagree	Disagr.	Neutr.	Agree	Strongly Agree	
Region of Turkey West	Count	17	20	24	51	58	170
	Expected	17.8	21.4	26.2	49.3	55.3	170.0
	Count						
East	Count	13	16	20	32	35	116
	Expected	12.2	14.6	17.8	33.7	37.7	116.0
	Count						
Total	Count	30	36	44	83	93	286
	Expected	30.0	36.0	44.0	83.0	93.0	286.0
	Count						

1-c. Religious Leaders: A one-way analysis of variance ANOVA is also utilized to compare the ranking of religious leaders by survey in the East and West part of Turkey. There is a significant difference between East part and West part of Turkey with respect to how the participants ranked religious leaders at the $p < 0.05$ level for the two conditions $F(1, 286) = 10.998, p = 0.001$. ($M = 4.1, SD = 0.021$) (See Table 13).

Table 13. ANOVA Table of Preferences of Participants in terms of Religious Leaders

		Sum of		Mean		
		Squares	df	Square	F	Sig.
Leaders Have Religiosity	Between Groups	12.919	1	12.919	10.998	.001*
	Within Groups	335.956	286	1.175		
	Total	348.875	287			
Pray Five Times A Day	Between Groups	31.473	1	31.473	24.559	.000*
	Within Groups	366.513	286	1.282		
	Total	397.986	287			
Leaders Fast In Ramadan	Between Groups	36.279	1	36.279	30.898	.000*
	Within Groups	334.634	285	1.174		
	Total	370.913	286			
Awareness Of Halal And Haram	Between Groups	2.812	1	2.812	10.738	.001*
	Within Groups	74.906	286	.262		
	Total	77.719	287			
Leaders Not To Drink Alcohol	Between Groups	13.342	1	13.342	9.093	.003*
	Within Groups	419.654	286	1.467		
	Total	432.997	287			
Leaders Attend To Friday Pray	Between Groups	24.657	1	24.657	19.734	.000*
	Within Groups	354.840	284	1.249		
	Total	379.497	285			

A chi-square test of independence is performed to examine the relation between religious leaders and the people's expectations in the East and West part of Turkey. The relation between these variables significant $\chi^2(4, N=288) = 19.349, p = 0.001$. The level of significance in the East part of Turkey who rated religious leaders are more than in the West of Turkey who rated religious leaders (See Table 14).

Table 14. Chi-Square Tests Table of references of Participants in terms of Religious Leaders

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	19.349 ^a	4	.001*
Likelihood Ratio	19.947	4	.001*
Linear-by-Linear Association	10.628	1	.001*
N of Valid Cases	288		

a.1 cells (10.0%) have expected count less than 5. The minimum expected count is 4.03

In the East part of Turkey, ratings of preference for religious leaders are higher than the ratings in the West part of Turkey. This difference can be seen in chi-square cross-tabulation analysis. For example, while expected count for religiosity in the East part is 55.6 strongly agree, the count is 73 strongly agree. However, in the West part while the expected count is 82.4 strongly agree, the count is 65 strongly agree (See Table 15).

Table 15. Cross-tabulation Table of Preferences of People Living in the East and West Part of Turkey in terms of Religious Leaders

			Leaders Have Religiosity					Total
			strongly disagree	disagree	neutral	agree	strongly agree	
Regions of Turkey	West	Count	7	15	26	59	65	172
		Expected Count	6.0	13.7	19.1	50.8	82.4	172.0
	East	Count	3	8	6	26	73	116
		Expected Count	4.0	9.3	12.9	34.2	55.6	116.0
Total		Count	10	23	32	85	138	288
		Expected Count	10.0	23.0	32.0	85.0	138.0	288.0

2-Findings of Second Section of Questionnaire: In the second section of the questionnaire, people are asked to rank the most important seven characteristics that they would like to see in a leader in accordance with the survey questionnaire. However, they are not restricted within the scope of the survey questionnaire. People are free to respond with their own answers and add other characteristics and dimensions not mentioned in the survey. By doing this, the researcher aimed to find out the most important seven leadership characteristics and values that people want to see in a leader. A chi square test is conducted to analyze the results.

