



The mediating role of spirituality in the impact of employees' dark leadership perceptions on organizational dissent

Fahrettin Çakır¹ · Zeynep Burcu Söbü²

Accepted: 9 October 2024

© The Author(s), under exclusive licence to Springer Nature B.V. 2024

Abstract

This research aims to evaluate the potential mediating role of spirituality in the relationship between perceptions of dark leadership and the level of organizational dissent. The research used a convenience sampling method with an online survey technique. The participants consisted of 424 individuals aged 18 and over working in Istanbul. The survey included scales measuring the perception of dark leadership, organizational dissent, and spirituality. Data analysis was conducted using the SPSS PROCESS macro. The research found a significant and positive correlation between the perception of dark leadership and the level of organizational dissent. However, contrary to initial expectations, spirituality did not mediate this relationship. An increase in employees' perceptions of dark leadership among their managers directly influences an increase in organizational dissent. That is, as employees' perceptions of their managers' dark leadership characteristics increase, the level of dissent within the organization also increases, independently of spirituality.

Keywords Dark leadership · Organizational dissent · Spirituality · Leadership styles · Structural equation modeling

1 Introduction and background

In the evolving landscape of organizational behavior, dark leadership—a leadership style marked by manipulation, ethical breaches, and a lack of empathy—has emerged as a significant concern for both employee well-being and organizational performance. Such leadership styles can significantly undermine organizational commitment, productivity, and employee well-being (Kurtulmuş and Kurtulmuş, 2019; Bahadır and Çakırel 2022). While the detrimental effects of dark leadership on organizational outcomes, such as psychological problems (Pelletier 2010), decrease in job motivation, performance, and satisfaction (Harris et al. 2007; Avey et al. 2011), cynicism (Dobbs and Do 2019), and employee dissent (Alga and Eroğlu, 2018) are well-documented, there is sparse research exploring the role of factors that can mediate these negative impacts. Among potential mediators,

✉ Fahrettin Çakır
fahrettin.cakir@izu.edu.tr

¹ Department of Business Administration, Istanbul Sabahattin Zaim University, Istanbul, Turkey

² Graduate Education Institute, Istanbul Sabahattin Zaim University, Istanbul, Turkey

spirituality within organizational contexts presents an intriguing underexplored area. Preliminary evidence suggests that spiritual leadership can foster organizational environments that enhance employee engagement, commitment, and pro-social behaviors (Hicks 2002; Fry 2003; Chen et al. 2019). This study seeks to fill this gap by focusing on the examination of how spirituality, as a personal and ethical framework, can influence the relationship between dark leadership and the expression of dissent within organizations, offering new insights for developing more resilient and ethical workplace environments.

One of the most important factors affecting an organization's performance is leadership. An organization's leadership is essential to creating a work environment that is psychologically healthy. The atmosphere and productivity of the organization are influenced by the communication style of people in leadership roles, which has a big impact on how successful the organization is. The term "dark leadership" describes how people in positions of authority may be negatively impacted by their bad personality qualities when making choices on the organization's behalf (Hogan and Hogan 2001).

Furthermore, the practice of uncritically endorsing every action of the leader is now recognized as harmful rather than beneficial to the organization (Thoroughgood et al. 2018). Dissent, the expression of opposition, has started to take on more significance in today's organizational understanding. When members of an organization disagree with the work that is currently being done, concepts, or policies of the organization, this is referred to as organizational dissent (Kassing 1998).

Employee dissent can occur for a variety of causes, but the most salient one may be the organizational leaders' inadequate managing skills (Alga and Eroğlu 2018). In this context, the idea of "dark leadership" refers to the leader exhibiting unethical activities, attempting to succeed by selfish acts, and having poor communication skills, among other things. Our objective is to determine how this dark leadership affects levels of dissent, which appear when organizational members disagree with one another or in uncomfortable situations, as well as how spirituality mediates this relationship.

According to Krill and Carter (1997) and Benson (2016), a leader is someone who can influence employees to work toward a common objective and identify the steps necessary to get there. Leadership is motivating people to carry out tasks and directing them toward predetermined goals (McShane and Von Glinow 2009; Northouse 2007). The capacity of a leader to affect change and meet objectives is frequently used to assess their effectiveness (Gibson et al. 2000). The majority of literature is devoted to understanding effective leadership, taking into account social network theories, characteristic, behaviorist, situational, charismatic, and transformational leadership methods. There is little research on the negative aspects of leadership (Fascia 2018; Contreras and Espinosa 2019).

There have been a lot of studies on ethical leadership practices, but few have looked at the unethical or "dark side" of leadership (Hogan and Hogan 2001). Neglecting this 'dark side' can lead to inefficient resource use, unsuccessful careers, and organizational collapse (Karakaplan Özer 2020). Gillaspie (2009) posits that overcoming the damage inflicted by the 'dark side' of leadership on the leader and followers is often challenging. Although recent years have seen an increase in research related to 'dark leadership,' a definitive understanding of the concept is yet to be achieved (Fascia 2018).

There are diverse definitions of 'dark leadership' made by researchers. Uygur and Gümüştekin (2019) and Lipman-Blumen (2005) highlight leaders who negatively impact employees' physical and mental health. Moreover, these types of leaders employ toxic and destructive strategies. McCleskey (2013) describes 'dark leaders' as individuals prioritizing personal visions over organizational future, who are also weak in their overall managerial abilities and interpersonal communication skills.

Gümüştekin (2019) and Kızıldaş (2017) highlight leaders who pressurize followers with elements such as material wealth and seniority and exhibit abusive, intimidating, and degrading behavior. Such leaders can lead to a 'negative organization,' characterized by weak employee bonds, lack of trust, selfishness, discrimination, skepticism, and bullying (Alvinius et al. 2016). Dark leadership has been found to increase employees' stress levels and conflicts in work and family life, while negatively affecting personal well-being, job satisfaction, and productivity (Mathieu et al. 2014; Harris and Jones 2018).

Dissent (or opposition) is not necessarily an unwanted situation. It can be seen as a crucial source of feedback for management (Özdemir 2010; Ötken and Cenkci 2013). Kassing (1997) termed "organizational dissent" to correspond to when individuals voice conflicting ideas about the organization. It represents the mainstream employee viewpoint where every employee's diverse perspectives are expressed (Kassing 1998). In addition, organizational dissent can also be seen as the ability of organization members to fearlessly express divergent views in the face of perceived injustices, mistakes, or flaws (Sadykova and Tutar 2014; Aslanboğa, 2021).

