Relationship between Emotional Intelligence and Paternalistic Leadership: A Field Study on the Turkish University Students

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ABSTRACT: *This study introduced the relationship between emotional intelligence and paternalistic leadership in frame of cultural context and examined the level of relationship between two variables. The sample consisted of randomly selected 190 undergraduate students at the Department of Business Administration, Faculty of Economics and Administrative Sciences, Gazi University, Ankara, Turkey. It was found that there was a positive and medium level relationship between emotional intelligence and paternalistic leadership. Girls of 22 and above years old students have lower emotional intelligence and paternalistic leadership level than others.*
Keywords: *Emotional intelligence, culture, leadership, paternalism, paternalistic leadership.*

I. INTRODUCTION

Emotional intelligence has been studied by a lot of researches. For example, Spinoza (1677) explained that emotions and intellect together measure the cognition. Thorndike (1920) introduced social intelligence which can be divided emotional and motivational intelligence which involves understanding motivations such as need for achievement, affiliation or power as well as understanding tacit knowledge related to these motivations [1] and goal setting [2]. Wechsler (1940) developed Adult Intelligence Scale. According to him intelligence is influenced by intellective and personality traits and other non-intellective components, such as affective, social and personal factors (e.g. anxiety, persistence and goal awareness) which are important to achieve success in life. In 1948, Leeper believed that the idea of emotional thought contributed to logical thought [3].

Moreover, Cook et al. (2004) declared that leader's qualities relate to four types of intelligences which help leaders to navigate the stormy waters of change: business intelligence, political intelligence, spiritual intelligence, and emotional intelligence. Emotional intelligence relates to the high quality of leadership because behaviors that demonstrate emotional intelligence include: understanding one's own and others' feelings, listening, being open and emphatic, sharing feelings, and appreciating others [4]. In addition, according to Goleman (1998) emotional intelligence proved to be twice as important as technical skills and cognitive abilities for leadership jobs at all levels of an organization.

Furthermore, a nation's specific cultural attributes play an important role in determining the selection of management and leadership style. An effective leadership in one cultural setting may be ineffective in another. Organizations become more effective when they are able to identify and foster the appropriate leader behaviors for the relevant cultural situation [5]. In addition, even though paternalism is a common cultural aspect in eastern societies, it did not get much attention of researchers it [6]. For example, while jobs are maintained with institutional relations in Western enterprises, they are maintained with personal relationships in Turkey. Most of time emotions preclude of the norms for Turkish leaders and extreme vulnerability, susceptibility, and resentment take the place of the norms. Thereby Turkish managers and leaders behave by their emotional intelligence rather rational intelligence.

II. THEORETICAL FRAMEWORK

Theoretical frame consists of emotional intelligence, paternalism, and paternalistic leadership concepts.

2.1. Emotional Intelligence

The concept of emotional intelligence is generally discussed around three major models are:
1. The Salovey-Mayer Model: As a form of social intelligence emotional intelligence contributes to a leader's effectiveness through the demonstration of competencies in the management literature [7] [8] [9]. Emotional intelligence is 'the ability to monitor one's own and others' feelings, to discriminate among them, and to use this information to guide one's thinking and action' [10] . Later, Mayer and Salovey (1997) distinguished this definition into four main factors are ability to perceive, use, understand, and manage emotions [11] .

2. The Goleman Model: Goleman (1998) classified emotional intelligence into four distinct sets of emotional competencies: self-awareness (emotional self-awareness, accurate self-awareness, and self-confidence); self-management (emotional self-control, trustworthiness, adaptability, achievement orientation, initiative, and optimism); social awareness (organizational awareness, service orientation, and empathy); and social skills (developing others, inspirational leadership, influence, change catalysts, conflict management, and teamwork and collaboration). Emotional intelligence contains competencies and skills which also motivate managerial performance are assessed by Emotional Competencies Inventory [9].
3. The Bar-On Model: Emotional and social competencies, skills and facilitators which all influence one's ability to succeed in coping with environmental demands and pressures and behavior are measured by Bar-On Emotional Quotient Inventory. The factor structure of emotional intelligence includes Intrapersonal (emotional self-awareness, assertiveness, self-regard, self-actualization, independence), Interpersonal (empathy, interpersonal relationships, social responsibility), Stress Management (problem solving, reality testing, flexibility), and Adaptability (stress tolerance, impulse control) [12] [13] [14].

According to Goleman (1998:25) an emotional competence is 'a learned capability based on emotional intelligence which results in outstanding performance'. Emotional intelligence helps us to recognize our own feelings and those of others, to motivate ourselves, and to manage our own emotions and also emotions in our relationships with others. The act of regulating or managing our own and others' emotions contributes to our overall effectiveness as a leader [9] [15].