2-a. Ranking 1: A chi square test of independence is performed to examine the relation between the most preferred leadership characteristics, values, and expectations of people in the East part and the West part of Turkey. The difference between the East part and the West part of Turkey

in terms of these variables is not significant at the $X^2(8, N=287) = 12.705, p= 0.122$. Citizens in both the West part and the East part of Turkey are likely to expect similar values and characteristics in their leaders (See Table 16).

Table 16. Chi Square Tests Table of Ranking 1

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	12.705 ^a	8	.122
Likelihood Ratio	14.470	8	.070
Linear-by-Linear Association	.460	1	.498
N of Valid Cases	287		

a. 8 cells (44.4%) have expected count less than 5. The minimum expected count is .81.

Both in the West and in the East part of Turkey, spirituality is the most and preferred value people want to see in a leader. While religious values is fourth most preferred leadership value in the West part of Turkey (See Table 17).

Table 17. Cross-tabulation Table of Ranking 1

		East and West of Turkey			
		West	East	Total	
Sprtl,Rlgs,Nrmtv,Econm,S clr,Other	Spiritual Values	Count	109	77	186
		Expected Count	110.8	75.2	186.0
	Religious Values	Count	8	13	21
		Expected Count	12.5	8.5	21.0
	Normative Values	Count	26	7	33
		Expected Count	19.7	13.3	33.0
	Economy	Count	7	7	14
		Expected Count	8.3	5.7	14.0
	Secular	Count	2	0	2
		Expected Count	1.2	.8	2.0
	Charisma	Count	4	3	7
		Expected Count	4.2	2.8	7.0
	Good Politician	Count	3	3	6
		Expected Count	3.6	2.4	6.0
	Conflict Resolution	Count	2	0	2
		Expected Count	1.2	.8	2.0
	Educated	Count	10	6	16
		Expected Count	9.5	6.5	16.0
Total		Count	171	116	287
		Expected Count	171.0	116.0	287.0

Secularity is the least preferred leadership value both in the West and in East part of Turkey in the 1st ranking. However, there is still some insignificant difference between the East and the West part in terms of expected and observed counts (See Table 17).

2-b. Ranking 2: A chi-square test of independence is performed to examine the relation between most preferred leadership values and characteristics and expectations of the people in the East and West part of Turkey. The relation between these variables is not significant $\chi^2(8, N=287) = 15.451, p = .051$. People both in the West part of Turkey and in East part of Turkey are likely to prefer similar values and characteristics in leaders (See Table 18).

Table 18. Chi Square Test Table of Ranking 2

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.451 ^a	8	.051
Likelihood Ratio	16.618	8	.034
Linear-by-Linear	1.540	1	.215
Association			
N of Valid Cases	287		

a. 10 cells (55.6%) have expected count less than 5. The minimum expected count is .81.

Although secularity is still the least preferred leadership value people wanted to see in leaders in the East part of Turkey, it is the fourth most preferred leadership value people want to see in the West part of Turkey. This insignificant difference can be seen in chi-square cross-tabulation analysis in Table 19.

Table 19. Cross-tabulation Table of Ranking 2

		East and West of Turkey			
		West	East	Total	
Sprtl,Rlgs,Nrmtv,E conm,Scrl,Other	Spiritual	Count	121	70	191
		Expected	113.8	77.2	191.0
		Count			
Religious		Count	14	19	33
		Expected	19.7	13.3	33.0
		Count			
Normative		Count	7	4	11
		Expected	6.6	4.4	11.0
		Count			
Economy		Count	11	11	22
		Expected	13.1	8.9	22.0
		Count			
Secular		Count	8	1	9
		Expected	5.4	3.6	9.0
		Count			
Charisma		Count	3	1	4
		Expected	2.4	1.6	4.0
		Count			
Good Politician		Count	3	5	8
		Expected	4.8	3.2	8.0
		Count			
Conflict Resolution		Count	2	0	2
		Expected	1.2	.8	2.0
		Count			
Educated		Count	2	5	7
		Expected	4.2	2.8	7.0
		Count			
Total		Count	171	116	287
		Expected	171.0	116.0	287.0
		Count			

2-c. Ranking 3: A chi-square test of independence is performed to examine the relation between most preferred leadership values and characteristics, and expectations of the people in the East and West part of Turkey. The relation between these variables is not significant $\chi^2(8, N=287) = 13.387, p = 0.099$. People in both the East part of Turkey and East part of Turkey are

likely to prefer similar values and characteristics in leaders (See Table 20).