Kassing (1998) identifies three different types of organizational dissent: open (vertical) dissent, covert (horizontal) dissent, and indirect (externalized) dissent, each with distinct channels of expression ranging from direct communication to more discreet or externalized forms. The most common of organizational dissent may manifest itself in its non-destructive nature and it can positively influence the organization (Keleş 2021). Negative manifestations typically involve bypass and threat strategies (Wilkinson 2017) but freedom of expression, justice, and trust in management lead to diversity in how dissent is expressed (Kassing 2009). Organizational dissent may be directed towards peers especially if backlash from management is of concern (Kassing 2011; Aktürk 2019). Additionally, dissent may have spillover effects and whistleblowing can be observed (Yee et al. 2018; Özdemir 2013). This study synthesizes these different aspects into a singular construct acknowledging the diverse interrelated ways dissent can be exhibited. This unified approach allows us to explore the general impact of dark leadership on organizational dissent.

Spirituality, as a concept, is among the least comprehended concepts trying to explain humanity, and despite numerous attempts to define it, consensus remains elusive (Kılıç 2019). Maslow led the undertaking of research in the field of psychology by referring to spirituality as a "transpersonal" psychology, who tried to merge Eastern and Western scientific views and claimed spirituality and religion as a "transcendental" human need (Ekşi and Kaya 2016). Spirituality can be viewed as a lifelong process of grasping and affirming one's relation to themselves, others, their place in the universe, and the profound meaning of life, driven by an innate capacity or tendency to seek and transcend one's current position towards transcendence with increasing knowledge and love (Çetinkaya et al. 2007; Ekşi and Kardaş, 2017). Despite increasing individualism and disconnection experienced in modern life, humans need to satisfy their inner world, live a meaningful life and strive for this meaning, while also trying to generate enough income to sustain life (Göktürk and Günalan 2006). While the perception of spirituality in the Western world evolves towards personal experiences and away from religion and religious authorities, research in Turkey indicates a relationship between the concepts of religion and spirituality (Yücer and Erol 2019). Literature on spirituality widely sees it as distinct from religion and encompassing a broad scope (Şirin 2018).

2 Theoretical background and hypothesis development

2.1 Dark leadership and organizational dissent

This research explores the hypothesis that the perception of dark leadership has a significant effect on organizational dissent. Dark leadership is characterized by negative personality traits and behaviors, which have a demoralizing impact on individuals (IvyPanda 2019; Takala 2010). Definitions of dark leadership often cite leaders who negatively affect employees' mental and physical health, adopt toxic strategies, and prioritize personal visions over the organization's future (Uygur and Gümüştekin 2019; Lipman-Blumen 2005; McCleskey 2013). Further, dark leadership is associated with weak employee bonds, lack of trust, increased stress levels, and conflicts in work and personal life (Alvinius et al. 2016; Mathieu et al. 2014; Harris and Jones 2018). In addition, previous meta-analysis on destructive leadership has reported increased resistance toward the leader (Schyns and Schilling 2013). Organizational dissent, as a concept, embodies disagreements within an organization and serves as a vital feedback source for management (Özdemir 2010; Ötken and Cenkci 2013). It encourages individuals to voice conflicting ideas fearlessly, perceiving and pointing out mistakes or injustices within the organization's practices (Kassing 1997; Sadykova and Tutar 2014; Aslanboğa, 2021).

Existing research, such as the work by Cohen (2016) on the relationship between dark triad personality traits and counterproductive work behaviors, highlights the complexity of dark leadership's impact on organizational outcomes but leaves a gap in understanding its direct correlation with organizational dissent (Cohen 2016). This lack of clarity underscores the need for a more precise theoretical picture of such leadership styles' consequences. Moreover, focusing on the direct relationship between leadership and dissent, as suggested by insights from Fry (2003) regarding spiritual leadership's role in fostering organizational commitment and productivity, could pave the way for investigating mediating factors like spirituality (Fry 2003). By establishing the direct effect of dark leadership on dissent, this study could complement the development of targeted interventions and leadership programs aimed at mitigating these effects, akin to the positive impacts of spiritual leadership models. Furthermore, in the broader field of leadership theories, this study expands on the assumptions and implications of transformational, transactional, or servant leadership theories, as outlined by Reave (2005), regarding their effectiveness in counteracting the effects of dark leadership on organizational dissent, thereby enriching our understanding of leadership dynamics (Reave, 2005). Given these anticipated contributions by our research and connections we have drawn from prior studies, we propose the following:

H1: Perceptions of dark leadership has a significant positive direct effect on organizational dissent.

2.2 Spirituality as a mediator

The exploration into how employees withstand the harmful influence of dark leadership is crucial, given its documented negative repercussions on employees and organizations (Mathieu et al. 2014; Harris and Jones 2018). In this exploration endeavor, spirituality emerges as a mediator, albeit complex (Kılıç, 2019), providing a mechanism of how dark leadership manifests itself. Spirituality is seen as a transcendental human need, which helps individuals seek purpose and meaning in life.

While the buffering (moderating) capacity of spirituality is acknowledged in various studies (Aydoğdu 2022; Aydın, 2022; Akülger 2022; Zararsız, 2022; Nazlı, 2022; Atakul 2022; Yavuz 2022) that provide evidence supporting its role in mitigating increased stress, decreased satisfaction, and intention to leave, this study posits that spirituality acts as a mediator. We propose spirituality functions as a mediator that is gradually eroded by the corrosive effects of dark leadership, thus altering individuals' capacity to engage constructively with their work environment.

Dark leadership has been reported to reduce personal well-being and life satisfaction (Schyns and Schilling 2013). Moreover, additional studies have empirically shown the positive correlation between spirituality and well-being (Giacalone and Jurkiewicz 2003; Dierendonck and Mohan 2006; Wills 2009). Research on how effective leadership can cultivate workplace spirituality is well-established (Fry 2003). Therefore, there is rationale that negative effects of dark leadership on employee well-being could, in turn, affect individuals' spiritual satisfaction or their reliance on spiritual beliefs as a coping mechanism against stress and dissatisfaction in the workplace.

Previous empirical research in this field has largely highlighted on defining workplace spirituality at an organization level and examined the impact of the spiritual climate of an organization (Pandey et al. 2009). Empirical studies have highlighted the impact of spirituality on shaping the organization culture and performance (Jurkiewicz and Giacalone 2004; Sharma and Kumra 2020). In the workplace, spirituality not only aids employees in navigating stressful environments but also fortifies their sense of purpose and resilience against adversity (Edward 2005), thereby enhancing their mental health and potentially influencing expressions of organizational dissent. Workplace spirituality, recognized for enhancing organizational performance and individual mental well-being, could foster an environment where employees feel empowered to engage in constructive dissent, channeling their meaningful work connections and alignment with organizational values (Jurkiewicz and Giacalone 2004; Ashmos and Duchon 2000). On the other hand, as spirituality diminishes under dark leadership, it may inversely prompt an increase in organizational dissent, providing a psychological pathway from negative leadership to employee resistance (Gunaseelan 2017).