These models describe and measure the construct of emotional intelligence but it needs a cross-cultural database because culture plays an important role to understand and express emotions.

Individualism/ collectivism and power distance factors two of Hofstede's dimensions are being used to measure the impact of cultural differences on emotional intelligence. Power distance is embedded in individualism/ collectivism dimension. Individualism dimension is associated with lower power distance, while collectivism dimension is associated with higher power distance [16] [17]. Turkey is a society which is characterized by high power distance and collectivism.

Matsumuto et al. (2008) found significant differences in the understanding and expression of emotion across cultures. They found that members of individualistic cultures endorse more emotion expression, whereas members of collectivistic cultures endorse less.

Measuring the emotional intelligence in this study is used Schutte et al.'s Emotional Intelligence Measurement (1998). They used the original model of emotional intelligence of Salovey and Mayer (1990) as a basis for the development of a self-report measure of emotional intelligence.

2.2. Paternalism and paternalistic leadership

Turkey is a country to consider in terms of cultural differences since it has roots both the Western and the Middle Eastern cultures. Collectivism is the dominant cultural and organizational value in Turkey. People is to look after the interest of his or her in-group (may include grandparents, uncles, aunts and their tribe, village and so on) not own self-interest. The ideal leader in Turkey is decisive, benevolent, protective, and assertive; with a hands-on approach which it expresses paternalistic leadership. These characteristics are most often found in countries, such as Turkey, with high power distance. This might be due to the Turkish family structure, where members are expected to comply with the decisions and directions of the father without question. Family, the heart of Turkish society, together with other in group relationships have significant impact on the lives of Turkish people, which in return influences the pattern of conducting business in Turkey. Turkey is a society of strong uncertainty avoidance. It is important for employees to feel secure, protected, and cared for, which makes the paternalistic style of leadership an effective strategy in Turkey. Turkey is a feminine society. Majority of people avoid showing off, they have a high opinion of their relations with people than money and they help others and value quality of life and preservation of the environment.

According to Aycan, Sinha and Kanungo (1999), paternalism is one of the socio-cultural dimensions are power distance, fatalism, loyalty towards community within the model of culture fit [18]. Paternalism which connotes benevolence and compliance indicates that managers who take a personal interest in their workers' lives and welfare [19]. Paternalism occurs in hierarchical relationship and being paternalistic implies a dyadic and hierarchical relationship between a superior and his/her subordinates [20]. A paternalistic relationship is also possible in low power distance cultures between a doctor and patient, a student and teacher, or manager and employees [21]. Paternalistic leadership has a positive impact on employees' attitudes in collectivistic cultures [22] because in a paternalistic relationship while it is expected from a manager provides guidance, protection, nurturance, and care to his or her subordinate, the subordinate reciprocate of the paternal authority by showing loyalty, deference, and compliance. The follower voluntarily depends on his or her leader [20] [23]. According to Northouse (1997), a paternalistic manager is described as a "benevolent dictator" [24]. Therefore, it can be said paternalism is one of the most desired characteristics of people in authority in Eastern cultures. In addition

in 1947 Max Weber argued that because the organizations became more bureaucratic and relied on rules paternalistic practices would be obsolete. However, it may be wrong to connect paternalism with authoritarianism because compliance with authority cannot be seen as something to be done voluntarily [20] [5]. Paternalistic managers which opposed Weber's authoritarian view provide support, protection, and care to their subordinates [25]. Paternalism does not imply authoritarianism but rather a relationship in which subordinates willingly mutual the care and protection of paternal authority [20] [23].

Turkey is located in between the West and the Middle East. Therefore the roots of Turkish culture lie down from West to East. Collectivism and high power distance effect both cultural and organizational life and leader behavior in Turkey. Leader style is benevolent paternalism [19]. In high power distance countries ideal leader characteristics are decisive, ambitious, and assertive. Turkish leaders play a paternalistic role. Employees feel themselves a member of family and team. Organizations that are hierarchic and have centralized decision making have strong leadership [26]. The traditional business context reflects high power distance and collectivist values [17] [27]. Turkish managers are more autocratic style of leadership and less consensus style of leadership than American managers. Turkish managers get involved their employees' personal problems [28]. According to Ensari (2001), people from different cultures refer to the leader's behavior differently [29]. For example, perceived characteristics are important for a person in an individualist culture while performance outcomes are important for a person in a collectivistic culture. Followers' perception of their leaders' behavior is more important leader's effectiveness.

Leaders who can both recognize and manage their own and others' emotions will be able to more successfully manage emotionally challenging situations and provide support and modeling to direct reports. Emotionally intelligent leaders are proficient to regulate their own emotions and those of others. They can also use emotional information in decision-making to achieve appropriate outcomes. EI helps them communicate visions to and from constructive relationships with others [30].