Table 20. Chi-Square Tests Table of Ranking 3

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.387 ^a	8	.099
Likelihood Ratio	14.105	8	.079
Linear-by-Linear Association	2.616	1	.106
N of Valid Cases	287		

In this 3rd ranking, like 2nd ranking, however unlike the 1st ranking, both in the West and in the East part of Turkey, religious values is the second most preferred leadership value while spirituality is the most preferred leadership value people want to see in a leader. However, there is still some insignificant difference between the East and the West part in terms of expected and observed counts (See Table 21).

Table 21. Cross-tabulation Table of Ranking 3

		East and West of Turkey			
		West	East	Total	
Sprtl,Rlgs,Nrmtv,Ec onm,Sclr,Other	Spiritual	Count	98	62	160
		Expected Count	95.3	64.7	160.0
Religious		Count	22	20	42
		Expected Count	25.0	17.0	42.0
Normative		Count	13	2	15
		Expected Count	8.9	6.1	15.0
Economy		Count	10	5	15
		Expected Count	8.9	6.1	15.0
Secular		Count	10	3	13
		Expected Count	7.7	5.3	13.0
Charisma		Count	4	5	9
		Expected Count	5.4	3.6	9.0
Good Politician		Count	3	2	5
		Expected Count	3.0	2.0	5.0
Conflict Resolution		Count	4	5	9
		Expected Count	5.4	3.6	9.0
Educated		Count	7	12	19
		Expected Count	11.3	7.7	19.0
Total		Count	171	116	287
		Expected Count	171.0	116.0	287.0

On the other hand, secularity is still less preferred leadership value people wanted to see in leaders in the East part of Turkey. While secularity is the third least preferred leadership value in the East part of Turkey, it is the fourth most preferred leadership value people want to see in the West part of Turkey (See Table 21).

2-d. Ranking 4: A chi-square test of independence is performed to examine the relation between most preferred leadership values and characteristics, and expectations of the people in the East and West part of Turkey. The relation between these variables is not significant $\chi^2(8, N=284) = 6.942, p = 0.543$. People both in the East part of Turkey and in East part of Turkey are likely to prefer similar values and characteristics in leaders (See Table 22).

Table 22. Chi-Square Tests Table of Ranking 4

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.942 ^a	8	.543
Likelihood Ratio	7.659	8	.467
Linear-by-Linear Association	.061	1	.805
N of Valid Cases	284		

a. 6 cells (33.3%) have expected count less than 5. The minimum expected count is 3.

In this 4th ranking, like 2nd and 3rd ranking and unlike the 1st ranking, both in the West and the East part religious values is the second most preferred leadership value while spirituality is the most preferred leadership value people want to see in a leader. However, there is still some insignificant difference between the East and the West parts in terms of expected and observed counts (See Table 23).

Table 23. Cross-tabulation Table of Ranking 4

		East and West of Turkey		
		West	East	Total
Sprtl,Rlgs,Nrmtv, Spiritual Econm,Sclr,Othe	Count	81	56	137
	Expected	81.5	55.5	137.0
r	Count			
	Religious			
	Count	23	21	44
	Expected	26.2	17.8	44.0
	Count			
Normative	Count	13	2	15
	Expected	8.9	6.1	15.0
	Count			
Economy	Count	17	10	27
	Expected	16.1	10.9	27.0
	Count			
Secular	Count	5	3	8
	Expected	4.8	3.2	8.0
	Count			
Charisma	Count	8	4	12
	Expected	7.1	4.9	12.0
	Count			

On the other hand, secularity is one of the least wanted leadership value in both the East part and the West part of Turkey. However, there is still some insignificant difference between the East and the West part in terms of expected and observed counts. For example, while expected count for secular values is 3.2 count is 3 in the East part, expected count is 4.8 count is 5 in the West part of Turkey (See Table 24).

