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LEADER and ORGANIZATION

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ABSTRACT

This study aims to examine the relationship between the success of organizational change realized in corporations and leadership behaviours (task oriented, relationship oriented and change oriented) and the potential impact on this relationship in case of mediating role of person-organization fit between the leadership behaviours and success of change. The subjects of the study planned for description and relationship searching purposes are comprised of 140 employees at different levels all of whom experienced the change process in 17 different companies which have already experienced organizational change in Kocaeli and its vicinity. The study has been conducted based on a survey benefiting from a number of scales including task oriented, relationship oriented and change oriented leadership behaviours, person-organization fit and success of change as a data collection tool. The findings of the study reveal that the leadership behaviours displayed by executives during change process (task oriented, relationship oriented and change oriented) have an impact on the success of change with relationship oriented leadership behaviours making the most significant impact in that regard. It is also concluded that person-organization fit has a mediating role between the task oriented leadership behaviour and success of change.

Key Words: Leadership, task-oriented leadership, relation-oriented leadership, change-oriented leadership, person-organization fit, organizational change

INTRODUCTION

THEME and PROBLEM

It is a common saying among sociologists that "human beings must live in society". In contrast, psychologists emphasize human psychic needs, while economists highlight economic needs. However, human needs are not limited to these aspects alone: Abraham Maslow's famous hierarchy of needs theory provides us with a general understanding of human needs. According to Maslow, "human needs are arranged in five hierarchical levels.



Self-actualization: morality, naturalness, creativity, non-prejudice, problem-solving, acceptance of truth

Respect: self-respect, self-confidence, achievement, respect for others, respect from others

Love/belonging: friendship, family, intimacy

Security: physical, job, resources, moral, family, health, and property security

Physical: breathing, food, water, sex, sleep, excretion

At the lowest level, the first tier includes physiological needs such as hunger, thirst, sleep, and sexuality. The second tier consists of shelter and security needs. Once these are satisfied, social needs such as belongingness, love, and affection come into play. The fourth tier involves the need for individual esteem (prestige), and at the fifth tier, there is the need for self-actualization. At this stage, an individual becomes someone who can answer the question 'who am I?'

(Abraham Maslow, *Toward a Psychology of Being*, Wiley, 1998). For the satisfaction of all these needs, people form groups and establish institutions. Thus, as many needs as there are, there are also groups and institutions.

Since the dawn of humanity, people have formed their groups and institutions based on their needs. Modern humans also institutionalize their needs, and this will continue as long as humanity exists. However, the desires, wishes, and needs of modern humans are more complex and varied than those of the past.

Throughout history, institutions representing different periods have been observed to be different. For example, while religion was the central institution in the Middle Ages, economic institutions are the focal institutions in today's societies. Although needs vary, it is accepted that the fundamental factor affecting the satisfaction of all needs is the economy. Indeed, despite having opposing theories, both *Capital* (translated by A. Bilgi, Ankara 1990) and Adam Smith's *Wealth of Nations* (translated by Ayşe Yunus-Mehmet Bakırcı, Yeni Alan Yayıncılık, 2018) converge in their emphasis on the economy in this context. Whether in Karl Marx's theory where the infrastructure determines the superstructure (Karl Marx, *Contribution to the Critique of Political Economy*, translated by Sevim Belli, Istanbul 1993), or in Max Weber's theory where mentality determines the economy (Max Weber, *The Protestant Ethic and the Spirit of Capitalism*), it is not surprising that the economy takes center stage in societies' focus. From the capitalist world, nothing else is expected to take precedence over the economy in the center of societies.

In the formation and change of organizations, many studies emphasize the significant factors such as the characteristics of the work environment, employees, the social environment in which the organization operates, and the structure of the organization, as stated by various researchers (Schein, 2010; Yukl, 2010). Among these factors influencing organizational change, especially in organizations, the role of "leaders" and "managers" is highlighted.