Based on main concepts and demographic profile (age and gender) of the students the following hypotheses are offered:

Hypothesis 1: Emotional intelligence will be positively associated with paternalistic leadership.

Hypothesis 2: There is a difference between males and females in terms of emotional intelligence and paternalistic leadership.

Hypothesis 3: There is a difference between emotional intelligence and paternalistic leadership in terms of the students' ages.

III. METHODHOLOGY

3.1 Sample and Procedure

Today's university students are the prospective leaders of the companies or organizations in the future. As the demands of technology and global competition increase, the need for university trained leaders will become more evident and success in business life. Therefore, it is important to measure their paternalistic leadership and emotional intelligence levels to improve them through education at the universities before having experience outside.

The sample is 190 undergraduate students who are studying in the Department of Business Administration, Faculty of Economics and Administrative Sciences, Gazi University, Ankara, Turkey. Questionnaires on the subject were distributed to the students are from second, third and fourth grades.

The average age of the sample is 22 years; 50 percent is female (n=95) and 50 percent is male (n=95).

3.2 Instruments

Chronbach's alpha for Emotional Intelligence scale is 0.883 and Paternalistic Leadership is 0.836.

Emotional Intelligence: 33 items are used to measure emotional intelligence [31] such as 'I know when to speak about my personal problems to others ', 'I expect that I will do well on most things I try', and 'I am aware of my emotions as I experience them'. Responses are indicated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

Paternalistic Leadership: 17 items are used to measure paternalistic leadership [23] such as 'Employees should always be concerned with company's future and welfare ', 'An ideal manager is able to create a family atmosphere at workplace', and 'When there is conflict between two employees, their supervisor should speak with one of them on behalf of the solve the problem'. Responses are indicated on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree).

IV. RESULTS

It is listed correlations between emotional intelligence and paternalistic leadership in Table 1, correlations between males and females in terms of emotional intelligence and paternalistic leadership in Table 2, and correlations between emotional intelligence and paternalistic leadership in terms of the students' ages in Table 3.

Table 1: Correlation between emotional intelligence and paternalistic leadership

Variables		Emotional Intelligence	Paternalistic Leadership
Emotional Intelligence	Pearson Correlation	1	.444**
	Sig. (2-tailed)		.000
	N	190	190
Paternalistic Leadership	Pearson Correlation	.444**	1
	Sig. (2-tailed)	.000	
	N	190	190

** Correlation is significant at the 0.01 level.

At the correlation Table 1, there is a positive and medium linear relationship between emotional intelligence and paternalistic leadership. Therefore, hypothesis 1 is supported even though direction and power of the relationship is weak. It may be said that if emotional intelligence increases, level of paternalistic leadership increases.

Table 2: Correlations between males and females in terms of emotional intelligence and paternalistic leadership

Variables	Gender	Emotional Intelligence	Paternalistic Leadership
Emotional Intelligence	Male	1	.481**
	Female	1	.392**
Paternalistic Leadership	Male	.392**	1
	Female	.481**	1

** Correlation is significant at the 0.01 level.

As it is seen on Table 2, emotional intelligence and paternalistic leadership features are high among males than females. Since there is a difference between males and females in terms of emotional intelligence and paternalistic leadership, hypothesis 2 is supported.

Table 3: Correlations between emotional intelligence and paternalistic leadership in terms of the students' ages

Variables	Age Group	Emotional Intelligence	Paternalistic Leadership
Emotional Intelligence	19-21	1	.479**
Paternalistic Leadership	22 and above	.418**	1

** Correlation is significant at the 0.01 level.

As descriptive statistics of the students' ages that had to be divided 2 groups (between 19-21 and 22 and above), there is a difference between emotional intelligence and paternalistic leadership in terms of the students' ages on Table 3 and so hypothesis 3 is supported. Emotional intelligence and paternalistic leadership scores are higher at between 19-21 years old than older age group.

V. CONCLUSION

In conclusion, nations' cultures have high impacts on emotional behaviors and leadership styles of people. It also reflects to social relations and communications in organizations. Organizations become more effective when they are able to identify and foster the appropriate leader behaviors for the relevant cultural situation. Leadership style is paternalistic and relations among people are highly emotional in Turkey. In this study, females and 22 and above years old students have lower emotional intelligence and paternalistic leadership level than others. Emotional intelligence can be improved competence and support paternalistic leadership which is suitable for Turkish companies.   Therefore, their emotional intelligence and paternalistic features can be improved besides their academic education just in accordance with Turkish culture at early ages. Future researches in this subject must be done with more students to reveal present situation more clearly.

NOTE
The short part of this study was presented at "2nd International Annual Meeting of Sosyoekonomi Society" on 28-29 October 2016, in Amsterdam-The Netherlands, was extended into an article.

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