Table 24. Cross-tabulation Table of Ranking 4

		East and West of Turkey		
		West	East	Total
Sprtl,Rlgs,Nrmtv, Spiritual Econm,Sclr,Othe r	Count	81	56	137
	Expected	81.5	55.5	137.0
Religious	Count	23	21	44
	Expected	26.2	17.8	44.0
Normative	Count	13	2	15
	Expected	8.9	6.1	15.0
Economy	Count	17	10	27
	Expected	16.1	10.9	27.0
Secular	Count	5	3	8
	Expected	4.8	3.2	8.0
Charisma	Count	8	4	12
	Expected	7.1	4.9	12.0
Good Politician	Count	6	5	11
	Expected	6.5	4.5	11.0
Conflict Resolution	Count	5	3	8
	Expected	4.8	3.2	8.0
Educated	Count	11	11	22
	Expected	13.1	8.9	22.0
Total	Count	169	115	284
	Expected	169.0	115.0	284.0

2-e. Ranking 5: A chi-square test of independence is performed to examine the relation between most preferred leadership values and characteristics, and expectations of the people in the East and West part of Turkey. The relation between these variables is not significant $\chi^2(8, N=277) = 15.437, p = 0.051$. People in both the East part of Turkey and East part of Turkey are likely to prefer similar values and characteristics in leaders (See Table 25).

Table 25. Chi-Square Tests Table of Ranking 5

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	15.437 ^a	8	.051
Likelihood Ratio	15.465	8	.051
Linear-by-Linear Association	.196	1	.658
N of Valid Cases	277		

In this 5th ranking, unlike 2nd, 3rd, and 4th ranking, and like the 1st ranking, there is an insignificant difference in terms of religion. Both in the West and in the East part of Turkey, spirituality is the most preferred leadership value people want to see in a leader. Although in the West part fixing the economy is the second most preferred leadership value people want to see in a leader, in the East part of Turkey religious values is the most preferred second leadership value people want to see in a leader. While “religious values” is fourth most preferred leadership value in the West part of Turkey, it is second most preferred leadership value that people want to see after spiritual values in the East part of Turkey (See Table 26).

Table 26. Cross-tabulation Table of Ranking 5

		East and West of Turkey			
		West	East	Total	
Sprtl,Rlgs,Nrmtv, Econm,Sclr,Other	Spiritual	Count	90	53	143
		Expected	85.2	57.8	143.0
		Count			
Religious		Count	11	24	35
		Expected	20.8	14.2	35.0
		Count			
Normative		Count	10	7	17
		Expected	10.1	6.9	17.0
		Count			
Economy		Count	17	7	24
		Expected	14.3	9.7	24.0
		Count			
Secular		Count	6	3	9
		Expected	5.4	3.6	9.0
		Count			
Charisma		Count	5	1	6
		Expected	3.6	2.4	6.0
		Count			
Good Politician		Count	8	5	13
		Expected	7.7	5.3	13.0
		Count			
Conflict Resolution		Count	8	4	12
		Expected	7.1	4.9	12.0
		Count			
Educated		Count	10	8	18
		Expected	10.7	7.3	18.0
		Count			
Total		Count	165	112	277
		Expected	165.0	112.0	277.0
		Count			

On the other hand, secularity is one of the least preferred leadership value in both the East part and the West part of Turkey. However, there is still some insignificant difference between the East and the West part in terms of expected and observed counts. (See Table 26).

2-f. Ranking 6: A chi-square test is performed to examine the relation between most preferred leadership values and characteristics, and the people in the East and West part of Turkey. The relation between these variables is not significant $\chi^2(8, N=269) = 13.657, p = 0.091$. People,

both in the East part of Turkey and in East part of Turkey, are likely to prefer similar values and characteristics in leaders (See Table 27).

Table 27. Chi-Square Tests Table of Ranking 6

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	13.657 ^a	8	.091
Likelihood Ratio	16.060	8	.042
Linear-by-Linear Association	2.389	1	.122
N of Valid Cases	269		

a. 6 cells (33.3%) have expected count less than 5. The minimum expected count is 2.48.