The integration of spirituality into leadership models, as evidenced by Fry's (2003) development of spiritual leadership theory, can contribute to a deeper understanding of leadership's role in organizational change. Fry's work demonstrates how spirituality, acting as a mediating factor, challenges conventional leadership approaches by considering employees' inner lives and resilience to negative behaviors (Fry 2003). Furthermore, Afsar et al. (2016) study on the linkage between spiritual leadership and employee pro-environmental behavior illustrates how spirituality can influence organizational outcomes, broadening dark leadership research's scope. Practical contributions are underscored by the development of leadership programs that cultivate positive traits aligned with spiritual values, as supported by Reave's (2005) review showing a clear consistency between spiritual values, practices, and effective leadership. Additionally, organizations might implement policies to promote community and ethical behavior, as suggested by the beneficial effects of spiritual leadership on organizational commitment and productivity, thereby counterbalancing dark leadership effects and enhancing well-being (Chen et al. 2012). These interventions could strengthen the organization's spiritual foundations, illustrating the significant, evidence-based contributions anticipated from this study and prior research. Given these anticipated contributions of this study and prior research, we propose the following:

H2: Spirituality mediates the relationship between perceptions of dark leadership and organizational dissent.

3 Method

3.1 Sample and procedure

The population of the study consists of individuals who are 18 years and older, have at least a high school diploma, and who are working in Istanbul. According to the Turkish Statistical Institute's (TÜİK) 2022 data, it has been determined that the number of people forming the main body of the study is 4,223,000 (Turkish Statistical Institute Labor Force Statistics Regional Results: 2022). In studies where the population size is 1,000,000 units and above, the minimum sample size should be 384 at a 95% confidence interval (Erdoğan and Yazıcıoğlu 2004).

The sample size of the study consists of a total of 424 individuals living and working in Istanbul. We employed a form of non-probability sampling due to the recruitment method involved. Participants were recruited via email lists and social media platforms. This limits the randomness of the sample. Consequently, the sampling method aligns closely with convenience sampling or snowball sampling.

To ensure broad coverage, we used the survey platform Google Forms and distributed the questionnaire to a broad audience across email lists and social media platforms. While we utilized a random number generator to select participants from the pool of respondents, we acknowledge that this approach is different from simple random sampling due to the recruitment process.

The participant responses were gathered anonymously online questionnaires. Responses were stored without linking them to identifiers such as email addresses or IP addresses or phone numbers. Participants were briefed about the confidential and voluntary aspect of the study to ensure full privacy. A preamble section communicating this information before the online questionnaire was presented as a participant consent form. Every participant was allowed to respond only once. Thus, the collected data represented a cross-section from the population. The introductory section of the survey, the "Descriptive Information Form", contains a total of 10 questions related to gender, age, marital status, education level, sector worked in, department worked in, internal company status, and the duration of overall working life, time spent in the current institution, and time spent working with the current manager.

3.2 Data analysis

The data for this research was evaluated using quantitative analysis methods, utilizing the IBM SPSS program. Descriptive statistics were used to assess findings related to participant characteristics, perceptions of dark leadership, spirituality levels, and organizational dissent levels. Mediation analysis was conducted using Structural Equation Modeling in IBM SPSS (AMOS) (Arbuckle 2019).

3.3 Descriptive statistics

The demographic breakdown (see Table 1 below) of the study's participants reveals a nearly even distribution by gender, with males comprising 52.8% (224 participants) and females accounting for 47.2% (200 participants). In terms of age, a minority, 5.7% (24 participants), are aged between 18 and 25 years. Those between 26 and 30 years make up 16% (68 participants) of the sample, while the largest age group, 49.1% (208 participants),

Table 1 Demographics

Variable/item	Gender		Age					Experience			
	Gender (male)	Gender (female)	18–25	26–30	31–40	41 +	0–2 years	3–6 years	7–9 years	10+ years	
N	224	200	24	68	208	124	36	52	68	268	
%	52.8	47.2	5.7	16	49.1	29.2	8.5	12.3	16	63.2	

falls within the 31–40 year range. Participants aged 41 and above represent 29.2% (124 participants). When examining work experience, those with 0–2 years constitute 8.5% (36 participants). Participants with 3–6 years of experience make up 12.3% (52 participants) of the sample, and those with 7–9 years represent another 16% (68 participants). A significant majority of 63.2% (268 participants) have accumulated 10 or more years of experience.

3.4 Measurement scales

We selected three instruments to gauge the underlying constructs of dark leadership, spirituality, and organizational dissent. In the context of our study, these tools were diligently chosen to analyze the intricate relationships between the latent constructs. In the following sections, we delve into the details of each of these instruments.

The Workplace Dark Leadership Perception Scale (WDLP) was designed by Başar (2020) to measure employees' perceptions of dark leadership. It consists of 17 items responded to on a 5-point Likert scale, with three sub-dimensions—tiresome behaviors, insincere behaviors, and bullying behaviors. Sample items from the Dark Leadership scale include “Astlarına fazla iş verir” (Assigns excessive work to subordinates) and “Davranışları ve tavırları astlarını işinden soğutur” (His/her behaviors and attitudes discourage subordinates from their job). Responses were recorded on a 5-point Likert scale (1 = Strongly disagree, 5 = Strongly agree). Increasing scores on the scale or sub-dimensions represent an increase in perceived dark leadership. Exploratory and confirmatory factor analyses by Başar revealed that the scale accounted for 71.30% of the variance, with a Cronbach's Alpha of 0.94. A repeated factor analysis in their study confirmed the scale's robustness, with a KMO value of 0.799, a significant Barlett's Test of Sphericity, and explained variance of 70.744%.

In the process of validating the Workplace Dark Leadership Perception Scale (WDLP), we undertook a rigorous empirical examination and refinement. Initially, an Exploratory Factor Analysis (EFA) was conducted, which revealed that items 5, 7, and 17 had significant cross-loadings. We removed these items to improve the specificity of the factor structure. A subsequent EFA on the revised scale indicated a more robust structure, with item 8, “Pits subordinates against each other.”, showing alignment with the ‘Tiresome behavior’ subdimension instead of the ‘Insincere behavior’ subdimension. This realignment seems reasonable since pitting subordinates against each other causes interpersonal conflict, which may amplify employee strain by creating a draining or exhausting work environment (Dijkstra et al. 2009). Moreover, item 15, “Mocks subordinates.”, realigned with the ‘Insincere behavior’ dimension instead of the “Bullying dimension”. In the context of our study and population, this is a valid realignment. Item 15 is likely to be interpreted as a form behavior that undermines respect and trust because it may be seen as a covert and subtle form of negativity whereas the Bullying subdimension is closer to overt and explicit forms (Başar 2020). This interpretation fits better with the Insincere behavior dimension.