An organization is a coalition process created by its members, consisting of compromise, compliance, and control. In this context, adaptation of employees to their institution, work environment, formal and informal groups, and roles required by the job occurs through the organizational socialization process. Employee-organization alignment can be achieved through the convergence of needs, goals, and values of both sides and by resolving differences. Managers and leaders within the organization are the individuals responsible for ensuring this alignment, and it is likely that the alignment process will be influenced by the leadership behaviors displayed. Effective leadership behaviors and high member-organization alignment are expected to contribute to the successful implementation of organizational change initiatives.

An organization's success is measured by the degree to which predetermined goals and objectives are achieved. Having predetermined goals and objectives allows the organization to foresee its future position and status. However, more importantly, it is crucial to know what the means to achieve these goals are and to possess them.

People are born into a social group called the family. Like any social group, the family also functions as a social system. Each individual involved in the system has their own unique roles. The head of the family is responsible for regulating the relationships among family members and creating a happy family. In other words, the fundamental goal and purpose of the family are to achieve family happiness. The person we refer to as the "head" in this research will be expressed as the "leader". **In this study, we will explore questions such as Who is a Leader? What does a leader do within their social group? How do they gather the group around them and achieve their goals?**

WHO IS A LEADER?

WHAT ARE THEIR QUALIFICATIONS?

A specific type of socio-cultural personality in society is referred to as a "leader". A leader is defined as a group member who stands out from others with certain characteristics and influences group activities. In this sense, a leader is an individual. Being an individual, leaders fall within the scope of psychology, and being the result of the interaction of two or more individuals and the emergence of certain behavioral patterns as a result of interaction with group members, they fall within the subject of sociology.

Wherever two or more individuals come together, there is always a person who stands out among others. This person is the personality around whom group behaviors are centralized, or in other words, harmonized.

In the formation and life of a group, some members play a more active role than others, are preferred over others, receive more respect from other members, have their opinions respected, and establish a dominance over the group members. Thus, differentiation among group members emerges.

In reality, all members of the group are leaders to some extent, like steps of a ladder. There cannot be a person who is pushed by all group members. Such a person loses their membership in the group. Similarly, not all group members conform to the leader. Some members oppose. Opponents also form a group around a leader. This means that just as there is a need for a leader in the formation of the group, leadership is also relative.

Leaders influence group members, and group members influence leaders. Because the leader is one of us. In the words of the Prophet Muhammad, "Your leaders are a reflection of you." This rule also indicates which form of governance (autocratic, charismatic, democratic) societies are inclined towards. In other words, for the form of governance to change, society must be ready for this form of governance. In this sense, in societies where democracy is desired, democracy education must be provided, and democratic behaviors must be instilled in the members.

Not all formal leaders are actual effective leaders. Formal leaders derive their power from formal laws. Failed formal leaders are replaced by informal leaders. When the conflict between formal and informal leaders is reflected in society, the formal leader resorts to coercion or resigns. The success of the formal leader in society depends on their integration with the society.¹ Therefore, lawmakers and legislators should take into account the informal rules of society when making laws.

In summary, the emergence of a person as a leader and their leadership, the conditions for rising to leadership, the characteristics of the group, and the personal characteristics of the leader and the group members who obey them are all dependent factors.²

Characteristics and Functions of a Leader

A leader distinguishes themselves from other members of the group with their desire for power, prestige, and material gain.³ Therefore, although the conditions for leadership may arise within the group, not all group members can become leaders. The desire for leadership is as crucial as the conditions in which the Turkish nation found itself during the time of Mustafa Kemal Atatürk, which made him Atatürk.

The combination of the following qualities in a leader makes them recognized as such by their group: **intelligence, knowledge, fairness, honesty, dignity, courage, generosity, gentleness, loyalty, truthfulness, compassion, mercy, patience, forgiveness, gratitude, and lack of hastiness.**⁴

It is not possible for a leader to possess all these qualities themselves. However, these qualities should imbue the leader with the ability to command respect, give directives, and motivate others.

A leader who commands respect is one who is revered by the members of the group. When a group or society faces difficulties, the ability to motivate and give directives becomes crucial.