In this 6th ranking, unlike 2nd, 3rd, and 4th ranking, and like the 1st, 5th ranking, there is an insignificant difference in terms of religion. Both in the West and in the East part of Turkey, spirituality is the most preferred leadership value people want to see in a leader. Although in the West part fixing the economy is the second most preferred leadership value people want to see in a leader, in the East part of Turkey religious values is the most preferred second leadership value people want to see in a leader. While religious values is third most preferred leadership value in the West part of Turkey, it is second most preferred leadership value that people want to see in leaders in the East part of Turkey (See Table 28).

Table 28. Cross-tabulation Table of Ranking 6

		East and West of Turkey		Total
		West	East	
Sprtl,Rlgs,Nrmtv, Spiritual Econm,Sclr,Othe	Count	79	62	141
	Expected	82.8	58.2	141.0
r	Count			
	Religious			
	Count	15	16	31
	Expected	18.2	12.8	31.0
	Count			
Normative	Count	9	5	14
	Expected	8.2	5.8	14.0
	Count			
Economy	Count	22	11	33
	Expected	19.4	13.6	33.0
	Count			
Secular	Count	6	0	6
	Expected	3.5	2.5	6.0
	Count			
Charisma	Count	3	4	7
	Expected	4.1	2.9	7.0
	Count			
Good Politician	Count	4	7	11
	Expected	6.5	4.5	11.0
	Count			
Conflict Resolution	Count	8	2	10
	Expected	5.9	4.1	10.0
	Count			
Educated	Count	12	4	16
	Expected	9.4	6.6	16.0
	Count			
Total	Count	158	111	269
	Expected	158.0	111.0	269.0
	Count			

2-g. Ranking 7: A chi-square test of independent is performed to examine the relation between most preferred leadership values and characteristics, and the people in the East and West part of Turkey. The relation between these variables is not significant $\chi^2(8, N=259) = 10.723$, $p = .218$. People both in the West part of Turkey and in East part of Turkey are likely to prefer similar values and characteristics in leaders (See Table 29).

Table 29. Chi-Square Tests Table of Ranking 7

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.723 ^a	8	.218
Likelihood Ratio	10.997	8	.202
Linear-by-Linear Association	3.430	1	.064
N of Valid Cases	259		

a. 4 cells (22.2%) have expected count less than 5. The minimum expected count is 2.50.

In this 7th ranking, unlike 2nd, 3rd, and 4th ranking, and like the 1st, 5th, and 6th ranking, there is an insignificant difference in terms of religion. Both in the West and in the East part of Turkey, spirituality is the most preferred leadership value people want to see in a leader. Although in the West part “education” is the second, and fixing the economy is the third most preferred leadership values people want to see in a leader. In the East part of Turkey religious values is still the most preferred second leadership value people want to see in a leader. While religious values is fifth most preferred leadership value in the West part of Turkey, it is only second after spiritual values in the East part of Turkey (See Table 30).

Table 30. Cross-tabulation Table of Ranking 7

		<u>East and West of Turkey</u>		
		West	East	Total
Sprtl,Rlgs,Nrmtv,Eco nm,Sclr,Other	Count	61	57	118
	Expected Count	68.8	49.2	118.0
Religious	Count	12	11	23
	Expected Count	13.4	9.6	23.0
Normative	Count	4	2	6
	Expected Count	3.5	2.5	6.0
Economy	Count	17	9	26
	Expected Count	15.2	10.8	26.0
Secular	Count	8	2	10
	Expected Count	5.8	4.2	10.0
Charisma	Count	8	3	11
	Expected Count	6.4	4.6	11.0
Good Politician	Count	16	7	23
	Expected Count	13.4	9.6	23.0
Conflict Resolution	Count	5	8	13
	Expected Count	7.6	5.4	13.0
Educated	Count	20	9	29
	Expected Count	16.9	12.1	29.0
Total	Count	151	108	259
	Expected Count	151.0	108.0	259.0

After these explanations, an average of all these 7 rankings is measured and percentages of the average rankings are shown from the highest to the lowest (See Table 31).