The Organizational DissentScale (ODS), adapted to Turkish by Ergün and Çelik (2018), was employed to gauge organizational dissent levels. The scale has 20 items evaluated on a 5-point Likert scale, with three sub-dimensions: vertical, horizontal, and external dissent. Sample items from the Organizational Dissent scale include “İşyerimde uygulamaları sorgulamaya ya da karşıt fikirleri dile getirmeye çekinirim” (I hesitate to question practices or express opposing opinions at my workplace) and “İşyerindeki verimsizlikleri herkesin önünde eleştiririm” (I criticize inefficiencies at the workplace in front of everyone). Responses were recorded on a 5-point Likert scale (1 = Strongly disagree, 5 = Strongly

agree). Nine items involve reverse coding. An increase in average scores denotes a rise in organizational opposition or its variants. Ergün and Çelik's exploratory factor analysis (EFA) validated the ODS at 80.78%, and the confirmatory factor analysis (CFA) showed good fit indices, with a Cronbach's Alpha of 0.96. The scale's robustness was reaffirmed in the study with a KMO value of 0.716, a significant Barlett's Test of Sphericity, and explained variance of 65.833%. In our study, we respecified the scale by removing nonconforming items that lead to improvement of overall fit and validity.

During the preliminary phase of our research, we applied exploratory factor analysis (EFA) which revealed a factor structure distinct from the original scale. Such variations can arise from influences like cultural differences, unique sample traits, or evolving organizational climates. Due to significant cross-loadings by items 1, 2, 10, 17, 12, 14, and 18, we opted for removal of these items from the analysis to increase the specificity of the measurement model. Thus, we chose the structure emerging from the EFA for later analyses, ensuring a more authentic representation of dissent perceptions in our context.

The Spirituality Scale (SPS) was developed by Şirin (2018) to quantify spirituality, with 27 items and seven sub-dimensions: spiritual coping, transcendence, spiritual experiences, meaning seeking, spiritual satisfaction, connection, and harmony with nature. Sample items from the Spirituality scale include "Allah'ın beni sevdiğini hissediyorum" (I feel that Allah loves me) and "Dini etkinliklere katılırım" (I participate in religious activities). Responses were recorded on a 5-point Likert scale (1 = Strongly disagree, 5 = Strongly agree). Reverse coding is used in three items. The scale's score increase correlates with increased participant spirituality. The SS has a validity of 49.68%, as found by Şirin's exploratory factor analysis. In Şirin's study, other metrics include fit indices of CMIN/Sd=2.75; GFI=0.90; AGFI=0.88; CFI=0.91, and RMSEA=0.05 from confirmatory factor analysis, and a Cronbach Alpha value of $\alpha=0.906$. Additionally, a repeated exploratory factor analysis in the study showed a KMO value of 0.894 and a significant Barlett's Test of Sphericity, with 69.991% of variance explained.

As part of an initial exploratory evaluation, the SPS scale was revised based on observing significant overlap for items 6, 15 across its theorized subdimensions (spiritual satisfaction and meaning seeking, respectively) and other subdimensions. In addition, the subdimension of harmony with nature that contained items (5, 10, 16) showed weak correlation within a factor. In order to maintain the robustness and specificity of the SPS scale, we removed this subdimension. We used the resulting SPS scale for subsequent analysis.

The WDL, ODS, and SPS scales constitute the measurement instruments we utilize in our research. To ensure the robustness of our model, we conducted the analysis with all three constructs—Dark Leadership, Organizational Dissent, and Spirituality—simultaneously. We compare this three factor approach to a one common factor structure to show the appropriateness of the three factor structure. Due to significant nonnormality in the Dark Leadership and Organizational Dissent responses, we used an Unweighted Least Squares estimation technique to evaluate the measurement scales in SPSS AMOS (Arbuckle 2019).

In Table 2, we present the baseline measurement model (one common factor) and the three factor model that we hypothesize. The Goodness-of-fit indices, χ^2/df improves by decreasing to 3.30 from 4.411, which can be considered as a reasonable fit. The RMR index decreases to 0.083, slightly above the ideal threshold of 0.05; GFI increases from 0.872 to 0.906, which is above the recommended threshold of 0.90; AGFI increases to 0.893 when the three factor measurement model is employed to fit the data (very close to 0.90). The NFI index significantly improves from 0.794 to 0.849 with the three factor structure, slightly below 0.90. The CFI index increases substantially to 0.894 from 0.841, getting it very close to the recommended threshold of 0.90. The PNFI index increases to

Table 2 Evaluation of measurement model

Model	CMIN/df	RMR	GFI	AGFI	NFI	CFI	PNFI
One common factor	4.411	0.097	0.872	0.857	0.794	0.841	0.745
Three factor approach	3.30	0.083	0.906	0.893	0.849	0.894	0.782

0.782, which is acceptable. Thus; the three-factor approach appears to be a substantial improvement over the single factor baseline. The performance indices are well in range of acceptable values, with a moderate/reasonable fit considering the χ^2/df index.

Having determined the specifics of the the three measurement scales, we present the descriptive statistics from these scales. As can be seen in Table 3, the highest average response (on a 1–5 Likert scale) is observed for Spirituality, 4.24 ± 0.54 . Organizational Dissent shows an average score of 3.25 ± 0.64 . Dark Leadership does not score as high as the other variables on average, 1.61 ± 0.45 . The kurtosis and skewness values are within the range of ± 2.00 . The bivariate correlations between the three variables indicate a significant linear association between Dark Leadership and Organizational Dissent. The Kolmogorov–Smirnov test statistic and Shapiro–Wilk test statistic are both significant for each constructs composite score indicating strong nonnormality. Therefore, we assume that there is a multivariate nonnormal distribution in the observations.

We carry out mediation analysis using a contemporary tool, SPSS PROCESS macro (Hayes 2018). Furthermore, this tool is suitable since it does not make unnecessary assumptions about the data distribution and produces confidence intervals using bootstrapping which is known to be more robust than traditional methods of estimation.

4 Results

4.1 Hypothesis testing

We examined the mediating role of spirituality in the relationship between perceptions of dark leadership and the level of organizational dissent. Our hypotheses are listed below, for ease of exposition.

H0: Perceptions of dark leadership has an overall significant effect on organizational dissent.