A leader does not exert influence in every field but performs roles and functions suitable to the needs of the group, their personal attributes, and the position they hold within the group. A leader may stand out for their executive qualities, such as being a planner, determining the politics of the group, implementing policies established by a higher authority, enforcing jointly made decisions of the leader and group members, or regulating and organizing internal relationships. Similarly, a leader may function as an ideologue, symbol, dispenser of rewards or punishments, exemplary figure, one who takes responsibility, a father figure, or one believed to possess supernatural abilities, emerging during periods of crisis to rescue society from turmoil.⁵

Types of Leadership

Max Weber bases his explanation of authority types on the criterion of "legitimacy." According to Weber, there are three types of legitimacy: a. Traditional b. Charismatic c. Legal. These constitute the "pure (ideal) types" of legitimate authority. Based on Weber's typology, leadership and types of leadership can be categorized as:

- **Autocratic leadership and leadership style**
- **Charismatic leadership and leadership style**
- **Democratic leadership and leadership style**

three types of leadership can be distinguished.⁶

Authoritarian Leadership and Traditional Authority

Authoritarian leadership often stands out in traditional societies. According to Weber's description, it is based on the sacredness of ancient traditions and the belief that those called upon by tradition to exercise authority are legitimate. Those who wield the power of command are usually lords who have personal authority due to their status inherited by birthright. In such a system, obedience is not to the laws but to the masters designated by tradition. The legitimacy of the

¹ Theodor Geiger's "Leadership" referenced in (Michael Kunczik, Leadership; Theories and Results, Düsseldorf. Vienna 1972, pages 52-61; W. Bernsdorf, Leadership (Leader), (Dictionary of Sociology), pages 313-319.

² Krech and D., 240.

³ Krech and D., 248.

⁴ Ebu'n Necib Sühreverdi, *Nehc'üs Sulük fi Siyaset'il Mulük*, translated by Mehmet Nahifi Efendi, transliteration to Latin letters by Hüseyin Algül, Istanbul, 1974, page 51.

⁵ Krech ve D., pages 248-254.

⁶ Geiger, page 56.

orders given by the lords depends on these orders not contradicting traditions. Lords are granted a degree of autonomy, but this autonomy must also be granted to them through traditions. As for those who obey the orders, they are in a state of allegiance and obey the commands with a traditional sense of loyalty.

Authoritarian leaders make the plans themselves and determine the politics of the group on their own. They are the only ones who know, determine, and give orders about the activities, sequence, and relationships among group members. They hold the highest position, and they administer rewards and punishments.

In groups and societies governed by authoritarian leadership, it is necessary for the leader to maintain their central power. If the leader fails to preserve their position, they lose their authority, and the group faces dissolution. Because no personality has been recognized among the group members before. This situation can be easily observed in societies ruled by kingship.⁷

Charisma and Charismatic Leadership

The term "charisma" was introduced into sociology by Max Weber.⁸ In its literal sense, it means a divine gift, extraordinary. In this sense, the concept of charisma is more psychological than sociological. However, it is sociological in terms of serving as the basis for a legitimacy, authority, and form of governance.

Charisma is an attribute, a quality. These qualities are perceived by society, and individuals with charisma become the leaders of society. Charismatic individuals are centers of attraction for society, whether they want to be or not. They are referred to as reformers, messengers, magicians, prophets, saints, prophets, and founders of religions, representing one or more authorities. This authority is the power of the transcendent (God). Therefore, they are considered as representatives of God in the universe. As can be understood from the expressions, charisma is directly related to the phenomenon of religion. It is most typically found in prophets. Unlike other leaders, prophets emerge in times when societies' beliefs and religious needs increase. In other words, there is a mutual relationship between the social structure and the prophet. Society almost calls for a prophet, and then they emerge or are sent. After that, they take on their duties according to the reason for their coming and, in accordance with the authority they represent, try to regulate the society based on the orders and prohibitions of that authority.⁹

Official leaders seek to benefit from charismatic authority. Sometimes they do this by including these authoritative individuals in their ranks, and sometimes by assuming both authorities. Therefore, in traditional societies, charismatic individuals and religious figures have always been part of the upper echelons.¹⁰

Similarly, some individuals attribute charisma to themselves and gather a group of people around them to form a religious group. The way to distinguish between the genuine and the fake is to look at the personalities of those left behind by isolating their attributed charisma. If you remove the attribute of prophethood from Prophet Muhammad, what remains is a "monument of humanity."