Table 31. An Average Ranking Table of the All Seven Rankings

EAST		WEST	
Leadership Characteristics	Percentage	Leadership Characteristics	Percentage
1-Spirituality	% 53.81	1-Spirituality	% 53.38
2-Religion	% 15.26	2-Religion	% 8.77
3-Economy	% 7.38	3-Economy	% 8.43
4-Education	% 6.76	4-Normative	% 6.84
5-Good Poltcn	% 4.18	5-Education	% 6.01
6-Normative	% 3.56	6-Secularity	% 3.75
7-Conflict Rslt	% 2.70	7-Good Poltcn	% 3.59
8-Charisma	% 2.58	8-Charisma	% 2.92
9-Secularity	% 1.47	9-Conflict Rslt	% 2.83

Table 31 shows the spirituality is the most preferred leadership value people want to see in leaders both in the East part and in the West part of Turkey. Religion is the most preferred second leadership value people want to see in leaders both in the East part and in the West part of Turkey. However, people who expect leaders to have religious values are 15.26% in the East part of Turkey, while it is only 8.77 %in the West part of Turkey. Therefore, a higher percentage of people in Turkey valued religiosity in their leader in the East part of than that of in the West part of Turkey.

On the other hand, secularity is the least preferred leadership value people want to see in leaders in the East part of Turkey with the percentage of only 1.47%, while it is 6th in the ranking with the 3.75% in the West part of Turkey

5. Conclusion

The study is set out to explore people's preferences and attitudes about spiritual leadership in Turkey and has identified the concepts of spiritual leadership, spirituality, faith, religion, and secularity. The study has also sought to identify whether there are similarities and differences between the East and West parts of Turkey in terms of people's expectations about spiritual

leadership from leaders.

Expectations from leaders to have faith are higher in the East part of Turkey than in the West part. People in the East part of Turkey expect to see leaders who have faith more than people do in the West. However, in terms of the other dimensions of spirituality such as honesty, fairness, trustworthy, humility, integrity, ethics, and respect, both West and East part of Turkey had the same expectations. Thus, there is not a big difference between East and West part of Turkey in terms of having spiritual leaders, except for leaders having faith.

In the East part of Turkey, people prefer to see religious leaders more than the people in the West part of Turkey. When we compare the West part to the East part, the level of expectations to see religious leaders is less in the West part of Turkey than the East part of Turkey. Therefore, there is a difference between East and West part of Turkey in terms of having religious leaders. This expectation is higher in the East part of Turkey than the West part of Turkey.

People both in the East and West part of Turkey prefer to see leaders who have spiritual characteristics first. In the East part of Turkey, spirituality is the most preferred leadership value people expect to see in leaders. However, secularity is the least preferred or unwanted leadership value people wanted to see in a leader in the East part of Turkey. On the other hand, in the West part of Turkey, spirituality is the most preferred leadership value people expect to see in leaders. However, secularity is the least preferred leadership value people wanted to see in a leader in the West part of Turkey. Therefore, it is concluded that people in Turkey prefer spiritual leaders over non-spiritual leaders.

Majority of the participants preferred to see leaders who have spiritual values in both the West and East part of Turkey. On the other hand, religious values are listed in the second rank both in the West and in East part of Turkey. It is revealed that people in Turkey prefer spiritual leaders over religious leaders in Turkey.

These results can be implemented in training the high ranking government officials such as bureaucrats and district governors to empower them with spiritual leadership values and characteristics; so, they could provide better services for the benefit of the people. In addition, political parties can bring spiritual leadership values to their agenda. They can emphasize these values in their party programs and to raise awareness among the party leaders and members to inspire and sustain people.

References

- Abbasi, A., Rehman, K., & Bibi, A. (2010). Islamic leadership model an accountability perspective. *World Applied Sciences Journal*, 9(3), 230-238.
- AlSarhi, N. Z., Lailawati, M. S., Mohamed, Z. A., & Amini, A. A. (2014). The West And Islam Perspective of Leadership. *International Affairs and Global Strategy*, 18, 42-56. <https://doi.org/10.1108/SL-08-2014-0057>
- Banks, R., & Powell, K. (Eds.). (2000). *Faith in leadership*. San Francisco: Jossey Bass.