Table 3 Descriptive statistics of measurement scales

Latent construct	Mean	SD	Skewness	Kurtosis	Kolmogorov–Smirnov	Shapiro–Wilk	1	2	3
(1) Dark leadership	1.61	0.45	1.050	1.800	0.150**	0.915**	1		
(2) Spirituality	4.24	0.54	−0.835	−0.261	0.163**	0.912**	−.054	1	
(3) Organizational dissent	3.25	0.64	0.084	−0.154	0.056**	0.987	0.216**	0.095	1

N = 424, ** p-value significance at 5%

H1: Perceptions of dark leadership has a significant effect on spirituality.

H2: Perceptions of dark leadership has a significant direct effect on organizational dissent.

H3: Spirituality mediates the relationship between perceptions of dark leadership and organizational dissent.

Table 4 contains the test statistics with regard to the hypotheses of our study. The overall impact of Dark Leadership on Organizational dissent is positive and significant (Table 4, H0) with these estimates ($\hat{\beta} = 0.2706$, SE=0.0741, $t=3.6542$, and $p=0.0003^{**}$). The bootstrap confidence interval for the total effect is not reported by the PROCESS macro. The impact of Dark Leadership on Spirituality (H1) is not supported ($\hat{\beta} = -0.0748$, SE=0.0614, $t=-1.2188$, and $p=0.2236$). The direct effect of Dark Leadership on Organizational Dissent is significant as can be seen in Table 4 (H2). The average impact is $\hat{\beta} = 0.2831$ with a standard error of SE=0.0736 ($t=3.8489$, and $p=0.0001^{**}$). The indirect effect of Dark Leadership on Organizational Dissent is insignificant according to the findings in Table 4 (H3). The average impact is estimated to be $\hat{\beta} = -0.0125$, but the bootstrap confidence interval contains both negative and positive estimates (-0.0371, 0.0085). The t statistic and p-value for the indirect effect is not reported by the PROCESS macro.

5 Discussion

Our research sought to unravel the complex interconnections between dark leadership, spirituality, and organizational dissent. The results have explored spirituality as a mediator in these relationships. Our findings do not show satisfactory evidence for the negative relationship between dark leadership and employee spirituality. We were motivated by studies that highlighted individuals with higher spirituality levels tend to express more organizational dissent, suggesting that spiritually grounded employees are more inclined to challenge injustices, driven by strong moral convictions (Chen et al. 2012).

Our study acknowledges some limitations. First, the study utilized a cross-sectional design, which introduces limitations in establishing causality, as it does not capture the chronological progression of the constructs involved. Second, although the dark leadership, spirituality, and organizational dissent scales are validated and reliable, these constructs may induce socially acceptable responses by some participants. Third, we focused

Table 4 Structural (unstandardized) path estimates

Hypothesis	Path	Estimate	SE	t	p-value	Bootstrap Confidence Interval	Result
H0	DL → OD (total effect)	0.2706	0.0741	3.6542	0.0003**	-	Supported
H1	DL → SP	-0.0748	0.0614	-1.2188	0.2236	(-0.1955, 0.0459)	Unsupported
H2	DL → OD (direct effect)	0.2831	0.0736	3.8489	0.0001**	(0.1385, 0.4277)	Supported
H3	DL → SP → OD (indirect effect)	-0.0125	0.0112	-	-	(-0.0371, 0.0085)	Unsupported

on Istanbul, Turkey as our location for the study's target population. We acknowledge this could affect the generalizability of our findings across cultural and organizational landscapes.

The theoretical implications of spirituality as a mediator between dark leadership and dissent emphasizes the role of individual inner capacity in adversarial work environments. This highlights spirituality's potential to internalize, process, and respond to negative leadership behaviors. Further, this study extends leadership theories such as transformational leadership theory by viewing spirituality as a possible factor of resilience, which influences organizational behavior as a perspective to examine the relationship between leadership styles, employee well-being, morality, and spirituality, and organizational dissent and possibly performance (Hicks 2002; Fry 2003; Chen et al. 2019).

The practical implications of our study include guiding organizations to address the direct impact of Dark Leadership on Organizational Dissent. For instance, leadership training programs should focus on ethical behavior and creating a supportive work environment that promotes open communication and constructive feedback. While spirituality remains important for overall employee well-being, our findings suggest that it does not mediate the relationship between Dark Leadership and Organizational Dissent. Therefore, organizations should prioritize strategies directed at the negative effects of dark leadership, such as implementing robust support systems, promoting ethical leadership practices, and encouraging a culture of transparency and accountability. These approaches can help build a resilient organizational culture capable of mitigating the adverse consequences of dark leadership.

For future research directions, exploring longitudinal studies could help examine how the relationship between dark leadership, spirituality, and organizational dissent may manifest itself over time. Additionally, examining these constructs across different cultural and organizational contexts could provide insights into their universality or variability. Investigating the role of other potential mediators or moderators, such as emotional intelligence or organizational culture, might offer a deeper understanding of the dynamics at play. In addition, triangulating the findings with qualitative interviews or archival data can provide a more nuanced understanding.

6 Conclusion

This investigation adds a rich layer to the literature surrounding dark leadership, spirituality, and organizational dissent. It emphasizes the corrosive influence of dark leadership on spirituality and delineates the role of spirituality in the context of dissent.

On a broader scale, the insights gleaned from this research hold substantial value for organizational dynamics. They provide cues for refining leadership paradigms, devising informed HR policies, and crafting strategies that direct effort towards minimizing bad leadership. As future research endeavors explore this domain, assimilating lessons from the present study can pave the way for a more holistic comprehension of these multifaceted interactions.

Author contributions All authors contributed to the study conception and design. Material preparation and data collection were performed by Zeynep Burcu Sobu. Data analysis were performed by Fahrettin Cakir and Zeynep Burcu Sobu. The first draft of the manuscript was written by Fahrettin Cakir and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript. The

authors did not receive support from any organization for the submitted work. The authors have no relevant financial or non-financial interests to disclose.

Funding The authors have not disclosed any funding.

Declarations

Competing interests Fahrettin Cakir and Zeynep Burcu Sobu declare they have no financial interests.