A charismatic leader, based on the mission they carry, demands obedience and followers, and this obedience is based on internal will and control. Compliance and behavior are expected to conform not to reason and logic but to belief systems. All hierarchical orders, social groups, and institutions are formed within this system.¹¹

In fact, in all these types of authority, including democratic and legal authority, there is no "pure and absolute"ness. Because it is not possible to eliminate or destroy the desire of humans to rule, traditions, and belief systems. The "purity and absolute"ness here is a relative characteristic. It indicates on which basic characteristic or principle a relationship or social group and institution are based.

Charisma is a psycho-social phenomenon. It is not just a religious and mystical characteristic. Especially in times of crisis and turmoil for societies; it is the hope of salvation when reason and logic are not at work. It is the sense and logic of creating great men and saviors for societies. They are the charismatic leaders who determine the destinies of nations.¹² Oghuz Khan created the Turkish nation, and Atatürk saved it from extinction.

**Leader's personal characteristics aside, how their group perceives them and the circumstances in which the group finds itself are also important.
The sheikh does not fly; it's the disciple who makes him fly.**

⁷ Max Weber, *Die drei reinen Typen legitimen Herrschaft*, (Führung), pages 43-46.

⁸ Weber, pages 46-51.

⁹ Joachim Wach, *Sociology of Religion*, translated by Ünver Günay, Istanbul 1995, 419-424.

¹⁰ Wach, pages 404-416.

¹¹ Weber, pages 46-51.

¹² Krech, pages 254-264.

Democratic Leadership and Legal Authority

In democratic leadership, authority is shared. In societies governed by democratic leadership, each member has the power to take on tasks and functions suitable to their abilities within a bureaucratic system for determining the group's activities, goals, and objectives. The function of the leader is to coordinate behaviors within the framework of laws. Therefore, Weber refers to this type of authority as "legal authority."¹³

According to Weber, legal authority, which is considered the most rational type of authority, is based on the belief that those who issue commands and exercise sovereignty are legitimate. In other words, if the validity of the authority to command is based on "rational rules" consisting of norms that are binding for everyone, then legal authority exists. In such a system, those who wield the authority to command are legitimate as long as they act in accordance with rational rules, and those subject to authority obey not the individuals wielding the authority but the rational rules, and are equal before the law. Those who exercise the power to command are appointed or elected according to procedures regulated by law and are directly responsible for adhering to the rules of the legal system.¹⁴

CONCLUSION

What remains when you remove humans from the universe? Animals, plants, material entities. Is that so for humans? No; from birth, they are dependent on others and other things. Dependent on others but intelligent and thinking beings. Beings that can regulate their behavior according to their needs. While they may meet some of their needs alone, they require others for most. It is these common needs that compel people to come together. However, not everyone is equally skilled. The more skilled individuals stand out; others follow them. A leader guides the masses; leads their group to its goal.



¹³ Weber, 41-43.

¹⁴ Weber, 41-43.

LEADER DRIVES THE MASSES

IMPACT OF MUTUAL GOAL COMMITMENT, LEADER-MEMBER INTERACTION, AND LEADER'S POWER ON TEAM EFFECTIVENESS

The manner of team formation and management is one of the most critical factors in achieving success for a team. Creating a "team" from employees with different qualifications requires a certain level of competence. At this point, the skills and management style of the team leader become crucial. The ability to stimulate teamwork among team members, create synergy, and keep them consistently focused on goals is dependent on the team leader. Through mutual commitment among team members, motivation challenges arising from low physical commitment can be addressed and compensated for. Thus, it is expected that the high commitment within virtual groups will be related not only to the high individual motivation of team members but also to the overall team effectiveness. Common approaches reveal three types of mutual commitment related to teams. According to general process models of human actions, these types are associated with goals (mutual goal commitment), task behavior (mutual task commitment), and the evaluation of behavioral outcomes (mutual outcome commitment). Research on face-to-face teams has shown that all three dimensions of mutual commitment are positively associated with team members' motivation and team effectiveness

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