- Bates, S. (2002, March). Honesty, empathy cited in effective leadership. *HR Magazine*, 47(3).
- Becker, T. (2000). Hallmarks and consequences of integrity in organizations: The employees' perspective. Paper presented at the Academy of Management Conference, Toronto, Ontario, August.
- Bennis, W., & O'Toole, J. (2000). Don't hire the wrong CEO. *Harvard Business Review*, 78(3), 170-176.
- Blackaby, H., & Blackaby, R. (2001). *Spiritual leadership*. Nashville, TN: Broadman & Holman.
- Burton, M. D., & O'Reilly, C. (2000). The impact of high commitment values and practices on technology start-ups. Unpublished paper, Sloan School of Management, Massachusetts Institute of Technology, Cambridge.
- Cavanagh, G. F. (1999). Spirituality for managers: Context and critique. *Journal of Organizational Change Management*, 12(3), 124-134. <https://doi.org/10.1108/09534819910273793>
- Clawson, J. G. (1999). *Level Three Leadership: Getting below the Surface*, Prentice-Hall, Upper Saddle River, NJ.
- Dirks, K. T., & Ferrin, D. L. (2002). Trust in leadership: Meta-analytic findings and implications for research and practice. *Journal of Applied Psychology*, 87(4), 611-628. <https://doi.org/10.1037//0021-9010.87.4.611>
- Dorfman, P., Hanges, P. J., & Brodbeck, F. C. (2004). *Leadership and cultural variation: The identification of culturally endorsed leadership profiles, leadership, culture, and organizations: The GLOBE study of 62 societies*. Thousand Oaks, CA7 Sage.
- Eisler, R., & Montouori, A. (2003). *The human side of spirituality*. In R. A. Giacalone, & C. L.
- Erturk, A. (2006). Increasing organizational citizenship behaviors of Turkish academicians: Mediating role of trust in supervisor on the relationship between organizational justice and citizenship behaviors. *Journal of Managerial Psychology*, 22(3), 257-270. <https://doi.org/10.1108/02683940710733089>
- Fairholm, G. W. (1996). Spiritual leadership: fulfilling whole-self needs at work. *Leadership & Organization Development Journal*, 17(5), 11-17. <https://doi.org/10.1108/01437739610127469>
- Fairholm, G. W. 1997. *Capturing the heart of leadership: Spirituality and community in the new American workplace*. Westport, CT: Praeger.
- Fleenor, J. W., McCauley, C. D., & Brutus, S. (1996). Self-other rating agreement and leader effectiveness. *The Leadership Quarterly*, 7(4), 487-506. [https://doi.org/10.1016/S1048-9843\(96\)90003-X](https://doi.org/10.1016/S1048-9843(96)90003-X)

- Freeman, G. T. (2011). Spirituality and Servant Leadership: A Conceptual Model and Research Proposal. *Emerging Leadership Journeys*, 4(10), 220-140.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14, 693-727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- Fry, L. W., Vitucci, S., & Cedillo, M. (2003). Transforming the army through spiritual leadership. Unpublished manuscript. Tarleton State University-Central Texas, Killeen, TX. Available: <http://www.tarleton.edu/~fry/resources.html>.
- Fry, W. L., & Matherly, L. L. (2006). Spiritual Leadership and Organizational Performance: An Exploratory Study. Tarleton State University - Central Texas. <http://precisionmi.com/Materials/LeadershipMat/Spiritual%20Leadership%20and%20Organizational%20Performance%20-%20An%20Exploratory%20Study.pdf>
- Fry, W. L., Nisiewicz, M., Vitucci, S., & Cedillo, M. (2007). *Transforming City Government Through Spiritual Leadership: Measurement and Establishing a Baseline*. Killeen, TX 76549
- Fry, L. W., Matherly, L. L., Whittington, J. L., & Winston, B. E. (2007). *Spiritual Leadership as an Integrating Paradigm for Servant Leadership*. Macmillan India Ltd. 70-82.
- Giacalone, R. A., & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance*: 3-28. New York: M.E. Sharp.
- Hendricks, K. T., & Hendricks, C. G. (2003). Operational integrity: The gateway to workplace harmony and velocity. In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), *Handbook of workplace spirituality and organizational performance* (pp. 429-445). New York: M.E. Sharpe.
- Hicks, D. A. (2002). Spiritual and religious diversity in the workplace: Implications for leadership. *The Leadership Quarterly*, 13(2), 379-396. [https://doi.org/10.1016/S1048-9843\(02\)00124-8](https://doi.org/10.1016/S1048-9843(02)00124-8)
- Korac-Kakabadse, N., A. Kouzmin, & A. Kakabadse. (2002). Spirituality and leadership praxis. *Journal of Managerial Psychology*, 17(3), 165-182. <https://doi.org/10.1108/02683940210423079>
- Kouzes, J. M., & Posner, B. Z. (1993). *Credibility: How Leaders Gain and Lose It, Why People Demand It*, Jossey Bass Publishers, San Francisco, CA.
- Lewicki, R., Dineen, B., and Tomlinson, E. (2001). Coaching versus modeling: Examining supervisory impact on climate and attitudinal outcomes at the branch level of analysis. *Paper presented at the Academy of Management Conference*, Ishington, D.C., August.
- Mansor, N., Ismail, A. H., Alwi, M. A. M., & Anwar, N. (2013). Relationship between Spiritual Leadership and Organizational Commitment in Malaysians' Oil and Gas Industry. *Asian Social Science*, 9(7), 179-191. <https://doi.org/10.5539/ass.v9n7p179>
- McLaughlin, C. (2005). *Spiritual Politics: Innovative Approaches*. The Center for Visionary