References

- Aasland, M.S.: The prevalence of destructive leadership behavior. *Br. J. Manag.* **21**(2), 438–452 (2010)
- Agun, H.: A qualitative study on the antecedents and consequences of organizational dissent in the IT sector (Doktora Tezi). Marmara Üniversitesi, Sosyal Bilimler Enstitüsü, İstanbul (2020).
- Afsar, B., Badir, Y., & Kiani, U.S.: Linking spiritual leadership and employee pro-environmental behavior: The influence of workplace spirituality, intrinsic motivation, and environmental passion. *J. Environ. Psychol.* **45**, 79–88 (2016)
- Akülger, A.: The examination of the relations of perceived workplace spirituality and social support with employees' post-traumatic stress disorder (Yüksek Lisans Tezi). Marmara Üniversitesi, Sosyal Bilimler Enstitüsü, İstanbul (2022).
- Aktürk, A. (2019). *Öğretmenlerin Damgalama Eğilimleri ve Örgütsel Muhalefet Davranışlarının, Örgütsel Depresyona Etkisi* (Doctoral dissertation, Necmettin Erbakan University (Turkey)).
- Alga, E., Eroğlu, Ş.G.: Çalışanların Örgütsel Muhalefete İlişkin Algılamalarının Demografik Değişkenler Açısından İncelenmesine Yönelik Bir Araştırma. *Mehmet Akif Ersoy Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* **24**, 129–157 (2018)
- Alnaçık, E., Kelebek, E.F.: The effect of organizational dissent on affective commitment and job satisfaction. *J. Econ. Res.* **2**(1), 1–12 (2021)
- Alvinius, A., Johansson, E., Larsson, G.: Negative organizations: antecedents of negative leadership. In: Watola, D., Woycheshin, D. (eds.) *Negative leadership: International Perspectives*. Canadian Defence Academy Press, Ontario (2016)
- Arbuckle, J.L.: Amos (Version 26.0) [Computer Program]. IBM SPSS, Chicago (2019)
- Ashforth, B.: Petty tyranny in organizations. *Human Relat.* **47**(7), 755–778 (1994)
- Ashmos, D.P., Duchon, D.: Spirituality at work: a conceptualization and measure. *J. Manag. Inq.* **9**(2), 134–145 (2000)
- Aslanboğa, R.: Beden Eğitimi Ve Spor Öğretmenlerinde Örgütsel Muhalefet, Örgütsel Bağlılık Ve Duygusal Tükenmişlik İlişkisi (Yüksek Lisans Tezi). Muş Alparslan Üniversitesi, Sosyal Bilimler Enstitüsü, Muş (2021).
- Atakul, Ş.: İşyeri Maneviyatı Ve Örgütsel Adaletin Örgütsel Bağlılık, İş Tatmini Ve İşten Ayrılma Niyeti Üzerindeki Etkileri (Doktora Tezi). İstanbul Sabahattin Zaim Üniversitesi, Lisansüstü Eğitim Enstitüsü, İstanbul (2022).
- Avey, J.B., Palanski, M.E., Walumbwa, F.O.: When leadership goes unnoticed: the moderating role of follower self-esteem on the relationship between ethical leadership and follower behavior. *J. Bus. Ethics* **98**, 573–582 (2011)
- Aydın, S.: Cerrahi Hemşirelerinde Merhamet Yorgunluğu İle Maneviyat Ve Manevi Bakım Arasındaki İlişki (Yüksek Lisans Tezi). Ordu Üniversitesi, Sağlık Bilimleri Enstitüsü, Ordu (2022).
- Aydoğdu, T.: Etik Liderlik Ve Çalışan Sessizliğinin Ekip Performansına Etkisinde İşyeri Maneviyatının Aracı Rolü (Yüksek Lisans Tezi). Nevşehir Hacı Bektaş Veli Üniversitesi, Sosyal Bilimler Enstitüsü, Nevşehir (2022).
- Bahadır, N., Çakırel, Y.: The effect of dark leadership on organizational commitment: a research in the banking sector. *İşletme Araştırmaları Dergisi* **14**(2), 1446–1462 (2022)
- Başar, U.: İş Yerinde Karanlık Liderlik Algısı Ölçeği. *İstanbul Kent Üniversitesi İnsan Ve Toplum Bilimleri Dergisi* **1**(1), 70–103 (2020)
- Baron, R.M., Kenny, D.A.: The moderator–mediator variable distinction in social psychological research: conceptual, strategic, and statistical considerations. *J. Pers. Soc. Psychol.* **51**(6), 1173 (1986)
- Benson, D.: Building the mental model for leadership. *Phys. Leadersh. J.* **3**(1), 48–50 (2016)
- Burton, J.P., Hoobler, J.M.: Subordinate self-esteem and abusive supervision. *J. Manag. Issues* **18**(3), 340–355 (2006)