Leadership. Available at http://www.visionarylead.org/articles/sp_approaches.htm

Morgan, R. B. (1993). Self- and co-worker perceptions of ethics and their relationships to leadership and salary. *Academy of Management Journal*, 36(1), 200-214. <https://doi.org/10.2307/256519>

Neal, J. A. (2001). Leadership and spirituality in the workplace. In R. N. Lussier & C. F. Achua (Eds.), *Leadership theory, application, skill development*: 464-473. Boston: South-Western College Publishing.

Newman, L. L. (2004). Faith, Spirituality, and Religion: A Model for Understanding the Differences. *Special Issue on Faith, Spirituality, and Religion on Campus*, 23(2).

Nyhan, R. C., & Marlowe, H. A. (1997). Development and psychometric properties of the organizational trust inventory. *Evaluation Review*, 21(5), 614-35. <https://doi.org/10.1177/0193841X9702100505>

O'Reilly, C. A., & Pfeffer, J. (2000). *Hidden value: How great companies achieve extraordinary results with ordinary people*. Boston: Harvard Business School Press.

Posner, B. Z., & Schmidt, W. H. (1992). Values and the American manager: an update Updated. *California Management Review*, 34(3), 80-94. <https://doi.org/10.2307/41167425>

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly*, 16, 655-687. <https://doi.org/10.1016/j.leaqua.2005.07.003>

Robertson, D. C., & Anderson, E. (1993). Control system and task environment effects on ethical judgment: An exploratory study of industrial salespeople. *Organization*, 4(4), 617-629. <https://doi.org/10.1287/orsc.4.4.617>

Russell, R. F. (2001). The role of values in servant leadership. *Leadership & Organization Development Journal*, 22(2), 76-83. <https://doi.org/10.1108/01437730110382631>

Sendjaya, S. (2007). Conceptualizing and Measuring Spiritual Leadership in Organizations. *International Journal of Business and Information*, 2(1), 104-126.

Skolimowski, H. (1999). Dharma, Ecology, and Wisdom in the Third Millennium. *The Meaning of Politics in a Spiritual Perspective*. Concept Publishing Company, 1999.

Van Velsor, E., Taylor, S., & Leslie, J. (1993). An examination of the relationships among self-perception, accuracy, self-awareness, gender, and leader effectiveness. *Human Resource Management*, 32, 249-264. <https://doi.org/10.1002/hrm.3930320205>

Yavuz, M. H. (2004). Is There a Turkish Islam? The Emergence of Convergence and Consensus. *Journal of Muslim Minority Affairs*, 24(2), 213-232. <https://doi.org/10.1080/1360200042000296627>

Zinnbauer, B. J., Pargament, K. I., & Scott, A. B. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects. *Journal of Personality* 67(6). <https://doi.org/10.1111/1467-6494.00077>