- Chen, C.Y., Yang, C.Y., Li, C.I.: Spiritual leadership, follower mediators, and organizational outcomes: evidence from three industries across two major Chinese societies 1. *J. Appl. Soc. Psychol.* **42**(4), 890–938 (2012)
- Chen, S., Jiang, W., Zhang, G., Chu, F.: Spiritual leadership on proactive workplace behavior: the role of organizational identification and psychological safety. *Front. Psychol.* **10**, 1206 (2019)
- Cohen, A.: Are they among us? A conceptual framework of the relationship between the dark triad personality and counterproductive work behaviors (CWBs). *Hum. Resour. Manag. Rev.* **26**(1), 69–85 (2016)
- Contreras, F.V., Espinosa, J.C.: The blurred edge between bright and dark side of leadership. *Espacios* **40**(7), 7 (2019)
- Çetinkaya, B., Altundağ, S., Azak, A.: Spiritüel Bakım ve Hemşirelik. *Adnan Menderes Üniversitesi Tıp Fakültesi Dergisi* **8**(1), 47–50 (2007)
- De Vellis, R.F.: *Scale Development: Theory and Applications*, vol. 26, 2nd edn. Sage Publications, Thousand Oaks (2003)
- Dierendonck, D.V., Mohan, K.: Some thoughts on spirituality and eudaimonic well-being. *Ment. Health Relig. Cult.* **9**(03), 227–238 (2006)
- Dijkstra, M.T., De Dreu, C.K., Evers, A., Van Dierendonck, D.: Passive responses to interpersonal conflict at work amplify employee strain. *Eur. J. Work Organ. Psy.* **18**(4), 405–423 (2009)
- Dobbs, J.M., Do, J.J.: The impact of perceived toxic leadership on cynicism in officer candidates. *Armed Forces Soc.* **45**(1), 3–26 (2019)
- Edward, K.L.: The phenomenon of resilience in crisis care mental health clinicians. *Int. J. Ment. Health Nurs.* **14**(2), 142–148 (2005)
- Einarsen, S., Aasland, M.S., Skogstad, A.: Destructive leadership behaviour: a definition and conceptual model. *Leadersh. Q.* **18**, 207–216 (2007)
- Eisenbeiss, S.A., Brodbeck, F.: Ethical and unethical leadership: a cross-cultural and cross-sectoral analysis. *J. Bus. Ethics* **122**(2), 343–359 (2014)
- Ekşi, H., Kardaş, S.: Spiritual well-being: scale development and validation. *Spiritual Psychol. Couns.* **2**, 73–88 (2017)
- Ekşi, H., Kaya, Ç.: *Manevi Yönelimli Psikoterapi Ve Psikolojik Danışma*. Kaknüs Yayınları, İstanbul (2016)
- Erdoğan, S., Yazıcıoğlu, Y.: *SPSS uygulamalı bilimsel araştırma yöntemleri*. Detay Yayıncılık, Ankara (2004)
- Ergün, H., Çelik, K.: Örgütsel Muhalefet Ölçeği Türkçe Uyarlaması. *Mehmet Akif Ersoy Üniversitesi Eğitim Fakültesi Dergisi* **48**, 398–414 (2018)
- Fascia, S.: The value of dark leadership. *JSOE* **3**(2), 1–6 (2018)
- Field, A.: *Discovering Statistics Using SPSS*. SAGE, London (2009)
- Fry, L.W.: Toward a theory of spiritual leadership. *Leadersh. Q.* **14**(6), 693–727 (2003)
- Garner, J.T.: Strategic dissent: Expressions of organizational dissent motivated by influence goals. *Int. J. Strateg. Commun.* **3**(1), 34–51 (2009)
- Gedik, A.: *Okul Müdürlerinin Otoriter Yönetim Tarzı ile Öğretmenlerin Örgütsel Adayet Ve Örgütsel Muhalefet Algıları Arasındaki İlişkilerin Analizi (Doktora Tezi)*. İnönü Üniversitesi, Eğitim Bilimleri Enstitüsü, Malatya (2022).
- Giocalone, R.A., Jurkiewicz, C.L. (eds.): *Handbook of Workplace Spirituality and Organizational Performance*. Me Sharpe, Armonk (2003)
- Gibson, J.L., Ivancevich, J.M., Donnelly, J.H., Jr.: *Organizations: Behavior, Structure, Processes*, 10th edn. Irwin McGraw Hill, Boston (2000)
- Gillaspie, S.M.: *The Impact of Dark Leadership on Organizational Commitment and Turnover*. Emporia State University, Kansas (2009)
- Göktürk, İ., Günalan, M.: Modern ve Geleneksel Değerler Arasında Yabancılaşan İnsan. *Selçuk Üniversitesi Karaman İ.i.b.f Dergisi* **11**, 127–142 (2006)
- Gümüştekin, K.: *Karanlık Liderliğin Çalışan Algısı Üzerine Bir Uygulama (Yüksek Lisans Tezi)*. Gazi Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara (2019).
- Gunaseelan, R.: Dark leadership and its impact on work place spirituality: an empirical study. *PURUSHAR-THA-A J. Manag. Ethics Spirit.* **10**(1), 32–42 (2017)
- Hair, J., Anderson, R., Black, B., Babin, B.: *Multivariate data analysis*. Pearson Education, London (2016)
- Harris, K.J., Kacmar, K.M., Zivnuska, S.: An investigation of abusive supervision as a predictor of performance and the meaning of work as a moderator of the relationship. *Leadersh. Q.* **18**(3), 252–263 (2007)
- Harris, A., Jones, M.: The dark side of leadership and management. *School Leadersh. Manag.* **38**(5), 475–477 (2018)
- Hicks, D.A.: Spiritual and religious diversity in the workplace: Implications for leadership. *Leadersh. Q.* **13**(4), 379–396 (2002)

- Hayes, A.F.: Beyond Baron and Kenny: Statistical mediation analysis in the new millennium. *Commun. Monogr.* **76**(4), 408–420 (2009)
- Hayes, A.F.: Introduction to Mediation, Moderation, and Conditional Process Analysis: A Regression-Based Approach. The Guilford Press, New York (2013)
- Hayes, A.F.: Partial, conditional, and moderated mediation: quantification, inference, and interpretation. *Commun. Monogr.* **85**(1), 4–40 (2018)
- Hogan, R., Hogan, J.: Assessing leadership: a view from the dark side. *Int. J. Sel. Assess.* **9**, 40–51 (2001)
- IvyPanda. (2019). Concepts of dark leadership. Retrieved from <https://ivypanda.com/essays/dark-leadership-essay/>. 13 May 2022
- Jurkiewicz, C.L., Giacalone, R.A.: A values framework for measuring the impact of workplace spirituality on organizational performance. *J. Bus. Ethics* **49**(2), 129–142 (2004)
- Karakaplan Özer, E.: Etik dışı liderlik. Liderliğin karanlık yönü (1. Baskı) içinde, pp. 55–78 (2020).
- Kassing, J.W., Armstrong, T.A.: Someone's going to hear about this: examining the association between dissent-triggering events and employee's dissent expressions. *Manag. Commun. Q.* **16**(39), 39–65 (2002)
- Kassing, J.W.: Articulating, antagonizing, and displacing: a model of employee dissent. *Commun. Stud.* **48**(4), 311–332 (1997)
- Kassing, J.W.: Development and validation of the organisational dissent scale. *Manag. Commun. Q.* **12**(2), 183–229 (1998)
- Kassing, J.W.: Investigating the relationship between superior-subordinate relationship quality and employee dissent. *Commun. Res. Rep.* **17**(1), 58–69 (2000)
- Kassing, J.W.: Consider this: a comparison of factors contributing to employees' expression of dissent. *Commun. Q.* **56**(3), 342–355 (2008)
- Kassing, J.W.: In case you didn't hear me the first time: an examination of repetitious upward dissent. *Manag. Commun. Q.* **22**, 416–436 (2009)
- Kassing, J.: *Dissent in Organizations*, vol. 4. Polity, Cambridge (2011)
- Keleş, A.: Yöneticilerin Yenilikçilik Eğilimlerinin Çalışanların Örgütsel Muhalefet ve Çalışmaya Tutkunluk Davranışlarına Etkileri: Samsun Atakum Belediyesi Örneği (Yüksek Lisans Tezi). Ondokuz Mayıs Üniversitesi, Lisansüstü Eğitim Enstitüsü, Samsun (2021).
- Kellerman, B.: *Bad Leadership: What It Is, How It Happens, Why It Matters (Leadership for the Common Good)*, p. 282. Harvard Business School Press, Boston (2004)
- Kılıç, F.: Çocuk Evlerinde Çalışan Bakım Elemanlarında Psikolojik Sermaye Algısı, İş Doyumu ve Maneviyat Arasındaki İlişkinin İncelenmesi (Yüksek Lisans Tezi). İstanbul Sabahattin Zaim Üniversitesi, Sosyal Bilimler Enstitüsü, İstanbul (2019).
- Kızıldaş, E.: Kültürel Değerlere Göre Karanlık Lider Algısının Çalışan İş Performansı Etkisi Üzerine Bir Araştırma (Yüksek Lisans Tezi). Başkent Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara (2017).
- Krill, L., Carter, I.R.: An exploration of the leadership practice enabling others to act: a case study. *J. Agric. Educ.* **38**(4), 42–43 (1997)
- Kurtulmuş, B.E., Kurtulmuş, B.E.: The dark side of leadership, pp. 9–24. Springer, Berlin (2019)
- Lipman-Blumen, J.: Toxic leadership: when grand illusions masquerade as noble visions. *Lead. Lead.* **36**, 29–36 (2005)
- Mathieu, C., Neumann, C.S., Hare, R.D., Babiak, P.: A dark side of leadership: corporate psychopathy and its influence on employee well-being and job satisfaction. *Personality Individ. Differ.* **59**, 83–88 (2014)
- McCleskey, B.: The dark side of leadership: measurement, assessment, and intervention. *Bus. Renaissance Q.* **8**(2), 35–53 (2013)
- McIntosh, G.L., Rima, S.D.: *Overcoming the Darkside of Leadership: The Paradox of Personal Dysfunction*. Baker Publishing Group, California (1997)
- McShane, S.L., Von Glinow, M.A.: *Organizational Behavior*, 5th edn. McGraw-Hill, Boston (2009)
- Nazlı, İ.: Örgütsel Maneviyat ve Psikolojik Sermayenin Duygusal Emek ve Stresle Başa Çıkma Üzerindeki Etkisi (Yüksek Lisans Tezi). İstanbul Üniversitesi, Sosyal Bilimler Enstitüsü, İstanbul (2022).
- Northouse, P.G.: *Leadership: Theory And Practice*, 4th edn. Sage Publications, California (2007)
- Ötken, A., Cenkcı, T.: Beş Faktör Kişilik Modeli ve Örgütsel Muhalefet Arasındaki İlişki Üzerine Bir Araştırma. *Öneri Dergisi* **10**(39), 41–51 (2013)
- Özdemir, M.: Ankara İli Kamu Genel Liselerinde Görev Yapan Yönetici Ve Öğretmenlerin Örgütsel Muhalefete İlişkin Görüşleri (Doktora Tezi). Ankara Üniversitesi, Eğitim Bilimleri Enstitüsü, Ankara (2010).
- Özdemir, M.: The Relationship Of Organizational Corruption With Organizational Dissent And Whistleblowing In Turkish Schools. *Çukurova Univ. Facult. Educ. J.* **42**(1), 74–84 (2013)

- Pelletier, K.L.: Leader toxicity: an empirical investigation of toxic behavior and rhetoric. *Leadership* **6**(4), 373–389 (2010)
- Reave, L.: Spiritual values and practices related to leadership effectiveness. *Leadersh. Quart.* **16**(5), 655–687 (2005)
- Sadykova, G., Tutar, H.: Örgütsel Demokrasi ve Örgütsel Muhalefet Arasındaki İlişki Üzerine Bir İnceleme. *İşletme Bilimi Dergisi* **2**(1), 1–16 (2014)
- Schyns, B., Schilling, J.: How bad are the effects of bad leaders? A meta-analysis of destructive leadership and its outcomes. *Leadersh. q.* **24**(1), 138–158 (2013)
- Sezgili, K.: Yönetici ve Muhalif: Algılanan Örgütsel Destek ve Çalışan Statüsünün Örgütsel Muhalefet Üzerindeki Etkileri. *J. Org. Behav. Rev.* **3**(2), 207–221 (2021)
- Sharma, P.K., Kumra, R.: Relationship between workplace spirituality, organizational justice and mental health: mediation role of employee engagement. *J. Adv. Manag. Res.* **17**(5), 627–650 (2020)
- Şirin, T.: Maneviyat Ölçeği'nin Geliştirilmesi: Geçerlik ve Güvenirlilik Çalışması. *Turk. Stud. Soc. Sci.* **13**(18), 1283–1309 (2018)
- Tabachnick, B.G., Fidell, L.S.: *Using Multivariate Statistics*, 6th edn. Allyn & Bacon/Pearson Education, Boston (2013)
- Takala, T.: Dark leadership, charisma and trust. *Psychology* **1**(1), 59–63 (2010)
- Tepper, B.J.: Consequences of abusive supervision. *Acad. Manag. J.* **43**(2), 178–190 (2000)
- Thoroughgood, C.N., Sawyer, K.B., Padilla, A., Lunsford, L.: Destructive leadership: a critique of leader-centric perspectives and toward a more holistic definition. *J. Bus. Ethics* **151**, 627–649 (2018)
- Uygur, A., Gümüştekin, K.: Karanlık Liderliğin Alt Boyutlarının İncelenmesi. *Soc. Sci. Stud. J.* **5**(35), 2552–2562 (2019)
- Uys, T.: Rational loyalty and whistleblowing: the South African context. *Curr. Sociol.* **56**(6), 904–921 (2008)
- Wilkinson, D.: *The 2016/17 Oxford Review of Organisational Research*. Centre i Ltd Publications, Oxfordshire (2017)
- Wills, E.: Spirituality and subjective well-being: evidences for a new domain in the personal well-being index. *J. Happiness Stud.* **10**, 49–69 (2009)
- Wilson-Starks, K.Y.: *Toxic Leadership*, Transleadership, Inc. (2003). <https://transleadership.com/wp-content/uploads/ToxicLeadership.pdf>. 28 Dec 2022.
- Yavuz, D.: Geriatrik Onkoloji Hastalarında Dini İnanç Ve Maneviyatın Hastalığa Uyum Üzerine Etkisi (Yüksek Lisans Tezi). Ondokuz Mayıs Üniversitesi, Lisansüstü Eğitim Enstitüsü, Samsun (2022).
- Yee, L.S., Sandaran, S.C., Abd Razak, S.S.: Employee voice and the communication of dissent in an organisational setting in Malaysia: a case study. *LSP Int J* **5**(1), 23–47 (2018)
- Yücer, H.M., Erol, H.K.: Maneviyat Psikolojisi. *Akademik Platform İslami Araştırmalar Dergisi* **3**(1), 83–88 (2019)
- Zararsız, Y.: *Psikiyatri Hastalarına Bakım Verenlerin Maneviyat Düzeyleri Ve Stresle Başa Çıkma Tarzları Arasındaki İlişki (Yüksek Lisans Tezi)*. İstanbul Medeniyet Üniversitesi, Lisansüstü Eğitim Enstitüsü, İstanbul (2022).

Publisher's Note Springer Nature remains neutral with regard to jurisdictional claims in published maps and institutional affiliations.

Springer Nature or its licensor (e.g. a society or other partner) holds exclusive rights to this article under a publishing agreement with the author(s) or other rightsholder(s); author self-archiving of the accepted manuscript version of this article is solely governed by the terms of such publishing agreement and applicable law.